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**Portrait of Islamic Religious
Education in Public Universities
in the 5.0 Era**

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Abstrak:

In the 5.0 era, Islamic religious instruction in higher education is crucial as in forming students' morality and character. With a correct and deep understanding of religion, students can internalize these values in their daily lives and make good and responsible decisions. The article's aim is to give an outline of the Islamic religious teaching and learning processes in public colleges as of 5.0. A qualitative research methodology was adopted, and instructors and students were interviewed as well as observed to obtain data involved in the learning and teaching process of Islam in public universities. Then, content analysis is used to assess the acquired data utilizing qualitative data analysis techniques. The findings indicated that there is still room for improvement in the standard of Islamic religious instruction in public universities, especially in terms of subpar teaching and learning. Lack of emphasis on character education, poor teaching, and minimal use of technological in the process of learning and instruction are some of the reasons that contribute to the poor quality of Islamic religious education in public universities. Thus, character education, raising the bar of instruction, and implementing better technology in the learning and teaching process of Islam in the 5.0 era are necessary to improve the quality of Islamic religious instruction in public universities.

(Di era 5.0, pengajaran agama Islam di perguruan tinggi menjadi sangat penting dalam membentuk moralitas dan karakter mahasiswa. Dengan pemahaman agama yang benar dan mendalam, mahasiswa dapat menginternalisasi nilai-nilai tersebut dalam kehidupan sehari-hari dan mengambil keputusan yang baik dan bertanggung jawab. Artikel ini bertujuan untuk memberikan gambaran umum tentang proses pengajaran dan pembelajaran agama Islam di perguruan tinggi umum di era 5.0. Metodologi penelitian kualitatif diadopsi, dan para pengajar serta mahasiswa diwawancarai serta diobservasi untuk mendapatkan data yang terlibat dalam proses belajar dan mengajar agama Islam di perguruan tinggi umum. Kemudian, analisis isi digunakan untuk menilai data yang diperoleh dengan menggunakan teknik analisis data kualitatif. Temuan penelitian menunjukkan bahwa masih ada ruang untuk perbaikan dalam standar pengajaran agama Islam di perguruan tinggi umum, terutama dalam hal pengajaran dan pembelajaran yang masih di bawah standar. Kurangnya penekanan pada pendidikan karakter, pengajaran yang buruk, dan minimnya penggunaan teknologi dalam proses belajar mengajar merupakan beberapa alasan yang berkontribusi terhadap rendahnya kualitas pendidikan agama Islam di universitas umum. Oleh karena itu, pendidikan karakter, peningkatan standar pengajaran, dan penerapan teknologi yang lebih baik dalam proses pembelajaran dan pengajaran agama Islam di era 5.0 sangat diperlukan untuk meningkatkan kualitas pengajaran agama Islam di perguruan tinggi umum.)

Kata Kunci:

Islamic Religious Education; Public Universities Era 5.0, Diversity

Introduction

The idealized human being (insan kamil) becomes the purpose expected by education. Teachers as the spearhead of education should try to prepare future generations preferably,¹ Because educating students to meet the problems of the modern world is the

¹ Joshith Vazhayil Peedikayil, Vrinda Vijayan, dan Thiyagu Kaliappan, "Teachers' attitude towards education for sustainable development: A descriptive research," *International Journal of Evaluation and Research in Education (IJERE)*, 12.1 (2023), 86 <<https://doi.org/10.11591/ijere.v12i1.23019>>.

primary goal of education.² Islamic education instills in a child the basics of Islam that must be known and practiced in life from an early age.³ The 5.0 era is marked by people's lives that optimize in terms of the Internet of things, Big Data, and Artificial Intelligence for the formation of a super-smart society.⁴ In the present era, educators in Islamic education must be both capable and receptive to embracing cutting-edge technology and information in order to enhance their competencies. The accomplishment and efficacy of learning can be attained through the employment of contemporary technology, which enables the mastery of knowledge, skills, and the cultivation of virtuous traits and pure hearts.⁵

A large part of Indonesia's population is Muslim. The philosophical goals of national education and Islamic education do not conflict with or even complement each other because the goal of national education is to create knowledgeable, educated, and virtuous people.⁶ The endless rise of moral degradation in Indonesia, from students to public figures as perpetrators,⁷ signifies Religious Education in educational institutions has not been able to fully achieve the ideals expected by the founding fathers of the country. This suggests that there is an urgent need for education to focus not only on the development of academically intelligent students but also emotionally and spiritually. Indeed, Religious Education has been structured in accordance with the Law of the Republic of Indonesia Number 12 of 2012, Article 35, Paragraph 3, concerning Higher Education. This legislation stipulates that every university must offer courses on Religion, Pancasila, Citizenship, and the Indonesian Language. The execution of these mandatory courses is technically governed by the Decree of the Director General of Higher Education Number 84/E/KPT/2020.

