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ISLAMIC EDUCATION CHALLENGES IN RESPONDING 21ST CENTURY

Abstrak

Penelitian ini merupakan kajian tentang tantangan dan peluang pendidikan islam abad 21. Masalah yang dihadapi pendidikan Islam abad 21 sangat kompleks, pendidikan harus dapat berkembang karena beban dan tanggung jawabnya ialah bagaimana cara ia menciptakan lulusan-lulusan yang sesuai di zamannnya. Penelitian ini berfokus pada lembaga pendidikan dan kurikulum. Pendekatan disiplin ilmu adalah pemecahan masalah melalui pendekatan teologis dan interdisipliner yang dimaksudkan dengan pemecahan masalah melalui ilmu-ilmu serumpun antara lain; filsafat pendidikan, psikologi, pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan studi literatur sebagai dasar pengumpulan data. Salah satu ciri penelitian kualitatif adalah mengeksplorasi permasalahan secara cermat, dari berbagai buku dan jurnal yang berkaitan dengan tema, baik dari dalam maupun luar negeri, dan kemudian menganalisisnya. Artikel ini menghasilkan 1) wacana bahwa pendekatan disiplin ilmu dan interdisipliner mampu menyelesaikan problematika yang dihadapi pendidikan Islam di abad 21, 2) disiplin ilmu dan interdisipliner merupakan perpaduan konsep yang tidak dapat dipisahkan dalam menyelesaikan dan menghadapi problematika pendidikan Islam saat ini, 3) disiplin ilmu dan interdisipliner merupakan dua konsep yang tidak dapat dipisahkan dalam menyelesaikan problematika pendidikan Islam saat ini, 4) pendekatan disiplin ilmu dan interdisipliner merupakan dua konsep yang tidak dapat dipisahkan dalam menyelesaikan problematika pendidikan Islam saat ini.
Kata Kunci: Pendidikan Islam, Tantangan Abad 21

Abstract

This research is a study of the challenges and opportunities of Islamic education in the 21st century. The problems faced by Islamic education in the 21st century are very complex, education must be able to develop because its burden and responsibility is how it creates graduates who are appropriate in their time. This research focuses on educational institutions and curriculum. The disciplinary approach is problem solving through a theological and interdisciplinary approach which is intended by solving problems through allied sciences including; philosophy of education, psychology, Islamic education. This research uses a qualitative approach with literature studies as the basis for data collection. One of the characteristics of qualitative research is to explore problems carefully, from various books and journals related to the theme, both from within and outside the country, and then analyse them. This article produces 1) the discourse that disciplinary and interdisciplinary approaches are able to solve the problems faced by Islamic education in the 21st century, 2) disciplinary and interdisciplinary are a combination of concepts that cannot be separated in solving and dealing with the problems of Islamic education today, 3) disciplinary and interdisciplinary are two concepts that cannot be separated in solving the problems of Islamic education today, 4) disciplinary and interdisciplinary approaches are two concepts that cannot be separated in solving the problems of Islamic education today.
Keywords: Islamic Education, Challenges 21st Century

INTRODUCTION

The foldable world trend is characterized by the presence of folded computers, work spaces that are only the size of a book. This trend did not initially budge many people. But then,

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along with rapid changes in tools, culture and business turnover, it has opened the eyes of the general public. It can be seen that the case of Nokia, which has survived for around a dozen years in the world, has made this company complacent without competitors. Android brought Samsung to change everything by creating demand and trends , so that it shot to beat Nokia (Astuti, 2017)

The conditions above show how technology is changing everything quickly. These changes have certainly hit the world of education (Azra, 2019). So far, the response from the world of education seems to be that it is still just a lifestyle and not an essence. 21st century learning requires that media is no longer just media. Media can also act as an environment and even a learning resource (Hambali, 2017). This is what seems to have not been taken seriously in the learning process in Indonesia.

