

PROBLEMS OF ISLAMIC EDUCATION IN THE ERA OF INDUSTRIAL REVOLUTION 4.0

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ABSTRACT

The existence of Islamic education in Indonesia has been around for a long time since the 13th century AD, but various problems have always accompanied Islamic education from the colonial colonial era, the Old Order, the New Order, Reformation, to the Industrial Revolution Era 4.0. especially in the midst of this era of industrialization, forcing all elements within the State and society based on digitalization and manufacturing. This is very much different from the paradigm of Islamic education which focuses on guiding humans so that they become Islamic-spiritual human beings who must be oriented towards technology and manufacturing. There are a number of problems that are still the "blockstone" of Islamic education in the midst of this rapid flow of industrialization, namely: First, there is still a dichotomy of science (between general science and religious knowledge); Second, the research culture in Islamic educational institutions is still weak (both scholars, practitioners, policy makers, and the openness of educational institutions such as Islamic boarding schools and madrasas, each of which considers research to be a Western product); Third, curriculum problems that often change along with changes in the minister of education; Fourth, limited human resources in terms of quantity and quality (both teachers, lecturers, tutors, ustadz, and others); Fifth, the Islamic education management system is still not well organized; mastery of science and ICT in the administration of education, and; Sixth, the education evaluation system which so far still relies on national exam scores. The research conducted by the author is a field research with a qualitative description.

INTRODUCTION

Islamic religious education is through the teachings of Islam, namely guidance and care for students so that later after their education they can understand, live and practice the teachings of the Islamic religion that they believe in thoroughly, and make the teachings of Islam as a view of his life for the safety of life in this world and in the hereafter (Ikhwan, 2017).

According to H.M. Arifin, Islamic education means an education system that can provide a person's ability to lead his life in accordance with the ideals and values of Islam that have imbued and colored his personality. In other words, humans who receive Islamic education must be able to live in peace and prosperity as expected by Islamic ideals. Thus, the notion of Islamic education is an educational system that covers all aspects of life needed by the servants of Allah, as Islam has become a guide for all aspects of human life, both worldly and hereafter. Meanwhile, Islamic religious education according to M. Ainur Rosyid is the process of changing individual behavior in personal life, the environment, and society by way of teaching as a basic activity and as a profession among basic professions in society. The industrial revolution consists of two (2) words, namely revolution and industry.

The Industrial Revolution was a major and radical change to the way humans produce goods. This major change has been recorded three times, and we are currently experiencing the fourth industrial revolution (Schwab, 2017). The term industrial revolution was introduced by Friedrich Engels and Louis Auguste Blanqui in the mid-19th century. This industrial revolution is also running from time to time. This last decade can be called entering the fourth phase 4.0. The change from phase to phase gives an articulate difference in terms of usability. The first phase (1.0) revolves around the discovery of machines that emphasize (stressing) the mechanization of production. The second phase (2.0) has moved on to the mass production stage which is integrated with quality control and standardization. The third phase (3.0) enters the stage of mass uniformity which is based on computerized integration. The fourth phase (4.0) has brought the digitalization and automation of the internet blending with manufacturing. Islamic education faces many complex and complicated problems. These problems include, among other things, the dichotomy (dichotomic), the knowledge that is still general (too general knowledge), as well as the low spirit of research (lack of spirit of inquiry). The dichotomy between Islamic education and general education has not yet disappeared from the existing paradigm in society (Raya, 2018).

According to him, although this happened during the Old Order era, until now people still think that Islamic religious education is education related to the affairs of the hereafter and has no connection at all with their future affairs, in this case about careers and work. People prefer public schools that are more promising for their future than schools based on religion. As a result, Islamic educational institutions, both Islamic boarding schools, madrasas, and Islamic universities are deserted, some are even closed because there are no santri, students, or students. It is ironic, in a country where the majority of the population is Muslim, the educational institutions are not in demand (Prokop, 2003).

METHOD

The research conducted by the author is a field research with a qualitative description. This qualitative research is intended to accurately describe the phenomenon or characteristics of a particular individual, situation, or group. In other words, the purpose of descriptive research is to describe a set of events or current population conditions (Lukens-Bull, 2010).

