
INTEGRATION OF ISLAMIC VALUES AND TECHNOLOGY IN BASIC EDUCATION

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ABSTRACT

The rapid development of technology brings significant changes in education, including in Islamic Religious Education at the primary level. The integration of technology in Islamic Education learning offers benefits such as interactive methods and wide access to information. However, the main challenge that arises is how to optimally utilise technology without neglecting Islamic values, avoiding misuse, and maintaining a balance between technological advancement and Islamic moral principles. This research aims to explore optimal strategies in integrating technology with Islamic values in basic education. The main focus is to understand the readiness of educators and learners in utilising Islamic-based technology, as well as how the curriculum can accommodate the synergy between technology and Islamic moral education. This research uses a qualitative approach with a literature study method. Various literatures were analysed, including commentaries, scientific journals, and primary sources such as the Qur'an and Hadith. The research also reviewed best practices in the application of technology in Islamic educational institutions. Data were collected from various academic sources that discuss the integration of technology in Islamic education, as well as the results of analyses of digital-based teaching policies and practices in Islamic primary schools. The results show that technology can be an effective tool in Islamic education learning if used wisely and in accordance with Islamic principles. Educator supervision, the use of Islamic interactive applications, and a curriculum that supports Islamic values are the main factors for the success of this integration. With a balanced approach, technology can increase the effectiveness of learning without shifting the main goal of Islamic Education, which is the formation of Islamic character and morals.

Keywords: Technology, Education Technology, Quran

ABSTRAK

Perkembangan teknologi yang pesat membawa perubahan signifikan dalam pendidikan, termasuk dalam Pendidikan Agama Islam di jenjang dasar. Integrasi teknologi dalam pembelajaran Islamic Religious Education menawarkan manfaat seperti metode interaktif dan akses informasi yang luas. Namun, tantangan utama yang muncul adalah bagaimana memanfaatkan teknologi secara optimal tanpa mengabaikan nilai-nilai Islam, menghindari penyalahgunaan, serta menjaga keseimbangan antara kemajuan teknologi dan prinsip moral Islam. Penelitian ini bertujuan untuk mengeksplorasi strategi optimal dalam mengintegrasikan teknologi dengan nilai-nilai Islam dalam pendidikan dasar. Fokus utama adalah memahami kesiapan pendidik dan peserta didik dalam memanfaatkan teknologi berbasis Islam, serta bagaimana kurikulum dapat mengakomodasi sinergi antara teknologi dan pendidikan moral Islam.

Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Analisis dilakukan terhadap berbagai literatur, termasuk kitab tafsir, jurnal ilmiah, serta sumber primer seperti Al-Qur'an dan Hadis. Penelitian ini juga meninjau praktik terbaik dalam penerapan teknologi di lembaga pendidikan Islam. Data dikumpulkan dari berbagai sumber akademik yang membahas integrasi teknologi dalam pendidikan Islam, serta hasil analisis kebijakan dan praktik pengajaran berbasis digital di sekolah dasar berbasis Islam. Hasil penelitian menunjukkan bahwa teknologi dapat menjadi alat bantu efektif dalam pembelajaran Islamic Religious Education jika digunakan secara bijaksana dan sesuai dengan prinsip Islam. Pengawasan pendidik, penggunaan aplikasi interaktif Islami, serta kurikulum yang mendukung nilai-nilai Islam menjadi faktor utama keberhasilan integrasi ini. Dengan pendekatan yang seimbang, teknologi dapat meningkatkan efektivitas pembelajaran tanpa menggeser tujuan utama Islamic Religious Education, yaitu pembentukan karakter dan moral Islami.

Kata kunci : Tekhnologi, Tekhnologi Pendidikan, Al Quran

INTRODUCTION

The rapid development of technology has brought significant changes in the world of education, including at the basic education level. The use of technology in the learning process offers various advantages, such as wider access to information, more interactive learning methods, and increased effectiveness in knowledge transfer. However, on the other hand, the use of technology in education also faces various challenges, especially in the context of Islamic Religious Education . These challenges include the lack of understanding of learners and educators in utilising technology in accordance with Islamic principles, the potential for misuse of technology, and the imbalance between moral values and the rapid development of technology .¹

The main problem that arises in the integration of technology with Islamic Religious Education at the primary level is how to utilise technology optimally without ignoring Islamic values. Some aspects of concern are the readiness of educators in applying technology based on Islamic values, students' understanding of the positive use of technology, and how the education curriculum can accommodate the integration between technology and Islamic values in the learning process.²

¹Zalik Nuryana, "Pemanfaatan teknologi informasi dalam pendidikan agama islam," *TAMADDUN: Jurnal Pendidikan dan Pemikiran Keagamaan* 19, no. 1 (2019): 75–86; Oga Sugianto dkk., "Peran Teknologi dalam Pembelajaran Pendidikan Agama Islam," *IJoIS: Indonesian Journal of Islamic Studies* 4, no. 1 (2023): 17–24; Indah Wahyu Ningsih dkk., "Penggunaan Teknologi Informasi Sebagai Jembatan Reformasi Pendidikan Islam di Indonesia," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 5, no. 02 (2022): 179–94.

