

Research Article

Shaping Quality Islamic Education in the Digital Age

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Abstract. This study aimed to analyze the quality of Islamic education in the face of the digital era. This research uses qualitative research with a descriptive analysis approach. The data used in this research is secondary data collected through the literature study method. The results of this study indicate that learning Islamic religious education in schools to form children's character will be better if it arises from spiritual awareness reflected in all the behaviour of the nation's life. Religious behaviour will be able to grow and develop if Islamic education is integrated with all subjects, as well as science and technology. The combination of Islamic religious education with science and technology is necessary because religion is tasked with guarding and controlling the negative impacts of technology itself.

Keywords: *Digital Era, Religious Values, Individualism.*

A. INTRODUCTION

Every human life must experience changes. Changes will only be discovered by someone who has examined the structure and energy of a society at a time and compared it with the composition and life of the community (Pabajjah et al., 2021; Anam, 2021). Social change, as a process of change in the form that covers all aspects of people's lives, occurs both naturally and due to social engineering. This process has occurred throughout human history at the local, regional and global community levels (Hidayat et al., 2022; Syahrani, 2021).

Other people initially influence social change in other countries so that social change will experience itself. Because social nature is interaction with others, human-human interaction, state-state interaction or vice versa, this social interaction will undoubtedly cause some differences; these differences will be a change. Other countries have liberal literature; quickly, if their reforms are successful or not, other countries will see developing countries. The world of Islamic education is constantly changing, from human needs, vision and mission or the architect of its development (Islam & Jahan, 2018).

By understanding the material form of social change in society, comparisons can be made to use the aspects of that change directly. For example, social change resulting from the accumulation of educated people in a location, the accumulation forms the educated middle class in society. This illustrates how broad the scope of social change is, not only in the social field but also in the field of education (Tolchah & Mu'ammam, 2019; Syamsuri & Wibisono, 2019).

Education encompasses all activities that occur at all ages and in all life circumstances. Education occurs in all types, forms, and levels of the environment, which then stimulates the development of the individual's full potential so that he can grow into an intelligent, intelligent, and mature adult. In the subsequent phase of educational activity, the three objectives constitute the cultural structure of human life (Alinafiah et al., 2022; Rafiki, 2022).

However, education cannot be interpreted as something that is easy, simple and does not require thought because the term education as practice implies an understanding of

direction and purpose. The educational process is not just outward and empty behaviour. Education is directed to achieve the goals, directions and goals towards attitudes, behaviours and abilities and knowledge that are expected to be a guide for students in carrying out their life duties responsibly and can become fully human as expected.

Regarding education, it is common knowledge that one of the founding goals of the Indonesian state was to educate the nation's population. A nation's intelligence is crucial to achieving other goals, including the vision of an Indonesian state that is socially just for all Indonesians, founded on one Godhead, just and civilized mankind, Indonesian unity, and democracy guided by wisdom in discussion and representation. Diverse educational endeavors, the three objectives, constitute the cultural framework of human life. Islam is a da'wah religion, which is a faith that constantly encourages its believers to engage in da'wah activities (Mansir & Karim, 2020; Rahmawati et al., 2018). The progress and setbacks of Muslims are closely related to the community's da'wah activities in supporting their civilization of life; that is why many people always get various problems that come directly or indirectly from the community that is used as propaganda. This situation will stimulate open-mindedness and mastery of the basic skills they need. At this stage, the community can only participate at a low level, which is just being a follower or an object of development, not yet the subject of community development in forming initiatives, giving birth to creations, and carrying out innovations in their environment (Machekhina, 2017).

Among the dynamic aspects of Islam is education which is then referred to as Islamic Education. Throughout its history, the formulation of the concept and implementation of Islamic education was influenced by social changes at various loci of space and time through which it passed. Islam is a religion of da'wah, meaning it urges its believers to engage in da'wah operations constantly. The development of Muslims is inextricably linked to the da'wah activities carried out by the community/religious leaders in support of their civilization of life; consequently, many people always face various problems that arise directly or indirectly from the community that is the target of da'wah; these problems are then added to the challenges of the current global era (Salsabila, 2019; Zubaidah & Afifah, 2020).