On the other hand, the use of technology, in this case smartphones, has become part of everyday life. Smartphone users, for example, are not only adults, but also school-age children. Schools are a bit shy about expressing difficulties in teaching and learning due to students accessing their smartphones a lot when teachers are lecturing in class (Nata, 2001). Guidance Counseling teachers are faced with new learning problems, which are apparently the impact of digital advances. At that time, the world of education kept a tight lid on the impact of digital on its students. Considering the wide impact of advances in the digital world, Elly Risman together with the Buah Hati Foundation speak from seminar to seminar about the impact of gadgets on children.

Today's learning demands are amidst the unavoidable reality of technological culture. All lines of education are required to create people who are capable of: 1) communicating globally across countries, cultures and religions, 2) Collaboration Skills, the ability to work together with one's own nation and other nations in an open and transparent manner, 3) Creativity, being creative in finding solutions, innovating and able to produce something new, 4) Critical Thinking is able to think critically in dealing with domestic and global information. These four things are called the 4Cs of 21st century learning or global abilities that students must have today and in the future (Mughni, 2023b).

Responding to globalization which is accompanied by very rapid digital progress, especially the pandemic phenomenon which is a national disaster, requires all educational components to switch to an online learning system. The implementation of the 2013 curriculum by the government is the starting point for 21st century learning in Indonesia, where students are the student center , teachers are the motivator, guide or facilitator. The obstacles faced by the 2013 curriculum are 1) teachers as the main source of learning, the cause is delays in socialization and K13 training provided by the government to teachers 2) minimal facilities and infrastructure. Different research in 2018 said the same thing, namely weak teacher empowerment, because K13 training was late (Muslih, 2016).

Globalization creates its own challenges, as in the case of Canada, the government is preparing citizenship subject teachers to be trained in the Educating for Global Citizenship program . This was done because the flow of migration and urbanization was massive. This research was conducted over 3 years and found that teachers faced unique opportunities and challenges in learning to educate global citizenship (Mughni & Abu Bakar, 2022). Furthermore, this research suggests the need to integrate global citizenship education into teacher education through a holistic approach. The teaching strategies used are Project based learning, Project oriented Learning and cooperative learning strategies. When integrated with web technology, these three strategies will be able to motivate students' curiosity, critical thinking and communication. These findings provide alternative 21st century learning strategies (Sahin & Dogantay, 2018).

The rapid flow of information in cyberspace and easy access to information makes information very cheap. Whenever and wherever a student can access. This convenience assumes that students can know the material before the subject teacher teaches. So when teachers use monotonous lecture strategies and methods, it will cause a prolonged feeling of boredom which results in the teaching and learning process being less effective. Because the concept of driving teachers expressed by the Minister of Education is relevant. This condition presents teachers as facilitators, guides, motivators and consultants (Setyono, 2019).

Information spread in cyberspace has caused major problems for the nation this past year. This hoax is easily accepted as if it contains a spell of truth. Even educated people are affected. Even the fundamental scientific and religious analysis and principles that have been followed for decades have been forgotten. This incident reflects unpreparedness in responding to the news. Islam teaches the concept of tabayun (Hidayat & Syafe'i, 2018). The word tabayun means careful, careful, careful attitude accompanied by recheck and crosscheck . Quraish Shihab interpreted the lafadz "fathabayyanuu" in Surah Al Hujurat Verse 6 with the meaning of being thorough and serious. Apart from that, tabayyun in the linguistic sense is an explanation as clearly as possible, so that we don't get stuck. Unfortunately, the victims of hoaxes are Muslims. This phenomenon is an indication of the need for critical thinking in dealing with free information. shows that Islamic education has not produced results (Ennis, 1962).

More than that, religion has also long offered tabayyun behavior which is a noble moral in Islam. This tabayyun behavior is checking and checking when someone receives information where there is a process of tracing the information to several sources, and when it comes to the core source, they are required to also look at it. morals from primary sources. This is also exemplified by hadith narrators, who check the source of the hadith when they are going to record the hadith. Patricia C. Seifert stated a less formal and skeptical definition of critical thinking: deciding what to do and when, where, why and how to do it. It could be said that tabayyun is included in the category of critical thinking skills . The lack of tabayyun character among the people today is that people, especially Muslims, are easily provoked by information from social media (El Muniry, 2006).

