

## Development of PAI Learning in the Digital Era Merdeka Curriculum at MTs Negeri 1 Yogyakarta

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### ABSTRACT

*Islamic Religious Education (PAI) has a central role in shaping the personality, morality and spiritual values of students. In responding to the challenges of an increasingly global digital era, developing PAI learning in the Merdeka Curriculum has become a crucial aspect in responding to developments in information and communication technology which have changed the way we interact with information, religion and education. This study aims to find out how the development of Islamic religious education learning in the Merdeka Curriculum learning the digital era and find out how the problems of learning Islamic religious education in the Merdeka Curriculum at MTs Negeri 1 Yogyakarta. This research is field research using descriptive qualitative methods. Data collection in this study used interviews, observation and documentation. Analysis techniques use: data reduction, data visualization, and drawing conclusions/verification. Meanwhile, the data validity test takes the form of source triangulation and technical triangulation. The results of this study show that religious education learning in the independent digital era learning curriculum at MTs Negeri 1 Yogyakarta is to provide guidance to students to become individuals who have noble morals and fear Allah Swt. and have the ability to think critically, have the ability to do high activities, be able to communicate well, be able to collaborate and be confident and can utilize technology as a learning medium for Islamic religious education. As for the problems of learning Islamic religious education in the Merdeka Curriculum in the digital era, namely: human resources are not adequate to implement Islamic religious education learning in the digital era, PAI teachers have not mastered the concept of an Merdeka Curriculum and do not have qualified abilities in using technological media in learning, low quality of education, inadequate facilities and infrastructure. So the solution that can overcome the problems of learning Islamic religious education in the digital era is to develop and improve human resources first, provide facilities and infrastructure and utilize technological media in learning Islamic religious education.*

*Keywords: PAI Learning; Digital Era ; Merdeka Curriculum.*

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## INTRODUCTION

The emergence of the digital world today has changed the world without space and time.<sup>1</sup> Current world changes have at least had various impacts on human life. One of the biggest changes currently felt is the progress of information and communication systems. Rapidly developing technology has brought many people into the digital world with millions of pieces of information that are widely distributed, fast and very easy to reach. All sectors must be able to actualize themselves to keep up with the demands of the times, namely the digital era.<sup>2</sup> Based on this phenomenon, it will give a new color to human life in the context of the current digital era, we cannot ignore its impact on the world of education. Technology has provided significant benefits in the learning process, enabling the completion of various tasks, and also playing a role in increasing teacher competency. The development of technology is of course a challenge for all groups, especially for teachers, the ability to utilize technology in the learning process is becoming increasingly important. Facing these challenges, teachers must be ready to be the front guard in facing the digital era in the world of education.<sup>3</sup>

An effort to improve the quality of learning in the 21st century, the development of educational technology is the key to equipping students with critical, independent, creative and collaborative skills, as well as communication skills needed in the digital era.<sup>4</sup> Minister of Education Nadiem Makarim emphasized the importance of the Merdeka Curriculum to provide freedom of thought and ensure students have the ability to search, manage and convey information, as well as master technology and information.<sup>5</sup> Therefore, 21st century skills, such as critical thinking, collaboration, communication, and creativity, need to be instilled in students so that they can be successful in work and life. Apart from that, in the context of Islamic religious education, the development of science and technology is an important challenge, and the use of digital media and resources can support the deepening of Islamic religious knowledge in the Merdeka Curriculum.

The role of teachers in Islamic religious education is very significant in ensuring effective learning, because teachers not only serve as transmitters of information, but also play an important role in forming character, providing direction, and inspiring students to develop attitudes, morals, and sincerity in pursuing understanding of science. religious knowledge, especially in the current rapidly developing digital era. Even though technology can replace the role of teachers in transferring knowledge, technology cannot replace the role of teachers in developing and improving human morals, and technology is not able to provide role models for students. so that overall teachers are the most determining factor in all education systems, because in the 21st century teachers are not only the center of knowledge, but teachers must also be able to become figures or role models for their students. Teachers are one of the most important elements in educational development and determine the success of quality education.<sup>6</sup>

But in fact, the process of achieving quality education goals, in the context of the Merdeka

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<sup>1</sup> Hasan Basri, 'Implementasi Kurikulum Merdeka Belajar Pada Pelajaran Akidah Akhlak Di MTs Negeri 1 Yogyakarta', *Jurnal Murobbi Ilmu Pendidikan*, Vol. 7.1 (2023), 44.

