THE EXISTENCE OF ISLAMIC EDUCATION IN THE ERA OF THE INDUSTRIAL REVOLUTION 4.0: ANALYSIS OF EDUCATION POLICIES IN INDONESIA

by Hidayat Hidayat

Submission date: 28-Dec-2022 11:33AM (UTC+0700)

Submission ID: 1987023294

File name: Res_Militaris_Hidayat_Kolaborasi_PAYMENT.docx (38.11K)

Word count: 6261

Character count: 34680

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Hidayat[1], Mohamad Sarip[2], Avid Leonardo Sari[3], Budi Febriani[4], Fakhry Amin[5], Endang Fatmawati[6], Zainudin Arif[7]
[1]Universitas Nurtanio Bandung, Indonesia
[2]Universitas Negeri Jakarta, Indonesia
[3,7] UIN Sunan Gunung Djati Bandung, Indonesia
[4]Universitas Labuhanbatu, Indonesia
[5]Sekolah Tinggi Ilmu Ekonomi Enam Enam Kendari, Indonesia
[6]Universitas Diponegoro, Indonesia
[7]UIN Ar-Raniry, Banda Aceh, Indonesia
Email: hidayat.dr@unnur.ac.id

Abstract

The development of the times that continues to change, especially since the emergence of the industrial revolution 4.0 era, causes Islamic education to remain relevant and answer these challenges. This article aims to encourage a change or reform in Islamic education to face the era of the Industrial revolution 4.0. The method that will be used in this research is a qualitative approach. The data used comes from the results of the library study on the results of research or studies that have relevance to this research. This study found that Islamic education needs to be able to change itself if it wants to remain strong in the face of the times. Efforts to maintain the old system and shut themselves off from the times will make Islamic education slump and disappear.

Keywords: Disruption, Islamic Education, Industrial Revolution.

A.   INTRODUCTION

Challenges to Islamic education have evolved and expanded in step with the times. It used to be frowned upon for students and professors to have personal chats, but these days it's quite normal. It is essential even from the perspective of current educational theory. Such communication is a hallmark of a successful teaching method (Vallinkoski et al., 2022).

Another example of a paradigm shift is the way that education is approached. As a result, the teacher assumed a pivotal role in the classroom environment in classical Islamic education. One may argue that it is the only source of information used in the classroom (Sahin, 2018). However, this is no longer the case within the context of contemporary Islamic education. The modern teacher acts more as a facilitator for the students than a traditional educator. The emphasis has shifted from the instructor to the students, or "student-centered learning" (Tabroni et al., 2022).

It's safe to say that the aforementioned shifts and modifications will occur. Reason being, people's wants and requirements are always evolving. A graduate's ability to compete in the global market no longer rests just on their breadth of education (Burbules et al., 2020). In addition, you'll need the right set of talents to meet the demands of the industry. If this doesn't change, then teachers will be pushed aside and eventually extinct. For the most part, this is true, especially since the beginning of the 4.0 Era of the Industrial Revolution (Anshari & Hamdan, 2022). The Fourth Industrial Revolution (henceforth, Era 4.0) had complex repercussions. There is no part of human existence that is immune to its effects. Education is a part of this.

These days, cyber technology is indispensable to people. This is why the phrase "Education 4.0" may pop up in your research (Oke & Fernandes, 2020).

Professionals in the field of education use the phrase "Education 4.0" to refer to a wide range of strategies for using cyber technology into teaching and learning. According to Jeff Borden, this is a significant improvement above education 3.0 since it draws on the fields of neuroscience, cognitive psychology, and instructional technology (Lopez et al., 2021). The term "Education 4.0" refers to a movement that has arisen in response to the demands of the Fourth Industrial Revolution, in which computers and humans work together to create new opportunities for discovery, innovation, and problem-solving (Schiele et al., 2021).

The question then becomes, how does Islamic Education respond to this movement? How can he make the most of the chances that are already there while also meeting the challenges and overcoming the hurdles that aren't easy to deal with? Within the scope of this study, we want to capture the evolving nature of Islamic education in the 4th Industrial Revolution.

B.   LITERATURE REVIEW
1. Understanding Islamic Education

Islamic education jargon can be parsed for at least two distinct meanings. First, an education in Islam, and second, an Islamic education. The first set of terms treats Islam as a topic in classrooms, whereas the second set treats Islam as a lens through which students of Islamic education can view the world (Ayyad, 2022).