²Khomarudin Kamsina, "INTEGRASI TEKNOLOGI DALAM PEMBELAJARAN IMPLEMENTASI PEMBELAJARAN ILMU TEKNOLOGI DAN MASYARAKAT," *Edueksos: Jurnal Pendidikan Sosial & Ekonomi* 9, no. 2 (2020), <https://doi.org/10.24235/edueksos.v9i2.7103>; Mar'attus Sholihah, "Pembelajaran Terintegrasi Sains Dan Agama Islam Sebagai Upaya Pengembangan Karakter Peduli Lingkungan Pada Anak Sekolah Dasar," *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, 2021,

Islamic Religious Education in basic education has an important role in shaping the character and morals of students. If not managed well, the integration of technology in learning can potentially distract learners from the main purpose of Islamic Education learning, which is the formation of noble morals. Therefore, a balanced approach between technology and Islamic values is needed in order to produce a generation that is not only intellectually intelligent but also has good morals .³

To achieve this balance, educators must have the right strategy in teaching Islamic Religious Education by utilising technology as a tool, not as the main goal. For example, educators can use Islamic-based interactive applications, educational videos that teach Islamic morals, and digital platforms that support learning based on Islamic values⁴ . In addition, supervision of students' use of technology is also an important factor so that they remain in the corridor of Islamic values.

Apart from educators, the readiness of students to accept technology based on Islamic values is also a key factor in the success of this integration. Without a good understanding, learners can be trapped in using technology that is not useful or even contrary to Islamic teachings. Therefore, there needs to be continuous guidance to

<https://doi.org/10.24090/insania.v22i1.1177>; Fajar Dwi Mukti, "Integration of Science Literacy and Social Values in the Era Globalization Integrasi Literasi Sains Dan Nilai-Nilai Akhlak Di Era Globalisasi," *Jurnal Pendidikan Madrasah Ibtidaiyah* 1, no. 2 (2018): 311–12; Fajar Dwi Mukti, "Transformation Of Education In Elementary Schools: Utilization Of Artificial Intelligence-Based Learning Media In The Digital Era," *DIRASATUL IBTIDAIYAH* 3, no. 2 (24 Desember 2023): 229–40, <https://doi.org/10.24952/ibtidaiyah.v3i2.10200>.

³Marliana Islamiati dan Sulaiman Jazuli, "STRATEGI INTERNALISASI NILAI-NILAI KARAKTER DI MTs NEGERI 1 HULU SUNGAI SELATAN," *Atta'dib Jurnal Pendidikan Agama Islam* 5, no. 1 (2024): 1–12, <https://doi.org/10.30863/attadib.v5i1.5426>; Zakiah Abdul Rahman Arapa, "Upaya Meningkatkan Hasil Belajar Siswa Pada Pembelajaran Pendidikan Agama Islam Melalui Metode Pembelajaran Kooperatif Tipe Stad Pada Siswa SMA Negeri 1 Paguyaman Pantai," *Aksara: Jurnal Ilmu Pendidikan Nonformal* 7, no. 3 (2021): 1155–1155, <https://doi.org/10.37905/aksara.7.3.1155-1164.2021>; Zahira Irahmani Arrovia dan Yuliati, "Perbandingan Konsep Tujuan Pendidikan Ikhwan Al-Safa dengan Pendidikan Islam di Indonesia Masa Pergerakan," *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* 2, no. 1 (2021): 1–17, <https://doi.org/10.35719/adabiyah.v2i1.40>; Syamsul Kurniawan, "PENDIDIKAN KARAKTER DALAM ISLAM Pemikiran Al-Ghazali tentang Pendidikan Karakter Anak Berbasis Akhlaq al-Karimah," *Tadrib: Jurnal Pendidikan Agama Islam* 3, no. 2 (2018): 197–197, <https://doi.org/10.19109/tadrib.v3i2.1792>; Icha Fara Diba dan Abdul Muhid, "Pentingnya Inovasi Kurikulum Pendidikan Agama Islam di Era 4.0," *Attanwir: Jurnal Keislaman dan Pendidikan* 13, no. 1 (2022): 44–60, <https://doi.org/10.53915/jurnalkeislamandanpendidikan.v13i1.145>.

