PAI (Islamic Religious Education) Teacher in Facing The Millenial Era Challenges

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Abstract

The 21st century, known as the millennial era, cannot be separated from technological advances and other advances that cannot be denied. However, many PAI (Islamic Religious Education) teachers are less capable and less ready to face students in this millennial era. Therefore, the researchers examined PAI teachers' readiness to meet the millennial era's challenges using the library research method taken from various indexed scientific journals. Then, the researchers analyzed the data using the content analysis method. Research result showed that the challenges of Islamic religious education teachers in the millennial era are related to technology and the process of education that cannot be separated from character education that upholds the values of Islamic teachings by applying technology-based learning. Teachers as role models of a religious character and have an optimistic attitude in developing personality according to Islamic principles. So it can be concluded the Islamic religious education teachers are dynamic and open in absorbing various technologies and information that will support their competence. With teachers' adaptive competence, students in this millennium era are expected to master multiple skills and have clean hearts, minds, and noble characters.

Keywords: 21st-century challenges, PAI teacher, millennial era.

Abstract

Abad 21 yang dikenal sebagai era millenial tidak lepas dari kemajuan teknologi dan kemajuan lainnya yang tidak dapat dipungkiri, namun nyatanya banyak guru PAI yang kurang mampu dan kurang siap menghadapi peserta didik di era millenial ini, oleh karenanya peneliti bermaksud mengkaji kesiapan guru PAI dalam menghadapi tantangan era millenial, dengan menggunakan metode *Library Research* yang diambil dari berbagai jurnal ilmiah terindeks, selanjutnya dilakukan analisis bacaan dengan menggunakan metode *Contect Analyisis*. Hasil penelitian menunjukkan bahwa tantangan guru pendidikan agama Islam di era millenial ada pada kecakapan guru dalam teknologi dan proses mendidik para peserta didik agar tetap tidak terlepas dari pendidikan karakter yang menjunjung tinggi nilai-nilai ajaran Islam, mengaplikasikan pembelajaran berbasis teknologi dengan nilai-nilai keislaman, guru sebagai *role model* karakter religius dan harus selalu optimis dalam pengembangan kepribadian sesuai prinsip Islam. Guru pendidikan agama Islam dituntut untuk cakap dan terbuka dalam menerima berbagai teknologi dan informasi yang akan menunjang kompetensinya. Sehingga dapat disimpulkan bahwa dengan kompetensi adaptif guru di era milenial, menentukan keefektifan dan keberhasilan pembelajaran dengan memanfaatkan teknologi yang berkembang untuk menguasai berbagai pengetahuan, keterampilan dengan bersih hati dan berkarakter luhur.

Kata Kunci: Tantangan Abad 21, Guru PAI, Era Millenial

INTRODUCTION

Educating oneself is a unique and essential part of human life. It's impossible for culture or civilization to exist, much less progress, without the availability of education (Haryanto, 2019). Due to human advancements in many fields, such as economics, agriculture and so on, education and society continue to grow and evolve. Building facilities and infrastructure to meet human needs is an integral part of its job. As a result, education impacts the human model it generates (Asyari, 2019).

Education is a system of interdependent parts that work together to achieve a common goal. Educators, teachers, students, infrastructure, educational media, and so on are possible constituents (Amaly et al., 2021). There will be a ripple effect if one of these components changes. This is a shorthand way of saying that when one of these components grows, the other components also grow.

We are now in an age of globalization, where everything is new and constantly changing, especially for those in the millennial generation. Furthermore, Tristananda (2018) adds that our planet is getting older and older. Every second, a disaster strikes somewhere in the world. Examples of sustainability issues that our society must deal with in this globalized world include climate change, the global food crisis, and the ongoing financial and economic crisis. As humans, we are responsible for ensuring the long-term viability of the planet's resources for future generations.

Suradi (2017) highlights that current globalization has profoundly affected all aspects of life, including education. Changes will continue to advance in step with the times, influenced by various factors. Educating the general public about the importance of science and technology education is a duty. (Madjid, 2008), Makheasy (2015) and Sunarti (2017) See how the ever-evolving educational landscape necessitates adaptation, arrangement, and coordination. The demands necessarily require a workforce that is both competent and responsive. As a means of guiding people to the hereafter, Islamic religious education must be preserved and expanded.