In the period of the fourth revolution, often known as the digital revolution, all information is readily accessible in real-time and in a timely manner from any location and at any time. The existence of a search engine facilitates the quick and inexpensive discovery of desired reference materials. This is because technology advancements have led to the digitization of educational resources and interactive activities. This transformation is depicted in Jannah (2022) as "the globe is flat," which refers to a time when technology advancements have rendered country borders and time zones obsolete. The advancement of information technology has generated cyberspace, an artificial and virtual "new space."

In Indonesia, the development of information technology contributes to the rise of the digital revolution age. It is a quick evolution capable of greatly influencing and dominating many aspects of human life, including education. Different academic requirements exist at each level of schooling in Indonesia (Machekhina, 2017). Utilizing digital media to boost student understanding has ramifications for learning design in the digital age, particularly in higher education. Digital media can provide contextual, audiovisual, and dynamically engaging learning materials (Pettersen, 2021). As components of institutes of higher education, Islamic boarding schools should adapt to digital learning processes.

Today, the Internet and advances in information technology have produced an abundance of digital information resources. On the other hand, the development of information technology has both positive and harmful consequences on society, like two sides of a coin. Digital literacy education is crucial (Pabbajah et al., 2021). This need spawned an idea

regarding the significance of digital literacy, notably in the realm of education; pesantren is currently undergoing a "culture divide"

In the digital era, humans are offered speed, knowledge, scholarship, freedom and readily available information. The digital era has become two sides of a currency; one side signifies a change in the world towards a more advanced direction. Humans welcome it enthusiastically because this new era or world offers everything we want in one application or smartphone feature, whether just looking for entertainment or meeting primary, secondary and often tertiary needs. For entertainment purposes, we can enjoy it directly or easily download it for free or prepaid. In the world of education, we can easily find references on the internet; with just one finger, we can open the world. Technology that continues to be developed makes the offer more tempting to access faster and easier (Jannah, 2022; Subandi et al., 2019). With a digital-based system, everyone can reduce their dependence on others. Only with a mobile phone and internet network quota can everyone realize every wish relatively quickly. Among the aspects that must be the main focus of Islamic education is digital literacy, which has several aspects as follows:

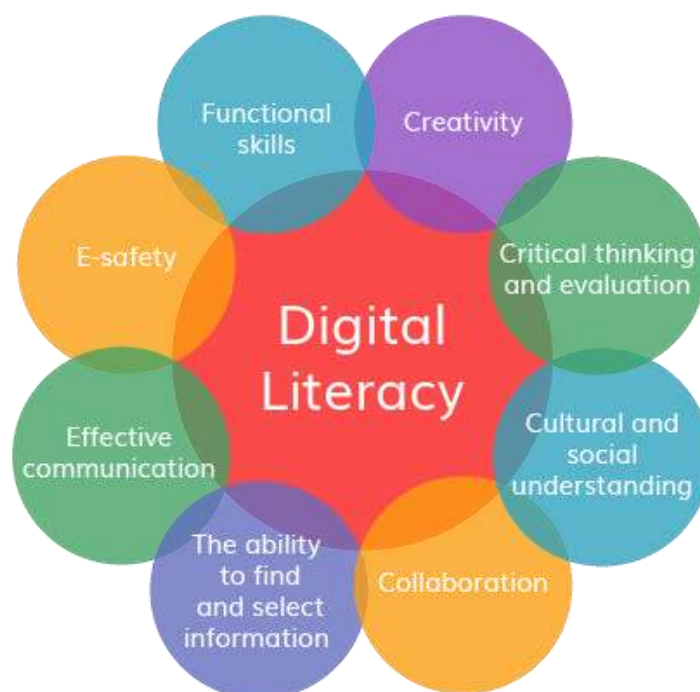


Figure 1. Various aspects of digital literacy

To attain optimal results in the learning process, an individual must be adept at using digital devices and comprehend all aspects of digital technology. This is often referred to as digital literacy. Digital literacy can be defined as an individual's ability to apply functional skills on digital devices in order to find and select information, think critically, be creative, collaborate with others, and communicate effectively, while disregarding electronic security and the changing sociocultural context.

Good digital literacy contributes to the development of subject-specific knowledge in the context of education by fostering curiosity and originality. Using technology such as e-text and e-library makes students feel better, according to research, because it enables them to create excellent, creative, and current presentations. Musa et al. (2021) found in a separate study that students who use technology frequently and intensely are more likely to adapt learning strategies employing a variety of technological aids to the learning process. Mansir & Karim

(2020) found that digital literacy favorably affects academic performance; digital literacy can contribute to more effective task completion using software and computer programs, such as word processors and worksheets.

