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NEW ISLAMIC SCHOOL CIVILIZATION IN EDUCATION CURRICULUM IN DIGITAL ERA

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ABSTRACT

The civilization of Islamic schools within the educational curriculum in the digital era has depicted the advancement of Islamic education in the digitalization of education. The discussion regarding the curriculum of Islamic education in the context of the new Islamic school civilization in the digital era is an intriguing context to observe. This study argues that the emerging civilization of Islamic schools in the curriculum of Islamic education in the digital era has indeed provided innovation and contributed to technology-based Islamic education in Muslim schools. This study raises the question of how the form of the new civilization of Islamic schools is evolving within the curriculum of education in the digital era. To answer this question, the study employs qualitative research with a media approach for in-depth research analysis. The findings of this study demonstrate that the new civilization of Islamic schools in the curriculum of Islamic education not only imparts religion-based education but also teaches Islamic education based on the digitalization of technology and science. This study recommends the importance of conducting interviews on digital-based Islamic education in other schools to gain a more reflective and subjective understanding of the meaning of the new civilization of Islamic schools in the curriculum of Islamic education in the digital era.

Keywords: Civilization, Islamic schools, Curriculum, Education, Digital era

INTRODUCTION

The emergence of new Islamic schools in the digital era provides a glimpse into the transformation of Islamic education that harmoniously integrates Islamic values, technology, and science within the educational framework. Beyond being a manifestation of modern educational transformation, the development of these new Islamic schools also

reflects the system and progress of Islamic education that embraces technological advancements. Within the sphere of school education, the development of digital technology is founded on the concept of digital technology, offering novel opportunities to engage students and foster global comprehension. However, it also introduces challenges related to access, equity, and critical participation(Gupta, 2023). The advent of the digital era has provided a more diverse range of teaching methods for modern education and has played a crucial role in its implementation in the classroom. It has also opened up numerous avenues for the development of innovative teaching concepts and modes (Sun, 2018). The development of this technology presents an opportunity for education in the digital era (Gupta, 2023; Triyanto, 2020). The development of Islamic education in the digital era is shaping a new civilization of Islamic schools that can be an innovation in the perspective of Islamic education in Indonesia.

So far, studies on the new civilization of Islamic schools in the digital era are still very limited, especially regarding the Islamic education curriculum in the digital era. There are three studies that emphasize the new civilization of Islamic schools focusing on educational curriculum in the digital era. First, a study that explains the development of curriculum in the digital era as a form of implementing digital education literacy (Assa'idi, 2021; Chin et al., 2019; Istenič et al., 2023; Munawar et al., 2021; Silva et al., 2022). Secondly, there are studies that elucidate models of educational curriculum in the digital era (Charoensuk et al., 2022; Fomunyam, 2020; Murtafi'ah & Setyo Putro, 2019). Thirdly, there are studies that expound on the Islamic educational curriculum in the digital era as an endeavor to enhance education with Islamic and technological perspectives (Assa'idi, 2021; Indra, 2020; Sulistyowati et al., 2022; Yusmaliana & Widodo, 2019). From the trends observed in these three studies, it becomes evident that research pertaining to the new Islamic School Civilization within the Islamic education curriculum in the digital era is still scarcely applied within educational institutions.

This study focuses on explaining the new Islamic School Civilization within the curriculum of Islamic education in the digital era. The new Islamic School Civilization presents an argument that indeed it represents the progress of Islamic education in the development of technology-based curricula in schools. This research complements the shortcomings of existing studies to explore various concepts of the new Islamic School Civilization. Firstly, how does Islamic education curriculum function in the digital era? Secondly, what is the model of Islamic education in the digital era? Thirdly, how is the transformation of Islamic education in Indonesia characterized? This study serves as a focal point for explaining that the new Islamic School Civilization within the educational curriculum describes modern Islamic education in the digital era. Thus, the development of Islamic education curricula in the digital era is seen as a process of advancing formal education (Insyirah et al., 2023).

