Islamic Education Policy Strategy in Indonesia's Digital Era

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Abstract - This writing presents an Islamic education policy strategy in the digital era. The digital era or more often called the Globalization era or the fourth industrial era has brought many changes in various aspects human life, including in Islamic education. This writing presents how the policy of Islamic education policy in Indonesia. From the start of the need for curriculum change to the digital library. Islamic education as a national education subsystem needs to deal with and implement comprehensive and sustainable steps, in examining the various opportunities and challenges of the digital era in order to strengthen its existence and role in generating a generation that is full of innovation and intellectual, spiritual, moral and social and creative excellence . Therefore the digital era is a worldwide era. So that the preparation of quality and potential Human Resources must be prepared in its entirety.

Keywords: Islamic Education Policy Strategy, in the Digital Era

1. Introduction

The digital era or commonly referred to as the era of globalization or the fourth industrial era (4), is usually marked by various advances in the field of information and communication technology to encourage various changes both in the world of education and learning, Achmadi, (2008). Meanwhile, according to Ahmad, Fathoni, (2017), in macro terms the changes have encouraged the acceleration of the democratization process and equity in learning. Teachers or teaching staff are no longer the only source in the learning process. Meanwhile, according to Ali, Suryadharma, (2013) said that nature that is designed or not designed can be a source of knowledge that is at all times ready to present whatever students want, Uno, Hamzah B. and Nina Lamatenggo, (2011).

With the advancement of Information and communication technology according to Suryadi, Ace, (2014), there are several things we get, namely: a) The faster access to information, b) Communication with various types of people is not dependent on geography, and c) Can internalize an idea or thought in the form of text, graphic, sound and image, (Saleh, Abdul Rahman, (2010)).

Looking at the above phenomenon, according to Safitri, Dyah, (2017), states that education is no longer defined as a process of transferring knowledge from educators to students. This definition is very personalism (contact between adults and children is a limit to the meaning of education), and has now been abandoned by many people. Education is revolutionized by learning technology, (Tilaar, HAR (2011). Where students have the freedom to learn, why should he learn, what material should be learned, with what help

should he learn. All are presented such as mineral water outlets throughout road, (Rosyada, Dede, (2004).

Likewise with Islamic education, according to Arifi, Ahmad, (2010), stated that there is now an era where education is no longer centered on people or educators, but more than that we are experiencing what is called the era of education digitalization. The following article tries to give a few snippets where education has penetrated the digital era which has become a challenge in itself.

The middle world is in an era of progress connected by technology and digital-based information and communication devices. This era is none other than the digital era. The digital era can be interpreted as a situation in which the use of digital (internet) based communication and information devices is increasingly massive and dominates various daily activities.

According to Randall and Latulipe, (2007) states the internet stands for networking interconnection, which means a global network of computer networks. Another meaning, according to Fandy Tjiptino and Totok Budi Santoso, (2010) says, the internet is a vast collection of interconnected computer networks throughout the world, ranging from small computers (personal computers) in homes to large computers in companies, (Deni Darmawan, 2013) reinforced Fandy Tjiptino and Totok Budi Santoso, (2010) said the function of the internet is as a medium of communication and exchange of human information, ranging from economic activities, arts, sports, government, education, social, etc., (Putuhena , M. Saleh A., (2010).

The digital era has penetrated into various regions of the world. All are connected to each other. As if there is no limit to being borderless. All open information in an area can be known immediately by residents in other regions. All this happened because of the presence of a digital era that has replaced the domination of the conventional era. The digital era itself was born from the womb and the rapid development of the global era or globalization. The era of globalization is a condition that is characterized by the unification of politics, economy, social, culture, science, technology, information, etc. that occur between one country and another, without losing their respective identities, (Abuddin Nata, 2012) .

In the global era of world conditions according to a famous futurologist, Alvin Toffler, (2013) states the digital era is moving into a new world known as The Third Wave (Third Wave), namely the wave of civilization by penetrating information technology, computerization, biological revolution, war technology and terrorism, and others that are global, (Rahim, Husni, (2001).