In this study, the author intends to explore data and present research data regarding the problems of Islamic education in the era of the industrial revolution 4.0. In this study, the author will attempt to observe and describe the analysis of the problems of Islamic education in the era of the industrial revolution 4.0. In data collection techniques is the most important part in conducting research. By using data collection techniques, the authors can conduct research to obtain data. The data collection techniques used by the author in this study are as follows: a. Interview Method An interview is a conversation between two or more people, whose questions are asked by the researcher to the subject or group of research subjects to

be answered (Fathurrochman, Danim, Ab, Kurniah, & Ristianti, 2021). In this study, the type of interview used was a semi-structured interview which was more independent in its implementation than structured interviews. Semi-structured interviews are to find problems openly, where the parties invited to the interview are asked for their opinions and ideas (Sugiyono, & Budiyono, 2015).

A. Observation Method

Observation is defined as systematic observation and recording of the symptoms that appear on the object of research.

B. Documentation Engineering videos, recorders as evidence or as a means of collecting research data.

C. Data Analysis Techniques

Data analysis is an effort made by working with data, organizing data, breaking it down into manageable units, synthesizing it, looking for and finding patterns, discovering what is important and what is learned, and deciding what to tell others (Moleong, 2019). Research data analysis is the process of systematically searching for and organizing interview transcripts, field notes and documentation, by organizing data into categories, breaking them down into units, synthesizing, compiling into patterns, choosing which ones are important and what will be studied, and drawing conclusions. so that it is easy to understand by yourself and others (Firmansyah, Hunaifi, & Sugiyono, 2019). This data analysis is an effort to organize, compose and give meaning to the qualitative data that has been collected, so that it can provide answers to the research questions posed, of course, in order to achieve the expected goals.

RESULTS AND DISCUSSION

In detail, the challenges of Islamic education facing the horizon of globalization are: First, the challenge to increase added value, namely how to increase national labor productivity and growth and equity economy, as an effort to maintain and enhance development sustainable. Second, the challenge of conducting comprehensive research towards the era of reform and transformation of the structure of society, from traditional-agricultural society to modern-industrial society. Third, challenge in an increasingly fierce global competition, namely increasing competitiveness nation in producing quality creative works as a result of thought, discovery and mastery of science, technology and art. Fourth, challenges to the emergence of new innovations and colonialism in Indonesia field of science and technology, which replaced the invasion and colonialism in the political and economy.⁴¹ Even Facing these challenges, Islamic educational institutions are important things what must be addressed or borrowing the term Mastuhu rearranges thinking education system to serve as commander in chief.⁴² Therefore, developments carried out by the Islamic education system in the global era.

First, Muslims must continuously improve their human resources science and technology quality and Imtaq simultaneously, or improvement towards spiritual, moral, and intellectual sturdiness. Second, the modernization process is something that is necessary for overhauling the Islamic education system, starting from 251 paradigms, concepts, frameworks, management and evaluation.⁴³ This is recognized Muhaimin that the world of education needs a new nuance of the education system to face these challenges, therefore, change and innovation are starting point in developing national education in general,⁴⁴ and especially Islamic education. In other words, building Islamic education global perspective, because at the same time Islamic education must has an obligation to preserve, instill the values of Islamic teachings and on the other hand trying to instill the character of Indonesian

national culture and global culture. Efforts to build insightful Islamic education can be implemented with planned and strategic steps. The problem above is a challenge for the world of education in Indonesia especially Islamic education, for this reason, the reorientation of the Islamic education system continues by educational practitioners. Mastuhu, for example, judged that for facing challenges in the era of globalization, educational institutions have function of developing learning abilities or attitudes Copying, Accommodating, Anticipating, Reorienting, Selecting, Managing Understanding Islamic Religious Education and Industry 4.0.

Islamic religious education is education through the teachings of the Islamic religion, namely in the form of guidance and care for students so that later after completing their education they can understand, appreciate and practice the teachings of the Islamic religion which they believe in thoroughly, and make the teachings of the Islamic religion true. as a view of his life for the safety of life in this world and in the hereafter.

According to H.M. Arifin, Islamic education means an education system that can provide a person's ability to lead his life in accordance with the ideals and values of Islam that have imbued and colored his personality. In other words, humans who receive Islamic education must be able to live in peace and prosperity as expected by Islamic ideals. Thus the understanding of Islamic education is an educational system that covers all aspects of life needed by the servants of Allah, as Islam has become a guide for all aspects of human life, both worldly and hereafter.