According to Muhammad Hamid An-Nashir and Qullah Abdul Qadir Darwis, an Islamic education is "a process of directing human development on the physical side, reason, language, behavior, and socio-religious life toward righteousness toward perfection" (Lundeto, 2021). According to M. Arifin's citation of Omar Muhammad At-Taumi Asy-Syaibani, Islamic education is an initiative to alter one's conduct in one's inner world, one's outer world, and one's natural surroundings (Campbell & Evolvi, 2020).

Since the first meaning of Islamic education has been universally accepted, the focus of the notion of Islamic education shifts to the content, curriculum, and delivery mechanisms via which a teacher imparts Islamic education content to pupils (Hastasari et al., 2022). Allow us to assume that Islamic education is meant in the first sense. In that instance, Islamic principles are passed down from elder to younger generations naturally, without the need to foster settings that encourage pupils to think critically and innovatively (Berglund & Gent, 2019).

Let's pretend the second idea helps us grasp Islamic pedagogy. Instead of seeing Islam as a collection of ideals to be taught in schools, it will see schooling as a process integral to the Islamic way of life (Zarkasyi, 2020). This indicates that Islam is not a subject that has to be taught in schools, but rather, that it is the very essence of what it is to be educated (Tanjung et al., 2021).

Pious Muslim adults make an attempt to use Islamic teachings to actively steer the development of students' nature (basic talents) toward their fullest potential. Education can be understood in two ways: either as a means of "feeding" (opvoeding) the souls of students in order to provide them with spiritual happiness, or as a means of "developing" fundamental human abilities (Ahmed, 2021). You must go through the Islamic educational system, including the institutions and the curricular structure, if you wish to be guided to development in accordance with Islamic principles. The core of a person's transformative potential can be distilled down to their beliefs, their knowledge, their character, and their life experiences. Islamic education aims to foster these four fundamental capabilities (Ashraf et al., 2021).

2. Islamic Education Goals

Muslim children should be taught to "improve their faith, understanding, appreciation, and experience regarding the Islamic religion, so that they may grow up to be human beings who believe and fear Allah SWT and have a noble character in personal, social, national, and state life" (Manshur, 2020).

Based on these goals, we may identify the following areas that will be prioritized and strengthened through Islamic education programs:

a. The extent to which pupils believe in Islam's teachings
b. Knowledge of Islamic doctrine and students' capacities for thinking and reasoning (intellectual)
c. Different levels of appreciation or inner experience felt by pupils when putting Islamic teachings into practice
d. The extent to which students' own personal experiences, as well as their exposure to and internalization of Islamic teachings, can inspire them to act in accordance with those teachings and values as human beings who believe in and fear Allah SWT and to actualize and realize that belief and fear in the life of their communities, nations, and states (Jaedi et al., 2022).

Consistent with this overview, Athiyah al-Abrasyi outlined the five most important aims of an Islamic education. It is essential to begin by cultivating a superior moral fiber. As he sees it, the goal of Islamic education is to help students become morally upright people. This is in line with the basic goal of sending the Prophet to this world: flawless human character (Abdullah et al., 2019). (Abdullah et al., 2019). Second, the supply of life in this world and the hereafter. Both the spiritual and the secular are equally important in Islamic education. The Islamic educational system prioritizes both (Herz & Lalander, 2021).

Finally, encourage an interest in science and encourage inquiry. Fourth, educate kids from a business, technical, and professional perspective so that they can become experts in a chosen field, provide for themselves, and maintain their dignity as adults. Fifth, getting yourself set up to look for food and keep the good things you've gotten going for you (Halwani et al., 2021). As previously stated, Islamic education focuses on the moral formation and aims to provide students with worldly knowledge. The provision is specific skills students can use to compete in life (Asif et al., 2020).

C. METHOD

This research will be carried out using a qualitative approach. The data used in this research comes from various research results and studies that still have relevance to the discussion in this research. After the research data has been collected, then the data will then be processed by the researcher so that the results of this research can be found.

D. RESULT AND DISCUSSION

1. Islamic Education Problems

The main issue with Indonesian schools is their subpar teaching. The wide gap in educational quality between countries and regions is illustrative of this phenomenon. There are two general tendencies discernible in provincial indices of educational progress: above and below the national average. The quality of an education can be gauged by looking at factors like the number of students enrolled, the number of students who drop out, the number of students who repeat a grade, the student-teacher ratio, the teacher-school ratio, the teacher eligibility level, and the state of the school's physical facilities.