According to Ahmad Arifi, (2010) reinforced by Azyumardi Azra, (2010) states that globalization that is endemic in various worlds including in Indonesia displays different sources and properties. This globalization is no longer sourced from the Middle East, but from the West, which continues to hold supremacy and hegemony in various fields of life of the world community. Western globalization appears with the nature of political economy and science-technology. In that era, the development of digital technology and devices is increasingly sophisticated and continues to be developed and updated. Therefore, in this paper, the title of Islamic education policy strategy that occurs at the time of the wave of civilization makes humans inseparable from digital products. In fact, everything is increasingly connected, open and interdependent. Although it still has a territorial area and a geographically clear dividing line, these boundaries do not block the barrier to interact, communicate and share information openly by the digital

community. Support for the use of massive digital devices has made it easier for people with diverse backgrounds to interact in cyberspace. The virtual world is a tangible manifestation of the openness of individuals in various parts of the world, (Nata, Abudin, (2005).

The emergence and presence of the digital era today is something that cannot be avoided by any country in the world, including by Islamic education itself. Islamic education which is normatively seen as ideal education by combining the concepts of worldly and ukhrawi balance based on the foundation of revelation (al-Quran and hadith) and ijtihad (creation of thought in Islam) in fact increasingly requires the presence of digital devices. The aim is none other than facilitating various educational activities and programs both at the level of planning, implementation and evaluation.

As a necessity for the presence of the digital era, Islamic education is required to be able to adapt or adjust to not be left behind from other models of education. Islamic education with all its resources is expected to take advantage of the opportunities of the digital era to strengthen its existence as a superior and quality education pioneer, both in the context of Indonesianness and in the arena of global civilization.

In addition, it is also important to prioritize the strategic steps of Islamic education policy in the digital era in seeing the opportunities and opportunities offered in this era. Of course the steps and strategies taken are not partial and short-term, but are designed to be more comprehensive and integrated. The set strategy should cover various aspects ranging from planning, organizing, implementing, monitoring to evaluating by involving various components in the Islamic education system such as goals, human resources, curriculum, environment, evaluation, and various other components.

From the description above, the writer needs to explain the policy of Islamic education policy in Indonesia that is able to perform with all the advantages of its resources. In other words, Islamic education is challenged to be able to produce graduates who have superior knowledge or skills, competence and personality. Next the author will be as below.

2. Literature

2.1. Digital Age Opportunities and Challenges

The digital era, according to Deni Darmawan, (2012) states that the digital era has had a huge impact on human life today. Many sectors of life are undergoing change and progress thanks to the technology presented in this era. Islamic education as a national education subsystem cannot be separated from the existence and influence of information and communication technology in the digital era, (Safitri, Dyah, (2017). Even the involvement of information and communication technology in the world of education today no longer an option, but an absolute necessity that must be owned and utilized by universities (including other levels of education institutions, from the author) if they want to improve the implementation of education Ricardus Eko Indrajit and Ricardus Djikopranoto, Modern College Management, (2012) According to Ahmad Arifi, (2013), Islamic education must immediately improve and prepare itself to be actively involved in it. There are many opportunities and challenges that arise in this era. The opportunities offered can actually become valuable capital and opportunities for Islamic education. to be able to load he himself as an excellence in the midst of a variety of global civilizations. While the challenge

can be seen as a platform to explore the advantages that they have as well as evaluate the various shortcomings that have covered Islamic education.

The great opportunity offered in this era, especially for the development and progress of the world of Islamic education, among them is the opening of information for the public to access information on education and its programs, the opportunity to take part optimally in various fields, open opportunities to increase cooperation with various agencies, and so forth. The challenges faced by Islamic education as mentioned earlier are varied and varied, both in the form of internal and external challenges. Among the internal challenges facing Islamic education, according to Arifi, are the orientation and objectives of education, management (management), and outcomes (out put), (Tilaar and Haidar Putra Daulay, 212).

While external challenges according to Ahmad Arifi, (2013) the emergence of the struggle of the great ideologies of the world. The ideologies in question are capitalism, materialism, naturalism, pragmatism of liberalism and even atheism which as a whole is centered on human consciousness (anthrocentric). In contrast to the balance characteristics of Islamic teachings that combine human-centered (anthropocentric) and God-centered (theocentric). In addition, in dealing with various trends (challenges), according to Daniel Bell, (2013) is marked by five things, namely:

a. The tendency of economic integration that causes free competition in the world of education.
b. The tendency of political fragmentation which causes an increase in demands and expectations from the community. This can be found in Islamic education such as an accommodative and participatory learning model.
c. The trend of using advanced technology (sofisticated technology)
d. especially communication and information technology such as computers. Islamic education is not left behind to utilize the advancement of technology in its educational affairs.
e. The tendency of interdependency (interdependence), namely a situation
f. where someone can only meet their needs when assisted by others. Islamic education has a dependency on the guidance of the community and graduate users.
g. The tendency for the emergence of new colonization in culture (new colonization in culture) that resulted in the mindset of the education user community, that is, from what they originally learned in order to improve their intellectual, moral, physical and psychological abilities, turned into learning to get a job and big income.