This research is based on the argument that the new Islamic School Civilization is a form of modern Islamic education transformation in the digital era. This civilization is shaped by curricula and educational systems adopted by formal schools, including both modern and traditional institutions. This relates to efforts to develop educational character and balance the curriculum in the digital era. Therefore, the Islamic School Civilization signifies the importance of technological education in Islamic education within schools. Thus, this study offers a proposal for the development of digital-based Islamic education curricula in schools across Indonesia.

RESEARCH METHOD

This research employs a qualitative approach with a focus on the digital media landscape at "Al-Azhar Syifa Budi Cibubur School" as the study's subject. The data presented in this study encompasses various educational aspects, particularly programs, curricula, and educational models, serving as an intriguing example of the new Islamic School Civilization in the digital era. Multiple data sources, such as the school's website, are used to support and complement this research. The research process involves several stages, including data collection on Instagram and the school's digital platforms/sites, data analysis, and data reduction as part of the research's conclusion drawing. Through this process, the research contributes to accountable scholarly investigation.

RESULT AND DISCUSSION

Islamic Education Curriculum in Digital Era

During the period from 2020 to 2023, a total of 71,991 formal schools received information and communication technology (ICT) assistance, with over 12.5 million ICT devices provided to support digitalization programs in schools (see kompas.id, 2023). Furthermore, Islamic education has also entered the realm of educational technology in the digital era. Islamic education in the digital era has undergone rapid changes driven by the increasing role of technology. This factor has led to the emergence of a new Islamic School Civilization based on digitalization. This civilization signifies progress in Islam's utilization of digital technology in both formal and non-formal educational settings. Islamic education in the digital era plays a pivotal role in influencing issues related to the advancement of Islam in schools (Savenije et al., 2022).

In the realm of Islamic education in the digital era, teachers are expected not only to focus on subject matter knowledge and skills but also to serve as mentors guiding students in the development of digital technology knowledge (Savenije et al., 2022). They employ methods of education policy design in the field of Islamic education (Navarro-Granados & Llorent-Bedmar, 2022). Take, for example, Al-Azhar Syifa Budi Cibubur School. This school integrates Islamic education into the National curriculum and leverages Science and Technology. They employ digital media platforms like Keynote to develop Islamic educational character, especially in the areas of leadership and student skills for active participation in both social and digital life. This advancement thrives in the digital age of Islamic education. They have a Muslim technology education program that utilizes iPads with the aim of enhancing teaching skills and competence and providing an effective learning experience for students. Islamic education has become an innovation in harnessing technology as a tool for education.

Al-Azhar Syifa Budi Cibubur School is a prime example of a school that is active on social media and effectively leverages technology in the digital era. This Muslim school, which offers a religious curriculum, has succeeded in utilizing technology to advance Islamic education and science. Islam and Science can be merged to develop a Muslim civilization that contributes to progress in life. Science education can nurture an individual's quantitative intelligence, making them more curious, analytical, innovative, and capable of addressing educational challenges (Zou'bi, 2015). The accumulation of knowledge becomes a product and service of monetary value, creating knowledge wealth as a central component of Islamic education development (Zou'bi, 2015). The educational strategy of Al-Azhar Syifa Budi Cibubur can consider moral, modern knowledge, and social media aspects regarding Islam's contribution in the digital era. The modernization of Islamic education arises from efforts made by Muslim teachers in reforming Islamic education (Zaini, 2022).

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Education in the digital era aligns with the philosophical values of education, particularly the concept of Islamic philosophy of education taught by al-Ghazali (Muflihin & Madrah, 2019). In his educational philosophy, al-Ghazali did not separate religious education from general education (science) without connecting the two (Muflihin & Madrah, 2019). There is no notion of "aqliyah" without including "syar'iyyah." Cognitive aspects cannot develop without involving affective and psychomotor aspects simultaneously (Muflihin & Madrah, 2019). This is because faith, knowledge, and deeds always go hand in hand (Muflihin & Madrah, 2019). With this foundation, Al-Azhar Syifa Budi Cibubur School is building an education system that encompasses religion, science, and technology as a vision for a new civilization. Below are the technology programs implemented at Al-Azhar Syifa Budi Cibubur School:

Table 1

No	Technology Program	Meaning
1	Smart Classroom	The development of education through technology
2	Native Speaker	Enhancement of language proficiency within educational settings
3	Online Class	Facilitation of remote learning and education
4	Psychology in the World of Information Technology	Provision of high-quality information to students.
5	Digital Actors	Demonstration of the digitization of educational materials
6	Teacher Certification (Apple Teacher, Google Certified Educator 1 and 2)	Utilization of technological devices by educators for instructional purposes within schools
7	Teacher and Student Learning Videos	Reinforcement of imaginative thinking through visual aids
8	Power Point Text	Implementation of student-centered learning approaches
9	Showcase Turning Students into Speakers in Seminars or Workshops	Training in public speaking skills
10	Supporting Student Literacy Initiatives	Motivational support for students in writing

Source:https://alazharsyifabudi-cibubur.sch.id/program-smp-al-azhar-syifa-budi-cibubur

In this program, technology education serves as the foundation for students' educational development. Indonesia is currently focusing on education through online schooling via Zoom meetings as an effort to facilitate education during the global COVID-19 pandemic. However, the approach differs from the one adopted by Al-Azhar

Syifa Budi Cibubur School. This school places greater emphasis on integrating Islamic education with technology as its vision and mission to become a competitive and outstanding institution. Digitalization has serious implications for the development of social and educational relationships (Popov & Soloveva, 2019). The effects of digitalization on social relations can lead to a classification of life that depends on a combination of various conditions prevalent in modern society (Popov & Soloveva, 2019). The positive impact includes facilitating communication in both individual and organizational social life (Demir, 2019). Such as interacting through social media, making phone calls, creating videos, and engaging in various forms of social interaction. These are all positive outcomes of digitalization. In education, the skills required in this era encompass big data, artificial intelligence, advanced analytics, the internet of things, and digital security (Muktiarni et al., 2019; Rosak-Szyrocka et al., 2022). The education sector and industry must be capable of developing industry transformation strategies while considering the human resources sector with expertise in their respective fields (Muktiarni et al., 2019; Rosak-Szyrocka et al., 2022)Digitalization in the field of education is one of the solutions for understanding education strategies in the digital world (Muktiarni et al., 2019). Examples of learning media include creating videos in class, Zoom-based learning, practical computer-based learning, and others. Therefore, digitalization has a significant impact on social and educational relationships.

In Islamic education, the concept of distributed leadership has emerged as a primary analytical tool for understanding leadership and normative guidance on what Islamic leadership should entail (Varpanen, 2021). Leadership has evolved not only due to the expansion of educational institutions but also due to changes in curricula and pedagogy deemed the most significant (Varpanen, 2021). Moreover, with technological advancements and the reconceptualization of Islamic education, understanding alternative models of traditional education has also become important (Aljabreen, 2020). Although adaptive choices of leadership concepts and traditional educational models may emerge in educational systems across national contexts, this review allows educators to consider the application and cultural appropriateness in their local and specific community contexts (Aljabreen, 2020). Thus, the concept of Islamic education in the digital era represents an evolution of traditional leadership and education for students..

Islamic Education Model in New Civilization

The model of Islamic education in the new civilization tends to rely on the utilization of modern technology. This model is employed to enhance Islamic education in every school. The search for models of Islamic education to respond to the new normal era is an ongoing process that is continuously refined day by day, with the hope that it will become more mature and organized (Rz. Ricky Satria Wiranata & Kiki Melita Andriani, 2022). The implementation of the model of Islamic education in the new civilization describes the implementation of student activity programs based on science integration, describes the implementation of curriculum development based on science integration, and describes the implementation of learning based on the integration of Islamic studies, science, and technology (Muhlisin & Syaifuddin, 2020).