<sup>2</sup> Eko Purwanti Gunadi Gunadi, Haryono Haryono, 'The Analysis of 21st Century Learning Implementation and Competency Achievement of Junior High School Students in 3T Regions', *Innovative Journal of Curriculum and Educational Technology*, Vol. 11.1 (2022), 11.

<sup>3</sup> Ummi Inayati, 'Konsep Dan Implementasi Kurikulum Merdeka Pada Pembelajaran Abad 21 Di SD/MI, Jurnal International Conference on Islamic Education', *International Conference on Islamic Education*, 2.2 (2022), 304.

<sup>4</sup> Lathifa Azhary and Ratmanida, 'The Implementation of 21st Century Skills (Communication, Collaboration, Creativity and Critical Thinking) in English Lesson Plan at MTsN 6 Agam', *Journal of English Language Teaching*, Vol. 10.4 (2021), 609.

<sup>5</sup> dkk Mohammad Adam Rusmana, *Pengembangan Pembelajaran PAI Di Era Digital* (Bayumas: CV. Amerta Media, 2020).

<sup>6</sup> Rachmad, 'Pemanfaatan Digitalisasi Dalam Pendidikan Islam di Masa Pembelajaran', *Jurnal Progress*, Vol. 9.1 (2021), 40.

Curriculum, requires a high level of creativity from PAI teachers in presenting interesting Islamic religious education lessons. Because there are still many PAI teachers who use monotonous learning methods and media, this can make students feel bored with Islamic religious education subjects. Therefore, teacher creativity in varying learning methods and approaches is very important to maintain student interest and enthusiasm. There are PAI teachers who still use only one method, namely the lecture method, of course this will make students easily bored, sleepy, tell stories to their friends, not enthusiastic, even to the point that there are students who don't attend class time. Apart from that, there are also many teachers who have not fully mastered digital-based learning materials and are not knowledgeable about technology, so that this digital era learning is not fully fulfilled in the development of students. Apart from that, there are still many PAI teachers who do not have full motivation to learn Islamic religious education, this is due to the lack of digital learning education which causes some teachers to feel confused about technology. As a result, teachers continue to use conventional learning methods. So the development of Islamic religious education learning is said to be less responsive to developments in the digital era.<sup>7</sup>

As the results of research conducted by Ainun Mardiah at SMPN 01 Padang Gelugur confirmed that one of the causes of students feeling bored quickly in learning Islamic religious education is the lack of creativity of PAI teachers in learning approaches. For example, many teachers only rely on the lecture method, which ultimately results in students losing interest, as well as a lack of facilities and infrastructure which makes it difficult for students to gain a good understanding of religious knowledge.<sup>8</sup> Apart from that, research was conducted by Winda and Dafit in 2021 that when teachers carry out online-based learning, teachers experience difficulties in operating digital-based learning media and do not understand how to design technology-based learning.<sup>9</sup>

Based on information from a PAI teacher at MTs Negeri 1 Yogyakarta, there are obstacles in implementing the Merdeka Curriculum which has resulted in a number of teachers and students not being able to take full advantage of PAI learning in the digital era. Some PAI teachers are also less motivated to study Islamic religious education due to a lack of knowledge about technology.<sup>10</sup> Therefore, this research is considered important because it is hoped that it can inspire changes in PAI learning approaches in the digital era. This can motivate PAI teachers to be innovative and creative in developing Islamic learning according to the current needs of students. Apart from that, it is important to provide digital education for PAI teachers so that they have sufficient knowledge, motivation and self-confidence to face the challenges of implementing the Merdeka Curriculum in the digital era.

Of course, many previous studies have examined research on learning Islamic religious education in the digital era in the context of the Merdeka Curriculum. For example, research conducted by Hanna Widygea, Asrori and Rusman in 2023.<sup>11</sup> Research conducted by Gina Nurvina Darise in 2021.<sup>12</sup> Research conducted by Muhammad Tang in 2018.<sup>13</sup> Then research conducted by Muharrom, Aslan and Jaelani in

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<sup>7</sup> Miftakhul Muthoharoh, 'Pembelajaran Pendidikan Agama Islam Berbasis E-Learning Di Era Digital 4.0', *Attanwir : Jurnal Kajian Keislaman Dan Pendidikan*, Vol. 14.1 (2020), 58.

