

PAI Teachers' Challenges in the Concept of Digital Transformation in the Era of Society 5.0.

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ARTICLE INFO	ABSTRACT
<p>Keywords: Islamic Religious Education Teacher; Digital Transformation; Era Society 5.0</p>	<p>Changes in the era of digital society 5.0 as a continuation of the development of the industrial revolution 4.0 have an impact on all lines of life including the education sector. Educators have major obstacles in dealing with Industry 4.0 and society 5.0, therefore an Islamic religious education teacher must carry out various active, innovative and creative learning strategies to enter the scope of digital society 5.0 transformation in the learning process. One of them is by changing the paradigm of thinking about the concept of Islamic learning, and being willing to accept new things that can support the acceleration of students' understanding of religious objects. This research is library research with an in-depth discussion of the contents of written or printed information in the mass media in order to produce a conclusion regarding the challenges of PAI teachers in the concept of transformation in the era of society 5.0. The purpose of this study is to find out and analyze how the challenges of PAI teachers are in the concept of digital transformation in the era of society 5.0. The results of this study are that in facing the challenges of PAI teachers in the concept of digital transformation in the era of society 5.0, a teacher must be literate and understand various types of technological media that can be applied in the learning process. For example, by delivering content material with E-learning such as Zoom, Google Meet, Google Classroom.</p>

INTRODUCTION

The era of society 5.0 as a continuation of the digital transformation of the industrial revolution 4.0 greatly affects all lines of life, especially in Indonesian society is already faced with technological features that are so sophisticated. Almost all lines of life have used digital, including education. An example of something that we often use in everyday life is the Grab application that can make it easy to order transportation or order food only through online applications. Humans in modern times have begun to get used to applying pragmatism behavior because of the increasingly advanced and sophisticated digital transformation.

But from the progress of the industrial revolution era, it not only has a positive impact, of course, there are negative impacts as well as many sectors of work lines that can replace humans using digital systems, such as industrial work, plantations, trade, education and other jobs. Although not all of them have implemented digital systems, almost the average digital system and robotic system have been applied in all lines of work so that the work process becomes more precise and faster because it has been arranged using a system. Entering the era of digital transformation of society 5.0 is a new thing for people's lives, especially Indonesia, in contrast to Japan which has implemented the era of society 5.0 or can be called a super-mart society, which is technology-based human centered by caring about humanity connected to the line of life so that it can become a new thing in people's lives. The era of society 5.0 itself was first introduced by Japan, and the connection from the previous era, namely the era of the industrial revolution 4.0, in the era of society 5.0 is not only focused on human factors but also on

problem solving based on the help of integration between physical and virtual spaces (Nastiti & Ni'mal'Abdu, 2020).

Every change and must have its own obstacles and opportunities for humans, especially in the education sector including Islamic education. Therefore, to face a new life in the era of society 5.0 requires new innovations as an effort to face obstacles that will arise in the digital transformation of the era of society 5.0. Furthermore, an educator who is one of the important factors in the world of education, must be able to understand and update in the line of development of digital transformation, especially in the world of education. This is in accordance with what was enriched by Bambang Wahrudin that the behavior and character of an educator is a fulcrum that can balance between understanding science and skills in education. If the fulcrum is strong, it will have a positive impact on the understanding of science and skills that can foster changes in the behavior and character of students. But on the contrary, if the fulcrum is weak, it will have a negative impact on the behavior and character of students, and can even hinder the results and processes in learning (Wahrudin, 2017). Therefore, educators, especially PAI teachers, inevitably have to prepare themselves to face all challenges. In facing these challenges, it must be accompanied by adequate abilities possessed by teachers. Because Ali Bin Abi Talib said "educate your children according to their time, because they will live in their time not in your time", the wisdom reminded that one of the functions of education is to prepare students to be ready to face all challenges caused by changes and progress of the times (Idris, 2022). Therefore, before teachers direct students to be brave and ready to face all challenges, of course, teachers must be better prepared to face them first.

Digital transformation in the era of society 5.0 is characterized that the concept of human-centered technology has cooperation to complete social life using cyberspace or social media. For this reason, in the world of education, especially Islamic religious education, must be able to create various innovations in learning. PAI teachers must be innovative and creative and contextual in creating and implementing learning strategies in a new, fun way that is in accordance with the material to be delivered. Islamic religious education must advance in digital transformation, must not be left behind in technological developments in this era of society 5.0. Something new happening in the world of development today must be used as part of the learning process in order to advance Islamic education. Because the success of the world of education is one measure of progress for the nation and country. Based on the discussion above, therefore the purpose of this writing is to know and analyze how the challenges of PAI teachers in the concept of digital transformation in the era of society 5.0.