Of course the various challenges above become a test for the policy strategy of the Islamic era of digital education. So the question is: is the policy of education in the digital era able to deal with it or is it the opposite? Therefore, a comprehensive formula and policy strategy is needed to see the big opportunities and challenges in today's digital era. Islamic education should not close its eyes let alone ignore it, because slowly or as soon as possible, changes in the times will continue to occur and digital developments will continue rapidly, which has a major influence on world civilization. Next, it will be explained in this writing about the educational revolution; New Era of Islamic

Education; The New Era of Islamic Education which will be explained below which will be used as literature in writing, (Azra, Azyumardi, (2012).

2.2. Revolution Educations

One work that cannot be separated in human history is education. With human education can carve history, but also not not much because the problem of education also man can destroy civilization in human history. Until here it can be stressed that the strategy of Islamic education policy in the Indonesian digital era is currently very much needed. This is in tandem with the development of human life, and human development always changes the meaning of education in humans. Along with the development of human civilization, educational activities are increasingly diverse in type, form and implementation.

There is no denying that the need for information and relations is increasing in our era. Information is in the form of news, data, messages, facts, opinions, criticisms, and suggestions that are needed so that we can understand, and therefore take decisions or act in harmony with the conditions and situations in which we are.

At the beginning of culture, humans get education from the natural surroundings. In development then there are certain people who are given special authority to provide education which we then know as "teachers". But teachers are not the only source for students to get their education. The teacher is only one human resource, and besides that there are still other non-human sources. This human resource source is also equipped with non-human resources in the form of environment, tools, media and others. The role of the teacher as an information presenter is no longer appropriate in this development, because it can be done by the media. [2]

When the population increases, natural resources decrease, opportunities to get teachers are smaller and while education must be implemented, the reality of educational activities is always not comparable to what is desired. Increasing population has indeed been anticipated with the education of all policy. [3] More important than this is the opportunity for all citizens to access in the world of education must be opened widely. This means that there is no opportunity discrimination, not only people in the city to get a decent education, but anyone on the earth has the same rights to get education.

It must be admitted that the development of technology, especially information technology, has contributed greatly to the development of distance education. Eric Ashby, (2013) who stated that he had written about this development where according to him education had experienced four very dramatic revolutions namely; the first revolution occurred when people gave education authority to certain people until a "teaching profession" arose. The second resolution occurs due to the use of verbal or written learning in schools so there is a so-called "textbook". The third revolution occurred with the discovery of printing presses which resulted in education being based more on available book sources. The fourth revolution occurred due to the rapid development of communication technology in which all materials, processes and forms of education could be transferred through electronic equipment.

Policy strategy Islamic education in the era of digitalization must be carried out today, because the increasing population of Indonesia does not dampen the concept of Islamic education must face this challenge. For that reason, back to basics, education is a process of passing on delivering values, can be carried out

anywhere, anytime and for anyone, education activities can be done wisely outside the classroom. By Jonansen [5] the taxonomy of educational activities developed into four models, namely:

Model A: the learning process that takes place at the same place and time (same place / same time). Model B: learning processes that take place in the same place and at different times: (same place instruction / different time). Model C: learning processes that take place in different places and at the same time: (different place / same time). Model D: learning processes that take place in different places and at different times: (different place / different time instruction).

This division is indeed quite anticipatory, where education no longer has to use the same place, the same time in carrying it out. So flexible is there no other educational activity to maintain that the service of educational activities can still provide the best for the ummah.

Learning technology and learning needs change rapidly. This challenges educators and educational institutions to quickly adjust to these changes. [6] What must be done by educational designers, of course, prepare teaching materials that are not dependent on educators. educators can stay at home, but teaching materials can be distributed, obtained and learned by students at any time, anywhere by anyone. Islamic education has long had a source in the form of text namely Al Qur`an, and Al Hadith, as well as various other material and information. Always up-to-date formulas and packaging that change and of course are demanded to suit the needs of the ummah, and the demands of the times.