Public Universities (PTU) in Indonesia have a very important role in producing the next generation of high quality and competitiveness.⁸ Following the mandate UUD

² Muhammad Idris, "Pendidikan Islam dan Era Society 5.0 ; Peluang dan Tantangan Bagi Mahasiswa PAI Menjadi Guru Berkarakter," *Belajea: Jurnal Pendidikan Islam*, 7.1 (2022), 61 <<https://doi.org/10.29240/belajea.v7i1.4159>>.

³ Muhaimin, Suti'ah, dan Nur Ali, *Paradigma pendidikan islam: upaya mengefektifkan pendidikan agama islam di sekolah* (Bandung: Remaja Rosdakarya, 2012), hal. 76.

⁴ Pudji Lestiyani, "Analisis Persepsi Civitas Akademika Terhadap Konsep Merdeka Belajar Menyongsong Era Industri 5.0," *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran*, 6.3 (2020), 365 <<https://doi.org/10.33394/jk.v6i3.2913>>.

⁵ Abdul Mun'im Amaly et al., "PAI (Islamic Religious Education) Teacher in Facing The Millennial Era Challenges," *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 13.1 (2022), 47–62 <<https://doi.org/10.24042/atjpi.v13i1.9438>>.

⁶ Abdullah Idi, *Pengembangan kurikulum (teori & praktik)* (Jakarta: Rajawali Pers, 2016), hal. 62.

⁷ TvOne, "Arogansi Anak Pejabat Pajak Meresahkan, Pengamat Sosial UI beri Tanggapan," *tvonenews.com*, 2023 <<https://www.tvonenews.com/channel/news/105678-arogansi-anak-pejabat-pajak-meresahkan-pengamat-sosial-ui-beri-tanggapan>> [diakses 26 Februari 2023].

⁸ Alimni Alimni, Alfauzan Amin, dan Dwi Agus Kurniawan, "The role of Islamic education teachers in fostering students' emotional intelligence," *International Journal of Evaluation and Research in Education (IJERE)*, 11.4 (2022), 1881 <<https://doi.org/10.11591/ijere.v11i4.22116>>.

Sisdiknas Number 20 the Year 2003 Chapter 37 Point 2 that Higher Education shall contain Religious Education. Thus, college graduates will have comprehensive knowledge of Islam as well as rational, philosophical, and scientific thinking and rational theology. This approach aligns with the principles employed in general education, fostering the development of intellectuals who think rationally and scientifically.⁹ This holistic perspective encompasses not only the realm of science but also contributes to shaping individuals with a strong religious character. No group of scholars would take part in such a narrow-minded movement as is now widely found in some parts of this beautiful country.¹⁰

In the age of Society 5.0, novel technological advancements are shaping fresh perspectives and ways of life. The advent of automation and the gradual replacement of human labour with machines has now positioned reliance on technology as a fundamental necessity, superseding its previous status as a subordinate or auxiliary need.¹¹ This development, undoubtedly, poses both challenges and opportunities for Islamic religious education that seeks to facilitate the attainment of "insan kamil", or the perfect human being.¹² Islamic religious education within higher education holds a crucial role in reinforcing students' Islamic identity, fostering harmonious relations amongst religious communities, and equipping students to become proficient leaders with exemplary moral integrity.¹³ It is essential for higher education to impart a profound and robust understanding of religion, enabling students to incorporate these teachings into their daily lives.¹⁴ Consequently, Islamic religious education in higher education can help preserve diversity, fortify students' Islamic identity, and contribute to the construction of a harmonious and peaceful society in the 5.0 era.

In the 5.0 era, the challenges faced by Islamic education could potentially hinder the attainment of the aforementioned objectives. Various previous research findings, which

⁹ Fitriyawany Fitriyawany, Lailatussaadah Lailatussaadah, dan Ida Meutiawati, "Integrating Islamic Values into Science Learning in Indonesian Islamic Higher Education: Expectation and Implementation," *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah*, 7.1 (2022), 119–32 <<https://doi.org/10.24042/tadris.v7i1.10802>>.

¹⁰ Muhammad Anas Ma'arif, Muhammad Husnur Rofiq, dan Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam*, 8.1 (2022), 75–86 <<https://doi.org/10.15575/jpi.v8i1.19037>>.

¹¹ Pristian Hadi Putra, "Tantangan Pendidikan Islam dalam Menghadapi Society 5.0," *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 19.02 (2019), 99–110 <<https://doi.org/10.32939/islamika.v19i02.458>>.

¹² Sofyan Sauri, Sandie Gunara, dan Febbry Cipta, "Establishing the identity of insan kamil generation through music learning activities in pesantren," *Heliyon*, 8.7 (2022), e09958 <<https://doi.org/10.1016/j.heliyon.2022.e09958>>.