METHOD

This research is library research, carried out by collecting data or writings that contain the intended information. So that this authorship takes from several relevant sources such as books, journals and other internet-based information which as a source of support and reinforcement related to the study of the challenges of PAI teachers in the concept of digital transformation in the era of society 5.0. After the data is collected, selected and grouped, then discussion and analysis are carried out. Data analysis in this library research is by content analysis, which is research that is an in-depth discussion of the content of written or printed information in mass media.

RESULTS AND DISCUSSION

A. Islamic Religious Education Teacher

Educators in general are people who have a responsibility in educating. In particular, in the perspective of Islamic education, educators are people who are responsible for the development of all aspects of students in accordance with the values of Islamic teachings. The essence of the teacher in terms of his mission according to Imam Al-Ghazali is a person who teaches and invites students to taqarrub to Allah by applying science and explaining the truth to humans. The position of a man who has a profession as a teacher like this is on an equal footing with the Prophet, or included in the level of a prophet. He strongly recommends to like to give his knowledge to others, not to let knowledge only for himself (Idris, 2022). The Islamic education itself according to Zakiah Daradjat is:

1. Islamic religious education is an effort to guide and nurture students so that later when they finish their education they can understand and practice the teachings of Islam and make it a way of life.
2. Islamic religious education is education that is carried out based on Islamic teachings.
3. Islamic religious education is education through the teachings of Islam, namely efforts to guide and nurture students so that later when they finish their education they can understand and practice the teachings of Islam that they have believed in thoroughly, and make Islam a view of life for the safety and welfare of life in the world and in the hereafter (Daradjat, 2011).

From some of the above understandings, it can be concluded that PAI teachers are people who are responsible for the development of students by striving for the entire development of student potential, both cognitive, affective, and psychomotor potential, and can shape the behavior and character of students who have charisma so that there is a balance between happiness in the world and the hereafter.

The role of PAI teachers and general teachers is essentially the same, namely both trying to transfer the knowledge they have to their students, so that students are able to understand and know more and wider knowledge. In this era of digital transformation, the role and function of a teacher can never be replaced by a digital system in the learning process, even though technology is increasingly advanced and developing that can be utilized in the learning process. Because an educator has intellectual privileges and feelings of excessive affection that the system cannot have.

B. Digital Transformation Concept

1. Understanding Digital Transformation

Computer technology has been around for decades, but the concept of digital transformation is still relatively new. This concept came into existence around the 1990s with the introduction of the mainstream internet. Since then, the ability to change traditional forms of media (such as documents and photos) to ones and zeros has faded amid the importance that digital technology brings to society. Today, digitalization touches every part of our lives, affecting the way we manage lives such as work, shopping, traveling, educating, and managing others.

Transformation according to the Big Indonesian Dictionary (KBBI) is change. Changes here can be interpreted as changes in shape, changes in nature, changes in function and so on (Wati, 2021). As for digital in the big dictionary Indonesian (KBBI), which is related to technology and the internet. Digital itself comes from Greek, namely, the word *Digitus* which means fingers. The number of human fingers is generally ten, the number 10 is a number consisting of the number one and the number zero. So it can be understood that digital is a picture of a situation that can mean the number 0 has the meaning of off and the number 1 means on. . Digital Theory is a concept of understanding technology to make it easier to understand Technology and Science, from everything that is manual to automatic, and so is everything that is difficult to easy (Muljono, 2018).

Digital transformation in the era of society 5.0 provides many benefits for the line of human life, but on the other hand digital transformation also has a detrimental impact if users do not apply religious rules properly (Kotler et al., 2016). In educational empowerment, can use technology by utilizing it optimally but does not lead to the loss of social values and religious values (Surjani P, 2002) (Wiyono, 2004). People are beginning to realize that digital technology must be prioritized to become the leading service in community and national development programs to achieve planned goals. Digital instruments can also be misused, such as being used to spread hatred on social media, make bad comments about other users, and so on. Therefore, steps need to be taken to prevent and overcome the various negative impacts of this digital development transformation (Pace & Faules, 2006).

Every change must have an impact both positive and negative, then everything that is done must contain risks, then the deepening of religion and values will bring humans to use technology well and not abuse it (Nasution, 1982). So that if the better the quality of the technology products used and the media that can accompany an activity, the better the results obtained and as desired. Conversely, if the lower the quality of the technology used to accompany an activity, the lower the quality of the resulting product will be (Zulkarnain, 2008).