The above phenomenon leaves very complex homework for Islamic education in the 21st century learning era. Islamic education must respond quickly both institutionally and in educational substance. Institutionally, Islamic educational institutions are still weak organizationally but are still trying to survive. In addition, educational institutions tend to maintain a mono-disciplinary concept, namely only using a theological approach. In terms of content, in this case the Islamic education curriculum is challenged to integrate Islamic education material into a concept that prepares students to have 21st century skills (Rajikal & Hamzah, 2020). The concept of discipline in the context of Islamic education is a theological concept that is dogmatic and in accordance with sharia guidelines that have been practiced for a very long time. Islamic education aims to form an Insan Kamil human being, a human being who is perfect inside and out as stated by Zakiah Darajat. Book of Ihya Ulumudin also invited Muslims to always be devoted to their Creator, because of this, humans need physical training by practicing good morals , and spiritual training with tazkiyatun. nafs (Samsuddin, 2012). The concept of Islamic education is a derivative of the highest concept, even beyond human reasoning abilities, namely the concept of humans as khalifatullah and the concept of humans as Abdullah, namely the bearers of Allah's Trust on this earth. Then Allah gave humans the potential called Fitrah . This potential includes the mind, heart and good and bad tendencies, which will be better developed in the world of Islamic education. Furthermore, the prophetic concept is that He was sent Rasulullah SAW, to perfect morals, humans must have good behavior, namely good morals. Islamic education is tasked with forming good morals (Hendriani, 2018).

Islamic education is based on the Koran which is a divine revelation and the hadith conveyed through Allah's messengers are the implementation of divine revelation. Reason places an important position in human development, therefore 21st century learning, which is dominated by the development of reason or thought, is one part of the development of human potential, while Islamic education is oriented towards intellectual and spiritual progress (Muhid, 2020).

An interdisciplinary approach is an approach that uses various scientific disciplines that come from the same family. The science of Islamic education which consists of the science of Islamic education, the philosophy of Islamic education, the history of Islamic education, the science of general education, namely psychology, the science of education and others (Dawiyatun, 2020). This combination (interdisciplinary) is to solve the problems that occur. Meanwhile, disciplinary is an approach that uses one scientific discipline. These two approaches will be used as a basis for adapting 21st century education and learning skills in Islamic education and will be the focus of the discussion in this paper.

METHOD

This research was carried out using the library research method, with this method the researcher aims to investigate the situation or phenomenon thoroughly and in depth. This method also aims to understand the subject being studied in a complex and holistic manner. By codifying relevant information related to the research subject, library research allows researchers to explore and understand problems more holistically, without the strict limitations of quantitative methods. By using this method, research will dig deeper insights into the subject being studied (Sugiyono, 2010).

In this research, information and data were collected through library analysis. This process involves collecting references from various sources that are relevant to the formulation of the research problem that has been identified (Metodologi, 2000). The main data sources consist of documents such as manuscripts, research results, and other library sources related to Islamic Education Challenges in Responding 21st Century. By using this method, researchers can access information that is already available and carry out in-depth analysis of the data. This method allows researchers to gain a more comprehensive and in-depth understanding of the problem being researched, based on previously existing information and research. Thus, library research is an effective method for collecting data and information needed for research (Arikunto, 2010).

RESULTS AND DISCUSSION
1. **Islamic Religious Education from a Scientific Discipline Perspective**

Mono-disciplinary is an approach from one scientific discipline used to address certain problems. The mono-disciplinary concept in the context of Islamic education is a theological concept that is dogmatic and sharia-guided and on the one hand is flexible on a technical scale. The main sources of Islamic education are the Koran and hadith. It is clear in Surah Al-Mujjadi Verse 11 that Allah will raise the rank of a people who have knowledge (Putra, 2019). The concept of khalifatullah leads people to the importance of education. God created humans, carrying out their duties as God's representatives to manage nature and everything in it. Therefore, nature as the main human potential must be developed. Fitrah is defined as reason and heart (Pandemi et al., 2021).

