



THE ROLE OF TECHNOLOGY FOR ISLAMIC EDUCATION IN COVID 19 ERA

Tarmiji Siregar¹, Mesiono², Nurlaili³, Reflina⁴

STIT AILU,¹ Universitas Islam Negeri Sumatera Utara Medan^{2,3,4}

mijisiregar@gmail.com¹, mesiono@uinsu.ac.id², nurlaili@uinsu.ac.id³ reflina@uinsu.ac.id⁴

ABSTRACT

Technology is a reflection of the progress of the times. Science and the dynamism of its development demand novelty and progress. For this reason, Islamic education institutions must not be negligent, let alone anti-technology, especially in the Covid-19 era. This is the basic reason for the establishment of state Islamic universities in Indonesia that are members of the public and private Islamic Religious Universities (PTKI). This paper analyzes the role of technology in Islamic education in the Covid-19 era. This study uses a qualitative approach with a literature study method. books and scientific articles become materials or "knives" for analyzing studies and checking the validity of the data. The results of this study indicate that technology plays a very important role in Islamic education in the current Covid-19 era, this is indicated by (1) the technical use of online learning platforms which are conducted face-to-face virtual via Zoom Meeting and chat via WhatsApp, E-Learning, Google Classroom, and others; (2) the use of technology for Islamic education in the Covid-19 era was marked as an academic facility, a network facility, a means of institutional quality assurance and a means of student activities.

KEYWORDS: Covid-19 Era, Islamic Education, Technology.

INTRODUCTION

Education is a form of dynamic science and technology. Technological sophistication and the development of science show the existence of education in producing superior human resources (HR) sustainably and sustainably. Through education, a knowledge cycle is realized (Salahuddin, 2014).

The science cycle is a term used to describe the circulation of knowledge from one generation to the next, plus developments from the technological aspect. The connection with Islamic education, of course, lies in the underlying principles, namely the Al-Qur'an and Hadith, as well as the belief that knowledge comes from one, and merges in several fields (Assingkily & Miswar, 2020).

Islamic education institutions in Indonesia, especially those at the higher education level that are members of the Islamic Religious Higher Education (PTKI) both public and private, term the form of a unified science with various diction, namely the integration-interconnection of knowledge (State Islamic University of Sunan Kalijaga, Yogyakarta), the tree of knowledge (State Islamic University of Maulana Malik Ibrahim, Malang), wahdatul 'ulum (State Islamic University of North Sumatra, Medan) and other designations. Although the terms differ, in principle, they indicate the integration of knowledge between perennial knowledge and acquired knowledge.

Efforts to integrate knowledge into Islamic education do not only deny the existence of a "science dichotomy" that has hindered the pace of Islamic education. More than that, Islamic education is growing rapidly, is sensitive to the developments and needs of the global community, and even contributes to advances in technology (M'sumi, et al., 2020). This is proven by the establishment of science and technology faculties at the Higher Education of Islamic Education (PTKI) institution in Indonesia, such as the Faculty of Science and Technology (FST) at the State Islamic University of Sunan Kalijaga Yogyakarta and the State Islamic University of North Sumatra Medan.

The acceleration of technological progress must be balanced with superior and competent human resources. For this reason, efforts are needed to produce a generation who are proficient



in science and technology and are rooted in Islamic values. Thus, students should not be anti to change, also to technology.

The openness of Islamic education institutions to educational innovations does not necessarily make superior human resources created just like that, because the people expected in the future in the global competition are the generation that creates opportunities, is competitive plus collaborative, builds networks, and creates something new creatively. Not quite the opposite, being a connoisseur of changes created by other people/nations (Munir, 2018).

Efforts to realize superior Human Resources must be observed through the role of technology in Islamic education in Indonesia, especially in the Covid-19 era. This epidemic did not only change the education system but also changed the people's way of life into something that had never been thought of before.