This inequality in education quality manifests itself in a number of ways. At least three key reasons can be derived from the ongoing phenomenon: To begin, there is a trend toward dumbing down the educational process to merely memorizing facts and formulas in order to pass exams (UN). Second, education is becoming subject to commercialization, where it is

treated like any other commodity and traded and managed, much like in the profit-driven industrial world. Third, the only thing that education seems to produce is a sense of institutional supremacy, in which schools grow more autonomous and authoritarian, and both covertly and overtly repress the authority of students' families.

Even before Indonesia gained its independence, Islamic education has played a significant role in the development of the country as a whole. This may be observed in the fact that traditional Islamic educational institutions like taklim assemblies, recitation forums, surau, and Islamic boarding schools are still active and thriving today (Barton et al., 2021).

Islamic education in Indonesia faces the same wearisome issues that have plagued the country's regular school system. When a country's educational system as a whole is deemed unsuccessful because of persistent issues, it is also a failure of Islamic education. If we pay attention, we can see that contemporary Islamic education suffers both internal and external challenges.

The ethos of modern Islamic education has its own internal issues. In contrast to the dearth of science and technology programs at secular universities, the number of students enrolling in Islamic higher education institutions like madrasas and Islamic boarding schools appears promising. The premise that "slamic pupils are inadequate in understanding, command of science and technology, communication, and politics" makes sense. The current ethos of Islamic education, it would not be unreasonable to assume, still does not pay attention to link and match when constructing its educational system.

Syamsul Ma'arif has expressed his concern over the situation of Islamic education today. The quality of Islamic education has significantly lacked in comparison to that of the West. If I may be allowed a touch of melancholy, modern Islamic education cannot be like that of the golden age (Andalusia and Baghdad), which might serve as the epicenter of Islamic culture and art as well as education. On the contrary, Islamic schools are increasingly adopting a Western model. Developed countries control the vast majority of the world's knowledge, so Muslim countries depend on the West for virtually every aspect of their lives. This includes everything from defense and weaponry to communication and information to economics and trade to education and scientific advancement.

When compared to the expansive view of education found in the Qur'an, this is a sad irony. Despite the fact that madrasas and pesantren have historically played a pivotal role in bringing about social progress in Indonesia, many members of the local community are less interested than they once were in enrolling their children in madrasa and pesantren programs (especially those who are still muttering with the "salaf" system). Except for contemporary Islamic boarding schools, which are open to new ideas and practices from around the world. The public's skepticism of Islamic boarding schools and madrasas is evident in the widespread worry that its graduates won't be able to find work in the modern economy, which requires proficiency in technical skills.

Why is Islamic education so far behind the West, and what are the "criticisms" that Islamic education philosophers frequently raise? Several factors contribute to this: first, there is a lack of attention being paid to the path education should take in order to be consistent with an Islamic worldview. The sole purpose of an Islamic education is to impart religious knowledge. Everything happens in the future, and global events happen in the future. In addition, it is still decisive, which means that it protects Muslims from the contamination and destruction of Western ideas that arrive through numerous fields and undermine Islamic moral norms.

Second, Islamic schools do not incorporate any contemporary scientific ideas into their curricula, preserving instead a timeless body of knowledge. Only the yellow book and the prima donna are utilized as references; the former serves as a yardstick for evaluating solutions

to modern problems; the latter serves as inspiration for those solutions when the book's own entries don't quite cut it.

Third, many Muslims are still lulled to sleep by the romantics of yesteryear. The achievements of Muslims throughout history continue to have an impact on modern Muslims. They are stuck in the past, unable to see that their pride in their accomplishments is holding them back. As a result, most of them are too slothful to try to make changes, and thus they fall quickly behind in terms of social norms, political climate, and scientific and technological development.

Fourth, the education system is still sterile and behind the times, thus killing the critical power of children, because the learning model of Islamic education still emphasizes the verbalistic intellectual approach while ignoring educative interactions and humanistic communication between teachers and students.

Students' freedom of thought is stifled according to the model of education they are using. A fundamental aspect of schooling is lost. Humanistically, education should be an endeavor to free people from the chains of ignorance, treating pupils as the major capital in cultivating their skills and character.