The potential of reason is given and guided by Allah SWT. Ali ra is of the view that reason is divided into two, 1) which is printed as the Prophet said to Ali ra. "Allah did not create creatures nobler than reason." and 2) what is heard, as the Prophet SAW said to Ali "If humans draw closer to Allah SWT with various goodness, then you have drawn closer to your reason." This hadith explains that taqarrub must be obtained with serious effort. The mind in the process of receiving and processing information must be in line with the heart and senses. In their development, the mind and heart must be educated through a systematic educational process, so that they are directed and produce human beings, as stated by Zakiah Darajat, the aim of Islamic education, Islamic education aims to form human beings, perfect human beings physically and mentally.

Studies prove that modern humans experience a longing for inner peace and peace of mind. Richard Gere acknowledges the perfection of the Shari'a and orders/spiritual paths in Islam, but he prefers Buddhist rituals which are more temporary, this is different from Prayer and Fasting which must be carried out continuously (Sabtina, 2023) . The West, with its intellectual progress, in the 20th century began to feel the need for God. Through deep spiritual rituals, they gained peace in their hearts, even though not many had converted to Islam at that time, they had looked at Islamic rituals. The establishment of the first Islamic boarding school in the United States by Syams Ali in 2019 is proof that Islam or a religion is accepted in a world that glorifies reason(Nata, 2018) .

Scientific experiments prove that God exists in every human being, as well as theologians such as Schimmel, Ibn Arabi and other Sufis. God exists in humans, even a Sufi said that the hundredth name of God exists and resides in humans. Thinking about how to approach oneself to the Creator gives birth to creativity called the path, the path to God. When discussing deeper paths, methods emerged. The thing called training was born, then developed massively into a human need called education (Azra, 2008).

Islamic education theologically really respects human potential. Potential is born because humans carry out their duties as manifestations of God in the world, caliphs. So the concept of the caliphate in Islamic education lies in the view that every human being has positive values regarding intelligence, creative power and nobility of mind. The concept of nature is a normative provision in developing and optimizing various human potentials. Muslims must maintain the basic human need for God through the religion of Islam which has been proven to be the religion of choice in the end times. Islam is a religion that has the completeness of worship physically and mentally and has been proven to guide humans towards goodness through the guidance brought by the Prophet Muhammad. as a human example, strengthening the perfection of Islam. Islamic Sharia as a characteristic of Muslim worship must continue to be maintained in the context of theology and human survival. So that the function of humans as caliphs on earth can continue to be made aware (Nasikin & Khojir, 2021).

2. **Islamic Education in an Interdisciplinary Approach**

The 21st century learning phenomenon focuses on strengthening the mind. As explained above, to anticipate the overflow of information that students are and will receive in the future, the curriculum as a component in digital technology-oriented learning planning is important. Digital technology is used as a tool to train students to think creatively and innovatively. Research on project based learning, cooperative learning models that use website information technology is an integrative learning model and is in accordance with 21st century learning principles which are based on communication, collaboration, critical thinking and creative thinking (Mughni, 2023a). Research on the use of one laptop per child conducted in Catalonia showed a decline in student grades. Therefore, you should consider carefully if you want to apply technology. Then different research findings demonstrate the unique opportunities and challenges teachers face in educating global citizenship and suggest the need to integrate global citizenship education in teacher education programs through a holistic approach.

The other side is the implementation of free trade between Asean countries or better known as the Asean Economic Community (AEC), industrialization and globalization which have implications for increasingly tough competition for graduates and jobs, with various kinds of very complex problems. One of the most visible problems is the phenomenon of workers getting jobs or positions that do not match the level of education they have completed. The impact of globalization is so pronounced, we must work hard to provide solutions so that Islamic educational institutions can receive 21st century learning well (Malisi, 2017).