Islamic education which is open to innovation or renewal, before the emergence of the Covid-19 outbreak, has prepared a form of learning that involves technology. Bureaucratically, the campus management system is technology-based, starting from data entry, academic, financial, and institutional fields of a campus. For example, the State Islamic University of North Sumatra Medan, before the Covid-19 had implemented two forms of learning systems, namely 70% offline face-to-face and 30% online (online via e-learning) (Academic Guidebook, 2019).

The existence of technology helps the lecture system with these two forms. Moreover, in the current Covid-19 era, the learning system is carried out 100% online. Of course, Islamic educational institutions that are prepared for the advancement and utilization of technology are not so surprised by the significant changes in the polarization of campus learning.

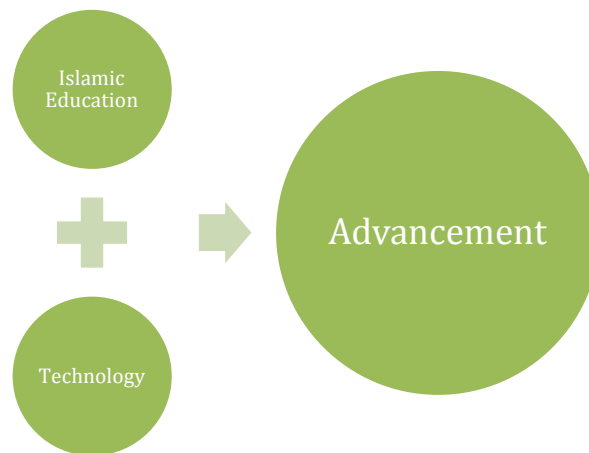
It occurred to you during the "coffee shop" discussion that what would happen to Indonesia and the world in education and other fields without technology (internet, smartphones, etc.)? Of course, a lot of time is "wasted" and passed by eliminating formal learning in the classroom. Regrettably, children will pass many years of age without formal education.

This paper seeks to analyze the role of technology in Islamic education in the Covid-19 era. The focus of the study is to review how technical learning through e-learning and how Islamic education institutions use technology in the Covid-19 era. Thus, the benefits of technology empowerment for Islamic education will be obtained.

METHODOLOGY

This study uses a qualitative approach with a literature study method. The object of study is reading books and journals relevant to technology and Islamic education in the Covid-19 era. Data analysis was carried out by examining the technicalities and forms of technology use in the Covid-19 era in Islamic educational institutions. Thus, this research can find ways and uses of technology in anticipation of Islamic education in the future. For this reason, checking the data in this study was carried out using reference materials (Prastowo, 2014).

The following shows the outline of the research flow.



Picture 1. Research Flow Framework.

RESULTS AND DISCUSSION

Technical Learning Through E-Learning and Other Technology Platforms

Learning through the online system is an inevitable necessity in the current Covid-19 era (Lubis, et.al., 2020). The government's social distancing policy and enforcement emphasize staying away from crowds and crowds. This is implemented as an effort to break the chain of Covid-19, which is endemic and settles and spreads quickly in the human body (Sit & Assingkily, 2020).

Initially, education in Indonesia was shocked by this drastic change in the learning system. However, over time, people began to understand and take lessons from this natural change. Not infrequently, some circles are getting used to implement an online learning system.

Of course, this is not something to worry about, because education must be adaptive and innovative in responding to various changes, including changes caused by Covid-19. Thus, education observers and stakeholders are not stunned by the situation but are increasingly creative in finding opportunities to realize survival in education, the alternative is through the use of technology (Assingkily & Mesiono, 2019).

The technology used is close to the community, namely smartphones, laptops, and so on. In it, several applications are often used for the learning process, including the WhatsApp (WA) Group platform, Zoom meeting, Google Classroom, Google Meeting, and various other learning platforms.

Before using the learning platform in official student or student activities, they are familiar with its use first. It's just that, its use has been diverted into a learning tool. This effort can be seen from the WA group formed by students or teachers/lecturers in communicating with students/learners.