¹³ Hamlan Andi Baso Malla, Misnah Misnah, dan A. Markarma, "Implementation of Multicultural Values in Islamic Religious Education Based Media Animation Pictures as Prevention of Religious Radicalism in Poso, Central Sulawesi, Indonesia," *International Journal of Criminology and Sociology*, 10 (2020), 51–57 <<https://doi.org/10.6000/1929-4409.2021.10.08>>.

¹⁴ Fathur Rohman, "Problem Based Learning in Islamic Religious Education: The Case of the Indonesian Pesantren," *global journal al thaqafah*, 12.1 (2022), 82–97 <<https://doi.org/10.7187/GJAT072022-5>>.

delve into Islamic religious education within higher education, including the outcomes of Alam's study,¹⁵ the difficulties facing Islamic education in Era 5.0 may prevent the fulfillment of the aforementioned objectives, the university employs low qualifications for lecturers of Islamic religious education. In addition, universities also make less effort in motivating their Muslim students to learn and practice Islamic religious education and spirituality. Furthermore, Hakim,¹⁶ from the results of his research, explained that Universities also need more study time and infrastructure to support the implementation of Islamic religious education and spirituality. Dealing with students' understanding and passion for Islam, which is still limited to the level of formality alone without regard to actual religious practice. The mission has an opposing relationship to the reality that develops. Who find it difficult to read the Qur'an, even though it is the primary source for teaching Islam to pupils if they go on to become teachers. Munawar's¹⁷ research elucidates that, although the aim of Islamic Religious Education courses is to cultivate religiosity and tolerance in students, the content of the material is occasionally found to be less relevant. Consequently, lecturers ought to re-evaluate the teaching materials for Islamic Religious Education to ensure that they are inclusive and more effective in fostering religious tolerance while reducing radicalism. According to Muslim¹⁸ the full integration of Islamic religious education with the expectations of higher education cannot be achieved solely through lecture methods and group discussions. Consequently, the attainment of optimal character development in students may remain unrealized.

Numerous prior studies have investigated diverse facets of Islamic religious education within higher education. Nevertheless, in the 5.0 era, research regarding the portrait of Islamic Religious Education must delve further into the depictions, challenges, and solutions for students at public universities. In this particular case, Bhinneka PGRI University has not been extensively studied, which presents a unique opportunity for new research to contribute fresh insights into the subject. Therefore, the article will give a comprehensive overview of Islamic religious instruction in Indonesia's public colleges in Indonesia by looking at the various challenges and solutions that exist in its application.

¹⁵ "The Challenges Of Islamic Religious Education And Spirituality Within Higher Education In Indonesia : The Case Of Jambi Province," *The Seybold Report Journal*, 18.2 (2023), 1030–38 <<https://doi.org/10.17605/OSF.IO/FSXPV>>.

¹⁶ "Learning Strategies for Reading and Writing the Quran: Improving Student Competence as Preservice Teachers at the Faculty of Tarbiyah and Teacher Training," ed. oleh Mehdi Nasri, *Education Research International*, 2022 (2022), 1–7 <<https://doi.org/10.1155/2022/3464265>>.

¹⁷ "The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students," *International Journal of Instruction*, 15.1 (2022), 347–64 <<https://doi.org/10.29333/iji.2022.15120a>>.

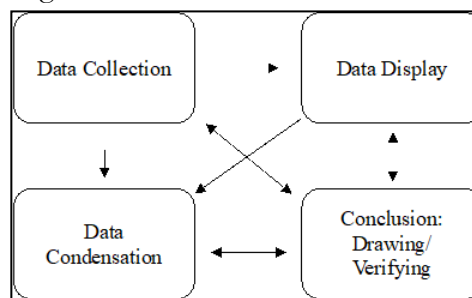
¹⁸ "A Survey of the Character of Bung Hatta University Based on its Islamic Education Learning Program in the Digital Age," *Jurnal Educative: Journal of Educational Studies*, 7.2 (2022), 139 <<https://doi.org/10.30983/educative.v7i2.5789>>.

This article will also discuss some efforts that in being capable of meeting the needs and expectations of stakeholders, this article will also examine various measures that may be taken to improve the quality and relevance of Islamic religious education in higher education.