Muslims are still shackled and trapped by the dichotomization of Islamic education; they have a limited understanding of the essence of Islamic teachings; curriculum formats are not oriented and the quality of human resources, systems, and strategies developed; evaluation methodologies are inadequate; and the implementation and implementation of Islamic religious teachings are inadequate.

On the other hand, Islamic education is challenged from beyond by the proliferation of scientific and technical breakthroughs that have led to the critique of conventional religious explanations based on textual analysis and scriptural interpretation. An period marked by rapid globalization in the information sector, as well as consequential shifts in society, economy, and culture at large. Included in this is the Fourth Industrial Revolution, which will be discussed in greater detail below. Fanatical absolutists, apologists, and truth claims tangled up in personal, political, and sociological interests represent yet another obstacle faced by the world's many religious communities.

2. Industrial Revolution 4.0

Two (2) words make up the term "industrial revolution": "revolution" and "industry". The Big Indonesian Language Dictionary (KBBI) defines revolution as "rapid change," while the definition of "industry" is "an effort to apply the manufacturing process" (David et al., 2022). Therefore, if you combine the two (2) terms, you have a rapid shift in the manufacturing process. The goals of this rapid evolution are twofold: first, to increase output (quantity), and second, to enhance product quality (Zambon et al., 2019).

Friedrich Engels and Louis Auguste Blanqui coined the term "Industrial Revolution" in the middle of the 19th century. The time of this industrial revolution is likewise variable. The 2010s can be seen of as the beginning of the fourth phase, or 4.0. A phase shift can be heard in how effectively it is used (Whelan et al., 2022). The invention of machines that facilitate the mechanization of production is central to the 1.0 period. The 2.0 iteration is now at the mass production phase, when quality assurance and uniformity are built in. By the 3.0 level, mass homogeneity has been achieved through the use of digital integration. Fourth-generation (4.0) manufacturing combines the internet's digitization and automation with traditional industrial processes (Kanger et al., 2022).

Disruptive innovation is one of the outcomes of the Fourth Industrial Revolution. Every facet of society now feels the effects of this phenomenon. From the business and economic sectors to the educational and political spheres and beyond. The global population's way of life and outlook have also been affected by this occurrence (Sharifi et al., 2021). Using information

technology as an enabler, disruptive innovation can be understood as a challenge to established market leaders (Yang et al., 2022).

The diminishing income of motorcycle taxi drivers and taxi companies is just one example of this trend in the real world. This drop in earnings was not due to a decline in motorcycle taxis or taxi ridership, but rather to shifting customer preferences (Vanatta et al., 2022). Android-based ridesharing apps like GO-JEK, GRAB, and UBER have emerged in recent years as a result of developments in IT. Their services are accessible via a simple app download for smart phone users. As an added bonus, the installed rates are substantially lower. The incumbent transportation services were negatively impacted by the entry of these three new competitors (Khan et al., 2022).

Moreover, many jobs are lost due to disruptive innovation since machines replace human workers. At many international airports, for instance, humans are no longer needed to check travelers' passports and visas or issue boarding tickets and luggage tags because these tasks have been automated. New occupations, such as those of video-sharing website creators, website designers, bloggers, video game programmers, and so on, have also arisen as a result of the internet's influence (Brougham & Haar, 2020).

One of the benefits of disruptive innovation is that it can lead to a number of other benefits. At first, it's less of a hassle for people to get what they want. Companies that adopt cutting-edge technologies can keep expenses low, allowing them to undercut market leaders by offering products and services at considerably lower prices. This means that lower prices mean greater prosperity for customers (Ullah et al., 2018).

Secondly, convenience is increased by modern tools. Compared to the technology that has been around for a while, fresh developments will definitely usher in technology that is both new and advanced. So, it's safe to say that the older technology is being replaced by the newer, more advanced one (Lee et al., 2018). To conclude, encourage rivalry based on originality. As a developing nation, Indonesia requires new ideas to succeed. If a company in an industry is hit by a disruptive innovation, it will be forced to respond by introducing its own innovative solutions to keep up with the competition (Malerba & Lee, 2021).