Through other platforms, students can even come face to face with educators, namely virtual meetings using Zoom. In it, learning interactions can be carried out between educators and students as usual from a great distance. It's just that "network power" controls the smooth running of communication via Zoom.

Likewise with Google Classroom and Google Meeting, in which educators and students can interact face-to-face, as well as type in messages to be conveyed via Chat. This means the message as something that is conveyed in communication (interaction) of learning can still be conveyed through the educational platform.

Thus, it can be understood that the technical learning via virtual through a learning platform is carried out in two ways or models, namely by chat and face-to-face virtually. In principle, this shows the "big" role of technology for Islamic education in the Covid-19 era in conveying messages between educators and students, although it is admittedly not as optimal as normal learning.



Forms of Technology Utilization in the Covid-19 Era for Islamic Education

Technology is evidence of the progress and civilization of mankind. The role of technology is increasingly visible with the Covid-19 pandemic. How come? The community is prohibited from holding activities that invite crowds, while the community, especially the nation's children, need the education to respond to changes and the realization of a superior generation.

The use of technology in the Covid-19 era for Islamic education has been carried out slowly and surely by Islamic education institutions. Call it the State Islamic University in Indonesia. Responsive to technology, making the State Islamic Higher Education Institute as a "symbol of progress" Islamic education in Indonesia responds to various forms of use, including the following:

1. As an Academic Facility

Responding to covid-19, various campuses that are members of PTKIN and other campuses facilitate online academic activities. Call it at UIN North Sumatra Medan. Students are prohibited from congregating on campus let alone doing face-to-face learning (offline), as well as educators and education personnel who work from home or Work from Home. For this reason, the campus provides facilities for Si Bejo, Dahlia, E-learning, and other online academic tools to meet the academic needs of UIN North Sumatra Medan in the Covid-19 era, plus scientific activities such as online training, seminars turned into webinars, and so on.

2. As a Networking Facility

Networks or connections are urgent matters carried out by educational institutions with other educational institutions in the national and international scope. The efforts of the State Islamic Education Higher Education institutions in Indonesia to become a world-class campus or World Class University require a wide network to make it happen. Thus, the alternative online tool becomes a networking tool that Islamic education institutions can do with other educational institutions, especially in implementing the Merdeka Learning-Free Campus curriculum stipulated by the Minister of Education and Culture, Nadiem Makarim.

3. As a means of institutional quality assurance

Quality is an absolute reflection of the institution. Quality can be in the form of the factual quality of written documents of the institution (Alfiansyah, et.al., 2020). The factual quality is usually highlighted by the quality of graduates produced by educational institutions, while the institution's written documents are the accreditation of study programs (Prodi) and institutions (universities). Through the use of technology, universities carry out field assessments of online study program accreditation. Thus, periodic assessment of the quality of institutions can still be carried out online in the Covid-19 era.

4. As a means of student activities

Student activities are vital things that must be consistently and continuously implemented. This is implemented through the management of the Department or Prodi Student Association in each study program, the Student Council at the faculty and university levels, the Student Senate at the faculty and university levels, and other Student Activity Units in one institution.

Through the use of the current online application platform, many students have switched to carry out program activities that have been projected online. Discussions and seminars that were originally planned to be held in buildings, campus halls, or open spaces have now shifted to activities in online virtual spaces, webinars, and other terms. This shows that the role of technology is very helpful for students in carrying out scientific activities and other student discussions.

CONCLUSION



Based on the explanation above, it can be concluded that technology plays a very important role in Islamic education in the current Covid-19 era, this is indicated by (1) the technical use of online learning platforms which are conducted face-to-face virtual via Zoom Meeting and chat via WhatsApp, E-Learning, Google Classroom, and others; (2) the use of technology for Islamic education in the Covid-19 era was marked as an academic facility, a network facility, a means of institutional quality assurance and a means of student activities.

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