2. Era Society 5.0

Changes in the era of digital society 5.0 as a continuation of the development of the industrial revolution 4.0 have an impact on all lines of life including the education sector. Educators have a big hurdle in facing Industry 4.0 and society 5.0, therefore an Islamic religious education teacher must carry out various active, innovative, and creative learning strategies to enter the scope of digital transformation of society 5.0 in the learning process. According to Andreja, the Industrial Revolution 4.0 and Society 5.0 itself is a real movement of sophisticated technological and information developments. Of course, this is a challenge for the world of education and even all aspects of life.

In the era of society 5.0 is a society that is able to solve various social challenges and problems, using various innovations born in the era of the industrial revolution 4.0, such as the Internet of Things (internet for everything), Artificial Intelligence (artificial intelligence), Big Data (large amounts of data), and improving the quality of human life robots. This transformation will help people live lives that make it easier to become more effective and efficient. There is a strong and interrelated link between Islamic education and the era of Society 5.0. from several references related to the era of Society 5.0 is able to sensitize people who are connected to the internet and prioritize social relations that can reduce the gap between humans. This is certainly in line with the vision and mission of Islamic education, namely the realization of *rahmatan lil 'alamin*, and of course Islamic education continues to accompany to oversee the process of the Society 5.0 era so as not to be destroyed by the negative influence of the globalization era (Idris, 2022). The conclusion from the above explanation is that this new society (Society 5.0) can create

humans who can breathe life completely. The development of technology and the rapid pace of the economy are created by considering the needs of the community. With the fulfillment of one's life desires, then people's quality of life will inevitably improve, and their life gap will inevitably be narrowed.

C. PAI Teacher Challenges in the Era Society 5.0

Islamic religious education must be competitive considering rapidly changing developments. However, Islamic religious education has some problems. First, human resources are less fulfilling. Secondly, many teachers are more senior, so it is difficult to adapt to the times. Third, inadequate infrastructure. Fourth, the methodology of Islamic education is conventional and traditional (Hasanah & Khomsiyati, 2022). In addition to the four problems above, there are other factors that make Islamic religious education often receive sharp criticism. First, the development of science and technology is not in sync with the development of Islamic religious education. It can be said that Islamic religious education has been slow to respond to science and technology. Second, there is a grouping of knowledge between religious science and general science. Third, there are differences of views among education policy makers. To enter the era of Society 5.0, efforts need to be made so that Islamic religious education is accepted along with the development and progress of the times. Otherwise, it would be difficult to implement modern Islamic religious education. Therefore, according to the explanation above, there must be changes and renewals in aspects of Islamic religious education.

In his book *Disruption* (2018), Renaldo Casali states that there are at least several ways how Islamic religious education should be carried out in the era of Society 5.0, one of which is:

1. **Disruptive Mindset**, Mindset is the way people think. It depends on what kind of attitude we have before we think and act. Therefore, Islamic religious education is currently in the midst of a fast-paced, instant, and highly mobile digital era, and access to information is one of the basic needs of every individual. This idea must be adopted by educators, especially Islamic religious education, so as not to create the impression that Islamic religious education is always sidelined.
2. **Self-Driving**, It's about how to change the passenger's mentality into a good driver's mentality. Especially agile and dynamic organizations need to be prepared to navigate the sea of chaos they have to think about like this. Therefore, employees with good spirit drivers must be open, understand the situation quickly and precisely, demonstrate integrity, act agile, notice every bad opportunity, and work effectively and innovatively. and efficient. Therefore, these skills are necessary and should be included in Islamic religious education.
3. **Reshape or Create**: There is a line of thought that is widespread among Muslims and still firmly entrenched today: "retain the good old and take the new better." Society 5.0 is expected to survive without being left behind by the times.

In addition to the above methods, PAI teachers must also have the necessary critical skills to deal with these issues. The three main ways include:

1. **Ability to solve a problem**

Everyone should be able to solve various problems that arise. However, it is clear that the problem-solving process requires a proper way to solve the problem or task at hand. Problem solving is the process of using specific strategies, methods, and techniques to deal with new situations and manage them as intended. Polya defines problem solving as trying to find a way out of a difficulty. According to Polya, problem solving is a very important unit to develop. Therefore, problem-solving ability is a skill that everyone must have.

2. **Ability to think critically**

The mindset that must always be introduced and familiarized is the mindset that must be adapted going forward: analytical, critical and creative. This way of thinking is called Higher Order Thinking Skills (HOTS). HOTS itself is the ability to solve complex problems, critical thinking and creativity.