FOURTH: Lower the unemployment rate. As a result of these developments, many new careers will open up. If technology doesn't create whole new industries, it can at least increase employment in existing ones. In addition, new employment prospects created by innovation may pay higher compensation than those of traditional occupations. Aim for higher rates of economic expansion (Schot & Steinmueller, 2018). Schumpeter theorizes that disruptive technologies will boost productivity through increased efficiency. Products' quality and output will both improve as a result of these two factors. Conversely, with a rise in income, consumers are likely to spend more thanks to innovation (Lafuente et al., 2020). A rise in GDP eventually became the culminating development. In the long run, economic growth can be boosted by innovations that provide greater added value and have a relatively lengthy shelf life each year (Fischer & Riechers, 2019).

3. Towards Islamic Education 4.0

Islamic higher education is at a crossroads as a result of the revolutionary changes brought about by the Fourth Industrial Revolution. The ramifications of these junctures are distinct from one another. Options for Islamic education are available at no cost to the student. He must be ready and willing to let go if he gets left behind if he decides to cross one, namely sticking with the previous pattern and method. On the other hand, he will be able to compete with others if he is open and willing to accept the period of disruption with all its repercussions.

Impact of digital technology on the industrial revolution There will be a change in or a complete eradication of 52,6 million occupations over the next five (5) years. The findings of this study suggest that in order to succeed in today's global economy, one must take the

competition seriously and arm oneself with competitive knowledge and abilities. Good behavior (behavioral attitude), increased self-competence, and a literate spirit are the major means of preparing abilities that are easy to take. Self-preparation can be transmitted through the means of education (long life education), and self-concept can be gained through intergenerational and interdisciplinary teamwork (experience truly is the best teacher) (Kadarisman et al., 2022).

This fact alone necessitates a radical transformation of Islamic pedagogy. If Islamic higher education is to thrive in the 4.0 era, it must first disrupt itself. To self-disrupt is to anticipate societal changes and modify one's behavior accordingly. Muhadjir Efendy said that in order for national education to keep up with the changing world, schools need to be reformed, teachers need to be professionalized, curricula need to be dynamic, and infrastructure and technology for teaching and learning need to be modernized.

In addition to the aforementioned challenges, the lack of progress in Islamic education is the result of underlying difficulties for which no satisfactory solution has yet been identified. Four of the reasons why Islamic education is frequently criticized were disclosed by Rosidin. Let's start with the generational gap or cultural chasm. This is because scientific and technological progress is occurring far more rapidly than educational progress. Efforts to speed up Islamic education have not kept pace with the rapid growth of science and technology. Because of this, Islamic schools are less adaptable to shifting social norms. Its necessity is thus increased if its instructional process loses some of its contextual nuances.

In addition, you've had the shame of being considered inferior. This second consideration is a knock-on effect of the first. Islamic education has a comfortable second-class reputation because of its delayed response to the dynamics of the development of science and technology and social reality.

Separating information into two categories is the third. Islamic education still needs to do its homework and reconcile the divide between Islamic science (PAI) and Western science (IPA, IPS, Language-Humanities). Many attempts have been made to combine them, but thus far, they have not produced fruitful results.

Item four is political dualism. The constant back-and-forth between the federal government and the states over educational policy in this country frequently sparks heated debate on the local level. Though there have been several objections and protests, no one agreed-upon answer has been found. Disagreements arise frequently when the Ministry of Education and Culture (Kemendikbud) has a different policy than the Ministry of Religion (Kemenag). Issues with compensation, professional accreditation, financial incentives for teachers, and similar variables are examples.

All the above-mentioned issues will need to be resolved before Islamic Education 4.0 can be accepted. In the absence of such an approach, it will be difficult, if not impossible, to provide students with an Islamic education that is relevant to the modern world. Therefore, as indicated above, Islamic education as a whole requires reform and renewal. Taking a cue from Rhenald Kasali, "disruptive attitude," "self-driving," and "reshaping or creating" are the three actions that Islamic education must take in the 4.0 era.

An unstable frame of mind. A person's mindset is their way of thinking, which is shaped by their environment. Since the advent of the digital age and increased mobility, Islamic education has shifted to emphasize the need of having ready access to information. Real-time and instantaneous responses are also expected in today's society. There ought to be nothing that can't be found right away. People will abandon it and go elsewhere if they have to wait too long to get what they need. In this age of disruption, requests are really just replies.

