

THE TENDENCY OF SHIFTS IN ISLAMIC RELIGIOUS EDUCATION IN Z GENERATION

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ABSTRACT

The wave of technology as the effect of the 4th Industrial Revolution has changed the order in various aspects of life. This revolution changed from traditional things to systems supported by sophisticated machines. Technology provides opportunities for practical things to be wholly automated and entirely innovative in various sectors of life. Big company brands like Nokia and big malls experienced dramatic setbacks. The paradigm shift of learning with an online basis and the existence of millennial generation become a particular concern in the world of education. The researcher used a library research method to explain the trend of Islamic religious education in the era of disruption and its impact in Indonesia. The use of technology in teaching and learning activities in the era of disruption is an essential requirement. Islamic religious education is a lesson that is affected by the wave of technology. Technology is presented to improve the quality of Islamic religious education. Educational material developed by following the shift including the use of application props on smartphones becomes essential. The shift is in accordance with the development of student subjects in the millennial era. However, there is a different side in Islamic religious education that cannot be replaced by technology; exemplary.

KEYWORDS: *Islamic Religious Education, Z Generation Era*

INTRODUCTION

The 4th industrial revolution opened the way for the birth of "illegitimate children" that led to changes in various aspects of life. The storm of changes mostly affects the economic sector. Some large malls must be out of business while the corporate brands such as Siemens and Nokia no longer dominate the market. Post offices are struggling to exist amid the rise of faster, more efficient and inexpensive communication tools such as Whatsapp, E-mail, Fuel, and other communication sophistication. The competition between the post offices and the sophistication of communication technology needs to be aware of because it can cause a reduction in the workforce which then impacts the rising of unemployment. Disruptive innovation is a significant threat to consumers who are familiar with existing products (Christensen, Raynor, and McDonald, 2015)

In Z generation, every sector is forced to be innovative in order to maintain its existence including in the field of education. The birth of the millennial generation who has been connected to the technology from birth is a complement of the changing times (Khobir, 2009). The new world can shift the paradigm that is already established. Starting from traditional digital, there is a paradigm shift in the education sector. The former educational method which aims to educate the students with moral values as an investment in human character turns to be a type of education that concerns on the increase of intelligence and competitiveness achievement. The existence of technological developments requires the

changes in learning methods and approaches though there are schools that are still stagnant and apathetic with changes and innovation. The influence of the disruption era on the world of education began with the emergence of a website known as a storehouse of world knowledge, Google. The site can shift the position of the library as a source of the search for references and pioneered the transition from the traditional library to the digital library. Also, according to Patria and Yulianto (2011), the influence is also seen from the rise of home schooling as an alternative learning method for students and universities, which have implemented distance lectures using online media as one of the media for learning besides modules and non-print media such as video.

The description above raises some big questions: how is the Islamic Religious Education in the era of disruption? Just like other sectors, will it experience significant changes? Is it possible for Islamic Religious Education to be able to stand with its uniqueness amidst the brunt of technology? The issues becoming the target of this research include the industrial revolution, which can change the order in every aspect of life, the replacement of practical technology into automated technology that makes it easy for humans to move, and online design learning.

LITERARY REVIEW

Ridla (2002) asserted that the sciences of religion are the knowledge about the path to the hereafter and can only be obtained with the perfection of reason and clarity of mind. On the other hand, Khaldun tried to combine the role of ratio with the role of naql (revelation of God) in the development of human knowledge by introducing three concepts. The first is called the *alfikr* which tend to acquire something we did not know before. The second is an intellectual exploration of each of the realities and various phenomena that arise as the base of the achievement of unique and profound knowledge. The third is the belief that knowledge and teaching are natural things in human life.