3. **Ability to Be Creative**

Creativity can be interpreted as the ability to think of something new and unusual and find unique solutions to various problems. (Semiawan, 1999) Creative people tend to be full of energy, both physically and mentally, and have a lot of imagination and curiosity. The development of creativity not only involves emotional factors, but also the confidence factor of students to express their creativity. Confidence is important for creativity. Confidence can be a driving force, but it can also be a creative inhibiting factor. A high level of self-confidence plays a very important role in making a meaningful contribution in the process of life. Because when an individual believes that he can do something, creativity arises in that individual, creating a work to do in life.

From the description above about the main methods and skills that must be applied and prepared Islamic religious education for the era of Society 5.0, several efforts have been made to maintain the existence and global future trends of Islamic religious education. Especially in the era of Society 5.0, we know the era of the Society 5.0 revolution as an educational effort so that Islam survives in that era. First, it must be able to make optimal use of the technical possibilities available. Secondly, Muslims should continuously improve the quality of their energy in the field of science and technology while developing their spiritual, moral and intellectual strength. Third, the modernization process requires a comprehensive

study of the Islamic education system, starting from the paradigm, conceptual framework, and evaluation. Basically, the entire academic community of the Islamic education system must have the desire to develop for the better. Let the existing educational institution become a harmonious laboratory in the future.

D. Islamic Education Learning Innovation in the Era of Society 5.0

Innovation can be interpreted as doing something new or perfecting the previous one. In the context of learning technology, innovation refers to the use of advanced technology, both software and hardware, in the learning process. The application of this new technology aims to improve the quality, effectiveness and efficiency of learning. Methods and strategies are also innovations in learning that continue to be further developed by educators.

Learning is currently developing in terms of the learning process both in formal and non-formal education units. Educators and learners are inseparable from each other in the concept of learning. The learning process for PAI is almost the same as other fields, but technological advances are now penetrating the world of digital applications, especially the use of information technology. The improvement of information and communication technology in education has a major impact on the growth and development of creativity of teachers, students and scholars. Development requires a high interest and enthusiasm to learn all the elements, even if you cannot use a computer at first. Technological advances change everything. For example, the registration of new students is traditionally done manually by filling out the registration form on a prepared form and submitting it to the committee. However, we recently transitioned to a state-of-the-art, fully online New Student Registration System (PPDB) using Google Forms and more.

Educators face major hurdles when dealing with Industry 4.0 and Society 5.0, so educators must be able to keep up with rapidly changing technological innovations. The era of Society 5.0 will require teachers to be digitally literate and proficient, think creatively, and be more imaginative and dynamic when learning in the classroom. The author argues that in the era of Society 5.0, the PAI learning process allows students to acquire digital competencies, think more creatively, and become more innovative and dynamic. In fact, the learning process is flexible and can be done anytime, anywhere with the help of digital systems, without knowing the limitations of distance, space, and time. Content can be delivered in various ways, one of which is eLearning and one of the digital applications that can be used is:

1. Zoom, is one application that can be used to facilitate independent or online learning by teachers and students.
2. Goole Meet, Google meet is a feature from Google that can be used to do office activities or teaching and learning online by using high-quality video call features for groups that can reach 250 people or more.
3. Google Class Room (GCR), an internet-based service provided and developed by Google for e-learning activities (online learning), making it easier for teachers to manage classes, and improving communication with students without using paper and face-to-face directly, but also can still be used or connected to Google which can facilitate face-to-face learning activities online.

As for the face-to-face or face-to-face learning process, there are applications and other facilities that can support learning. Showing videos related to the material being taught, showing instructional slides using PPT, or Canva is growing in popularity because it's an app where the elements are easy to understand and look more modern. It also has many other innovative features that PAI teachers can use. Various learning applications that take advantage of technological advances to make it easier to teach Islamic teachings to students. This is so that the goal of Islamic unity to produce a good and quality Muslim generation can be realized optimally. And with the development of the Society 5.0 era, the growth of digital learning using internet facilities is expected to increase significantly in the future.

CONCLUSION

The needs of education in modern times really require adjustment to the process of development. For this reason, the process of providing education also changes in patterns based on the needs and demands of the times so that the desired results can be optimal and in accordance with educational goals according to their time. Islamic education seen from the learning process seems still monotonous with traditional teaching patterns, relying on teachers as presenters. Therefore, along with the development of an advanced era, especially since the transition of the transformation of the industrial era 4.0 to the era of society 5.0, it increasingly shows that in the future the role of humans is very little in various issues including in the teaching and learning process, Islamic religious education must carry out various active, innovative, and creative learning strategies to enter the scope of society 5.0. One of them is to change the paradigm of thinking about the concept of Islamic learning, and willing to accept new things that can support the acceleration of students' understanding of religious objects. For example, by delivering content materials with E-learning such as Zoom, Google Meet, Google Classroom.

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