Furthermore, there are several reasons for implementing the model of Islamic education in the new civilization: first, the reason for integrating Islamic studies, science, and technology is to achieve the school's vision of excelling in both academic and non-academic fields, which can ultimately enhance the quality of the madrasah as an integrative Islamic educational institution (Muhlisin & Syaifuddin, 2020)). Second, the student activity program used is the Separated Integration System (SIS) model (Muhlisin

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& Syaifuddin, 2020). Third, the curriculum development program used is the Integrated Tree Curriculum (ITC) model. Fourth, the implementation of learning uses the Integrating Verb (IV) model, Dialogic Interdisciplinary Integration (IDI), Instrumental Justification Integration (IJI), and reflective techniques (Muhlisin & Syaifuddin, 2020). As with the model of Islamic education used at Al-Azhar Syifa Budi Cibubur School, as depicted in the table below.

Table 2. Education Models

No	Pictures	Decsriptions
1		The students at Al-Azhar Syifa Budi Cibubur School are currently learning using iPads as a means to facilitate their classroom learning. Students using iPads can access learning materials effectively at school. This learning process is accompanied by educational modules outlined in textbooks, serving as a reference for students to map out the topics they will study each day. The school provides substantial support to students in using iPads correctly and effectively.
2		Islamic Digital School serves as an educational space in Islam that embraces religious values, science, and technology. This educational environment provides students with the convenience of learning and actively engaging in the digital world. Islamic Digital School illustrates that modern Islamic education is a continuation of the discoveries made by scholars regarding science and technology, which contributed to the advancement of Islamic civilization in the past. Digital learning today offers students the opportunity to compete broadly at the primary and secondary school levels.

| 3 | | Utilizing Google Classroom as a space to access learning materials. Google Classroom serves the purpose of sending, completing, and finding learning materials, as well as being a platform for interaction among peers and teachers within a single environment. |

Sumber: https://www.instagram.com/sd.alazharsyifabudi.cibubur/

The above Islamic education model is evidence that education in Islamic schools has shaped a new civilization as a development of modern Muslim character. These Muslim schools practice a modern style of education by using iPads for learning and as a comprehensive resource for knowledge acquisition. They have an Islamic digital school program for the development of religious, technological, and scientific knowledge among students. Additionally, Google Classroom serves various functions such as sending, completing, receiving, submitting, and evaluating student assignments. With this application, classroom learning becomes more efficient and can be enriched with activities during active learning at home. There are several analytical concepts within this learning approach.

Firstly, there is pedagogical education that can develop students' knowledge, memory, and skills as a goal, aspect, and benefit of using modern technology. Secondly, it develops students' skills in using technology independently. Thirdly, it serves as an effort to train students in understanding technology more broadly. This model becomes an innovation in enhancing the effectiveness of education in the digital era. Furthermore, the education model builds self-confidence, self-development, self-awareness, and contributes to educational progress (Wargadinata et al., 2019). This is due to strong funding, a wide school network, capable human management, and effective management of digital utilization in schools (Wargadinata et al., 2019). In the development of Islamic religious education models, the orientation should be towards the philosophy of life, including philosophical, etymological, and pedagogical aspects (Mohdlori, 2020). The design of learning development determines the values of technology integrated into Islamic Religious Education subjects, such as syllabi, learning implementation plans, the use of digital media-based Islamic religious education models, and assessment of the learning process, which is a follow-up to the learning approach to the development of digital education models (Amiruddin et al., 2019; Fauzi et al., 2022; Hashim et al., 2019). Islamic digital schools provide opportunities and freedom for students to demonstrate and develop their technological education.