Literally, disruption means interference. The industrial revolution triggered the birth of disruption era so that the word disruption is often interpreted as changing the established order. Stauffer illustrates disruption as a theory of change in panic, anxiety and evidence that will be used as an alternative in the world of education. The problems that will be revealed are how the trend of Islamic religious education in the era of disruption and its uncertain impact (Lepore, 2014). Downes and Nunes in their blog, mentioned that humans are entering a new phase that is more frightening than Bigbang Disruption. Disruption is a process, not just an innovative product or service but an evolution of service over a certain period (Christian, Raynor, and McDonald, 2015). Christensen identified two types of innovation that affect organizations and businesses, namely sustaining and disruptive which are also described as continuous innovation and destructive innovation (Yuan, Powell, and CETIS, 2013).

Continuous innovation is closely related to the improvement of the existing systems, whereas disruptive one is described as a decision to open new markets by lowering prices or designing different products. Some disruptive innovations are thriving but the others are not because the words “disturb” or “disturbed” can give inappropriate direction. For the incumbents, the presence of disruptive innovation is interpreted as strengthening relationships with consumers which also becomes the core of the business by investing sustainable innovation or forming new divisions aimed at the development of disruptive innovations (Christensen, Raynor, and McDonald, 2015). In the Indonesian dictionary, innovation means income, introduction of new things, and renewal (1995). Innovation is often referred to as a renewal that leads to the use of technology for delivering messages. The rapid development of technology that spread everywhere is quite surprising for the industrial world.

According to Hasan (2015), technology is a necessity and demand to facilitate human activities in the modern era. Innovation and modernization are often associated because both carry the renewal efforts, meaningful innovation of ideas, goods, events, and methods that are perceived or observed as something new to someone or a group of people either in the form of inventions or discoveries. Modernization is the process of shifting attitudes and mentality as citizens would be able to live with the present demands (Ministry of Education and Culture, Big Indonesian Dictionary). Modernization according to Fazlurrahman is an effort to balance between religion and the influence of modernization that occurs in the Islamic world (Maarif, 2016). Modernization in the field of education can be seen from the shifting of manual methods to the practical technology method. Based on Mark (in Jones, 2010) modernity theory is influenced by the capitalist economy in various aspects of educational inputs, students, infrastructure, etc. From the historical point of view, (Eissentadt, in Hasan,2005), defines modernization as a process of changing the social, economic and political systems that have developed in Western Europe and North America from the 17th century to the 19th century which then spread to other countries.

RESEARCH METHODS

This research used a library research method, a study conducted through data collection or scientific papers that aim to solve a problem which is basically based on a critical and in-depth study with relevant library materials. Deductive and inductive descriptive analysis techniques are used to analyze sources that discuss Islamic religious education today. By using the analysis technique, the researcher made conclusions based on valid data and following the context that is related to Islamic religious education, as well as the current challenges and trends.

DISCUSSIONS

Acceleration of the Era of Z Generation in Various Sectors

When handing over his company to Microsoft, Stephen Elop, Nokia's CEO, revealed "We don't do anything wrong but then we lost delivered" ¹⁹Kasali, (2010). Disruption is more massive and out of the ordinary. Disruption usually occurs when companies are in a financial crisis but it does not apply to large companies. In the era of disruption, large companies must transform and replicate the company's systems to be able to compete and be strong in implementing strategies so that they can survive in the future (Christensen et al., 2010).

The speed of the "illegitimate child" shifts the significant products and stunts the economic world. The world experiences huge and massive changes. Kasali (2010) mentioned six changes: (1) technology to change all products to be completely digital, (2) the birth of the millennial generation that becomes the primary support of the change, (3) microprocessor speed, (4) the emergence of disruptive leaders, (5) the emergence of changes in how to win, and (6) internet of things.

Kodak, Fuji Film, Nokia, Siemen, Mercedes are used to be popular product brands whose popularity has faded in the era of disruption. The same thing happened to the supermarkets such as Hypermart, which had to close down in 2017. Online ants devastate the economy sector. In brief, disruption creates a new world of digital marketplaces. According to Kasali (2010), the presence of MOOCs (Massive Open Online Courses) in several countries adds to the record and with all the conveniences offered, it becomes a unique attraction.