The user will be profoundly affected by the response time. According to Rhenald Kasali, this is the mentality of the business world. It is the responsibility of those who promote Islamic education to foster this mentality. That the services offered to users can shed their

bureaucratic veneer. Additionally, Rhenald stated that persons who have a business mindset have the following qualities: Firstly, it is not limited by either time or location. It's effective regardless of time of day or size of office. These individuals understand that their location and time constraints no longer prevent them from working. It's disabled via technological means. The modern human is always reachable, no matter the time or location. Applying this frame of mind to the administration of Islamic schools will result in a highly functional and efficient administrative structure. Teachers will be more adaptable and responsive to students' needs if they are embedded in the classroom environment.

As a second point, you should offer preventative assistance. High-quality graduates will be difficult to come by if education continues to be focused solely on the transmission of knowledge from instructors in a classroom setting. There has been a shift in the educational paradigm; the focus is now on the students rather than the teachers. Educators need to take greater initiative in making resources, guidance, and support available to their pupils.

Thirdly, they are not money-obsessed. Unlike bureaucrats, who are obsessed with saving money at any costs (not working if there is no budget). People that think in a businesslike manner continue to innovate even when faced with financial restraints. Maximize social media's impact, for the fourth time. Islamic education administrators in the modern day need fluency in using the various forms of electronic and digital media now at their disposal. Now a days, social media is used for more than just passing the time. It's been upgraded into a helpful medium of expression, resource at work, and source of creative ideas. Our actions must make the most of this chance.

As a fifth piece of advice, try to find answers when you're having trouble, and not preoccupied with trying to find an escape route. Also, sixth, you're not averse to shifts. Specifically in the modern period, transformation is now essential. A persistent or static management style will cause an institution to fall behind its rivals that employ more agile strategies. And seven, employ a strategic mindset and approach. There needs to be a defined process for running Islamic schools. The objectives set out must be achievable. That's why it's critical to update the Islamic educational system's pedagogy and goals. It is important that the curriculum, vision, yearly, and semester program all make sense and are forward-looking.

Self-Driving. Companies that are nimble and adaptable in the face of innovation have human resources departments staffed by "excellent drivers," not "passengers" (passengers). The ability to operate successfully, creatively, and efficiently, as well as the willingness to share information and assess situations quickly and accurately are all hallmarks of a driving mentality HR professional. Leaders and administrators in Islamic schools especially need these skills. They have to learn to be responsible adults who can transport their institutions' students and staff safely. Competence on the part of managers, therefore, is insufficient. But it's not enough; leadership skills are also required. In contrast, HR professionals who take the perspective of a passenger are often overly bureaucratic, unyielding, sluggish, and lack self-control.

Reform or invent. Among Muslims, there is a school of thought that emphasizes the importance of tracing one's ancestry back through the generations. The genealogy is "to maintain the old good and take the new which is better." As was previously noted, in the 4.0 era, speed and convenience are valued highly by humans. As you may expect, this calls for major changes. So, Islamic education has two viable options for dealing with the modern world: reform or innovate.

By "reshape," we mean "keep the nice old one" from the aforementioned family tree. In the 4.0 era, however, simple upkeep isn't sufficient; there must also be refinement. Even the tried-and-true practices of yesteryear require some adjustment to keep up with the times. One area that needs work is human resource management and professionalism. Training and

education might come in the form of lectures, classes, seminars, workshops, grants for college, and so on.

In contrast, you may try coming up with something brand new, or "taking a fresh, better one," as it is written in the ancestry. In other words, the previous methods and structures are now useless. This renders it useless and obsolete. The only way out is to design a brand-new approach and framework from the ground up. Creating a brand-new digital service delivery system is one such example. As a means of ensuring that all citizens of Islamic educational institutions have unfettered access to all necessary educational and administrative services. E-learning, Blended Learning, and other forms of modern, technology-enhanced education are another good illustration.

E. CONCLUSION

As we enter a period of great change, Islamic education must become more attuned to the signs of that transformation. If Islamic higher education is serious about growing, it must be open to change. Islamic education will deteriorate and become irrelevant if adherents insist on maintaining the status quo and rejecting new ideas from throughout the world. Therefore, Islamic education should focus on three goals: transforming the traditional mindset constrained by bureaucratic regulations into the innovative mindset that gives priority to corporate ways. As the 4.0 age calls for new forms of learning, Islamic education must also incorporate autonomous driving. To ensure that Islamic education is continually relevant to the needs and developments of the community, it must be constantly reshaped or created.

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