Islamic education as a scientific discipline that has a strong spiritual character, is the time to add life skills by adapting to 21st century skills, namely communication, collaboration, critical and creative thinking skills. Judging from the history of Islamic education, these 21st century skills are nothing new. First, Islam throughout the history of education emphasizes the concept of Reason, the various advances shown by Islam in the field of thought from the time of the Prophet, Khulafaurrasyidin, and his companions as examples. One time, Rasulullah SAW told Khalid bin Walid when he first declared his Islam. "Indeed, I see that you do have reason, which I hope will lead you nothing but to good." Reason occupies the highest potential in human creation. Theologically, reason is an instrument for realizing the task of human caliphate on earth. Progress in the scientific field is undeniable in the concept of Islamic history. This shows that the progress of Muslim thinking had reached the peak of human glory at that time. Second, the theological concept, humans have instruments of manifestation of God in the form of reason and conscience. As God's representatives, humans must function to carry out God's managerial functions on earth. God created the mind and heart so that humans can always dialogue with Him. God likes His servants who dialogue with Him in every act of worship, for example the obligation to pray 5 times a day. Third, the concept of communication, humans are instinctively communication creatures. Moments of creativity will not occur without dialogue with Him. Fourth, collaboration or team work. The explanation of communication is closely related to cooperation. The moment of dialogue with God will give birth to new creativity filled with the message of goodness as God's light. The moment of human

dialogue is in human communication with humans, humans with surrounding creatures, and humans with nature/the environment. Help each other in virtue and piety and do not help each other in enmity and sin." (QS. Al-Maidah: 2). Communication between groups of people who have something in common is called community. In one definition, organizational communication is the process of creating and exchanging messages in a network of interdependent relationships to overcome an uncertain or ever-changing environment (Bahri, 2019).

3. **Problems of Islamic Religious Education in the 21st Century**

Islamic educational institutions in Indonesia have a variety of styles, from modern to conventional. According to Zakiah Darajat, Islamic education is an activity and educational system that is organized or established to embody Islamic values so that the Muslim person is formed as a human being. Ahmad Tafsir groups educational institutions based on facts into five types, namely: (1) Islamic boarding schools, (2) madrasas and further education, such as UIN, (3) Islamic schools (4) Islamic religious studies in schools and colleges, (5) Islamic education in the family, community, and also through non-formal and informal channels. From previous research, Islamic boarding school and madrasah educational institutions have become interesting research material in dealing with 21st century learning skills, among others, the author will examine them below:

a. Muhammad Shofwan and Ahmad Habibi, Problems of Islamic Education in the 21st Century and Challenges of Islamic Boarding Schools in Jambi, research carried out in Islamic boarding schools in Seberang Jambi stated that there are several problems, namely the lack of qualified teaching staff, teaching methods that are still traditional, and not many variations, changing curriculum policies, inadequate educational facilities , and limited funds.

b. Tatang Hidayat, Ahmad Syamsu Rizal, Fahrudin, The role of Islamic boarding schools as Islamic educational institutions in Indonesia. Islamic boarding schools have undergone renewal, while maintaining good Islamic boarding school traditions. Even though Indonesia is experiencing modernism, there are still Islamic boarding schools that maintain the traditional education system.

c. Nur Hidayat, Contemporary Issues in Islamic Education regarding Madrasas and Global Challenges, The current condition of madrasas is very worrying because people's interest in sending their children to madrasas is still low.

d. Mawardi Pewangi, Challenges of Islamic Education in the Era of Globalization, There are three main challenges currently faced by Islamic education, namely advances in science and technology, democratization, and moral decadence. This research suggests that the Islamic education curriculum must be reformed in order to provide superior resources and be ready to be competent in the era of globalization.

e. Nur Latifah, Islamic Education in the Era of Globalization, research states that there are 9 weaknesses and challenges for Islamic educational institutions, including, 1) the quality of Islamic educational institutions in general is still sad, even though there are several madrasas that match the quality of public schools, but in general the quality of educational institutions Islam is inadequate, 2) The quality and quantity of teachers is inadequate, 3) the students' backgrounds come from the lower middle class. This research concludes that there is increasing heterogeneity of values in society, the rapid flow of information, the advancement of industrial aspects that encourage humans to be materialistic where all forms of progress in life are measured by material and economic things. So the presence of Islamic education provides a better alternative life, by preparing future generations of Muslims who have high intelligence, noble character and strong faith (Muthohar, 2016).