According to Barnes (2013), these sizeable online course institutions have four main features; the absence of official specific requirements, participants who are free of zones, materials which are delivered entirely online and the

course which is designed for thousands of users. In 2011, it was noted that 32 % of students in the United States took online courses with a total of 6.7 million students with the fact that MOOCs offered students the opportunity to learn through content while the assessments sent online since this educational model was originally designed as an innovative educational method by optimizing learning online. Christensen and John (2010) explained that disturbing class is applied in the form of online learning that potentially change the American education system by offering a more personal learning approach. Online learning is sweeping across the United States and it is predicted that in 2019, 50 % of secondary schools will be delivered online (Horn and Staker, 2011).

The characteristic of disruptive innovation is changing the sectors that were initially expensive products with complicated services into products or services that are simple, accessible, comfortable and flexible. Disruptive Innovation in the business sector in Indonesia can be seen from the emergence of Bukalapak, Tokopedia, Gojek, Grab and many others as alternative marketplaces that facilitate consumers and producers in their transactions. In the field of information, the presence of YouTube and local guides add to the length of the new marketplace and has become a phenomenon that opens our eyes indicating that a new era has begun. In the socio-cultural field, tourism exploration in many regions has been able to reduce people's interest in job as fishermen because the sturdy buildings along the seashore have provided more lucrative job vacancies. In the millennial era, administrative and socio-cultural boundaries are thinner.

In the world of education, disruptive innovation is seen through the change in the area of coverage from the open source or teaching material to open educational practices (Ehlers: 2013). This shift is marked by changes in activities and practical concepts for innovation in learning in "Open and Distributed Learning" (2008). The displacement of local wisdom in the millennial era adds to the long line of the impact of the presence of the new era. The inability of local culture to metamorphose is the cause of this shift. Cultural symbols in the millennial era no longer become a determinant for the code of ethics in society but culture as a political tool for the interests of power (Krisnanto, Setyawan, Kasiyan., Gustami, 2009).

The Development of Islamic Religious Education in Indonesia

The model of Islamic education at the beginning of the establishment of Indonesia as a nation was pesantren (Muslim boarding school) with mosques as the learning place. This model is based on the example done by the Prophet Muhammad who made the mosque not only a place for worship but also a place for carrying out social and educational affairs (Daulay, 2014). Mosques as the center of learning, has become the basis for the development of Islamic religious education which triggered the rampant construction of Muslim boarding schools in the 16th. Early in its development, the institutions must fulfill the main elements including; religious teachers who act as educators, Muslim students, and a mosque as a place for learning (Daulay, 2014). The learning method in Muslim boarding schools is done by reading repeatedly continued by memorizing (Rahman in Sutrisno and Suyatno, 2015) called it as the machine learning method.

Memorizing as a learning method is to continue sly used in Islamic religious education in the modern era. The absence of discussion or question-answer methods has an impact on students' thinking. The severe impacts are weak critical thinking, low creativity and moral decline. Islamic religious education as a basis for cultivating moral values on children has not been able to provide solutions to the existing morality problems in Indonesia. This ironic fact happens because in the National education system, Islam religious education is considered to be merely a complementary and seems to be separated from the other sciences.

Throughout the history of the Indonesian education system, Islamic religious education has never gotten a severe touch to be developed by the changing times (Khobir, 2009). Azra said that at the beginning of its establishment, Muslim boarding school functioned to teach or disseminate Islamic belief, print *ulama* (Islamic preacher) and embed Islamic traditions into society. A Muslim boarding school with its unique traditions which based on religiosity increasingly gets more attention (Nata, 2016). The government paid attention related to Muslim boarding schools by making a policy stipulated in law number 20 of 2003 concerning the national education system (Ministry of Education and Culture, 2003).