2.3. The New Era of Islamic Education

In the religion of Islam there is a recognition that humans are born in a state of nature (holy), according to Ma'arif, Ahmad Syafi'i, (1991), said education is a process in developing the potential possessed. So that it requires guidance, direction to find the nature of nature towards Hanif. From here humans need education, education to guide nature in order to achieve an essential goal of being abdun. A guide to guide and direct human potential is the Qur'an. As explained that: And this Qur'an is revealed to me so that with him I give a warning to you and to those who are the Qur'an until (to him). [7] Al Qur`an is indeed revealed to provide learning for the Ummah in order to develop fitrah properly and optimally. "And so we lowered Al Qu'ran in Arabic, and we have explained it repeatedly in a part of the threat, so that they fear or that Al Qu'ran raises teaching for them.

In the concept of religion, every individual is required to learn, but more important is if he is able to teach. This obligation is very full of religious orders where people who have the knowledge to teach are respectable places compared to others. Aware of the above, in Islamic history the courage of Umar bin Khattab as the second caliph proposed to Abu Bakr to write the Qur'anic manuscripts so that they would not be scattered or lost. This courage is what later became a very valuable Islamic heritage, namely the Holy Book called the Qur'an. This is where the learning activities in Islam experience the second revolution of teaching stemming from the authority of an Apostle as the first revolution shifts to outentic sources.

The strategy of Islamic education policy in Indonesia at this time must continue to be developed because the conditions are very needed by the human race, where for the pedestrian to still rely on the Koran as a science and to

deepen it as a source of inspiration in life will still be needed. Aware that the Islamic ummah at the beginning of its birth can still be counted with a group of jama'ah, then continue to grow and develop, so the third revolution takes place. The source of knowledge and truth is farther away from the original source, the Apostle and the Qur'an. For this reason interpretation is given which is giving a more universal meaning in accordance with the needs of the times and circumstances for the ummah about religious teachings. So education is still needed, and the third revolution of learning in Islam is rolling. From Al Qur`an to Al Hadits, even various sources of Islamic learning are now being addressed, developed and evaluated at all times to keep up to date with various conditions, various circumstances, various kinds of demands of the ummah.

2.4. Al Qur`an Digital

Now the Qur'an is viewed from its material as preserved as it began 14 centuries ago. But the formulation and packaging have undergone many changes. We know the Qur'an in the form of CDs with the Holy Qur`an formula version 6.31 produced by the Sark Company Program 1991-1996 which is very helpful for the Ummah to study Islam as a religious work. According to the author of the revolution the four lessons in Islampun religion occurred. With the Qur'anic CD, anyone can study the Qur'an, anywhere it can be taught, and at any time can be done according to the conditions and needs of the ummah, (Rahmat, Ginanjar, (2014).

So is the case with Digital Qur'an, which is now easily transferred between computer soft ware. The work of this nation's child is an optimal result to date where with a computer we can open the Al Qur'an page from various aspects desired..

3. Methods

The type of research used is qualitative research, because the data presented in descriptive analysis. Qualitative research is a particular tradition in social science that is fundamentally dependent on observing humans in their own regions and relating to these people in their language and terminology, Moeloeng, Lexy J (2007).

Some approaches used in this study are qualitative descriptive approaches. Qualitative descriptive research is a study of certain phenomena or populations to explain relevant aspects of the observed phenomenon, explaining the characteristics of the phenomenon or problem that exists. In general, descriptive research does not use hypotheses (non-hypotheses) so that in their research there is no need to formulate hypotheses.

Bogdan (1975: 5) and Morrison, Mokashi & Cotter (2006), define qualitative methodology as a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior. According to them this approach is directed at the setting and individual holistically. So, in this case it is not permissible to isolate individuals or organizations into variables or hypotheses, but need to view them as part of something wholeness.

In line with this definition, Kirk and Miller (1986: 9) define that qualitative research is a particular tradition in social science that is fundamentally dependent on observations in humans both in their area and in their terminology.

4. Result and Discussion

4.1. Problems of Islamic Education

Although Islamic education is seen as ideal with the foundation of the Koran and Hadith and inspirational thoughts of philosophers, intellectuals and mujtahids, in reality today there are still various problems that surround it. This clearly impacts directly on the low quality of Muslims born from the womb of Islamic educational institutions. At the same time it also triggers the marginalization of Muslims in the global contestation map and map, (Fadjar, A. Malik, (1999).