On the other hand, many people still cannot fulfil all their needs and cannot keep up with the development of the digital era and become isolated. The entry of the digital era makes people lack empathy and care for the community environment. Not infrequently, when we are in one place, we see the absence of communication between one person and another, and this is where the sense of individualism is presented (Pettersson, 2021).

Humans have started to forget their world and are replaced with their gadgets and virtual worlds. Excessive use of the digital system makes us drift away and unconscious because the digital world is too beautiful, which can damage us and damage our relationships. In Islam, the relationship occurs not only with God but also with humans (*hablum minallah, hablum minannas*). Contradictions about the digital era raise pros and cons. Many who reject the digital era are said to be undeveloped, and those who follow developments are said to be millennials. In fact, those who refuse to have their point of view, such as they want to maintain a sense of brotherhood, greet greetings, and maintain cordial relations. Many scholars began to assume support, not infrequently; they also accepted both. Accepting both follow the digital era, but the friendship is maintained (Halimi et al., 2022; Romlah, 2020).

This is where the importance of Islamic education is encouraged. Islamic education can be interpreted as transforming moral values and knowledge that significantly enhances all natural human potential in terms of emotions in a balanced manner that allows them to become responsible individuals as caliphs of Allah SWT. In Islamic education, it should not only provide students with an understanding of only *aqidah* (faith), *ubudiyah* (worship), and morals. At the same time, they are trained to manage the resources that Allah has provided skillfully. Readiness in facing this digital era is not only mental readiness but also accompanied by faith. According to Ki Hajar Dewantara, "education is an effort carried out with full awareness aimed at human safety and happiness". The happiness of humans who can liberate themselves from the field of science and the economic side.

B. METHOD

This study uses a qualitative method with a descriptive analysis approach. The data used in this study is secondary data using the literature study method. The analysis in this study begins by discussing the obstacles in character building in the digital world, then Islamic education strategies in the digital world, and then analyzing solutions to the problems of Islamic religious education in the digital era. The results of this study are then presented using qualitative methods in detail to produce the correct conclusions according to the research problem.

C. RESULT AND DISCUSSION

1. Barriers to Character Building in the Digital World

A school is a place for character-building and students. Schools see the progression of pupils from childhood, through elementary, junior high, and high school, to those who can afford it, higher education. The educational approach in schools strives to cultivate children's intelligence, resolve, and continual growth and development. However, the application of character education in schools is still found to have a number of issues, as the development of today's youngsters differs significantly from that of past generations.

According to the findings of Alhamuddin et al(2020) 's research, the following are some of the difficulties to molding the character of children in school: a) The influence of misused TV, gadgets, and technological advances; b) the Community environment, association

in the community environment is also one of the elements forming morals, a sense of responsibility, and the formation of children's character; c) There is no interconnection of education and rules at school as well as rules at home. Differences in rules at home and school that are unrelated to each other make the formation of students' self not strong. Students should be able to apply the rules at school as well as at home so that a sense of discipline, responsibility, empathy and sympathy is maintained wherever they are; d) In this case, the role of the teacher has not been able to become an example of the character values he has chosen. The most severe problem is the role of the teacher to be an example in realizing character values, explicitly following the character values of subjects and general character values in schools; e) Schools have not been able to choose character values that follow their vision; and f) The minimum number of hours of Islamic education in public schools, so that the understanding of religion for students in schools is minimal.

These obstacles can be overcome by integrating Islamic religious education with other subjects and technology. Islamic values can be taught in every subject so that limited hours are not an obstacle. The utilization of information technology can be a solution to monitor and guide students continuously without being limited by distance and time (Musa et al., 2021).

The aforementioned strategic steps must be supported by all parties through a strong commitment to achieving input, process, and output quality in Islamic education. What should not be omitted from the strategic stages for improving Islamic education, as outlined by Ali in Wibisono (2019) with the following three initiatives or endeavors: a) Replacing all educational activities (talab al-ilm) within a religious framework; b) Within the above-mentioned paradigm, there is a need for a balance between various scientific disciplines in the education curriculum; and c) Encouraging the freedom to pursue scientific development to its fullest extent.