Meanwhile, Islamic religious education according to M. Ainur Rosyid is the process of changing individual behavior in personal life, the environment, and society by way of teaching as a basic activity and as a profession among basic professions in society. The industrial revolution consists of two (2) words, namely revolution and industry.

Revolution in the Big Indonesian Dictionary (KBBI), means changes that are very fast, while the definition of industry is an effort to implement the production process. So if the two (2) words are combined, it means a change in the production process that takes place quickly. This rapid change is not only aimed at increasing the number of goods produced (quantity), but also improving the quality of production (quality).

The Industrial Revolution was a major and radical change to the way humans produce goods. This major change has been recorded three times, and we are currently experiencing the fourth industrial revolution.

The term industrial revolution was introduced by Friedrich Engels and Louis Anguste Blanqui in the mid-19th century. This industrial revolution is also running from time to time. This last decade can be called entering the fourth phase 4.0. The change from phase to phase gives an articulate difference in terms of usability. The first phase (1.0) revolves around the discovery of machines that emphasize (stressing) the mechanization of production. The second phase (2.0) has moved on to the mass production stage which is integrated with quality control and standardization. The third phase (3.0) enters the stage of mass uniformity which is based on computerized integration. The fourth phase (4.0) has brought the digitalization and automation of the internet blending with manufacturing.

1. Terminology of Islamic Education in the Era of the Industrial Revolution 4.0

The language of education comes from the basic word "student" which is given the prefix me to educate (verb) which means to maintain and provide training. So education as a noun, which also means the process of changing the attitudes and behavior of a person or group of people in maturing humans through teaching and training efforts. Meanwhile, according to Islam, especially in the Qur'an, the word al-tarbiyah is not found, but there are other equivalent terms, namely al-rabb, rabbayānī, murabbi, yurbi, and rabbāni. Whereas in the hadith only the word rabbani is found. There is also the term ta'dib which

means to practice good and correct behavior in accordance with Islamic teachings. Another term for education is *ta'lim*, which is *masdar* from the word *'allama* which means teaching that is giving material delivered from a teacher. to his students. All the words found above refer to *al-Tarbiyah Islamiyah*. (Syam, 2017) interprets Islamic education as an effort carried out in order to convey the call of religion by preaching, conveying teachings, giving examples, practicing skills to act, motivating, and creating a social environment that supports the implementation of the idea of forming a Muslim personality. Subasman and Nasiruddin (2020) defines Islamic education as an activity that has the aim of preparing students physically, mentally and spiritually so that later they become useful members of society, both for themselves and their people (society). Rozi (2019) defines Islamic education as a process of changing behavior that occurs in individuals and society. Chabib Thoha defines it as education with a basic philosophy and purpose, as well as theories that are built to carry out educational practices based on basic Islamic values contained in the Qur'an and Hadith, Because basically Islamic education is based on the Qur'an and *adith* which is a source of strength and sturdiness of Islamic education. The Qur'an is a normative-theoretical guideline for the implementation of education that requires further interpretation for the operation of Islamic education. Meanwhile, *adith* is the main foundation after the Qur'an from the embodiment of the words and provisions of the Prophet Muhammad, as a guide and reference for the development of the lives of Muslims in interacting with their fellow creatures.

According to Azra (2019) with these two foundations, Islamic education has 3 (three) principles, namely; First, the emphasis is on the search for knowledge, mastery, and development on the basis of worship to Allah SWT. Second, recognition of one's potential and ability to develop. Third, it is the practice of knowledge or the basis of responsibility to Allah SWT. So Islamic education is designed to develop all human potential by adhering to the principle that all that is done is solely to worship Allah SWT.

2. Era revolusi industri 4.0.

The term "Industrial Revolution" was introduced by Friedrich Engels and Louis Auguste Blanqui in the 19th century. In Phase 1.0, machine discovery focused on mechanization of production. Phase 2.0, mass production integrated with quality control and standardization. Phase 3.0 of mass uniformity based on computerized integration. Phase 4.0 of digitalization and automation combines the internet with manufacturing. The era of the Industrial Revolution 4.0, also called the cyber era or the era without barriers, without boundaries of space and time, gave birth to advances in science and technology that resulted in the creation of smart machines, autonomous robots, and even Artificial Intelligence (AI). This era provides many new opportunities in all fields and at the same time gives birth to complex and difficult challenges. So that it demands the quality of human resources who master science and can also solve problems in people's lives In this era, HR is dubbed the "millennial generation". (Eddy et al., 2020) in his research published in Springer stated that this generation is categorized as children born after 1980. They live and grow up every day with the digital world, are very familiar with modern technology such as tablets, gadgets, portable computers and operating systems. android, iOS, as an ocean of information that can be accessed anytime and anywhere. Millennial generation's population is more than 77 million, one and a half times larger than Generation X and almost the same size as the baby boomer generation, even they are called "digital natives", focusing on problem solving in fulfilling life. they are socially sensitive (marked by their active involvement in every activity on social media), and team or group oriented (Devaney, Torney, Brereton, & Coleman, 2020). This generation a generation that is