Research Method

This research was carried out at Bhinneka University PGRI Tulungagung, for 2 semesters, namely in the 2022/2023 academic year. Qualitative with a focus on case studies were used in this research.¹⁹ The sampling technique employed in this study is simple random sampling, which aims to obtain more accurate and representative research outcomes.²⁰ In-depth interviews with experts in the field of Islamic religious education at public institutions served as the primary method of data collecting for this study with competent speakers in the field of Islamic religious education in public universities, participatory observation, and documentation studies.²¹ The research subjects consisted of 120 students from 12 study programs at Bhinneka PGRI Tulungagung University, several lecturers consisting of lecturers of Islamic religious education courses, and other courses, vice chancellors and college leaders as full authority holders at the university. The data that has been collected will be analyzed using the content analysis method.²² This technique is used to identify and analyze themes or patterns in the collected data so that relevant conclusions and recommendations can be generated enhancing the standard of religious instruction in Islam at 5.0 era. The validity of the research will be obtained through data triangulation, namely by comparing data from several different sources such as interviews, observations, and documentation studies. The Miles and Huberman model, which comprises data collection, data condensation, data presentation, and conclusion, is used in the data analysis model.²³

Figure 1. Miles and Huberman model



¹⁹ Sugiyono, *Metode Kuantitatif dan Kualitatif dan R&D* (Bandung: Alfabeta, 2016), hal. 10.

²⁰ Robert K. Yin, *Studi kasus desain & metode*, trans. oleh M. Djauzi Mudzakir (Jakarta: Rajawali Pers, 2011).

²¹ J.R. Raco, *Metode penelitian kualitatif: jenis, karakteristik dan keunggulannya* (Jakarta: Grasindo, 2010), hal. 112.

²² Amir Hamzah, *Metode penelitian studi kasus* (Malang: Literasi Nusantara Abadi, 2020), hal. 109.

²³ Sugiyono, hal. 245.

Results and Discussion

Portrait of Islamic Religious Education in Public Universities in Era 5.0

Islamic religious education has a critical role in helping students reach their full potential as believers and devotees of Allah SWT, have character, and knowledge as stated in the Indonesian National Education Goals,²⁴ and make Islamic teachings the foundation of thinking, behaving, and behaving in the development of knowledge and profession.²⁵ In the 5.0 era, it is anticipated that Islamic religious instruction in public colleges will be capable of surviving challenges and adjusting to global changes.

Based on the results of such an interview at Bhinneka University PGRI is expected Islamic Religious Education to equip each student with the form values and guidelines to be able to direct a personality following the Qur'an and Hadith. Therefore, public universities need to integrate the Islamic religious education curriculum with the general curriculum and develop an adaptive and relevant curriculum. In addition, public universities also need to strengthen Islamic values and character, moral, and spiritual education. This is reinforced by research findings Asyafah,²⁶ that Islamic religious education in higher education attempts to develop a knowledge of courses of study and instruction of Islamic education.

A mandate UUD Sisdiknas Number 12 the Year 2012 Chapter 35 Point 3 explains that Higher Education is required to contain Religious Education. Every university in Indonesia requires students to take religious education courses. The implementation of Islamic education at Bhinneka University PGRI Tulungagung has as many as 17 meetings with a weight of 3 credits. Meanwhile, for non-Muslims, Bhinneka PGRI Tulungagung has prepared religious teachers who are following the religion of the students they adhere to. The Juridical Foundation is very important to achieve national goals. Thus religious education organized in public colleges should not be underestimated because its main purpose is to the personality of students in college. Harun Nasution,²⁷ highlighted the implementation of religious education which seemed only as a formality. So that students only know that they have not touched on the aspect of implementation as a whole, it is not surprising that moral degradation in this country has never been completed. To fulfill the lofty goals that exist in Islamic religious education, of course, this had failed to live up to societal expectations as a whole, and is contrary to UNESCO has identified four pillars of

²⁴ *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional* (Jakarta, Indonesia, 2003) <[https://peraturan.bpk.go.id/Home/Download/32160/UU Nomor 20 Tahun 2003.pdf](https://peraturan.bpk.go.id/Home/Download/32160/UU%20Nomor%20Tahun%202003.pdf)>.

²⁵ Ramayulis, *Sejarah pendidikan Islam: napaktilas perubahan konsep, filsafat, dan metodologi pendidikan Islam dari era nabi SAW sampai ulama Nusantara* (Jakarta: Kalam Mulia, 2011).

²⁶ "Research based instruction in the teaching of islamic education," *SpringerPlus*, 3.1 (2014), 755 <<https://doi.org/10.1186/2193-1801-3-755>>.

²⁷ *Islam rasional : gagasan dan pemikiran* (Bandung: IKAPI, 1996), hal. 207.

education: 1) learning to know, 2) learning to do, 3) learning to be, and 4) learning to live together.²⁸

In overcoming these challenges, close cooperation between public universities and Islamic religious education institutions is needed, as well as enhancing the standard of the workforce employed in Islamic religious education. In addition, students' active participation in religious and social activities is also important in increasing their understanding of religion and Islamic values. Diversity in terms of beliefs that exist in public universities is inevitable, it makes all components of education respect each other between the beliefs they adhere to. Rahmat,²⁹ explained one of the skills specified in the curriculum for higher education in Indonesia is religious tolerance. According to research conducted by Baharudin & Kurahman,³⁰ the student will learn from many things about the diversity of beliefs, which will develop himself in the aspect of spirituality, attitudes, and knowledge of the religion to become a whole human being.