<sup>8</sup> Jasmienti Ainun Mardiah, Darul Ilmi, 'Faktor Penyebab Kesulitan Siswa Belajar Pendidikan Agama Islam (PAI) Di SMPN 01 Padang Gelugur Kabupaten Pasaman', *Jurnal Koloni*, Vol. 1.3 (2022), 142.

<sup>9</sup> Rose Winda dan Febrina Dafiq, 'Analisis Kesulitan Guru Dalam Penggunaan Media Pembelajaran Online Di Sekolah Dasar', *Jurnal Pedagogi Dan Pembelajaran*, Vol. 4.No. 2 (2021), 212.

<sup>10</sup> Nisma Khoiriyah, 'Wawancara' 2023.

<sup>11</sup> Hanna Widyage, 'Implementasi Pembelajaran Merdeka Belajar Pada PAI Dalam Meningkatkan Keaktifan Dan Kreativitas Siswa Di SMP N 2 Tarik', *Jurnal Risalah*, Vol. 9.No. 2 (2023), 760.

<sup>12</sup> Gina Nurvina Darise, 'Pendidikan Agama Islam Dalam Konteks "Merdeka Belajar"', *Jurnal of Islamic Education : The Teacher of Civilization*, Vol. 2.No. 2 (2021), 1.

<sup>13</sup> Muhammad Tang, 'Pengembangan Strategi Pembelajaran Pendidikan Agama Islam (PAII) Dalam Merespon Era Digital', *Jurnal Fikrotuna*, Vol. 7.1 (2018), 719.

2023.<sup>14</sup>

Based on four previous studies, it presents various conclusions in the context of Islamic learning in the Merdeka Belajar era and the digital era. Hanna Widyage's research shows that the implementation of Merdeka Belajar in PAI at SMP N 2 Tarik can increase student activity and creativity. Gina Nurvina Darise highlighted the integration of Islam in the concept of Freedom to Learn. Muhammad Tang focuses on developing PAI learning strategies that are responsive to the digital era. Meanwhile, Jaelani Muharrom and Aslan's research explored the implementation of the Merdeka Curriculum in PAI learning at Muhammadiyah Sintang Vocational School. The results of this research will be a valuable guide in developing Islamic religious learning in the Merdeka Belajar curriculum at MTS Negeri 1 Yogyakarta, facing the challenges of the ever-growing digital era.

However, previous research found significant differences with the author's research. As previous research focused more on aspects such as learning Islamic religious education in the Merdeka Curriculum and teaching Islamic religion in the digital era, this research has a more comprehensive scope in its discussion. As a result, this research is able to provide a deeper understanding and better response to Islamic religious education learning within the framework of the free learning curriculum in the digital era. Apart from that, this research location provides an overview of the things that are obstacles and problems with learning in the Merdeka Curriculum and provides solutions in implementing Islamic religious education learning in the technology-based Merdeka Curriculum. Meanwhile, previous research did not discuss what were the obstacles in implementing the Merdeka Curriculum.

## RESEARCH METHODOLOGY

This study used descriptive qualitative method. Qualitative research method is a research method based on the philosophy of positivism used to research the condition of natural objects, where the researcher is the key instrument.<sup>15</sup> The object of the research is the implementation of Islamic religious education learning in the context of an Merdeka Curriculum in the digital era. The research location was at Mts Negeri 1 Yogyakarta, taking the research subjects as principals and PAI teachers.

This research data collection technique comes from primary and secondary data. Primary data was obtained directly through interviews with resource persons, namely School Principals and PAI Teachers. Meanwhile, for secondary data, data comes from books and journals related to relevant problems that are the object of research. The data analysis technique used in this research is descriptive qualitative with Miles and Huberman's interactive data analysis method with stages in the form of data collection, data reduction, data presentation, and conclusion drawing (verification).<sup>16</sup>

## RESULTS AND DISCUSSION

### Implementation of the Merdeka Curriculum in PAI Learning in the Digital Era

The Merdeka Curriculum is a curriculum known as independent learning which aims to change education in such a way that the knowledge and creativity of each student is utilized to produce superior human resources.<sup>17</sup> The Merdeka Curriculum allows students to optimize the knowledge needed without

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<sup>14</sup> Jaelani Muharrom, Aslan, 'Implementasi Kurikulum Merdeka Belajar Pada Pembelajaran Pendidikan Agama Islam Di SMK Pusat Keunggulan SMK Muhammadiyah Sintang', *Jurnal Ilmu Pendidikan Dan Kearifan Lokal*, Vol. 3.5 (2023).