Transformation of Islamic Education Indonesian Contexts

The most important tool in the education system and learning process is the educational curriculum (Akrim et al., 2022). The curriculum orientation is used as a reference for the direction of study in learning (Akrim et al., 2022). With the emergence of technology-based education models in the development of Islamic education techniques, students are required to learn technology in education. One piece of evidence is the emergence of ideas from some observers of Islamic education with modern

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education systems to introduce alternative educational discourse (Syahid, 2021). This is in line with Islamic boarding schools, which are synonymous with Islamic education that has transformed in response to changing circumstances (Syahid, 2021). The transformation of Islamic education is essential to find solutions to the crises and issues that arise (Priyanto, 2020). Strengthening Islamic educational institutions also requires more attention, including strengthening Islamic educational management, Islamic educational leadership, and educational policy reform. This is intended to create a generation that is intact and human resources that are excellent and competitive, possessing creativity, innovation, character, independence, nationalism, and religiosity in facing the rapidly, accurately, effectively, and efficiently digital era (Priyanto, 2020). The transformation of Islamic education in Indonesia is evident in several Islamic schools, such as Madrasah and other Islamic schools, adopting technology-based learning in their institutions. The transformation in question is not just about changing institutional status but also the scholarly quality of its academic community in responding to technological developments and the complexity of modern societal issues (Kafid & Rohmatika, 2020). Thus, the transformation of the educational curriculum affects changes in the school's education system.

The transformation of Islamic education must be accompanied by the availability of competent human resources, so that the transformation of Islamic education can synergize in every process (Aly, 2019). Islamic education is seen as an educational paradigm that can prevent modern society from falling into a value or cultural clash (Marjuni, 2022). Transformation in the principles and values of Islamic education is crucial to face current and future global challenges (Marjuni, 2022). Insights into the development of Islamic knowledge and community-based human resource development, especially the integration of Islamic teachings into general studies (Marjuni, 2022). The forms of transformation include the improvement of existing regulations; future-oriented education; review and enhancement of the curriculum; improving the quality of Madrasah management; enhancing the capacity and capability of Madrasah leadership; improving teacher competence; involving the community in Madrasah development; digitalization of academic, administrative, and learning services (Randa & Arsyam, 2023). This transformation of Islamic education must be balanced with the education system applied in schools. The emergence of religious educational institutions, various religious activities, and increased awareness of the importance of religious education can be indicators of the school's success as an agent of change in the future, as well as a social change agent, especially in the process of transforming religious values to students (Badriah, 2022; Kafid & Rohman, 2018; Suhid, 2018). This transformation of Islamic education is part of the new Muslim school civilization that adopts digital learning due to advancements in digital technology.

CONCLUSION

The findings of this study indicate that the civilization of Islamic schools is building a digital-based Islamic curriculum. This context can be reflected through three important findings in this study. First, the Islamic education curriculum in the digital era adopts digital-based educational programs in a school. Second, the model of Islamic education in the digital era describes the use and application of the educational world in accessing technology but encompasses education in religion, science, and technology. Third, the new civilization of Islamic schools undergoes educational transformation by adopting a digital curriculum. From these three contexts, it can be concluded that the new civilization of Islamic schools in Islamic education curriculum not only teaches science and

technology-based Islamic education but also how Islamic education progresses in utilizing technology in the digital era. The findings of this study differ from previous studies. Studies that discuss education in the digital era only focus on education in general and the use of science, such as natural sciences, as educational progress. However, the findings in this study show that the function of the new civilization of Islamic schools in the digital era is not only for general education but also for the development of digital-based Islamic knowledge. The findings in this study, in addition to serving as a basis for dialogical studies on Islamic education and technology, are also expected to provide a comprehensive understanding of educational curriculum standards in the digital era.

This study also has limitations in data collection, which only analyzed social media platforms such as Instagram and school websites as examples in this research. Therefore, the data obtained in this study are limited to the descriptions and images obtained through these media. However, the limitations in this study are expected to serve as a basis for further studies, especially for those seeking to explain the meaning of the new civilization of Islamic schools in the digital era through in-depth field research to obtain a more reflective and subjective understanding.

The primary conclusion of this study is that the implementation of differentiated learning in the Arabic language subject significantly enhances the student mastery level through classroom action cycles. This outcome underscores the effectiveness of differentiated learning strategies in addressing student competency disparities, ultimately leading to positive impacts on their learning outcomes. Additionally, the study discovered that students' visual capabilities dominate the learning process. This provides valuable insight for future lesson planning by integrating more visual elements into Arabic language teaching methods to enhance student engagement and learning outcomes.

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