The purpose of religious education in higher education should no longer be just to produce scholars without religious identity, but someone who is broad-minded, rational, philosophical, and scientific with his rational theology, in place of the traditional-minded clerics that Islamic educational institutions have generally produced so far.³¹ To produce such broad-minded, rational, philosophical, and scientific scholars, religious curricula must be systematically structured to achieve the expected goals, ranging from childhood through middle school, grade 10, and university. In line with a results study by Kosim,³² Governance does have a significant influence on how a nation's educational system is developed, especially in the area of religious education. Without the intervention of the ruler, it is impossible for education, including religious education, to exist and function effectively. to enhance the teaching of Islam in public universities in the 5.0 era, a strong commitment is needed from all parties, both public universities, the government, and the community. Thus, Islamic religious education in public universities can make a positive contribution to nation-building and increase human resource quality.

²⁸ Jacques Delors, *Learning: the treasure within; report to UNESCO of the international commission on education for the twenty-first century (highlights)* (Paris: Unesco Publishing, 1996), hal. 22–24.

²⁹ “Creating Religious Tolerance through Quran-Based Learning Model for Religious Education,” *Jurnal Pendidikan Islam*, 5.2 (2019), 175–88 <<https://doi.org/10.15575/jpi.v5i2.6467>>.

³⁰ “The Evaluation of Students’ Religious Development at School,” *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 13.1 (2022), 99–114 <<https://doi.org/10.24042/atjpi.v13i1.8222>>.

³¹ Nasution, hal. 179.

³² “The dynamics of Islamic education policies in Indonesia,” *Cogent Education*, 10.1 (2023) <<https://doi.org/10.1080/2331186X.2023.2172930>>.

Tabel 1

Portrait of Islamic Religious Education in Public Universities in Era 5.0

Aspect	Sub-Aspect
Policy	a. The Role of the Ministry of Religious Affairs in the Development of Islamic Religious Education.
	b. Higher Education Policy in the Development of Islamic Religious Education.
Human Resources	a. Qualifications and Competencies of Islamic Religious Education Lecturers.
	b. Professionalism Development of Islamic Religious Education Lecturers.
Facility and Infrastructure	a. Development of Islamic Religious Education Learning Infrastructure
	b. Utilization of Technology in Islamic Education Learning
Learning Method	a. Development of Effective and Innovative Learning Methods
	b. Utilization of Technology in Islamic Education Learning Methods
Educational Outcomes	a. Curriculum Relevance to the Challenges of Era 5.0
	b. Evaluation and Monitoring of Islamic Education Learning Outcomes

Challenges in the Application of Islamic Religious Education in Public Universities in the 5.0 Era

Colleges and universities face more difficult obstacles to Islamic religious instruction in the 5.0 era. In this era, information and communication technology has become an indispensable part of human life and has an effect on various aspects of life, including Islamic religious education in public universities. Islamic Religious Education is important for students because it provides spiritual guidance and practical study as well as the application of mathematics and natural sciences. Based on observations and interviews, it is explained that Islamic Religious Education at Bhinneka University PGRI Tulungagung strives to realize Islam that is rahmatan lil alamin (mercy for all beings) and has a roadmap to realize a Sunnah and Qur'an-based moderate and tolerant kind of Islam. To establish

world peace, universities must uphold human rights, be democratic, pluralist, and tolerant of differences (language, culture, ethnicity, and religion).³³

The need for a relevant and adaptive Islamic education curriculum is a challenge that cannot be avoided by public universities in the 5.0 era, this need is becoming increasingly important because public universities that integrate Islamic religious education must be accommodated global changes via education and transformations in the 5.0 era. explained by Sahin,³⁴ crucial topics like rethinking within Islamic educational studies the role of religion in the educational context. Islamic education's dangers for university education include the potential for violence among students and the contribution of Islamic education to religious radicalism.³⁵ The Qur'an and Hadith are the primary sources of Islamic teachings, and Islamic education would have to be capable of adapting to global competition without resorting to secularization.³⁶

Islamic religious education programs are controlled by the syllabus and lecture program units or lesson plans under the monitoring of faculties and study programs. This is determined by observations, interviews, and documents connected to the application of lectures. When the lecture takes place, opinions are highly valued and this is one of the teacher's efforts to instill in students to be inclusive of existing differences. The sources shown are varied and don't only concentrate on one or two sources. The citations were created by specialists with a variety of backgrounds who are not members of any single organization, it may be noted. As explained by Ismail,³⁷ one of the efforts made by the university is with the supervision of the Deputy Dean for Academic Affairs and the Head of Study Program on the syllabus, lesson plan, and lecture process. Increased student participation in religious and social activities, which can increase their understanding of religion and Islamic values.