There are so many articles discussing Islamic boarding school and madrasah educational institutions, the four articles above represent many articles. Articles a and b above provide information that, when viewed from a technical perspective, there are 2 types of Islamic boarding schools in Indonesia, namely modern Islamic boarding schools and traditional Islamic boarding schools. Modern Islamic boarding schools are Islamic boarding

schools that have adopted modern educational values as they are today, and Islamic boarding schools that are steadfast and unaffected by the modern era, are steadfast in maintaining existing Islamic boarding school values.

Islamic boarding schools in the implementation of providing their students with learning materials in Madrasas (formal) face obstacles including the quality of teachers is not yet optimal, the students mostly come from lower economic backgrounds, the community's interest in sending their children to madrasas is still lacking. So it affects the quality of educational institutions. The large number of Islamic boarding schools that maintain traditional values shows that the disciplinary approach is still seen by Islamic boarding school leaders as a pure value capable of providing good values; Good morals, leadership, ability to appreciate and practice Islamic values, and independence are the characteristics of alumni. Another portrait, modern Islamic boarding schools whose owners or Kiai are oriented towards modern education, appear to be developing rapidly with good and complete facilities and infrastructure, for example nice buildings with comfortable Islamic boarding school environments, attracting many interested students from upper middle class economic backgrounds. The learning curriculum, learning facilities, qualified teachers, extracurricular activities that suit the interests and talents of students are what attract parents . In fact, to improve the quality of learning, several Islamic boarding schools partner with overseas campuses or educational institutions (Mughni, 2023b). This is a 21st century learning skill, namely collaboration, where today's world is without barriers. Modern Islamic boarding schools in Indonesia were pioneered by the Gontor Islamic boarding school in East Java, apart from that in West Java, the Khusnul Islamic Boarding School. Khotimah, Nurul Fikri, Milbos (Maghfiroh Islamic Boarding School). West Java has the most Islamic boarding schools, namely 9,000 Islamic boarding schools spread throughout all corners (Rahman & Husin, 2022).

Likewise with (formal) madrasas, as stated by the researcher above, madrasas face obstacles including inadequate teacher quality and students coming from the lower middle class. Meanwhile, it is different from madrasah (formal) when using a purely disciplinary approach, it will affect the quality of students and teachers. Teachers must meet the standards set by the government, for example Madrasah Ibtidaiah teachers must have a bachelor's degree. Standards or minimum limits are government regulations that must be implemented. An advanced madrasah is a madrasah that exceeds the minimum limit. This is what is called an interdisciplinary approach where there are several allied sciences that can overcome madrasas, so that they can meet the standards that have been set (Primarni, Sugito, Yahya, Fauziah, & Arifin, 2022).

4. **Outdated Curriculum; a Contemporary Problem**

Islamic education has experienced a freeze, causing Muslims to need to consider new ways to resolve the decline of their people through refreshing education. Islamic education is currently receiving some criticism due to its inability to handle various important issues in society. The above statement may be a warning for us in planning the curriculum. Curriculum is a systematic design or plan in the educational process in an educational institution. The curriculum in its implementation should be flexible and easy to adapt to developments in the existing situation. The curriculum is an educational component in education so that the implementation of the educational process in the institution is successful (Jamaluddin, 2012).