<sup>15</sup> Hardani, *Metode Penelitian Kualitatif Dan Kuantitatif* (Mataram: CV. Pustaka Ilmu, 2020).

<sup>16</sup> Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2019), 438.

<sup>17</sup> Cahaya, 'Peran Guru Pendidikan Agama Islam Dalam Menerapkan Kurikulum Merdeka Belajar Di Era Digital', *Jurnal Bilqolam Pendidikan Islam*, Vol. 3.2 (2022), 14.

the limitations of learning inside or outside the classroom, with a learning design that gives students the freedom to learn independently. This is what is meant by an Merdeka Curriculum. The idea of independent learning sets learning goals based on the circumstances that students have to face. As a result, teachers who teach in each class will create unique learning objectives for each learning session. Because when implementing the Merdeka Curriculum, learning can be increased and decreased according to the context of the students in the class.<sup>18</sup>

Islamic religious education is a deliberate and structured effort to prepare students to have a deep understanding, appreciation, belief and practice in carrying out the values of piety, noble character and good actions in accordance with Islamic principles. In addition, Islamic religious education can be delivered through various approaches, such as guidance, teaching, training, and involving personal experience, all of which are integrated into the Islamic religious education curriculum, both in formal and non-formal environments. This approach aims to foster a deeper understanding in children of the teachings of the Islamic religion, so that the values of this religion can be reflected in the personality of each individual child. This approach is an integral part of systematic efforts to provide Islamic religious education to the younger generation.<sup>19</sup>

Islamic religious education learning has the potential to develop and strengthen faith through personal experience, in-depth understanding, and acquired knowledge. A person's faith is reflected in the way he feels, understands, and applies religious teachings in his life. In order to achieve this goal, it is important for the learning methods used to provide a deep understanding to students. It is important to create a learning environment that supports active interaction between students and teaching materials, as well as providing space for reflection and direct experience. This will help build a deeper understanding and emotional connection with the teachings of the Islamic religion.

Meanwhile, digital-based learning is a system that allows the delivery of learning via digital platforms, such as computers, tablets or other mobile devices. In the current digital era, education must also follow current developments, including Islamic religious education. With the advent of the digitalization era, learning has become more facilitated, effective and efficient. Transformations like this require special attention from teachers who teach Islamic religious education subjects. If these things are considered trivial then at any time Islamic religious education subjects could be considered outdated. If we refer to the learning objectives and material studied, namely the Al-Qur'an and Hadith as a guide to life for all mankind from the jahiliyah era to the current technological era, then the Al-Qur'an and Hadith cannot be abandoned, it's just how we as a teacher, you can place the position of the Qur'an and Hadith in relation to current developments.<sup>20</sup>

As learning Islamic religious education, like many aspects of history and culture, has experienced a long journey and developed along with social, cultural and societal developments. As time goes by, the way of learning the Islamic religion has changed and adapted to the changing conditions around it. Improving the quality of Islamic religious education is a complex and multidimensional challenge. Structuring the educational curriculum is one of the important steps in this effort. The curriculum must be structured in such a way that it covers the essential aspects of Islamic teachings, but is also able to accommodate the context and developments of the times. This allows students to understand religious teachings in a contemporary perspective.

Education does not only aim to teach science and technology, but also to shape individuals as a

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<sup>18</sup> Jihanna Amalia dan Muh. Wasith Achadi, 'Analisis Kurikulum Merdeka Belajar Materi PAI Pada Kelas 10 SMK Negeri 1 Depok Yogyakarta', *Jurnal Nusantara: Jurnal Pendidikan Indonesia*, Vol. 3.1 (2023), 46.

<sup>19</sup> Istikomah dan Zetty Nurzuliana Rashed Qotrunnada Nawwaroh, 'The Use Of Youtube Media In Islamic Religious Education Learnig', *Jurnal Tadrib*, Vol. 8.2 (2022), 271.