Enhancing the availability of qualified human resources for Islamic religious instruction in public universities. Putra,³⁸ explained that to answer the difficulties faced by

³³ Saeful Anam et al., "The Moral Education and Internalization of Humanitarian Values in Pesantren: A Case Study from Indonesia," *Journal for the Education of Gifted Young Scientists*, 7.4 (2019), 815–34 <<https://doi.org/10.17478/jegys.629726>>.

³⁴ "Critical issues in Islamic education studies: Rethinking Islamic and western liberal secular values of education," *Religions*, 9.11 (2018) <<https://doi.org/10.3390/rel9110335>>.

³⁵ Muhammad Sirozi dan Yenrizal, "Preventing Religious Radicalism on College Student in the Islamic State Higher Education (PTKIN) Case Study of Islamic State University (UIN) in Indonesia," *PalArch's Journal of Archaeology of Egypt/ Egyptology*, 17.6 (2020), 7062–84.

³⁶ Suyadi et al., "Academic reform and sustainability of Islamic higher education in Indonesia," *International Journal of Educational Development*, 89 (2022), 102534 <<https://doi.org/10.1016/j.ijedudev.2021.102534>>.

³⁷ "Religious Radicalism and Islamic Universities in Aceh: Between Campus, Environment and Family," *Samarab: Jurnal Hukum Keluarga dan Hukum Islam*, 5.2 (2021), 1044 <<https://doi.org/10.22373/sjhk.v5i2.10958>>.

³⁸ "Tantangan Pendidikan Islam dalam Menghadapi Society 5.0," *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 19.02 (2019), 99–110 <<https://doi.org/10.32939/islamika.v19i02.458>>.

Islamic education in preparing students for society 5.0, especially the need for problem-solving skills, critical thinking, and the capacity to adapt to new situations and prepare competent human resources according to their fields, namely educators, lecturers or staff to other education. Consistent with this perspective, Ma'arif,³⁹ emphasises that a moderate understanding amongst lecturers is crucial for mitigating the risk of radicalism among students.

Solutions to Overcome Challenges in the Application of Islamic Religious Education in Public Universities in Era 5.0

Character the improvement of Islamic religious education is significantly aided by education in public universities in the 5.0 era. In this context, character education not only emphasizes the formation of good morals but also the strengthening of Islamic values that every student must uphold. In Islamic religious education, the character that is built includes noble qualities such as honesty, justice, sincerity, and independence so that in life a student can behave Islamically.⁴⁰ Enhancing the standard of instruction in Islamic religion in public universities, including character, moral, and spiritual education. Amaly,⁴¹ explained that in the 5.0 era, at least teachers have strategic steps for Islamic religious education lessons, namely: applying Islamic technology-based learning, being an example for students in behaving and having an optimistic attitude in developing a personality based on Islamic values.

Through character education, students can strengthen faith and piety, as well as instill a high sense of responsibility, discipline, and social awareness. This will have an impact on forming a strong person who is ready to face various challenges in the future. Character education in every aspect of educational and teaching activities, both inside and outside the classroom. Munadi,⁴² explained that intellectual competence, socioemotional skills, leadership skills, and identity in all spheres of extracurricular activities are all part of the development of positive values in pupils. Therefore, teachers as agents of change must be able to know students comprehensively, so that the goals of education can be achieved optimally.⁴³ Thus, higher education must prioritize character education in every educational and teaching activity, to raise the standard of instruction in Islam in the 5.0 era.

³⁹ 'Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education'.

⁴⁰ Syahraini Tambak dan Desi Sukenti, "Strengthening islamic behavior and islamic psychosocial in developing professional madrasah teachers," *Jurnal Cakrawala Pendidikan*, 39.1 (2020), 65–78 <<https://doi.org/10.21831/cp.v39i1.26001>>.

⁴¹ 'PAI (Islamic Religious Education) Teacher in Facing The Millenial Era Challenges'.

⁴² "The extracurricular activities and student development of secondary school: Learning from Indonesia," *International Journal of Education and Practice*, 11.1 (2023), 23–34 <<https://doi.org/10.18488/61.v11i1.3245>>.

⁴³ Raihani Raihani, "A Model Of Islamic Teacher Education For Social Justice In Indonesia: A Critical Pedagogy Perspective," *JOURNAL OF INDONESIAN ISLAM*, 14.1 (2020), 163 <<https://doi.org/10.15642/JIIS.2020.14.1.163-186>>.