The Islamic education curriculum has characteristics, first, the Islamic education curriculum prioritizes religious and moral goals, providing material based on the values found in the Al-Quran and Hadith. Second, the material provided is a balance of physical education, knowledge and skills. Third, balance between individual and social benefits. Fourth, it reflects the spirit, thoughts and teachings of a curriculum that is quite broad in content and contents. Below the author presents several studies revealing the curriculum, including:

    a. Sumantri , BA , Curriculum Development in Indonesia Facing the Competency Demands of the 21st Century, stated that the 21st century education curriculum is oriented towards 1) a competency-based curriculum, 2) a curriculum oriented towards life skills, the 2013 curriculum must be integrated in order to realize

the goals of developing an appropriate educational curriculum and It is hoped that it can equip students with 21st century skills.

b. Arif Rahman, Negotiation of Islamic Education and Technology towards Global Change, Young People, Globalization, and its relationship with Islamic education, has occurred over time, starting with delays in responding to changes and dynamics, Islamic education realizes that educational reform must not stop.

c. Nur Latifah, Islamic Education in the Era of Globalization, things that must be paid attention to in Islamic education include a curriculum that is reliable and has an insight into the present and future. This curriculum is expected to produce people who have quality abilities and skills and abilities in life.

d. Zaenudin , Reformulation of Islamic Religious Education, that the Islamic education system has not been able to face change and become a counter idea to cultural globalization. Therefore, the maintenance learning teaching pattern which has been seen as too adaptive and passive must be immediately abandoned. In this way, Islamic educational institutions are required at all times to always reconstruct educational thinking in order to anticipate any changes that occur. The failure of contemporary Islamic education in general is also caused by the formulation of a vision and mission that is not compatible with the ideal concept and empirical conditions. This is at least due to the following five reasons: First, fundamentally our teaching does not focus on character and personality development, it is not in line with what was the concern of the Prophet Muhammad SAW. Second, most of what is taught is something that is not relevant to students' real lives such as the needs and challenges they will face. Third, teaching methods tend to be centered on teaching rather than learning.

e. Syamsul , Challenges of the 21st Century Curriculum reform in accordance with the 21st century. Curriculum must be updated in accordance with current developments (up to date), therefore curriculum reform is usually carried out because of the demands of the times.

f. Mawardi Pewangi, Challenges of Islamic Education in the Era of Globalization, There are three main challenges currently faced by Islamic education, namely advances in science and technology, democratization, and moral decadence. This research suggests that the Islamic education curriculum must be reformed in order to provide superior resources and be ready to be competent in the era of globalization. The integration of the Islamic education curriculum still leaves homework, especially the integration of Islamic education into the concept of 21st century learning. The researchers expressed the conclusion that the curriculum needs to be continuously adapted to current developments. Zaenudin revealed that the failure of contemporary Islamic education was caused by a lack of precision in formulating the vision and mission. Inaccuracy in formulating the vision and mission will result in inaccuracies in planning and implementing the curriculum (Bahri, 2019).

The series of research above confirms that the curriculum is an important component in the world of education. The curriculum, which is in a state of very rapid and massive change, has become a necessity to change, nostalgia for previous glories or successes is not a good thing. because today we live in an uncertain world. Digitalization seems to regulate society to follow the way of life created by the virtual world (as explained at the beginning of this article). The solution is to create a flexible curriculum, by adhering to the theological concepts of Islamic education. So that the resulting outcome is students who are ready at the time. Therefore, the curriculum must be able to adapt to fast-paced civilization.

5. **Interdisciplinarity as a Solution to the problems of Islamic Religious Education in the 21st Century**

21st century learning that prioritizes reason alone, from a scientific discipline perspective, will result in inequality in a person's soul, which has been discussed above. Therefore, Islamic boarding schools that exist through this disciplinary approach are still widely trusted by the public as capable Islamic religious education institutions that are able

to answer all of society's concerns as a result of unlimited digital progress. The material taught at the Islamic boarding school includes studying Arabic books which will serve as a guide to life for the students, discipline, obedience to the Kiai or Ajengan, social skills for example through mutual cooperation, working together and organizing an event, leadership skills are also trained for the students, skills of a preacher and much more (Bungawati, 2022).

There are still many Madrasah educational institutions that are below the standard of madrasah education, there are still many madrasahs that do not have adequate buildings. And until now we are still struggling to meet the standards. Private madrasas must compete with public schools which have adequate facilities, especially with vocational schools which are much loved by the public. Educational institutions that are below standard still leave serious work for the institution itself. Because no party can guarantee or guarantee that, even though the institution has been given an operational permit by the authorities, the reasons for revoking the permit seem difficult to implement. So this will be an ongoing omission, generally left to community mechanisms and the digitalization mechanisms of school or madrasah administration (Primarni et al., 2022).