literate "Digital Literacy".²⁸ Era 4.0. This resulted in a paradigm shift in all sectors, including education (Olasveengen et al., 2020). Until this era, not only in the teaching and learning process in the classroom, but to the entire education system through the use of Management Information Systems in schools. Such as digital-based education service centers in schools, in universities such as the Digital Library, Academic Information System (Siakad), Electronic Repository, Electronic Journal (e-Journal), digital education management system that is used for all activities ranging from curriculum, teachers, learning, financial reports, assessments up to the management of teaching materials, and infrastructure.

3. The problems of Islamic education in the era of the industrial revolution 4.0.

Islamic education faces many complex and complicated problems. These problems include, among other things, the dichotomy (dichotomic), the knowledge that is still general (too general knowledge), as well as the low spirit of research (lack of spirit of inquiry). The dichotomy between Islamic education and general education has not yet disappeared from the existing paradigm in society (Raya, 2018). According to him, although this happened during the Old Order era, until now people still think that Islamic religious education is education related to the affairs of the hereafter and has no connection at all with their future affairs, in this case about careers and work. People prefer public schools that are more promising for their future than schools based on religion. As a result, Islamic educational institutions, both Islamic boarding schools, madrasas, and Islamic universities are deserted, some are even closed because there are no santri, students, or students. It is ironic, in a country where the majority of the population is Muslim, the educational institutions are not in demand.

Another problem that is still an obstacle in Islamic educational institutions is the lack of research. The enthusiasm for researching from practitioners of Islamic education is still very low. This can be seen from the lack of research produced which can be used as a reference for scientific research in general. Researchers and practitioners of Islamic education have not been able to develop and produce research results into scientific theories and concepts. Cultivating the spirit of research is something that is not easy, it takes a long time and costs are not cheap. In line with the things that have been mentioned above, Azyumardi Azra said that Islamic education in Indonesia is currently facing various problems and gaps in various aspects, namely in the form of the dichotomy of education, curriculum, goals, resources, and management of Islamic education which is often non-existent. piecemeal or not comprehensive and comprehensive and most Islamic education systems and institutions have not been managed professionally.

Education in Indonesia also uses more sterile Western literature and is detached from the values of instilling faith and Islam. Therefore, sources of information need to be balanced with a lot of writing scientific literature based on Islamic values, but that does not mean a dichotomy between general and religious sciences. Education that is only limited to the wilderness of theoretical shells will only give birth to education that is "dogmatic" not "creative". In fact, Islamic education has an important task, namely developing the quality of human resources (HR) so that Muslims can play an active role and remain "survive" in the era of globalization. Human resources who are able to compete in an era that requires every human being to equip themselves with expertise, intelligence, and skills in a modern life. (Noviyani, 2018) mentions several reasons for the weaknesses experienced by Islamic education today. Among them, weaknesses in the mastery of systems and methods. In general, Islamic education still uses the old system (classic) which only relies on the memorization system and listening to the material delivered by the teacher. Students are

placed as objects in learning, while teachers are subjects. The lack of involvement of students in the teaching and learning process causes the learning process to be monotonous and boring. As a result, learning outcomes are not optimal and not in line with expectations. Teachers who are subjects in the teaching and learning process, sometimes have poor methods. The innovation and creativity of teachers in teaching is very lacking and almost invisible. Conditions like this make the class seem dead. Learning systems and methods that are often practiced in Islamic educational institutions that are less varied and innovative are one of the factors that cause Islamic education to lag behind other education.

