Understanding Digital Age : Learning and Teaching For Islamic Studies
(Memahami Era Digital : Proses Belajar Dan Mengajar Untuk Studi Keislaman)

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ABSTRACT

Students and teacher are engaging into learning atmosphere where they are able learn and teach at anytime and anywhere. They are able access materials of subject lesson from their devices or gadget for example; it is just swimming in the sea of electronic product and gadget; students' – teachers' knowledge and application of technology are producing literacy skills for a 21st-century digital age. At a variety of educational institutions, digital media production functions are as a mechanism for learning, expression, and building community and identity. Based on perspective as a teacher, digital technology is appropriately and meaningfully producing the successful learner outcomes; in other hand, Islamic studies have very competitive contribution of knowledge around the globe. By using the design of qualitative research – basic interpretative studies (Ary et al, 2010), this study is trying to answer the question such as what are learning and teaching in digital age? Then, this study has purposes to gain description and understanding to learners and teachers of Indonesia in being professional of capacity development in the terms of learning and teaching, especially in Islamic studies.

Key Words: learning, teaching, digital age

ABSTRAK

Para pembelajar dan pendidik sekarang tergabung dalam sebuah atmosfer pembelajaran yang memungkinkan mereka untuk dapat melakukan proses belajar – mengajar kapanpun dan dimanapun. Mereka juga dapat

mengakses materi pelajaran dari alat komunikasi mereka atau gadget, contohnya; ini adalah seperti berselancar dalam lautan luas melalui alat elektronik dan gadget mereka; pengetahuan para siswa dan pendidik disertai aplikasi tehnologi adalah hasil pengolahan kemampuan berliterasi pada adab 21 – era digital. Dalam kemajemukan (sarana) institusi pendidikan, fungsi dari media digital dalam pendidikan adalah sebagai mekanisme (perantara) untuk belajar-mengajar, ber-ekspresi, serta membangun komunitas dan identitas. Menurut perspektif pendidik, tehnologi digital adalah sangat sesuai dan bermakna – dalam menghasilkan hasil yang sukses; di sisi lain pendidikan Islam juga mempunyai peluang kompetisi dalam kontribusi ilmu pengetahuan di antara negara-negara di dunia. Penelitian ini menerapkan desain penelitian kualitatif – penelitian interpretasi dasar (Ary, dkk, 2010), penelitian ini mencoba menjawab pertanyaan yaitu apa penjelasan dari belajar dan mengajar di era digital di Indonesia? Kemudian, penelitian ini mempunyai tujuan untuk memperoleh gambaran dan pemahaman bagi pembelajar dan guru di Indonesia dalam pencapaian pengembangan kapasitas profesional dalam kegiatan belajar dan mengajar, utamanya pada studi Islam.

Kata Kunci: Belajar, Mengajar, Era Digital

INTRODUCTION

Today's life, people are living in a age where anything they need is available instantly through devices (e.g.: mobile, internet application). Hocking and Melissen in their paper stated that today communication technology has given significant change[1]. The extraction of digital age take from Bannet, et al,. stated that arguments for fundamental changes in education is now examining that current educational systems must change in response to a new generation of technically adept young people. Current students have been variously described as disappointed (Oblinger, 2003), dissatisfied (Levin & Arafeh, 2002), and disengaged (Prensky, 2005a). It is also argued that educational institutions at all

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[1] Brian Hocking and Jen Melissen, *Diplomacy in the Digital Age*, (Netherlands: Netherlands International of International Relations Clingendael, 2015), P. 14.

levels are rapidly becoming outdated and irrelevant, and that there is urgent need to change what is taught and how (Prensky, 2001a; Tapscott, 1998). For example, Tapscott (1999) urges educators and authorities to give students the tools, and they will be the single most important source of guidance on how to make their schools relevant and effective places to learn' (p. 11). Without such a transformation, commentators warn, they risk failing a generation of students and our institutions face imminent obsolescence[2]. So, it means digital age allowing students and teachers taking beneficial aspects for education.

As the bringer of new things, teachers and students in the digital age, they have to be creative to taking challenge from print/literature generations to new generation concerned[3]. So, it is possible to them to prepare anything applicable to teachers and students outside or and inside the classroom. Additionally, Islamic studies have to adapt new things to make equality educative development both institutionally and academically. Bunt has alarmed of Islam, Muslims and Islamic organizations, how if they are lost in their computer access; then what will be happening to Al-Qur'an and is greatest knowledge best ever[4]. Through this opening, this paper will be exploring basic interpretative study of Islamic Studies in the digital age.

FOCUS STUDY OF THE RESEARCH

Focus study of this research is simply providing the description of the explanation of digital age and its reflectives for Islamic studies for both students and teachers.