The problems faced in the Islamic education policy strategy in the Indonesian digital era according to Lestari and Ngatini, (2010) are clearly not single and partial, in this case it can be said that the problems that cover the existence of Islamic education today are related to disruption. There are a number of problems or problems that are still entwined that are interrelated with one another. According to Achmadi the main problem of national education, including Islamic education, is the low quality of education that triggers the low quality of human resources. The low quality of human resources affects the character of the nation. (Achmadi, Educational Ideology, p. 162) Another problem faced by Islamic education is the ideological problem, the dualism of the Islamic education system, language, and the problem of learning methods.

An ideological problem concerns the weakness of the initiative and the commitment of some Muslims in linking the mastery of science with progress. As a result, enthusiasm in studying, especially science, has not become a culture among the majority of Muslims. Reductive and partial understanding of Islam becomes the trigger why the mastery of science does not get the main place. This ideological problem is so acute that it has an impact on the low and uneven quality of the generation of Muslims, (Nata, Abuddin, (2012).

The problem of the dualism of the Islamic education system is related to policy. Policies regarding education (Islam) are regulated and managed by the relevant agencies and the institutions below them. In the homeland, Islamic education is under the authority and authority of the Ministry of Religion of the Republic of Indonesia, while public education is under the Ministry of Education and Culture (Kemdikbud). There is also the Ministry of Research Technology and Higher Education (Kemenristekdikti) which oversees higher education institutions / public and religious colleges. The above institutions have the authority to manage their respective educational institutions. The dualism of the management of Islamic education by the Ministry of Religion and the Ministry of Education and Culture is still coloring the course of Islamic education, although there are currently efforts to bridge the problem.

Language problems also plague some Islamic education institutions in the country, especially the mastery of foreign languages, both Arabic, English and other foreign languages. The ability of human resources (educators and education personnel) in mastering foreign languages is still low and not evenly distributed. Even though mastering foreign languages is very important in accessing various information, and science and technology are developing. This linguistic problem must be resolved so that access and opportunities to get information and knowledge are increasingly open to the development and improvement of the quality of human resources and Islamic education institutions.

The learning aspects of Islamic education also experience problems, especially in terms of the methods used. During this time Islamic education from

the elementary to the middle level, did not rule out the possibility at the level of higher education to find a dominant or prominent one-way method that tends to be monotonous. Educators (teachers or lecturers) are considered to have a dominant role in the learning process in the classroom, and lack the space and opportunity for students to develop because of the use of one-way learning methods. For example, the use of lecture methods that take a large portion compared to other methods that are interactive, dialogical, dynamic and critical.

Another problem that also arises in modern society is the emergence of the practice of reducing the function of education. Education is only standardized in efforts to prepare workers (practitioners) who are materialistic oriented, with the pretext to support modern industrialization and fulfill the needs of large quantities of technology products. (Ahmad Arifi, Politics of Education ..., p. 135). This condition is coupled with lack of or irrelevant education to the needs of the community. The problem of relevance has made Islamic education seem dilemma.

Mastery or lack of literacy towards information technology and communication devices is also a sticking problem in Islamic education. The weakness of this aspect affects the ability to access various information and important advances in the world of education in particular and world progress in general. This will obviously lead to weak quality of human resources.

4.2. The Steps and Strategic Islamic Education Policy

In order to unravel the tangled thread towards the Islamic education policy strategy in the Indonesian digital era, according to Abuddin Nata, (2013) said that at the level of ideas, policies and operations, strategic steps need to be designed and arranged. Because to unravel the tangled thread and make it more tight and beautiful requires a comprehensive strategy. Not only in the downstream aspects, but also emphasized on the upstream aspect which is the source or the cause. A solutive strategy is needed to improve the progress of Islamic education in this all-digital era, in order to survive and be able to become one of the alternative solutions to various problems of humanity, Lestari, S. and Ngatini, (2010).

Islamic education in global life is demanded to be a crater for the candradimuka in the development of Islamic society. As emphasized by Arifi that Islamic education has a key role for the continuity or sustainability of Islam. Besides determining the character of the Muslim community, Daulay, Haidar Putra, (2012).

Based on this statement and to address the challenges above, Islamic education requires reliable human resources, has a high commitment and work ethic, strong management of systems and infrastructure, adequate funding sources, strong political will, and superior standards.