Another factor that causes the weakness of Islamic education is the language factor as a tool to enrich perceptions, and sharpness of interpretation (insight). Language is the main medium in the teaching process. Submission of language that is easy to understand and not convoluted, will make it easier for students to accept and understand the material presented by the teacher. If students' acceptance and understanding of the material goes well, the learning outcomes will be very good. On the other hand, if the delivery of the language has problems and does not go well, the learning outcomes will be hampered and not in accordance with the expected expectations. Language is the most important medium in learning in its efforts to improve students' learning achievement.

Another factor that is no less important than the factors mentioned above is the weakness of Islamic education in terms of institutions (organizations), science, and technology, Islamic educational institutions tend to be less well organized in terms of management. Islamic educational institutions are still fragmented with the terms "traditionalist Islamic education" and "modernist Islamic education". Two terms that dichotomy of Islamic education with other terms, namely "advanced or modern Islamic education" and "traditional or classical Islamic education". The actual terminology is only guided by the learning system and method. It is said that Islamic education is advanced or modern because the systems and methods used in the teaching and learning process follow the systems and methods that apply in the modern era. Vice versa, it is said that classical Islamic education is due to the systems and methods used in the teaching and learning process using the old system. The dichotomy, in fact, weakens the existence of Islamic education itself. Not to mention the issue of science and technology, the label of Islamic education is education that is only related to the afterlife is still attached to the minds of the wider community. Islamic educational institutions are synonymous with lagging behind in information, communication and technology because of the very limited budget they have. A very limited budget that is used to finance school operational costs alone is not sufficient. The funding sources for Islamic educational institutions are very limited, making the development of the potential of madrasas hampered. In this modern era, technology is a most urgent need for the development of all educational institutions, general education or religion. Even some people think that the progress of educational institutions depends on the completeness of the technological devices they have.

Indications of the backwardness of Islamic education according to (Assegaf, 2020); First, the lack of renewal efforts. Second, the practice of Islamic education so far still maintains the old heritage and does not do much creative, innovative, and critical thinking on actual issues. Third, the learning model of Islamic education places too much emphasis on an intellectual-verbalistic approach and excludes the importance of educative interaction and humanistic communication between teacher-students. Fourth, the orientation of Islamic education focuses on the formation of servants or servants of Allah and is not balanced with the achievement of Muslim human character as *khalfah fi al-arḍ*. The lack of

reform efforts, as mentioned above, is a reality that can be found and witnessed in most Islamic education until now. There has been no significant reform effort made by Islamic education to keep pace with the very rapid development of general education. The renewal referred to here is an update in all matters relating to methods, systems, management, goals, vision and mission, as well as future orientation of Islamic education. Renewal is absolutely necessary because of the poor condition of Islamic education which will eventually be abandoned by the Muslims themselves.

Another problem that hinders the development of Islamic education, as mentioned above, is the lack of creative, innovative, and critical thinking raised by Islamic education practitioners and experts on the actual issues that develop in the midst of society. Islamic education practitioners and experts are more busy thinking about the differences that occur between one educational institution and another, rather than thinking about the crucial issues that develop. There are no creative, innovative, and critical ideas raised by Islamic education thinkers for the advancement of Islamic education itself. It is as if critical reasoning which is a tradition of earlier Islamic thinkers has disappeared without a trace. A setback experienced by Islamic education thinkers which resulted in backwards and backwardness of Islamic education compared to other education with the many problems faced by Islamic education, Islamic education does not touch the realm of humanity at all. The realm of humanity, which should be the main target for the development of Islam and its education, has become marginalized and not managed properly. As a result, the level of public concern and enthusiasm for Islamic education has decreased. The level of public trust has also changed. People's expectations for Islamic education as a solution for education in the current era of moral decadence, have not materialized because of the lack of maximum socialization carried out by stakeholders of Islamic education itself. The high expectations of the community are not matched by the maximum efforts of Islamic educational institutions in socializing it.

4. Concept of Practice in Islamic Education in Era 4.0

Islamic education so far has made a transformation at the level of paradigm, methods and strategies for the development of Islamic education to be current and relevant with the global situation and conditions. And stay in the corridor of educational ideals and goals which relies on the Qur'an and Hadith and is based on the goals of national education, state and philosophy. Adhering to the principle of *al hifzu 'ala qodiimi as shoolih wa al akhzu 'ala Jadiidi al Aslah* (maintaining good traditions and adopting novelty) better) is the mantra of the paradigm of progress, continuity, openness with innovation to transfer knowledge and technology that is beneficial for development of Islamic education (Niyozov & Pluim, 2009). In the last 10 years, Islamic education has continued to develop into role model for education, marked by the growth of institutions (Directorate General Islamic Education, 2019) the emergence of Islamic religion-based schools such as Integrated Islam (Rahman, 2019), Boarding School, Modern Islamic Boarding School, Tahfidz School. The transition of Islamic universities from STAIN to IAIN or from IAIN become UIN. Not only "face" changes, featured content and programs are also in offer such as pesantren entrepreneurship programs (Halstead, 2018), and others. If this is done with the right process approach, it will spawn productive-minded graduates, researchers, inventors, diggers, knowledge developers knowledge.