Teachers are one of the most critical factors in education. Educators have a significant impact on the attainment of educational goals. Students' development is the responsibility of teachers in Islam, who seek to cultivate all of their potentials, including their affective, cognitive and psychomotor abilities, following Islamic teachings (Sunarti, 2017).

However, based on Ifadah and Utomo (2019) research, Teacher resources have not met the current era's educational standards. This is a significant obstacle to Indonesia's educational progress. Teachers, particularly those in Islamic Religious Education, hold a crucial position in determining the direction of development in light of Islamic values.

A study by Maghfiroh and Nurhayati (2020) mentions that This era's Islamic education teachers must meet higher standards of competence and innovation in both areas. Baby boomers and generation X digital immigrants continue to dominate Islamic religious education. Millennials and digital natives are the students they're dealing with. If a PAI teacher does not know how to use technology, is not creative, or is not innovative, technology will take their place. As a result, PAI teachers need to be able to motivate and inspire their students and possess digital literacy competence.

In light of the above, Islamic religious education teachers play an essential role in ensuring that students are prepared to face life's challenges. Islamic religious education educators must therefore be open-minded about new trends. For the challenges of the current millennial era, Islamic religious education teachers must not only be up to date on current global and world events but also be able to innovate and be creative (Amaly et al., 2021).

As stated by Lubis and Anggraeni (2019), teachers will continue to influence Islamic education and the Indonesian Muslim community as a whole. Muslim communities face a challenge in an increasingly competitive global economy. Economic and social pressures, community guidance for more equitable treatment, democracy and interdependence are hallmarks of Islamic religious

education in an age of globalization. Strong cultural values that are hedonistic and pragmatic as well as worldly and secular are also prevalent (Lace et al., 2020).

Lubis and Anggraeni point out to Islamic religious education teachers that they must be prepared to face every dynamic in the millennial era, no matter how prepared they are. They need to be able to support students' current and future academic success, which means they need to have specific skills.

However previous research have not discussed about the readiness Islamic religious education teachers in facing learning in the millenial era. Therefore the researchers in this study hope to find out what teachers of Islamic religious education should be doing to prepare for the challenges of the millennial era, which will never end in terms of change. Due to the dynamic nature of education, teachers must make the most of all available tools and resources if they are to succeed and grow professionally.

METHOD

The researchers employed the library research study method. Furthermore, the researchers analyzed the data using the content analysis method. In the data collection process, descriptive-analytical steps were carried out from various sources, such as books, articles, and educational journals accredited by SINTA, especially journals that correlated with the contents of the discussion in this article.

After finding data similar to the discussion, the researchers compiled the data. The following step was the descriptive analysis and interpretation of data from book sources and journal articles to collect appropriate opinions in finding the purpose of the article discussion.

STUDY RESULTS AND DISCUSSION

The Reality of Education in the Millennial Era

The millennial generation is comprised of the most recent generation and the most technologically savvy. For this, the millennial generation relies heavily on online and digital technologies of all kinds. This generation has unique qualities

and ways of obtaining and transferring knowledge because it relies on technology, unlike prior generations (Musyafangah et al., 2019).

Furthermore, according to Nata(2020), the millennial age was defined by the presence of AI technology. In the millennial generation, the rivalry for jobs is becoming more intense because of the rise of artificial intelligence (AI). Developing human work power will compete with technology in the form of robots, resulting in a high maximal capacity calculation. Human resources can only be improved through education if it produces teachers who are themselves capable specialists in their fields (Reflianto & Syamsuar, 2018). If humans simply give up and do not dare to act and improve themselves at this time with the rise of AI in all areas, they will be left behind and subjugated by technological advancements.