Improving the quality of teaching has an important role in raising the standard of Islamic religious instruction in public universities in the 5.0 era. Islamic religious education must be presented in a way that is interesting and relevant to the needs of students in this digital age. To achieve this, innovations in teaching methods are needed, such as using information and communication technology, as well as the use of interactive media. Some public universities are adopting innovative teaching methods, such as blended learning in the post-covid transition period, flipped classrooms, and problem-based learning,⁴⁴ to optimize student learning outcomes. As explained by Asyafah,⁴⁵ to increase students' faith and dedication in higher education and to raise the caliber of graduates, research-based methods can be employed practically in the learning of Islamic education. Quality education is defined as the suitability of educational resources, educational processes, and educational outcomes.⁴⁶

Also, raising the standard of instruction can be done by improving the quality of lecturers and educators. Lecturers and educators must have adequate competence in teaching and be able to facilitate students to understand the material better. Several aspects are considered by universities in the implementation of teaching, namely: An element of individual factors, self-motivation, educator or instructor qualities, infrastructures, facilitating conditions, program quality and information, and an e-learning setting that ensures the success of current learning.⁴⁷ Educators plan to learn using a student-centered, it is hoped that students will be able to express their ideas so that they can process their thoughts well.⁴⁸ The use of the internet in learning will make it easier for students who have difficulty understanding the material taught by the teacher,⁴⁹ Teaching language as communication is one of the methodical processes in Islamic education.⁵⁰

Although the teaching of Islam in public universities has increased, there are still challenges in curriculum development. Some public universities have difficulty designing

⁴⁴ Ediansyah Ediansyah et al., "Using problem-based learning in college: Mastery concepts subject statistical research and motivation," *International Journal of Evaluation and Research in Education (IJERE)*, 8.3 (2019), 446 <<https://doi.org/10.11591/ijere.v8i3.20243>>.

⁴⁵ 'Research Based Instruction in the Teaching of Islamic Education'.

⁴⁶ Irzhal Fauzi dan Rofiatu Hosna, "The Urgency of Education in Islamic Boarding Schools in Improving The Quality of Islamic-Based Character Education," *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 13.1 (2022), 63–76 <<https://doi.org/10.24042/atjpi.v13i1.9985>>.

⁴⁷ Agus Yudiawan et al., "Successful online learning factors in covid-19 era: Study of islamic higher education in west papua, indonesia," *International Journal of Evaluation and Research in Education*, 10.1 (2021), 193–201 <<https://doi.org/10.11591/ijere.v10i1.21036>>.

⁴⁸ Asep Nurjaman, *Peningkatan Kemampuan Berpikir Kritis Dalam Pembelajaran Pendidikan Agama Islam Melalui Implementasi Desain Pembelajaran "Assure"* (Indramayu: Adab, 2020), hal. 9.

⁴⁹ Miskiah Miskiah, Yoyon Suryono, dan Ajat Sudrajat, "Integration of information and communication technology into Islamic religious education teacher training," *Jurnal Cakrawala Pendidikan*, 38.1 (2019), 130–40 <<https://doi.org/10.21831/cp.v38i1.23439>>.

⁵⁰ Maimun Aqsha Lubis et al., "Systematic steps in teaching and learning Islamic Education in the classroom," *Procedia - Social and Behavioral Sciences*, 7.2 (2010), 665–70 <<https://doi.org/10.1016/j.sbspro.2010.10.090>>.

Islamic religious curricula that are relevant to the times, so the curriculum does not attract students. Religious education courses are regulated by the government as stated in the Indicators of Personality Development Courses' Application in Higher Education,⁵¹ the subject of study includes God Almighty and Godhead, Man, Morals, Law, and Science. Technology, Art, Harmony among religious people, Society, Culture, Politics, and Law. The concept of learning in the 20th century needs to use an interdisciplinary, multidisciplinary, and transdisciplinary approach.⁵² When pursuing Islamic religious education, a monodisciplinary approach often results in religious knowledge and application that have no connection to or relevance to modern life.⁵³ Zainuri,⁵⁴ said understanding integration requires both pedagogical and science literacy skills, both of which are crucial for teachers of Islamic religious education on campus. Liu's⁵⁵ research proposes that the Curriculum for Education for Muslims ought to be more closely integrated with the broader society, promoting increased access to employment prospects and enhancing socio-economic standing.