The logical consequences of this, (1) Eliminating the paradigm of dichotomy of science religion and general science. (2) Changing the pattern of indoctrinal Islamic education into a pattern participatory education. (3) Changing the ideological paradigm into a scientific paradigm which is based on the revelation of Allah swt. (4) It is necessary

to reconstruct the curriculum. The paradigm of Islamic education is more likely to be self-oriented humanities and social sciences, whereas science (physics, chemistry, biology and mathematics) Modern and advanced technology development is absolutely necessary. This science is not yet received appreciation and a proper place in the Islamic education system . This means that the integration of Islamic education in the perspective of transformation towards Quality Islamic education science, spirituality with character education as a characteristic of a nation is absolutely necessary. Education in Islam itself is an integration between the power of reason (rational), empirical, and sourced from revelation derived from the Qur'an and Hadith. The trend of education returns to religiosity (Priyanto, 2020) given a touch of global insight, the Islamic generation must be prepared to global constellation competition. So that the transformation of the goals of Islamic education is not again creating workers only, but humans who are able to compete which creates its own opportunities (jobs) on an innovative basis, creative, character and entrepreneurial spirit (Rembangy, 2010). So that the impact directly to the welfare, progress, and independence of the nation's economy. Changes in Islamic education will automatically change the method in teaching and learning carried out on students, that change includes first, critical and creative learning with problem solving, because In human life, it is necessary to have the ability to analyze, find a way overcome them, and try to find a solution that is formulated (trial and error) (Sosna, Trevinyo-Rodríguez, & Velamuri, 2010).

Educators as facilitators, mentors, motivators, and movers towards learning dialogic. While students are active subjects, learning partners, and experienced individuals. Second, changing the character of the subject in learning. The teacher paradigm as centered learning must be transformed into a teacher as a professional who guides and directing learning to students so that they are able to express opinions, think systematic, appear confident, and able to solve problems with knowledge which he has. Third, learning resources are not limited to textbooks, but it can be on the experience experienced by students, the internet, print media, electronic, or other media In this regard, (Drijvers, Boon, & Van Reeuwijk, 2010) put forward three didactic functions of technology in Islamic Education Learning, namely: (1) Technology for doing, serves as a substitute for paper and pencil media in learning activities. (2) Technology for practicing skills, functions as learning environment to hone skills in, (3) Technology for developing conceptual understanding, serves as a learning environment to develop conceptual understanding. If technology is well integrated into learning, This will bring up new, contemporary and fun learning patterns. Amen Abdullah said that "creative imagination" is part of how to bring together ideas, even two different framework concepts, so that they are arranged into fresh configuration (Sosna et al., 2010).

CONCLUSION

Islamic education in Indonesia has been around for a long time since the 13th century AD Various problems have always accompanied Islamic education from the colonial era colonialism, the Old Order, the New Order, the Reformation, until the Industrial Revolution Era 4.0. Some of the problems that is still a "blockstone" of Islamic education in Indonesia In the midst of this rapid flow of industrialization, there is still a dichotomy of science (between general science and religious science); still weak research culture in Islamic educational institutions (both undergraduates, practitioners) yes, policy makers, as well as the openness of educational institutions such as Islamic boarding schools and madrasas that each considers research to be a Western product); the curriculum problem change frequently as the minister of education changes; limited human resources my antity and quality (both teachers,

lecturers, tutors, clerics, and others- other); system management of Islamic education that is still not well organized; mastery science and ICT in the provision of education; and evaluation system immersive education This a is still based on the national exam scores. Problematic This seems to be a big challenge for Islamic educational institutions in this era this disruption at a time when all sub-systems of the State must integrate digitization with a manufacturing paradigm that all the results of Islamic education must be in line with market and industry needs.

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