The progress of the digital world shows both positive and negative sides. There are three main challenges currently faced by Islamic education, namely progress in science and technology, democratization, and moral decadence. This serious moral decadence occurs in schools, madrasas, and even in Islamic boarding schools. For example, the case of students in Bandung, started with mutual sarcasm and insults on social media , which ended in the destruction of 2 high schools in Bandung City. students beat and even killed teachers, demonstrations by high school students in the middle and end of 2019 were a phenomenon. This is a portrait of education that we must face and find the roots of the problems and solutions (Rahman & Husin, 2022).

There are more Islamic educational institutions that are still struggling to reach standards, compared to Islamic educational institutions that are adequate and good, people who lack confidence in sending their sons and daughters to Madrasas, shows that the performance of these educational institutions is still below standard. Meanwhile, the curriculum requires teachers especially to prioritize teaching and learning processes that meet generally accepted standards. Analysis of disciplinary and interdisciplinary concepts is a solution to the problems above. Even though the disciplinary approach has long been adopted in Islamic education in designing curricula or solving educational problems, it is still quite strong. Many educational institutions still survive, for example formal educational institutions owned by individuals or family foundations. Especially Islamic boarding schools which still maintain traditional values and rely on the character of a Kiai (Dhofier, 1982).

An interdisciplinary approach is solving problems using an allied science approach. The science of Islamic education gave birth to many sciences, including: philosophy of Islamic education, science of Islamic education, psychology of Islamic education. Interdisciplinary implementation in Islamic education exists in modern Islamic boarding schools and formal madrasas. In the last 15 years, educational institutions have emerged called boarding schools that combine science and religious knowledge. Like the educational institutions designed by the Department of Religion, one of which is Madrasah Aliyah Scholar Serpong which started from ICMI's brilliant idea at that time. Proven to produce quality graduates and get scholarships to Nanyang University Singapore (at that time student scholarships were rare). MAN Scholar Serpong became a pilot project which subsequently MAN was established in several provinces. There are still many educational institutions that combine science and religious learning simultaneously which are managed by foundations or private educational institutions (Damanhuri, Mujahidin, & Hafidhuddin, 2013).

Islamic education is able to innovate in the curriculum in accordance with the demands of 21st century learning skills which consist of 4 things, namely communication, creativity, collaboration and creativity in thinking. It is proven that many Islamic educational institutions have developed 21st century learning skills. Modern Islamic educational institutions such as Gontor Islamic Boarding School, Husnul Islamic Boarding School Khotimah , Milbos Islamic boarding school and many more are Islamic boarding schools

that have indirectly implemented 21st century skills. Educational people's awareness of the importance of the curriculum is self-awareness as abid and caliph of Allah. The curriculum is based on theological concepts and Islamic education knowledge groups plus multidisciplinarity into a unified whole of three concepts, namely theological concepts, Islamic science concepts, cultural/state concepts.

The values contained in disciplinary and interdisciplinary in the context of Islamic values are able to adapt to developments and are able to prepare students with 21st century skills. From a disciplinary and interdisciplinary perspective, problems in the world of education can be resolved by returning all components of education to theological concepts and interdisciplinary concepts. . For Islamic Education, the essential problem may not be the concept but the problems that are emerging now are human resources, morals in communication, and agreements to build together Islamic civilization (Bahri, 2019).

CONCLUSION

21st century learning is actually nothing new. Considering that this digital era offers convenience and also offers high financing, some educational institutions have not prioritized it, so the use of digital has not been fully implemented. The importance of implementing theological and interdisciplinary approaches in Islamic education in a practical setting is interrelated. The several examples above prove that the two conceptual approaches can adapt Islamic education and 21st century learning in solving problems in educational institutions and educational curricula. Disciplinary and interdisciplinary research can integrate the digitalization era into one concept of Islamic education. This integration theologically supports each other to form one goal, namely human beings.

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