RESEARCH METHODOLOGY

This study is applying basic interpretative studies or commonly called basic qualitative study adapted from Ary. Basic qualitative studies provide rich

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[2] S. Bennett, K.A. Maton and L. Kervin, *"The 'Digital Natives' Debate: A Critical Review of the Evidence"*, (British Journal of Educational Technology: 2008), Vol. 39, No. 5, P. 775–786.
[3] Andrew Goodwyn, *"A Bringer of New Things: An English Teacher in the Computer Age?"* in English in the Digital Age, Andrew Goodwyn (ed), (New York: British Library Cataloging-in-Publication Data, 2000), P. 2.
[4] Gary R. Bunt, *Islam in the Digital Age*, (London: Pluto Press, yy), P. 1.

descriptive accounts[5] targeted to understanding a process of digital age action in his twenty-first century. The main referencing is taken from Gary R. Bunt, "Islam in the Digital Age", collaborated to some other references related to teaching and learning in this digital age.

DISCUSSION AND RESULT

The prime understanding is taking from Bunt that explained the approach of cyber Islamic environments. Statement of Islam and Internet: although Islam as a religion would function effectively, a substantial minority of Muslims and Islamic organizations would be bereft of their significant propagation and networking tool, unable to dialogue, research and disseminate their message to followers or to interested (Muslim and other) observers. Some would be bound by the shackles of state censorship, unable to access other forms of media, and restricted in the forms of local and global contact and dialogue facilitated through the Internet. Sermons would continue to be circulated, perhaps in print, by fax or cassette, but their immediacy would be lost. Decisions on points of interpretation and reactions to current events would become restricted in their diffusion. Individuals, whose international status has been enhanced through the medium, even though they are unrecognized or seen as pariahs by some local authorities, would return to their restricted local networks and a relative obscurity. Some observers would suggest that such a development would not necessarily be a bad one, and indeed they would encourage the creation of barriers to knowledge and dissemination around such individuals and organizations[6].

In other hand, digital age, also allow students and teacher become autonomous learners in education. In his *Critique of the Power of Judgment*, Kant discusses the human ability for intuitive judgment, i.e. the general understanding not to judge according to concepts, but to be able to judge before, or without, the formation of concepts. In its pure form, this human ability is shown in aesthetic reflection (e.g. works of art). So the aesthetic judgment must be understood as an

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[5] Donald Ary, *Introduction to Research in Education*, (USA: Wadsworth, 2010), P. 453.
[6] Gary R. Bunt, *Islam in the Digital Age*, (London: Pluto Press, yy), P. 2.

additional source of knowledge. It is tied to the feeling of pleasure and displeasure (cf. Kant, 1790/2000, pp. 24–33, 75–78, 89–90). Therefore Kant also uses the term "judgment of taste" for this faculty of the mind (cf. Kant, 1790/2000, pp. 89¬–127). Looking back to the example of Archimedes, one may say that Kant simply deals with his observation that knowledge *in itself* is intertwined with pleasure (cf. Röder, 1998, p. 165). Pleasure, Röder argues, is the immediate expression of adequacy of knowledge referring to the cognitive faculty of the person which might assimilate the form of the object, rather than to the object itself (Röder, 1998, p. 166)[7].

Kannet, in the extract of the 'digital natives' summarized that calls for a dramatic shift from text-based to multimedia educational resources, the increased use of computer games and simulations, and a move to constructivist approaches that emphasise student knowledge creation, problem solving, and authentic learning (Brown, 2000; Oblinger, 2004; Tapscott, 1999) based solely on the supposed demands and needs of a new generation of digital natives must be treated with caution. This is not to discount other arguments made for changes to education that are based on theory and supported by clear research evidence, but we suggest that the same standards must be met before radical change is made on the basis of the digital native idea[8].

In Indonesia, it has digital active user as the following chart.

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[7] Udo Ohm, "*What Role do Digital Media Play in Autonomous Learning?",* (National University of Singapore, Centre for Language StudiesElectronic Journal of Foreign Language Teaching

2007), Vol. 4, No. 1, pp. 140–148.

[8] S. Bennett, K.A. Maton and L. Kervin, "*The 'Digital Natives' Debate: A Critical Review of the Evidence"*, (British Journal of Educational Technology: 2008), Vol. 39, No. 5, P. 775–786.
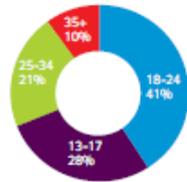
Digitally active Indonesia

Youngsters make up the highest % of internet users by age group
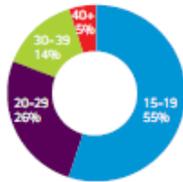
...and the highest % of Facebook users by age group

Source: Nielsen, 2011

Source: Socialbakers, 2012

Top 10 sites in Indonesia (by visits as of June 2012)

7 out of the top 10 sites are social media related. For them, Internet translates as "social networking"

