The Role of Islamic Education Teachers of the Digital Era in Realizing *Madani* (Civil) Society

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Article Info	Abstract
	An educator is a spearhead in the process of Islamic education. The method of Islamic education will not work well without the role of the teacher. Institutionally, the progress of an educational institution is more determined by the institution's leadership than by other parties. However, in the learning process and the formation of children's character and closeness to the teacher, it is the most decisive role than the individual and other components in the school. The teacher's significant role has excellent potential in the progress of today's era of globalisation and digitalisation, the increasingly widespread access to information and the increasingly mixed media for spreading propaganda of religious extremism and liberalism due to the digital revolution demands an increase in literacy skills and competencies for PAI digital teachers to be able and ready to work. Respond to technological advances by strengthening digital literacy skills, then apply them in PAI learning characterised by civil society's views.

INTRODUCTION

Education has an important position in human life. Given the importance of education for human life the impact on people's lives, Islam, as a *rahmatan lil alamin*, pays serious attention to the development of education for human survival (Baharun, 2016). Along with the development of globalisation currently taking place. Advances in information technology have cut down the boundaries that isolate human life. Therefore, an open society was born, where there is a free flow of information, namely humans, trade, and various other forms of global life activities that can unite people from all over the world—seen from the start of shifting public service facilities towards computerisation and automation.

Along with the widespread access to information and increasingly varied information dissemination media, it demands an increase in the abilities and competencies that PAI teachers must have in the digital era, especially in digital literacy as one of the 21st-century competency frameworks. This competency framework is needed so that PAI teachers can understand issues, symptoms, and the phenomenon of spreading inappropriate propaganda more quickly and efficiently

(Sanaky, 2003). This is necessary so that teachers can then apply moderate or intermediate Islamic Eduction (PAI) learning, characterised by civil society's views, which makes the people of Medina under the leadership of the Prophet Muhammad a reference for living in society. The goal is to form students' religious character, including the character of tolerance, to create a harmonious learning environment between religious communities.

Islamic Religious Education Teachers in the Digital Era

Human life is constantly evolving along with the findings of research conducted by world scientists as an effort to develop science and to answer the problems that continue to develop amid global society Shulhan Alfinnas, New Directions of Islamic Education in the Digital Era or to improve the quality of human life in general. One of the research findings that positively impact the negative side caused is an information technology (Syafaruddin, 2005).

However, in the phenomenon of globalisation, some opportunities and challenges arise in education. Anticipation needs to be done in a rapidly changing world so that Islamic education still exists and can direct changes following the national vision and not abandon the existence and essence of Islamic education itself. This requires educators to respond quickly by making various program breakthroughs to adjust the new rules, namely the digital era.

In this context, educators have a vital role in building students' knowledge, values, and skills through the learning process. Educators must train students to achieve the fundamental goals in every learning activity. Effective use by the teacher will lead students to achieve satisfactory achievements. The focus of learning is knowledge, values, and skills as the basis for obtaining *hasanah* levels in this world and the hereafter. Educators play a role in delivering students to achieve a *hasanah* life in this world and the hereafter. Allah SWT guides humankind to strive to achieve it by praying actively in verbal and heart requests supported by maximum action. Educators with various educational activities must provide nutritional knowledge and training following the development and growth of all aspects of students from the spiritual, intellectual, physical, and linguistic side, both individually and in the congregation (Nuryadin, 2017). Children also need to get motivated to achieve perfect achievements and achieve happiness. Education is not an activity that shackles but directs them to achieve the best and happiness. The highest goal of education is to realise complete servitude to Allah in both personal and collective contexts and broad scope. It includes various dimensions, including those related to the development of Islam and Islam, which requires financial strength, position, and networks (Salim & Kurniawan, 2012).

Madani (Civil) Society

Civil society is a fertile system that guarantees moral principles. Individual freedom and social stability are very balanced. Another definition of civil society is civilised, humane, mastered science, and superior in technology. The Nurcholish group and several ICMI figures first proposed the term civil society, which means a civilised society with absolute character and noble character. Nurcholish stated that civil society implies tolerance, the willingness of individuals to accept various kinds of political views and social behaviour. Nurcholish provides an understanding of civil society, namely a virtuous society or a society with noble character or a civilised society (Majid, 1998).

Characteristics of Civil Society

The characteristics of *madani* (civil) society are:
1. Egalitarianism. A fundamental and dynamic factor of social ethics given by Islam is egalitarianism. All members of the faith, regardless of skin colour, race, or social or economic status, are equal participants in the community. Besides being reflected in various terms such as language, egalitarianism is the most dynamic aspect of Islamic socio-political teachings.

2. Awards. In civil society, there is an appreciation for people based on prestige, not ethnicity, descent, race, and so on. This means that every community member has the right and opportunity to achieve or receive awards regardless of ethnic, racial and religious background.
3. Openness. Openness is the willingness to accept and take (worldly) values that contain the truth. According to Madjid (1998), the Qur'anic commandment for Muslims to listen to ideas (thoughts) and follow whichever is best seems to conflict with the current state of Muslims. Muslims are now more inclined and are closed and received guidance from Allah SWT.
4. Law enforcement and justice. According to Nurcholish, Justice in the Qur'an is stated by the terms '*adl* and qist. The understanding of fairness in the Qur'an is also related to a balanced and mediating attitude (fair dealing), in the spirit of modernisation and tolerance, which is expressed by the term wasath (middle). With such a balanced attitude, testimony can be given relatively because it is done calmly and free from exaggeration. A witness cannot be selfish, but with proper knowledge of an issue and offer justice.
5. Tolerance and pluralism. Tolerance is one of the principles of civil society that everyone aspires to. In Indonesia, most people are Muslims who can be called as support for tolerance because Islam has a unique experience of implementing tolerance and pluralism in the history of religions.
6. Deliberation. Deliberation comes from the Arabic word, namely shura. According to Nurcholish, the concept of deliberation has always been an essential theme in any discussion about democratic politics and cannot be separated from the idea of Islamic politics. For Nurcholish, deliberation, which linguistically means signalling to each other, namely signs about what is good and right, has a fundamental similarity with teaching each other about the truth as the third condition of human salvation, after the conditions of faith and righteous deeds. Deliberation is an order from Allah SWT directly given to the Prophet SAW as an example for the people (Majid dkk., 2000).