4.3. Development and Quality Improvement of Human Resources

Improving the quality of Human Resources (HR) according to Ace Suryadi, (2014) in answering the problem of education policy strategies in the digital era has challenges and alternative investments that need to be continuously developed to improve human resources. This policy is a must for Islamic education in navigating the digital era. The quality of human resources will have a major impact on improving the quality of Islamic education, both for institutions and other aspects. Human resources with the ability, expertise and professional

skills are expected to develop Islamic education to be more optimal with all available resources.

The quality of human resources according to Ace Suryadi, (2014) is meant to be closely related to technical and non-technical competencies. Technical competence includes ability, expertise, and professionalism which is an absolute prerequisite for achieving the nation's competitiveness in the global era. While non-technical skills include modern values and behavior and creativity which will have a profound impact on productivity.

So that HR in this context includes leaders, educators, education personnel, and staff / employees and students. The quality of the desired human resources is capable and skilled in carrying out their duties and authority. Expertise and professionalism in carrying out responsibilities are highly demanded and become an absolute. If Islamic education institutions do not have competent and reliable human resources, it is not impossible that their programs and institutional activities will not run optimally. What is more worrying is the birth of graduates who do not master what is their field and are unable to compete in various fields of life.

For leaders, educators, and education personnel in Islamic education institutions, important aspects that need to be emphasized in relation to improving the quality of human resources in Islamic education institutions are adequate religious knowledge and insight or having a mature level of religious literacy, effective leadership in running the wheel Islamic education institutions, in-depth understanding of Islamic education starting from the basics, goals, HR, curriculum, evaluation, etc., mastery of foreign languages (Arabic, English, etc.) and effective communication skills, managerial administrative skills or management of education Islam, and mastery of information and communication technology devices.

In addition to those who are directly involved in the development of Islamic education, students also become parties who are absolutely developed aspects of its resources, namely physical, spiritual and spiritual potential. If these three potentials are developed as optimally as possible there will be qualified academic personnel and have advantages, which affect the quality and character of the nation in accordance with the teachings of religion and the view of the nation's life.

In the global and digital era, only countries that have advantages can survive. The advantages that are absolutely owned are the mastery of science-technology and the excellence of the quality of human resources. Therefore, Islamic education should emphasize this as one of its main priorities, (Brown, T. (1995).

4.4. Policy Strategy for Developing Integrated Islamic Education Curriculum.

The curriculum according to the National Education System Law No. 20 of 2003 means as a set of plans and arrangements regarding the purpose, content, and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve certain educational goals. So that the role of the curriculum in the policy of Islamic education policy in Indonesia does not only cover what has been understood, namely subjects, fields of study, and courses, but all activities contained in the implementation of education ranging from goal setting to evaluation, Joni, T. Raka, (2000).

Islamic education born of products and the creativity of Islamic teachings emphasizes the balance of the world and the hereafter. The logical consequence of this is the guidance on the application of integrated curriculum which in this case is meant by religious education curriculum and general education. Islamic education which has been emphasizing and oriented towards the religious sciences has not been able to appear as a pioneer of change in everyday life, especially in the current digital era, Muchsin, Bashori and Wahid, Abdul, (2009).

So that the roles and contributions of the sciences that have been suggested are secular, worldly, namely general sciences (technology and humanities). The role and combination of both scientific and general education and religious styles are seen as capable of answering various complex contemporary issues.

It is also important to integrate community issues in the Islamic education curriculum in order to understand the changing times, such as multiculturalism, inclusiveness, radicalism, entrepreneurship, and so on. In this way a broad understanding will be formed in looking at the reality of life integratively.

The government needs to provide policies and legal umbrella for the implementation of an integrated curriculum that can accommodate the interests of Islamic education in order to support and succeed the national education vision and mission that has been declared.

4.5. Strategies for Improving Relations and Islamic Education Cooperation.

The direction of the education policy strategy in the Indonesian digital era is equally important in establishing relationships and enhancing cooperation with various educational and non-education institutions, both government and non-government institutions, at home and abroad. Collaboration and cooperation are increasingly needed in the present era, because of the interdependence between one institution and another. The challenges faced are so complex. Collaboration and cooperation is a solution to address the challenges faced by Islamic education and as a response in the digital era. Moreover, globalization requires Islamic education to be responsive in responding to the challenges and problems of human life.