1. Facebook
2. Google.co.id
3. Google
4. Blogspot
5. Youtube
6. Yahoo
7. Wordpress
8. Kaskus.co.id
9. Detik.com
10. Twitter

Source: Alexa, June 2012

- 266 million mobile phone subscribers in 2012*
- Projected to become the world's 4th largest mobile market by 2013

- Number of Facebook users– 42.5 million (4th highest in the world)
- 18% of Indonesian population have a Facebook account

- Number of blogs– 5 million
- 27th October is National Blog Day
- Kaskus is Indonesia's largest community forum—over 4 million users

- Number of Twitter users– 5.7 million (3rd highest in the world)
- 15% of the world's tweets come from Indonesia
- One of the highest Twitter penetrations in the world

Source: From various sources
*Figure estimated by Pyramid Research, 2011

Accenture recorded that Looking at the number of citizens with mobile phones glued to their ears, or counting the number of cafes with Wi-Fi, such as Anomaly or Coffee Toffee, any businessperson walking down a main street in Jakarta or Bandung or Makassar could be forgiven for thinking that Indonesia is as wired as it can be. It is true that the nation already has a large proportion of digital consumers, defined as those using online platform (s), through any channel or device, to enrich their customer experiences and to connect, interact, and engage with individuals, groups, and communities[9].

The discussion from that related literature, is giving exploration of how digital age have to be face with capability building from the golden age, so, technology is only used in the tern of good aspect and impact. Additionally, Islam has to be productive in educating the youth, young generation, to prepare ten-year further agenda.

The understanding of Al-Qur'an to Moslem, it educates the people completely about this world, its galaxy, and or its orbits. The practical understanding then, is through the development of technology that bringing people into digital era, moslem should learn more and more; adapting all change

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[9] Accenture, "*Ready for Indonesia's Digital Future?",* 2012, P. 14.

and movement arround the globe through digital devices. Acquiring knowledge about the relevance of the Internet in Muslim frameworks requires the methodological integration of traditional Islamic Studies-related disciplinary approaches with new techniques required to analyse cyberspace. Academics and writers have been formulating approaches to the subjects associated with Islam in cyberspace. These illustrate some of the diverse disciplinary approaches relating to Muslims, Islam and the Internet[10].

The institution that possible to getting started of this challenge is education. Warschauer (2000) has pointed out that, with the emergence of Multimedia and Internet, a pedagogical change from communicative CALL (Computer Assistant Language Learning) to integrative CALL has taken place. While the former was in line with a cognitive view of language learning which states that through interaction learners can develop language as an internal mental system, the latter being based on a socio-cognitive view which rests on the assumption that language learning involves apprenticing with new discourse communities. Especially the Internet offers learners many opportunities to participate in authentic discourses. They can have conversations with native speakers in chat rooms, contribute to online journals by posting their opinions in a collaborative blog (Weblog), or, taking up our example from the previous section, create a website in a foreign language. According to Warschauer, the observation that learners can actively contribute to and participate in the social practice of expressing themselves on the Internet points to the central objective of integrative CALL: agency[11].

The most important reminder of digital age for Islam is the digital ethics or code of conduct from each platform. Bunt's final thoughts are promoted E-Jihad, Online Fatwa, and Cyber Islamic Environments. Of course, to get practicing these

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[10] Gary R. Bunt, *Islam in the Digital Age*, (London: Pluto Press, yy), P. 13-14.
[11] Udo Ohm, "*What Role do Digital Media Play in Autonomous Learning?",* (National University of Singapore, Centre for Language StudiesElectronic Journal of Foreign Language Teaching
2007), Vol. 4, No. 1, P. 140–148.

goals is not easy. In other hand, Islam teaches to gain any positive aspects of any globalization's results.

In other hand, digital age also open the old-mainstream that teacher and students should study in the classroom. It also offers the autonomous practice, autonomous learning, and being autonomous learners. Learning is accessible for everyone and possible to learn anything beyond the books written. Indonesia itself, is very welcoming country to build internet market but the additional works then how to bring it into educational aspect or pedagogical goals.

Beneficial aspects of digital age could be taken from moble, Massive Open Online Course (MOOC) platform, application for learning both in computer or mobile. Some platforms is using English as the fingua franca, but it is not limited language use. It is also possible to give contribution to knowledge development multidiciplinary studies.

CONCLUSION AND RECOMMENCATION

Digital age is recognised with the development of technology, fast mobility, and accesible data for every one at anytime and anywhere. It has positive and negative impact for human life. Islam suggested to take only positive impact and be diligent to use any digital produts. In digital age, the age of turning on the access is from childhood until old-ages. So, every one could be teachers and students or simply called as learners.

In addition, some digital age product is not available freely, some platform is paid in charge. So, as the learners, they should be active and creative to use the free of charge one, or using credit card to some cases (if they want to). The positive impact is like using cloud to save any kind of data, so, they are saved and could be learnt some day.

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