Two views on artificial intelligence (AI) technology show that the millennial generation can currently answer breakthrough challenges of the times in increasing AI technology because of their technological and information literacy and ability to develop themselves well. At this time, when the millennial generation controls the role of active learners in formal, informal, and non-formal education, it is critical to seek capacity building through effective education. There are three variables in this millennial era: perception and manipulation, creative intelligence, and sociological intelligence. Gross and fine motor skills and the capacity to work in cramped quarters all fall under the rubric of perception and manipulation. Originality and artistic creations are examples of creative intelligence. This factor encompasses social awareness, bargaining, persuasion, and a concern for the well-being of other individuals. Computers are least likely to replace factors like creativity, social awareness, and persuasion. Thus, these are the ones to focus on. Customer service, sales, office administration, production (agricultural, fisheries, plantations, and forestry), and construction are among the jobs most at risk of being automated. Telemarketers, cashiers, paralegals and drivers are just some of the people affected by the rise of automation. They need to prepare themselves and learn new skills to avoid becoming obsolete (Lie, 2018).

With the millennial generation's expanding capacity, a balance is required in reacting to all knowledge breakthroughs by enabling educational self-implementation. According to Lickona(2015), character education includes moral knowledge (moral knowing) so that a person can respond to everything with optimistic and progressive knowledge. These moral feelings cause a person to do something with his conscience, causing a humanist and cultural reaction, and moral action or a person's treatment and behaviour based on existing morality and with actions that positively impact oneself and the surroundings.

Overall, according to several sources, the millennial generation is a generation that is sensitive to technological advances based on artificial intelligence technology (a.artificial intelligence/AI). This sensitivity is predicated on improving access and effectively controlling the millennial generation without making them feel awkward or nervous about the technology. The millennial generation must be skilled in perception and manipulation, as well as creative and social intelligence. These three things must be imparted to the present millennial generation for them to avoid being invaded by modern technology. The millennial generation must be capable of controlling and mastering current technology. Furthermore, character education for the millennial age is required to balance the thinking and conduct to do anything based on objective actions and the surrounding environment, avoiding arbitrary actions and having negative values in life.

PAI Teachers' Challenges in the Millennial Era

The millennial era is a digital technology that can be accessed from anywhere and at any time. In this situation, teachers must master digital technology while providing fun and meaningful learning (joyful and expressive) and serving as role models (Lace et al., 2020).

Teachers in the millennial era should view technology not only as a source of concern but also as a source of challenge and opportunity in advancing education. People who care about education, such as teachers, parents, and community members, aim to influence kids through producing high-quality work. Character

education for the millennial age is accomplished through developing critical thinking skills. The developing discourse is usually a debate. The stages of difficulties and conflicts are frequently packed with arguments that gradually gain illumination at the resolution stage. In this case, education plays a remarkable role in instilling higher-order thinking skills. It also implies that they have been conditioned to analyze and evaluate from the outset. It is believed that as a result, creativity would develop (Nata, 2020).

In Hendarman's view (2019), The millennial era has problems, not only in terms of technological advancement but also in terms of efforts to instil character. Character is essential in millennial society in three ways: mental changes in society, the rise of critical character in everyday life, and the necessity to reconstruct character as one of the foundations to restore national life's demands.

The issue in the millennial era, which is more prone to applying technology in life, is that every individual is required to be technology literate and capable of developing it in all spheres of life (Amaly et al., 2021). As an educator, especially in the contemporary millennial era, the prevailing issues must be addressed optimistically and correctly appraised. Furthermore, teachers are focused not only on technological issues but also on shaping the character of the current millennial generation, which serves as an object of learning. Yet, the relationship between technology and character is inextricably linked. What should be concerned is that if technology develops swiftly without being supported by good character education values, individuals who are not sensitive in socializing with those around them with lack empathy and sympathy for others will be produced.

PAI Teacher's Steps in Facing the Millennial Era

The steps that PAI teachers can take in facing the challenges of the millennial era are as follows:

1. Applying Technology-Based Learning with Islamic Values

In the current millennial era, technology-based learning is extremely important. Furthermore, the industrial era 4.0 has arrived, where technological

sophistication supports all activities, both office work and school learning. It is apparent that at this moment, present technology sophistication is required is access to accept existing knowledge and offer scientific insight.