2. Islamic Education Strategy in the Digital World

The evolution of the age has had both positive and negative effects on the education industry. In relation to Islamic religious education, there is a continuing evolution and transformation of learning. The objective of the Islamic education plan is to educate and encourage every Muslim to be competent in applied-based practical science in order to process natural resources to meet everyday demands. Students are educated on the inner aspects directly related to faith and character, as well as the outer aspects relating to future-focused abilities.

Educators should be able to innovate and design learning by utilizing the digital world. Educators must also be able to blend in with the digital world because the digital world has become part of the needs of students. Keeping children away from their interests and relationships with the digital world is not the best choice, but letting them get carried away by their euphoria and curiosity in the digital world without supervision, guidance, direction and ultimately uncontrollable becomes a high risk for physical and spiritual development (Handayani & Muzakki, 2022).

Islamic education in this digital era is intended to form a generation of Muslims capable of knowledge and skills to live a good, safe, prosperous and harmonious life. Islamic education is designed to train and foster every Muslim to be active, skilled, and intelligent in Islamic scholarship and experience in every applied-based practical science to manage natural resources to fulfil inner aspects closely related to faith and character. What is needed now is the right approach to get closer to the digital world so that there is a balance between Islamic education and the digital world, so souls of faith and character are formed. This is done because human life continues to change and develops according to the times.

This fact requires educators to respond quickly by making various program breakthroughs to adjust to the new digital era. Islamic education should be applied with an approach that is in line with the fashions and trends of today's students. If the content is still taught using the old approach without the most recent components, it is feared that it would fail to capture students' attention, curiosity, and even interest, so preventing the achievement of learning objectives. The specified learning activities cannot give importance to shaping their personality and skills; these activities only serve as normative activities carried out daily as part of an educational routine, but have no positive influence because neither the students nor the teachers have any interest in chemistry. The learning method should be tailored to the audience's preferences, who are extremely fond of the digital world. The transformation of Islamic education in the digital age is one of the best approaches.

Today's students express their thoughts digitally because they were born as a society born in the digital era. The difference with their parents, who were born far from the digital world, there was a digital revolution that required them to move into the world of information technology, which inevitably had to solve new patterns and apply them in daily life slowly and took a long process. If educators unfamiliar with the digital world are not prepared to accept the challenge of increasing their abilities at a level following students' capacity, they will be far behind. A severe threat to Islamic education is the insignificant function of the teacher as a knowledge dissemination group, developer or sharpener of skills and inculcation of values when students are able to find what is needed outside the classroom independently without requiring expert guidance. In response to this reality, Islamic education must be engineered in such a way using digital features that are available 24 hours a day (Windi, 2022).

Conventional education is still needed for elaboration and validation (tashih) of what students have learned through online media. Reading materials independently at the age of learning growth is not enough because it has the potential to misunderstand the meaning contained in the reading. It requires the guidance of educators to straighten or justify. Providing online learning resources is intended to support students to be part of learning activities with a mixed pedagogy approach in the form of face-to-face and in-class tutorials and independent online learning. Digitally available learning resources are helpful for students to learn independently.

3. Solutions to the Problem of Islamic Religious Education in the Digital Age

Strategy is sometimes not in line with the solution; sometimes, the strategy is just a concept without a solution. This happens because educators lack knowledge about the digital world, while students master the digital world more, and even the digital world is a daily necessity. According to Nuryadin, the need for strategic steps in dealing with challenges faced in learning include: developing and improving the quality of human resources, revamping digital technology-based infrastructure, and utilizing digital-based learning media.

First, Islamic religious educators must improve the quality of their human resources in order to succeed in the digital age. The quality of human resources will have a considerable effect on the improvement of the quality of Islamic religious education in institutions and other areas. Human resources with the skills, knowledge, and competence of competent professionals are anticipated to be able to optimize the development of Islamic religious education using all available resources.

There is a close relationship between technical and non-technical competencies and the quality of the questioned human resources. Technical competence consists of skill, knowledge, and professionalism, which are necessary for establishing global competitiveness. Non-technical abilities, such as modern values and behavior and inventiveness, will have a substantial impact on productivity.

HR comprises leaders, educators, education professionals, staff/employees, and students in this context. The intended quality of human resources is that they are competent and qualified to carry out their responsibilities and authority. Expertise and professionalism in carrying out obligations are now an important need. Assume Islamic educational institutions lack competent and dependable personnel and are not blind to technology advancements. More worrisome is the emergence of graduates who lack expertise in their disciplines and cannot compete in the education market.