During the New Order era, the establishment of Islamic educational institutions from *madrasah* (Islamic schools at the level of elementary, middle, and high school) to Islamic university was not yet widespread and was still marginalized because there was still a strict dichotomy between religious studies and sciences in general. The development of communication using satellite as a medium for spreading knowledge began at this time (Miarso, 2004). This system used learning materials in the form of printed modules and resource use. However, in the 1970s until now, the modernization of Islamic education has been felt. One example of modernization in Islamic religious education is the change of status from IAIN (the Islamic State Institute) to UIN (the Islamic State University) by adding some study programs outside the religious studies. The subsequent development was triggered by the emergence of Integrated Islamic schools, leading schools and modern Islamic boarding schools which brought an issue of modern Islam by integrating religious studies and general sciences.

Next, Islamic religious education entered the era of high technology which was marked by the emergence of virtual classes or online classes. Fitz-Patrick (2012) defines online class as a learning activity that utilizes the technology of information equipped with telecommunications and multimedia facilities in delivering materials and building interaction between teachers and students. Maarif(2016) said that the interest of millennial generation in online activities is the background of the emergence of digital schools as a trading product in Indonesia.

Islamic Religious Education in the Era of Z Generation

The purpose of Islamic religious education is to form insan kamil (a perfect human) who is close to Allah (God), gets world and hereafter happiness has a strong personality and has the skills to survive and participate in social activities (Mukhadis 2013). Islamic religious education in the era of modernity is faced with complicated problems. The internal problems include a decline in children's morality, a personality crisis, and the emergence of a generation of millennia who are connected with technology from birth. The obvious problems are the openness of the Indonesian government which impacts the dependency with other countries, and the unstoppable flow of the industrial revolution. The disruption wave is predicted to be able to change several things in the field of education including the emergence of demand for educational and skills services, open-source education and skills services, mobile and responsive educational applications, more personalized curriculum, unlimited content services, educational platforms collaborative, and free online courses and materials.

In the education sector, disruption occurs in line with the development of information and communication technology, which can be seen from the emergence of E-Learning learning systems that are starting to be used in universities in Indonesia (Darmayanti and Setian, 2007). E-Learning becomes an effort to meet the needs of the community in obtaining learning opportunities as desired (Garrison and Cleveland-Innes, 2005). E-Learning is an alternative learning that can change the way of life and bring people to global interaction. The success of this learning model is influenced by technology, people, design, support and evaluation (FitzPatrick, 2012). By providing education in the new paradigm

without any limitations on territory and time, the Massive Open Online Courses (MOOCs), as a provider of online learning, add a long series of disruptive impacts (Brian D Voss, 2013).

At school, disruption began to be felt in the implementation of national examinations that already use online media and minimize the needs of educators. This condition forces educational institutions primarily Islamic religious education to be able to equip students with moral values, personalities and maturity, to face the swift flow of information and technology in the multicultural nation. Modern and collaborative private Islamic educational institutions color the educational world today. The presence of these institutions can subvert government educational institutions. It can be seen from the numbers that state schools are out of business and unable to survive in this modern era.

Stacey (2013) correctly explained the differences between digitalized school and de-digitalized school. The characteristics of digital-based schools are being centered on individuals, flowing according to the changing times, emphasizing the use of technology to break the deadlock of the established order in institutions, introducing new ways of interacting, and allowing each participant to bring their characteristics. On the other hand, de-digitalized schools emphasize the concept of "do it yourself." This condition is feared to have an impact on the displacement of the teachers' sacred dimension in the modern era, which began to be seen from the change in the function of the teacher as a conveyor of information, knowledge and skills that have been replaced by technology (Lapore, 2014).

In order not to be overwhelmed by the changing times, the reconstruction and reformation in Islamic religious education is needed. Selwyn (2014) states that the emergence of Z Generation is a condition that must be accepted and then faced by taking six main steps: conducting a critical and comprehensive study both in normative and historical point of view, building integration between religious and general sciences, conducting learning revolutions in Islamic religious education, reformulating and reforming learning materials, transforming and internalizing religious values in students, and improving the quality of educators.