Educational institutions with a general style, require to teach religious education with various aspects, not only teaching aspects of worship and sharia, but students also need to learn Islamic history and culture, modern developments in the Islamic world, theology, philosophy, and Islamic Sufism with their various groups. The expectations of the noble goals above are unlikely to be achieved optimally, one of the contributing factors is that there is very little allocation of time for religious education in PTU. However, if understood substantially, the above impossibility can be resolved with a mature strategy, seeing that religious education has been required by the government from childhood through middle school, grade 10, and university, if calculated to be 16 years, not a short time. Religious education with its various aspects can be taught with gradual continuity, so that there is no element of repetition of the material taught in junior high schools, high schools, and universities, such as, aspects of religious rituals in this case worship and sharia are taught at the elementary and junior high school levels. At the high school level, it is taught related to the history and culture of Islam and the development of Islam in the

⁵¹ *Rambu-Rambu Pelaksanaan Mata Kuliah Pengembangan Kepribadian Di Perguruan Tinggi* (Indonesia, 2000), hal. 1–10 <https://simpuh.kemenag.go.id/regulasi/djDikti_38_02.pdf>.

⁵² Suyadi dan Hendro Widodo, “Millennialization of islamic education based on neuroscience in the third generation university in yogyakarta Indonesia,” *Qudus International Journal of Islamic Studies*, 7.1 (2019), 173–202 <<https://doi.org/10.21043/qijis.v7i1.4922>>.

⁵³ M. Amin Abdullah, “Religion, science and culture: An integrated, interconnected paradigm of science,” *Al-Jami'ah*, 52.1 (2014), 175–203 <<https://doi.org/10.14421/ajis.2014.521.175-203>>.

⁵⁴ “Understanding Scientific Literacy and Pedagogy Competence: A Critical Insight into Religious Integration Thinking Skills,” *Journal of Educational and Social Research*, 12.1 (2022), 273 <<https://doi.org/10.36941/jesr-2022-0022>>.

⁵⁵ “The Hard Road to Reform: Curriculum Renewal for Muslim Education in Early Twentieth-Century China,” *Religions*, 14.1 (2022), 46 <<https://doi.org/10.3390/rel14010046>>.

modern world while at the pt level, aspects of theology, philosophy, and Sufism are taught.⁵⁶

Public universities in the 5.0 era also face challenges in balancing academics and Islam. The results of interviews with religious lecturers in learning Lessons taught in Islamic education classes emphasize reflection, deductive thinking, critical thinking, and research methodology. Sometimes, public universities focus more on academic development than Islamic development. Therefore, efforts are needed to integrate science and Islam into education in public universities. Tolchah,⁵⁷ recommends the strategies needed to deal with the 5.0 era, which include: a) promoting an educational planning model; b) requesting that government to play a role in capacity building, catalyst, and support; c) enhancing the focus of learning; d) employing information sources; e) place more emphasis and connectivity with multiple parties; f) cultivating a soft image for the society as a person with a passion to learn; and g) employing digital technologies. These are the strategies that are suggested to deal with the 5.0 era.

It needs to be emphasized again in this discussion, it is not true that religion must create narrow and bigoted views, as well as barriers to national reforms, including socio-cultural development. On the contrary, history proves that religion is not a barrier but a hard drive for development and for that the method of thinking that must be used is method rational, philosophical, and scientific thinking with its rational theology and not with traditional thinking methods with its traditional theology. Demirel Ucan,⁵⁸ explained that developing Islamic religious education pedagogy, which includes using critical religious education, a variety of concepts, and learning methods, can be done to improve Islamic religious instruction in public universities.

Conclusions

According to the findings of a study on the portrayal of Islamic religious education in public colleges during the 5.0 era. The challenges faced include a lack of emphasis on character education, a lack of innovation in teaching methods, and a lack of connection between the curriculum and student needs in the 5.0 era. However, some solutions can be utilized, such as technological developments and wider access to information for students. As a result, initiatives are required to raise the standard of Islamic religious education in public universities in the 5.0 age by placing a priority on character education, developing

⁵⁶ Nasution, hal. 178–79.

⁵⁷ “Islamic education in the globalization era; challenges, opportunities, and contribution of islamic education in indonesia,” *Humanities and Social Sciences Reviews*, 7.4 (2019), 1031–37 <<https://doi.org/10.18510/hssr.2019.74141>>.

⁵⁸ “Improving the pedagogy of Islamic religious education through an application of critical religious education, variation theory and the learning study model,” *British Journal of Religious Education*, 41.2 (2019), 202–17 <<https://doi.org/10.1080/01416200.2018.1484695>>.

new teaching techniques, and adapting the curriculum to the demands of the period and the students. In addition, it is also necessary to improve the competence of lecturers and educators to be able to facilitate students' understanding of the material better. And therefore, it is envisaged that Islamic religious instruction will be of a higher caliber and more pertinent to students' requirements in public colleges.

Nonetheless, this investigation is confined to public universities, rendering the study's findings inapplicable for generalisation to other religious universities. The research may also be limited by the number of respondents or samples involved, meaning that the outcomes cannot represent the entire student population of public universities across Indonesia. Future studies should encompass universities in various locations and utilise an adequate number of respondents or samples to facilitate broader generalisation.

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