Ross (2018) believes that technology can be friend and foe. The current era of industrial revolution 4.0 makes technology like a glorified god. When technology dies, life will also die. Human dependence on technology has a good or bad impact on the humans who run it. Technology becomes a friend if humans can access positive things. Humans can control technology well without being excessive. Technology can become an enemy if it cannot be appropriately used, and humans are enslaved by technology without any effort to control it.

Technology-based learning can be done using appropriate media and learning methods. The application of media and methods used by teachers can be made using existing technology in the form of software and hardware. According to Lace (Lace et al., 2020), appropriate technology-based media and methods in delivering learning material to students can increase students' acceptance and understanding.

Can teachers use technology appropriate for students' capacities in the contemporary millennial era? It is difficult for teachers to supply students with learning resources using technology. The millennial era, in which the millennial generation currently dominates the majority of learners, is distinguished by the millennial generation's high level of technological literacy. According to some studies, the millennial era would be tired of traditional means of delivering instructional information. As a result, technology-based learning must also be given, so students are not bored.

Value is a person's or group's perception of something as excellent, authentic, beautiful, or wise. The notion is valuable and of high enough quality to be utilized as a guide in behaving and doing. Although humans can be beneficial, human notions about value do not emerge at birth; instead, a person's value grows and develops following his consciousness, with anything he recognizes as good, right, attractive, high quality, and valuable (Hakam & Nurdin, 2016).

In making abstract choices, value serves as a reference and belief. The embodiment of the nature and meaning of values can take the shape of norms, ethics, regulations, laws, customs, religious restrictions, and other references that have a cost and are deemed valuable for a person's existence. Values are abstract, hidden behind facts, motivate action, are ingrained in a person's mentality, emerge at the end of a psychological process, and evolve in a more sophisticated direction (Sauri & Firmansyah, 2010).

According to the two perspectives presented above, value is a person's perception of something abstract, with the nature of the value appearing pleasant and acceptable to the mind. Values are created due to adult habituation in responding to things perceived as good, attractive, and authentic. All of this is the actuality of facts. With self-approval, values can be ingrained in a person's psyche, resulting in a reaction in the form of behaviour in response to the realities of the current reality.

PAI teachers must adapt Islamic ideals to technology-based learning in the current millennial era. Islamic values are taught to build students' Islamic nuances personalities. Existing Islamic principles cannot be isolated from Islam's major texts, the Qur'an and the Hadith. PAI teachers should blend into the current millennial era through technological expertise with Islamic values. Students must be technologically educated and religiously literate so that all Islamic religious principles taught by PAI teachers can be ingrained in the students' personalities.

2. As a Role Model for Religious Characters

Character is a relatively constant human feature that forms the basis of an individual's behaviour in compliance with the required standards of values and conventions. Personal characteristics are the aspects of a person's personality that manifest in their behaviour. Once established, a relatively stable condition is not easily altered (Budimansyah, 2012).

According to Marzuki (2015), the character is the identity and personality attached to a person. Character is always related to the physical and psychological

dimensions of the individual. Character is contextual and cultural. It is inherent in a person's personality through the process of habituation t so that it causes a reaction in action and becomes a standard that cannot be abandoned.

Character is a trait that has been embedded in a person's personality because of the structured and systematic habituation process at a young age. It raises awareness for the perpetrator to be good and become something that positively impacts one's personality.

A religious character can be interpreted as obedient attitudes and behaviour in carrying out religious teachings, which are the basis for the realization of a peaceful life. Thus, the process of religious character education or moral education must be seen as a conscious and planned effort, not a business (Bali & Fadilah, 2019).

In the current millennial era, teachers should have the purity of the soul, teacher must clean his soul from bad things such as arrogance (Hasanah & Nafi'ah, 2021) because the teacher's role in instilling character in students' personalities is highly valued; hence, there are several recommendations for applying character education in schools. According to Budimansyah (Budimansyah, 2012), it is possible to instil character in students through active, imaginative, and creative habituation to entice students into realizing character values.