Second, To increase the quality of education and adapt to globalization, it is vital to enhance the infrastructure based on digital technology. Infrastructure based on digital technology is the most important factor. The majority of educational activities, including management administration, learning, and others, involve information and communication technology technologies. Therefore, the availability of infrastructure facilities is the solution to these demands.

Islamic religious education must recognize the significance of digital technological infrastructure in order to facilitate classroom learning activities. Frequently, the impediments that arise in educational, learning, and administrative operations are a result of their meeting infrastructure's availability. This should be solved so that Islamic religious education is discussed more effectively in the future. Refinancing is a challenge for Islamic educational institutions constructing digital technology-based infrastructure, though. Consequently, a competitive finance strategy and plan are required. In this situation, the government and private sector can be enlisted to offer money to meet the required infrastructure availability.

Third, utilizing digital learning resources. Internet access has become a need and a way of life for the modern community. Unquestionably, the usage of digital media (the Internet) is essential for educational and learning activities. It is impossible to educate the generation of the digital era/industrial revolution 4.0 with only traditional media. It is vital to integrate traditional and digital media in order to enhance outcomes.

An educator must be able to employ and maximize digital media to support the success of education and learning because the success of education and learning in Islamic religious education is also impacted by the usage of media that supports and is consistent with the learning context (Pabajjah et al., 2021). In this regard, it is essential to understand that in today's digital era, the human generation is divided into two groups: digital immigrants, who were born without an internet network in their time after the digital world developed into the internet world, and digital natives, who were born in the internet era. Both groups utilize the internet to fulfill their demands for interaction in cyberspace and the natural world.

Fourth, the application of interactive learning techniques. Islamic religious education has seen considerable modifications in the digital age. Digital technologies improve the effectiveness and efficiency of educational activities. In learning activities, it is anticipated that a community will be formed that can employ digital devices or media to promote the development of high-quality learning and accommodate students' potential and involvement.

Herein lies the significance of applying and becoming familiar with approaches that can maximize students' potential. In the current global era, the participatory approach becomes a solution for meeting the involvement needs of students. Discussions, questions and answers, demonstrations, interactive lectures, video calls, teleconferences, and so on are significant participatory approaches in the digital age. Using digital material in conjunction with these techniques optimizes its applicability.

Islamic Religious Education is the skill of directing, educating, training, nurturing, and overseeing the application of all Islamic teachings in order to foster spiritual and physical progress in accordance with Islam's principles. The terms guiding, directing, and nurturing, as well as teaching and training, connote an endeavor to affect pupils' spirits through a step-by-

step procedure toward the established aims, namely establishing piety and morality and maintaining the truth, in order to create a person who is likable and moral.

Based on the above explanation, it is clear that: a) First, Islamic education involves both physical and spiritual aspects, as they are interrelated; therefore, the growth of both must be balanced; b) Second, Islamic religious education is based on religious principles. This indicates that Islamic religious education does not disregard theological knowledge and considerations as a source. As Allah SWT says in Surah Al-Baqarah: 31; and c) Third, there is an aspect of taqwa since a goal that must be attained, as taqwa is a fortress that can serve as a barrier against bad influences from the outside. On the basis of the preceding explanation, it can be inferred that Islamic education is the guidance a person receives in order to develop maximally in accordance with Islamic principles.

D. CONCLUSION

The arrival of the digital age presents an amazing chance for Islamic education to optimize its resources, despite the fact that there are still numerous deficiencies in the mental formation of students that must be addressed. By developing and implementing precise and exhaustive plans, Islamic education is supposed to contribute to world civilisation and demonstrate its existence by proposing innovative answers to a variety of challenges in the global arena that will arise in the future.

Instilling character in children from a young age signifies participation in preparing a generation of the nation with character; they are future generations of the nation who are expected to be able to lead the nation and create a civilized country, uphold the nation's noble values with good character and character, become a generation of knowledge, and adorn himself with faith and piety. Therefore, Islamic religious instruction in schools to shape children's character will be more effective if it arises from religious consciousness manifested in all aspects of national behavior. Religious behaviour will be able to grow and develop if Islamic education is integrated with all subjects, as well as science and technology. The combination of Islamic religious education with science and technology is necessary because religion is tasked with guarding and controlling the negative impacts of technology itself.

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