Cooperation is intended to improve human resource competencies, share and absorb information, and enhance the capacity of Islamic education itself, both from institutional aspects, HR competencies, curriculum, related programs, and improvement of supporting infrastructure. Cooperation will provide added value to Islamic education, which is useful for the development of Islamic education in the future.

4.6. Improving Infrastructure Based on Digital Technology.

Improving education infrastructure is also one step in the strategy of Islamic education policy in the digital era. So that it can improve the quality of education and as a response to globalization. The main thing is digital technology-based infrastructure. Most educational activities, such as management administration, learning, etc., can utilize information and communication technology tools. Then the availability of supporting infrastructure facilities is the answer to these demands.

Islamic education must realize the urgency of the availability of digital technology infrastructure to facilitate educational activities. Often the constraints in education, learning and administration activities are related to the lack or lack of

availability of infrastructure. This is what should be addressed so that in the future Islamic education can speak better, (Indra, Hasbi, (2005).

But the financing aspect is a problem for Islamic education in providing digital technology-based infrastructure. It takes a lot of money to fulfill it. Therefore, competitive strategies and financing schemes are needed. The government and the private sector in this case can be invited to work together to provide financing to meet the required infrastructure availability above.

4.7. Utilization of Digital Based Learning Media.

Today the use of the internet is so massive and has become a necessity and lifestyle of the community. The use of internet media is one of the ways in which Islamic education policy strategies, according to Fathoni Ahmad, (2017) say that the use of digital-based media (the internet) is certainly a necessity in education and learning activities. Educating the generation of the digital era is not possible to rely solely on conventional media. It is necessary to combine conventional media and digital media so that the results are maximized, Harahap, Syahrin, (1998).

An educator is required to be able to utilize and optimize the use of digital media to support the success of education and learning. Because the success of education and learning in Islamic education is also influenced by factors of media use that support and are in accordance with the context of learning. In connection with this matter, it is important to note that in this digital era, human generation is divided into two groups; digital immigrant, which is a group that from the time of birth there was no internet in its time, which then emerged and developed the internet so that it became active in it, and digital native, that is, groups from birth were in the era of internet presence. Both groups both use the internet for their interaction needs in cyberspace. An educator must be aware of the reality of today's digital generation that cannot be separated from the grip of devices (gadgets) and computer devices (personal computers) in their daily lives. Responding to this, an educator must be able to become an example and provide guidance for students in using digital products positively and directed at the means to improve the quality of learning. Internet according to Ginanjar Rahmat, (2014) states that it can be used as an alternative media to provide learning material (lectures / schools) online. So that learning material can be accessed by anyone who needs it, both in the dominant class and in the popular class. This is very helpful for those who are constrained by time and space.

4.8. Application of the Participatory Learning Method Policy Strategy

The digital era has brought major changes in the world of Islamic education, according to Hamzah B. Uno and Nina Lamatenggo, (2011) said educational activities are increasingly effective and efficient with the presence of digital devices. In learning activities, it is a policy strategy step that is expected to form a community that is able to utilize digital devices or media in encouraging the creation of quality learning and able to accommodate the potential and participation of students, (Musfah, Jejen, (2012). class) that has been ongoing can be enriched with online-based learning (e-learning) or electronic learning, especially in the future according to scholars, more open and two-way, diverse, multidisciplinary and focused on current work productivity and competitive , (Danim, Sudarman, (2012).

Then applying participatory learning methods or in favor of the diversity and uniqueness of students increasingly finds momentum and context. Learning strategies and methods in the present are certainly different from the past learning context that tends to be one-way, monotonous, less participatory, and less creative towards supporting learning media, especially digital media.

This is where the importance of applying and getting used to methods that are able to actualize the potential of students. The participatory method thus becomes a solution in answering the participation needs of students in the current global era. The participatory method that is important in learning the digital era is discussion, question and answer, demonstrations, interactive lectures, video calls, teleconferences, and so on. The application of these methods is more optimal if done together with the use of digital media.

4.9. Optimization of Digital Library

The library for Islamic education institutions is an absolute presence, in the era of digitalization. So according to Abdul Rahman Saleh, (2010) states that libraries do not only contain collections or collections of written or printed references. But it must also increase its capacity and access to provide digital references in many fields of science from various sources and provide information that can be accessed by users and the public online.