Mannheim (1923) defines a generation as "a group of individuals who have similarities in the range of age and experience important historical events in the same period". Z Generation (Z-gen) has the characteristics of being fluent in technology, very intense in interacting through social media with various groups of people, expressive and tends to be tolerant of cultural differences, very concerned with the environment, and quick in changing mind or changing job. If it is properly addressed, Z-gen dependence on technology can trigger the enthusiasm of Islamic religious education educators to develop themselves into professional, transformative, inspirational, innovative, and technology literate educators. According to Abdull, M.Ami, et al. (1998), the monolithic nature in Islamic religious education must be eliminated because Islamic religious educators cannot ignore the development of science and technology.

The 21st century is often called the century of learners (Christensen, Grossman, and Jason, 2009). At this time, the teacher acts as a guide. The integrated learning that is relevant and connected to the real world trigger students to have critical thinking skills. Therefore, Islamic religious educators need to use digital technology as media to deliver messages so that effective communication between teachers and students of Z generation is well established. Moreover, Islamic religious education materials must be designed in the form of free online applications.

Thus, Islamic religious educators should have high competence and qualifications as well as technological expertise. The use of science and technology in teaching and learning processes by Islamic religious teachers in fact gives many benefits such as saving time, easing the material presentations, and improving student understanding. Also, learning

media, learning processes, materials, strategies, and evaluation systems of Islamic religious education need to be integrated with social-science lessons. In delivering material related to shalat wajib (obligatory Muslim prayers which are done five times a day) for example, the Islamic religious teacher can invite students to compare the application of obligatory prayers in other regions or even in other countries. Learning about these prayers can also be developed from which initially discussing the legal requirements, harmony and kinds of prayers in Islam to adding information about how the obligatory prayer is carried out when someone is in land, sea, or air vehicles.

To be able to survive in the future, Islamic religious educators have to make peace with the era of disruption by following technological developments, changing the learning styles, and redesigning materials in order to connect with students. The use of technology to convey Islamic values has been carried out by several Islamic preachers, one of whom is Ustadh Abdul Shomad, who uses YouTube as the main media in delivering his religious lecture so that he is named as a reformer figure by the *Republika* Newspaper. This fact proves that modern technology can facilitate the learning process of Islamic religious education.

The waves of disruption damage the world order in many sectors. Nevertheless, Islamic religious education should be able to survive because this lesson does not stop at the activity of delivering material, but it continues to practice the value of Islam in daily life. In brief, Rahman (2012) stated that Islamic religious education is at the level of charity not just philosophy. Online media can be used as an alternative in the delivering material, although it is not as a whole. Media can be replaced but the exemplary concept in Islamic religious education has yet to be replaced by technology.

CONCLUSIONS

Based on findings in this research, it can be suggested that Islamic religious educators must stop the traditional lecture method, the monolithic system, and the doctrinal teaching. To deal with students of Z-gen in the era of disruption, Islamic religious education needs to be reformulated by involving science and technology as learning media so that the learning process can run systematically and effectively. In this era, Islamic religious educators must master technology and communication science by packaging learning materials and assessments in the form of online applications.

The positive impacts of the disruption era for Islamic religious education can be seen from the teaching and learning process in classrooms. The advances of technology ease Islamic religious educators to deliver material with exciting and effective presentations which gives an impact on the increase of student understanding. The advances of technology that offer various facilities in delivering materials enable educators to save time so that they can work efficiently. Thus, the era of disruption raises a demand for mastering technology in order to become professional, transformative and inspirational educators. Nevertheless, the high wave of technology will not be able to shift the role of Islamic religious teachers because the delivery of Islamic messages through exemplary deeds can not be replaced by the products of technology such as robots or online applications.

On the other hand, the negative impact of the era of disruption for Islamic religious education is the complexity of the problems in delivering Islamic values to the students. Z-gen as a target of inculcation of Islamic values tends to be exposed to harmful effects of the world with unlimited openness and freedom. This condition leads to the difficulty faced by educators to determine the right learning approach so that their students are willing to apply Islamic values in daily life as a bulwark of the adverse effects of unlimited freedom.

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