<sup>20</sup> Firman Mansir, 'Problems of Islamic Religious Education in the Digital Era', *At-Ta'dib*, Vol. 17.2 (2022), 286.

whole in terms of spiritual, moral and character aspects. Providing Islamic religious education learning from elementary to tertiary education levels has an important aim in preparing students to get closer to God and develop their spiritual dimensions.<sup>21</sup>

The basic principle of learning is that you must always follow the current curriculum. This is done to ensure that educational goals in line with the expectations set by law and educational authorities can be achieved. The Merdeka Curriculum is implemented for every educational institution in Indonesia to respond and respond to the challenges and developments of the times. The curriculum will continue to develop according to the needs of graduates, from elementary school to tertiary level. Therefore, we see the current curriculum, which is known as the "Freedom of Learning Curriculum."<sup>22</sup>

The idea behind implementing the Merdeka Curriculum is to develop a unique mindset for each student or teacher. The level of independent thinking is determined by the teacher during the learning process in the classroom. Therefore, teachers are the determinants of the success of the educational process. In today's digital era, it is necessary to gradually build the idea of an independent, student-centered curriculum that can answer and solve various educational challenges brought by the digital era. There are two important points in facing the increasingly advanced era of globalization, namely first, the involvement of Islamic religious education in the broader context of national education and integrating technology in the learning process. Both have a crucial role in preparing students to succeed in an increasingly global world of education and rapidly developing technology.

The following are several potentials or opportunities to develop Islamic religious education learning at MTs Negeri 1 Yogyakarta in the context of the concept of "Freedom to Learn." This potential includes various aspects or elements that can be improved or utilized to improve the quality of Islamic learning in the school. This potential will be an important factor that needs to be considered in efforts to improve and develop curriculum and teaching methods in the field of Islamic religious education.

1. PAI teachers present material that covers various dimensions of religion, ethics and daily life. In the digital era, teachers can utilize online resources such as videos, podcasts, articles and interactive presentations to provide variety and depth in learning.
2. Teachers provide support so that students can have the ability to speak, share ideas and express opinions without fear of being judged.
3. Teachers play an important role in providing opportunities for students to communicate well. This means the teacher creates an environment that supports students to talk, ask questions, and convey their understanding of the material being studied. By providing these opportunities, teachers help students to develop speaking skills, self-expression, and a deeper understanding of the lessons being taught. It also creates a more interactive and collaborative learning atmosphere where students feel more involved in the learning process.
4. Teachers try to shape students to have the spirit to always work together and be able to collaborate with the teacher and their friends.
5. Teachers shape students to find their identity so that they are always confident and optimistic.<sup>23</sup>

Based on the findings above, the role of Islamic religious education (PAI) teachers in learning Islamic religion in the digital era is considered effective. PAI teachers have been able to provide a good response to the Merdeka Curriculum which is implemented in the context of Islamic learning using digital technology. This indicates that PAI teachers have the ability to adapt learning methods and technology in providing Islamic religious education in accordance with the demands of the digital era. Because basically

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<sup>21</sup> Syamsul Bahri, 'Konsep Pembelajaran PAI Di Era Society 5.0', *Jurnal Edupedia*, Vol. 6.2 (2022), 136.

<sup>22</sup> Dewis Abdul dan Muh Arif, 'Pemanfaatan Media Digital Dalam Pembelajaran PAI Melalui Pendekatan Saintifik', *Jurnal Al -Bahtsu*, Vol. 52.2 (2020), 76.

<sup>23</sup> Nisma Khoiriyah.

the learning objectives of Islamic religious education are said to be achieved, if it can be measured by the students' ability to think critically, have the ability to carry out high levels of activity, be able to communicate well, be able to collaborate and be confident. To achieve the learning objectives of Islamic religious education, there needs to be a teacher role who is able to integrate each material into a real life context. In particular, in the context of the Merdeka Curriculum, the use of information technology in Islamic religious learning is key. Teachers can utilize various digital-based learning media to deliver learning material, which will help them explain concepts better and motivate students to learn.<sup>24</sup>