The presence of a digital library is a strategic step in managing all or part of the substance from its collections in the form of computerization as an alternative form, supplement or complement to conventional molds in the form of micro-material which is currently dominated by library collections. The purpose is to make it easier for anyone to browse reference references and learning resources. The advantages of a digital library will be very helpful in utilizing learning resources 24 hours a day without limit. Islamic education institutions are required to be able to provide a digital library that can be accessed by students and other interested parties.

Optimization of digital libraries according to Dyah Safitri, 2017) states that digital libraries will support the smoothness of Islamic education. Constraints to difficulties in accessing scientific references or information in print can be anticipated with digital sources and references. If Islamic education wants to appear in providing learning resources and references in various disciplines and scientific multidisciplinaries, then the availability and optimization of digital library is absolutely prioritized. Especially now that so many references are open or open access that can be used to enrich the digital library collection.

Digital libraries offer many advantages compared to ordinary libraries, such as saving space, dual access, not limited by space and time, collections can be multimedia, and are cheaper. Of course the existence of a digital library does not necessarily negate or override the role of conventional libraries, (Muhaimin, (2012).

The thing that cannot be ignored regarding the existence of digital libraries is digital literacy. The role of librarianship needs to be optimized in digital literacy efforts. Public libraries and community libraries can strengthen digital literacy because digitalisation does require a new culture of openness, usefulness, inclusiveness, and experience using information technology advancements (Darmawan, Deni, (2012). The various strategic steps above need to be supported by all parties by placing a high commitment in realizing quality Islamic education, both in the realm of input, proccess, and output. What should not be

ruled out from the strategic steps of developing Islamic education, as offered by Ali with three efforts or activities, namely:
Putting back all educational activities (talab al-ilm) below
a. religious framework.
b. In the framework of the paradigm above, there needs to be a necessity in balancing between various scientific disciplines in the education curriculum.
c. The need for encouragement of freedom to do scientific development maximally.

5. Conclution and Recommendations

5.1. Conclustions

The conclusions that can be taken in this paper can be summarized as follows: first: the presence of the digital era becomes a great opportunity for Islamic education to be able to optimize its resources in generating superior generations in various fields of life. By designing and implementing a precise and comprehensive strategy, Islamic education is expected to be able to survive in the midst of world civilization and be able to demonstrate its existence by offering creative solutions to various problems in the global arena that occur now and in the future. That hope is embedded and becomes a moral burden for the stakeholders of Islamic education.

Second: education is part of human life, until whenever humans live, education will continue to be part of efforts to develop human culture. The era of education has now experienced various revolutions, including Islamic education. Various software has been created by the designers of digitizing educational information, now it's time for users like educators, students and others to include themselves as part of that era. Not able to give nuance in this era, will be crushed by the system that happened. Want to stay afloat certainly not just as a user, but challenged to contribute from the slightest we have. Why should we be allergic to what is called technology in Islamic education. Third, in the digital era it is often translated globally. Whatever happens in the world so quickly spreads throughout all corners of data, findings, disasters, events. People in the world can know all of that through various media such as mobile phones, TV, radio, even now there is a more sophisticated internet. Islamic education is a complete human education, reason and skill with the aim of preparing people to live a better life. However, this did not go straight, because Islamic education was influenced by the current globalization. Globalization is a major threat to Islamic education to maintain pure religious values.

5.2. Recomendations

The recommendations of this writing are as follows: namely: first, the steps and strategies of Islamic education policy are to unravel the problems or problems that exist in the digital era. So that after the problem is broken down it will be easier to solve the problem. Second, the need for the development and improvement of the quality and directed quality of human resources (HR) in solving problems that exist in the digital era. Improving the quality of human resources who are experts in the field of information and telecommunications is a must to answer the challenges in the digital era today. Third, the development and change of curriculum based on dignity is the development in technology and information. And this has to be adjusted to Law No. 2 of 2003, concerning the

world of education, especially the lag is the education of the Islamic world in Indonesia. Third, the Education Policy Strategy in the digital era has its own challenges, namely concerning the improvement of the quality of human resources with the outside world and because in the digital era is free competition, there will be official and non-state exchanges. The exchange of people, goods, services, technology and others, for that it is necessary to form superior human beings so that the quality of human resources is very important to determine the quality of educational institutions, state and religion. As for the opportunity of Islamic education is a development that is so fast in these various fields, Islamic education can have a great opportunity to spread Islamic teachings quickly too.

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