Based on the background of the problems described above, the formulation of the problem in this study is as follows: What is the role of Islamic religious education teachers in the digital era in realising civil society? Following the background and problem formulation above, this study aims to determine the role of Islamic religious education teachers in the digital era in realising civil society.

RESEARCH METHODS
This study uses a qualitative approach. A qualitative approach is a research procedure that produces descriptive data in words or verbal statements from people or observable behaviour directed at individual backgrounds (Hardiyanti, dkk., 2020). This research focuses on Al-Falah Kindergarten (TK) Sidoarjo, which is one of the kindergartens where most teachers make efforts to improve the quality of education in the digital era to create a civil society, including in the field of Islamic Religious Education. The object of this research is the activity carried out by the PAI teacher in the kindergarten and the key informant of this research, while the subjects are students. For this research to obtain correct and accountable data, collecting data relevant to the existing problems is needed. The method used is observation and interviews. After the data is collected through the two approaches, the next stage is data analysis using the Miles, Huberman and Saldana approach with the following stages: data reduction, data presentation and concluding.

RESULTS AND DISCUSSION
Teachers are real educators. In the Law of the Republic of Indonesia Number 14 of 2005 concerning teachers, teachers are professional educators with the main task of educating, teaching, guiding, guiding, directing, training, assessing, and evaluating students in early childhood education, formal education, primary education, and secondary education. The teaching profession is very solemn regarding responsibilities both in this world and in the hereafter. A teacher must be a role model for his students, both in behaviour, speech, and enemies. This follows the classic motto: "*Teachers are to be respected and imitated, meaning that their words are gushed, and their actions imitated*".

Teachers as professional workers must at least master the four competencies well. Fourth, the competencies are as follows: 1) Pedagogic competence, namely: in the national education standard, the explanation of Article 28 paragraph point A states that pedagogic competence is the ability to manage student learning, design and implement learning, evaluate learning outcomes, and develop participants to actualise various the potential it has. 2) In the national education standard, the explanation of Article 28 paragraph 3-point B states that personality competence is personality ability which is a personality ability that is steady, stable, mature, wise, and authoritative, being a role model for students and having noble character. 3) Professional competence, in the national education standard, Article 28 paragraph 3-point C states that professional competence is the ability to master learning material broadly and deeply, which allows guiding students to meet the competency standards set in national education standards. 4) Social competence, in the national education standard, the explanation of Article 28 paragraph 3-point D states that social competence is the ability of teachers as part of the community to communicate and interact effectively with students, fellow educators, education staff, parents/guardians of students, and the surrounding community.

Based on the concept above, a teacher must know the student's personality, where students as students are one of the inputs that determine the success of the educational process. It can be said that almost all school activities are ultimately aimed at helping students develop their potential. This effort will be optimal if students actively try to establish themselves following programs in the digital era carried out by schools. Therefore, it is essential to create conditions to develop themselves optimally.

Likewise, the efforts made by Islamic Education teachers at Al-Falah Kindergarten in Sidoarjo in improving PAI learning outcomes for class students include: asking the principal to increase hours outside of PAI lesson hours; communicating with the guardians of students to remind their children to repeat lessons at home; conduct evaluations before and after lessons; choose an approach/method that appeals to students; and using learning media to make it easier to explain the material and easily understood by students in this digital era to create a reflection of civil society.

CONCLUSION

Based on the discussion in the previous chapter, the following conclusions can be drawn; Islamic Education teachers have a role in creating learning relevant to the psychological and sociological changes of students to create effective and efficient learning. The next role is to shape the character of students while at the same time anticipating the negative impacts that may arise from the digital revolution to create a civil society.

The steps implemented by Islamic Education teachers should be following the indicators of civil society formulated by Nurcholish Majid, including egalitarianism, respect, openness, law enforcement and justice, tolerance and pluralism, and deliberation. The results that have been achieved can be observed from the creation of a harmonious environment between religious communities and the growing spirit of student tolerance, increasing the ability and spirit of Islamic student behaviour, increasing student interest in reading, increasing student interest in learning through unconventional learning, as well as growing parental awareness to the digital revolution in its opportunities and challenges.

Based on the results described in the previous chapter, the suggestions given are as follows; For schools, parties can expand the opportunities for teachers, especially PAI teachers, in adapting to the times of technological advances. As well as continuing to carry out and evaluate habituation programs and activities that are carried out on an ongoing basis. So that it is hoped that it can continue to strive to instil student characters that are following Islamic morals that are rahmatan lil alamin, as well as characters that are following the values of Pancasila.

Teachers, especially Islamic Religious Education subjects, can continue to adapt to the times and technological advances. Continue to innovate and be creative in teaching, especially in utilising

technology and multimedia in the PAI learning process in schools to create effective, efficient and appropriate learning.

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