The presence of digital technology has changed the educational landscape significantly. The use of technology in the learning process has great potential to increase efficiency, creativity and quality of education. To be able to access various online learning resources, including videos, articles, e-books, simulations and interactive content. This allows them to present a variety of information that supports student understanding.<sup>25</sup>

Of course, in the era of digitalization and the implementation of the Merdeka Curriculum, the use of technology-based learning media is very important to support Islamic learning at MTs Negeri 1 Yogyakarta. The use of technology-based learning media not only makes learning more interesting, but also prepares students to face an increasingly complex digital world. However, it is important to ensure that the use of technology continues to support learning objectives and is in accordance with religious values. Here are some examples of learning media that can be used:

1. Graphic media, the use of graphic media such as charts, graphs and illustrations has great potential in enriching Islamic learning and facilitating students' understanding. Graphic media helps illustrate complex concepts in a visual way that is easy to understand. The use of graphic media not only improves the quality of Islamic learning, but also provides variations in learning methods and provides a strong visual impact to facilitate students' understanding. However, make sure the graphic media used is relevant, accurate and in accordance with the context of Islamic teachings.<sup>26</sup> The use of media in PAI learning in the classroom is very relevant and useful for facilitating students' understanding of Islamic religious concepts. The combination of photos, visuals, graphs, stories and images provides variety in learning approaches and helps students relate concepts to real contexts. For example, using photos or visuals to illustrate religious procedures such as prayer, prayers, and Hajj helps students understand the steps more clearly. This also allows teachers to provide real examples to students. After that, it is supported by media containing stories and images to be used in discussions about the spread of Islam or stories of commendable behavior.<sup>27</sup>
2. Islamic Religious Education (PAI) teachers in Islamic religious learning at MTs Negeri 1 Yogyakarta are considered a very appropriate and appropriate action. This indicates that the use of audio media has provided positive benefits in the PAI learning process at the school. Audio media may be used to convey lesson material, sound recordings, or other audio sources that help students understand and appreciate the teachings of the Islamic religion. Audio media has great potential to facilitate students' understanding of various aspects of the Islamic religion through hearing. such as: listening to chanting of holy verses from the Koran, Islamic stories, or Arabic can help students understand intonation, meaning and context.

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<sup>24</sup> Elsa Fara Meida, 'Pendidikan Agama Islam Dalam Kerangka Kemajuan Teknologi Digital', *Jurnal Teknologi Pendidikan*, Vol. 7.1 (2022), 98.

<sup>25</sup> Iwantoro, 'Kompetensi Guru Pendidikan Agama Islam Dalam Pembelajaran Di Era Digital', *Jurnal of Islamic Education*, Vol. II.2 (2017), 143.

<sup>26</sup> Yasmansyah dan Supratman Zakir, 'Arah Baru Pendidikan Agama Islam Di Era Digital', *Jurnal JIKP Kajian Ilmu Pendidikan*, Vol. 3.1 (2022), 3.

<sup>27</sup> Nisma Khoiriyah.

3. Islamic religious education (PAI) teachers use audio visual media as a very effective learning approach in teaching Islam. This approach involves a combination of sound (audio) and images (visual) in conveying material to students. This combination provides students with a more complete and in-depth learning experience because they can see and hear the lesson material. The use of audio-visual media has great potential to increase students' understanding and involvement in learning Islamic religious education, thereby enabling them to better understand and absorb the teachings of the Islamic religion.<sup>28</sup> Because this media not only produces sound but also produces images. So that students in Islamic religious education learning know knowledge through audio delivery by listening and visually being able to see how to practice it. Usually this audio visual media is very popular with many students.

### **Challenges in Learning Islamic Religious Education in the Digital Era**

Along with developments in the current era, there will be many challenges in Islamic religious education that are faced in learning, especially in the digital era that we are currently facing. Many problems are emerging currently, especially in the world of education. This also happens in Islamic education. So, Islamic education has the potential to be a foundation in achieving the educational goals and ideals of this nation. So it is natural that Islamic religious learning should be made as good as possible in its implementation at the educational unit level.<sup>29</sup>

As is the implementation of the digital era Merdeka Curriculum at MTs Negeri 1 Yogyakarta, there are several problems or issues that pose challenges in learning Islamic religious education. These issues are things that need to be considered and addressed in order to increase the effectiveness of Islamic religious learning in the digital era.