The millennial generation, recognized for its reliance on surrounding technology, serves as the foundation in an endeavour to avoid addiction and overlook the existent human aspect (Nata, 2020). If technology is not supported with high-quality education, it will harm the current era. (Asyari, 2019) PAI teachers as stakeholders in implementing religious learning in schools with educational content based on character values can be an effort to direct existing technology based on religious characters.

Hakam (Hakam & Nurdin, 2016) argues that The process of establishing character values should be balanced with positive examples. Internalization of character values can help impart character personality when combined with examples of attitudes from teachers and school habituation programs. PAI teachers

must be role models in fostering religious character in their students. The process of actualizing religious character by linking Islamic values taught in the Qur'an and Hadith should be something that Islamic Education teachers in the current millennial era should do as an example or role model in instilling religious character qualities in students.

3. Have an Optimistic Attitude in Personality Development According to Islamic Principles

Teachers in the current millennial era must be able to master existing technology. They must also be optimistic in responding to changes and advancements in the current environment. This mentality is essential in the present millennial period. Existing technological changes are so appealing that they create something perceived as lacking in meeting existing developments and create despair in obtaining the desired aims.

Because of the ideas and sentiments of having the capacity and the notion that everyone has luck, an optimistic attitude helps a person get out of issues easily. Optimistic individuals outperform those who are pessimistic in terms of resulting performance. People with high expectations will work harder and employ more effective problem-solving tactics than persons with low expectations of achievement (Brown & Marshll, in Muslimah & Wuri Satwika, 2019).

Optimism in all things is required to meet the intended expectations and goals appropriately. Finding answers to difficulties is the same as instilling an optimistic attitude in responding to all that exists. Teachers, as role models, should be able to demonstrate and use an optimistic attitude in everything they do for their students. As a result, being optimistic in self-development requires the assistance of a teacher. Self-development can be accomplished by self-discipline in carrying out tasks following appropriate instructions; this is only a small part of an optimistic attitude in self-development.

According to Husen (2014), Self-development is something a person must undertake to improve performance. Self-development can be accomplished by practising simple and consistent actions to become accustomed to doing positive

things. A high sense of self-confidence or optimism is required to grow oneself because a positive mentality or thinking pattern will affect optimal self-development.

The recommendation to be optimistic in doing something was also explained by the Prophet Muhammad PBUH, as follows:

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنْ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلٍّ خَيْرٌ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللهِ وَلَا تَعْجَزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ ''

Meaning: "A strong believer is better and more beloved to Allah than a weak believer. There is goodness in each of them. Earnestly achieve what is useful for you, ask Allah for help and do not be weak. If a misfortune befalls you, do not say; 'If I had done this and that, surely it wouldn't be like this and that'. But say; This is God's destiny and what He wills He will surely do. For indeed the expression of the word 'lau' (if) will open the way for Satan's temptations." (Hadith Muslim history from Abu Hurairah radhiyallâhu 'anhu, Shahîh Muslim, juz VIII, p. 56, hadith no. 6945).

PAI teachers should be hopeful in their efforts to grow themselves to adapt to all of these sophisticated developments in the current millennial era. For example, enhancing current morals, cleansing the soul and mind of negative things, and having a solid aim to instruct students as an attempt to produce a generation with character and faith in Allah SWT. Furthermore, self-development in training a technology literacy attitude is required. PAI teachers can have the principle that with the sophistication of existing technology as an effort to link Islamic values to students, PAI teachers can balance learning between Science and Technology (IPTEK) and Faith and Taqwa (IMTAQ).

CONCLUSIONS AND SUGGESTIONS

The problem for Islamic religious education teachers in today's millennial era is not only about teachers' technological skills but also about the process of training students such that they cannot be separated from character education that supports Islamic teachings' values. PAI teachers can face these problems by using

technology-based learning with Islamic values, acting as role models of religious personalities, and maintaining an optimistic attitude in personality development based on Islamic principles. Islamic religious education teachers must be capable and open to comprehending many technologies and information that will assist their competence during today's dynamic environment with the teacher's adaptive competence.

The researchers suggest that other researchers examine more deeply the readiness of Islamic religious education teachers in each era or the next generation. Each era will undoubtedly have its characteristics, so research in each era will form well-accumulated structured knowledge.

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