*First*, PAI teachers and students must be able to implement a digital-based Merdeka Curriculum. However, in reality, at MTs Negeri 1 Yogyakarta, the capacity of human resources, namely teachers and students, can be said to be inadequate to implement digital-based learning. In fact, if studied more deeply, there is an integration of religious knowledge and general knowledge in Islamic education. *Second*, some senior teachers still have difficulty implementing the latest curriculum and prefer to apply the previous curriculum. So some teachers still use traditional teaching methods and think that the use of technology will only make learning complicated. Lack of Islamic religious education learning activities in using technology, this is due to PAI teachers' lack of understanding in using technology and teachers need to learn new things.

*Third*, students currently prefer to follow foreign cultures because of increasingly advanced technological advances rather than studying domestic culture or culture with Islamic teachings. Students prefer to follow Western culture and make it their idol. If this situation continues, it is certain that we will remain backward in the future. *Fourth*, the low quality of education causes the low quality of human resources. The low quality of human resources today can be seen in the poor character of the nation. Apart from that, ideological problems cause low levels of Islamic religious education. If there are still those who hold the principle that there is no need to link Islamic education learning with developments of the times. Finally, enthusiasm for studying in the fields of science and technology is not yet commonplace among the majority of Muslims. The understanding of some Muslims is still quite behind because they feel that science is not very important.<sup>30</sup> Even though the Prophet Muhammad saw. teaches that knowledge of the

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<sup>28</sup> Unik Hanifah Salsabila, dkk, 'Pengaruh Perkembangan Teknologi Terhadap Pendidikan Islam', *Jurnal on Education*, Vol. 5.2 (2023), 3273.

<sup>29</sup> Yeri Nofrianti dan Arifmiboy, 'Challenges and Problems of Learning Islamic Religious Education in the Digital Era', *Jurnal Islam Transformatif*, Vol. 5.21 (2021), 40.

<sup>30</sup> Zainal Arifin, 'Problematika Pendidikan Agama Islam Di Era Digital', *Jurnal Prosiding Pascasarjana IAIN Kediri*, 3.2 (2020), 121.



world and the afterlife must be possessed by all Muslims.

*Fifth*, at MTs Negeri 1, there is a lack of facilities and infrastructure to support learning. One example is the lack of Infocus equipment in several classes, which has a negative impact on the Islamic religious education learning process. When school facilities and infrastructure are inadequate, this can become a serious obstacle in the implementation of education. Therefore, the management of facilities and infrastructure must be managed well so that they can keep up with current developments and meet needs related to the use of technology in learning in the digital era.

### **Solutions to Facing Problems in Learning Islamic Religious Education in the Digital Era**

There are various ways that can be implemented to improve the Islamic religious education learning system in the current digital era. Nuryadin stated that one solution to overcome the problems of Islamic learning is to increase the competence of human resources involved in the education process. Apart from that, improving infrastructure based on digital technology is also an important step. Apart from that, the use of digital-based learning media that can be accessed by various Islamic educational institutions in Indonesia also needs to be considered. This solution will be described in more detail in the next section:

*First*, develop and improve human resources. In the current era of globalization, preparation of human resources (HR) who are able to compete on a global scale is very important. Globalization has brought major changes in the world of education and the world of work, and appropriate human resource preparation is key to facing the challenges and opportunities offered by these changes. To be able to follow developments in the digital era well, teachers are definitely a very important factor. Teachers have a central role in shaping students' understanding and character, especially in Islamic religious education. Increasing teacher competency in the use of technology and the latest learning methods will help ensure that students receive Islamic religious education that is quality, relevant, and able to prepare them to face the challenges and opportunities in the digital era and globalization. There are several roles of PAI teachers that are most dominant, namely:

1. The teacher is a demonstrator, namely a teacher who has mastered his field and expertise in carrying out his role to master the lesson material that will be taught to students. Teachers are not just teachers, but teachers must also continue to learn to improve their understanding and mastery of the knowledge in their field. PAI teachers must also be able to master teaching skills, namely by understanding curriculum concepts, learning forms and even learning objectives and being able to use learning methods and tools effectively. Especially in the context of learning Islamic religious education in the digital era, teachers need to have the ability to adapt learning methods to current developments to suit students' needs. So by improving the quality of human resources such as competent teachers and students, learning will be easily conveyed well.<sup>31</sup>
2. The teacher acts as a class manager. To create active learning and encourage students to be active in class, teachers need to have good skills in managing the class. The teacher's skills in managing the class are visible when students are actively involved in learning, and the classroom atmosphere remains conducive, comfortable and interesting. Islamic Religious Education (PAI) teachers also need to have these skills so that Islamic religious learning does not become monotonous and students remain well involved in the learning process.
3. Islamic Religious Education (PAI) teachers in the digital era, teachers have two important roles, namely as mediators and facilitators. As a mediator, the teacher must have sufficient knowledge and understanding about the use of educational media that suits the needs of students. So, PAI teachers must be selective in choosing and using the right learning media. Apart from that, PAI teachers must

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<sup>31</sup> Aldo Redho Syam, 'Guru Dan Pengembangan Kurikulum Pendidikan Agama Islam Di Era Revolusi Industri 4.0', *Jurnal Tadris*, Vol. 14.1 (2019), 14.

also act as facilitators by optimizing useful learning resources, so that they can support an effective teaching and learning process. Thus, PAI teachers have a responsibility to facilitate good and efficient learning in the digital era.

4. PAI teachers act as evaluators, to find out the results of learning, teachers must be able to carry out the evaluation process appropriately and correctly. The aim of conducting learning evaluations is to assess the extent of students' abilities and success. As a PAI teacher you can use various types of learning evaluation forms. Can use tests or non-tests.<sup>32</sup>
5. Teachers need to have the ability to create superior works that are competitive at both national and international levels. These works should have a significant positive impact on the development of students as well as society in general.

*Second*, presenting digital technology-based infrastructure. In the context of Islamic religious education learning, the importance of digital technology-based infrastructure must be acknowledged. This infrastructure includes hardware and software that supports the use of technology in the classroom. The existence of digital technology infrastructure is very helpful in organizing learning, especially in Islamic religious education subjects. This enables the use of digital tools and online resources to enrich the learning process and make it more efficient and effective. Very often the obstacle encountered by every educational institution is the lack of infrastructure. Usually the lack of infrastructure in Islamic religious educational institutions is a lack of funding for educational institutions.

Third, use of digital-based learning media. Nowadays people have turned to the world of technology, from work, social, cultural and even to the world of education. This means that in the world of education, it is time to use digital-based learning media to help the continuation of the Islamic religious education learning process. especially in the 21st century, students live in a technological environment, educators should be able to contribute to optimizing the digital world by learning Islamic religious *education*. As an educator, you must realize that today's generation is a generation that cannot be separated from the internet. Especially for students who always use smartphones, iPads or laptops every day. So PAI teachers must be able to explain the function of technological media and its use in learning Islamic religious education.<sup>33</sup>

## CONCLUSION

Learning Islamic religious education in the Merdeka Curriculum in the digital era has the main aim of forming students into individuals who have good morals and live a life of devotion to Allah Swt. The use of this technology is in line with efforts to implement learning within the framework of an Merdeka Curriculum in the digital era, showing a response to increasingly technological developments. Technology helps create a more dynamic and effective learning environment in the context of Islamic religious education.

There are several problems faced in implementing Islamic religious education learning within the framework of the Merdeka Curriculum at MTs Negeri 1 Yogyakarta in the digital era. Some of these problems include the lack of skills of teachers and students in using technology in learning, PAI teachers' lack of understanding of the concept of an Merdeka Curriculum, low quality of education, and lack of adequate facilities and infrastructure. The proposed solution to overcome these problems is to focus on developing human resources, both teachers and students, especially in dealing with digital technology. Apart from that, it is important to provide adequate facilities and infrastructure so that learning can run

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<sup>32</sup> Syabuddin Gade dan Sulaiman, *Pengembangan Interaksi Edukasi Pembelajaran Pendidikan Agama Islam* (Banda Aceh: Ar-Raniry Press, 2019).

<sup>33</sup> Adi Purwanto, 'Digitalisasi Era 4.0 Dalam Meningkatkan Mutu Pendidikan Agama Islam Di Indonesia', *Jurnal Edukasi*, Vol. 12.2 (2023), 1161.

smoothly. The use of technological media in Islamic religious education learning also needs to be increased to improve the overall quality of learning.

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