⁴Jillian Ardley dan Maila Hallare, "The Feedback Cycle: Lessons Learned With Video Annotation Software During Student Teaching," *Journal of Educational Technology Systems* 49, no. 1 (2020): 94–112, <https://doi.org/10.1177/0047239520912343>; Yulyani Arifin dkk., "Analysis of the relationship of the learning video with students' understanding of learning materials," *Social Economics and Ecology International Journal (SEEIJ)* 5, no. 1 (2021): 16–21, <https://doi.org/10.21512/seeij.v5i1.7369>; Charlotte Dignath dan Gerhard Büttner, "Teachers' direct and indirect promotion of self-regulated learning in primary and secondary school mathematics classes – insights from video-based classroom observations and teacher interviews," *Metacognition and Learning* 13, no. 2 (2018): 127–57, <https://doi.org/10.1007/s11409-018-9181-x>; Cut Ayuanda Caesaria, Misbahul Jannah, dan Muhammad Nasir, "Pengembangan Video Pembelajaran Animasi 3D Berbasis Software Blender Pada Materi Medan Magnet," *Southeast Asian Journal of Islamic Education* 3, no. 1 (2020): 41–57; Destya Ramadhina dan Izza Rohman, "Problematika Guru dalam Penggunaan Video Youtube sebagai Media Pembelajaran di Sekolah Dasar," *Mimbar Ilmu* 27, no. 1 (2022): 117–23, <https://doi.org/10.23887/mi.v27i1.45598>.

ensure that learners use technology as a means to improve their understanding of religion and moral values.

Thus, the integration of Islamic values and technology in basic education can be effective if there is synergy between educators, learners, and the overall educational environment. Strategic steps, such as training educators in the utilisation of Islamic-based technology, implementing a curriculum that supports Islamic values in the use of technology, and continuous supervision of students, need to be implemented so that technology truly becomes a tool that enriches the learning process without ignoring fundamental Islamic values

RESEARCH METHODS

This study uses a qualitative method that aims to explore and explain the integration of Islamic values with technology in basic education. The focus of this research is to understand how technology can be utilised in learning without ignoring Islamic principles. The approach used in this research is a literature study, by examining various relevant literature, such as books, journals, scientific articles, and books of interpretation that support this study. Literature research is conducted by examining primary sources, namely the Qur'an and Hadith, which are related to the concept of education and technological progress in an Islamic perspective. In addition, this research also uses secondary sources in the form of books and scientific articles that discuss the integration of Islam and technology in education. The references used include Tafsir Al-Misbah by Quraish Shihab, journals on technology-based Islamic education, and literature on Islamic approaches to the use of digital media in education.

This method allowed the research to review key concepts related to the role of technology in Islamic education, as well as how technology can be used to reinforce Islamic values in the learning process. As such, this research provides greater insight into how basic education can integrate technology effectively without disregarding the moral and spiritual aspects contained in Islamic teachings. In collecting data, the author systematically reviewed various previous studies that addressed the application of technology in Islamic-based education. This process involved critically analysing various theories and scholarly thoughts related to the utilisation of technology in education. The research also reviewed the policies and best practices that have been implemented in Islamic educational institutions in adapting technology for learning

purposes. In addition, the research considers factors such as educators' and learners' readiness to use technology, challenges in implementation, as well as solutions that can be applied so that technology can be used as a tool that is aligned with Islamic values. In this way, this research aims to contribute to understanding how the integration between Islamic values and technology can be optimally implemented in basic education. The results of this research are expected to provide a deeper insight into the utilisation of technology in Islamic values-based basic education. With this approach, the research can provide concrete recommendations for educators, learners, and stakeholders in education to develop more effective learning methods that are in accordance with Islamic principles.

RESEARCH RESULTS AND DISCUSSION

Definition of Technology

In the Big Indonesian Dictionary (KBBI), the term “technology” refers to achievements based on scientific processes and measurable techniques⁵. In addition, technology can also be understood as a science that explains how science can be applied in a useful way to facilitate community activities, especially in today's digital era⁶. The main purpose of technology is to provide significant benefits to mankind, by providing a variety of products that are in line with the times and allow for maximum contribution in daily life⁷. Technology includes the application of tools, materials, machines, and processes that help humans overcome various challenges in life, making activities more efficient.

In the context of human life today, especially in the field of education, the utilisation of technology has brought many advantages. However, behind all these benefits, technological development can also have negative impacts. For example, social values among students tend to decline along with the rapid advancement of technology, and phenomena such as cybercrime and piracy are becoming more prevalent. Therefore, as educators, we need to endeavour to instil good values in

⁵Galang Sansaka Megahantara, “Pengaruh teknologi terhadap pendidikan di abad 21,” *Yogyakarta: Universitas Negeri Yogyakarta*, 2017, 88–100.

⁶Eko Isdianto, “Bahasa dan Teknologi,” *Jurnal Bahas* 40, no. 91 (2014): 90–98.

⁷Cepi Riyana, “Peranan teknologi dalam pembelajaran,” *Universitas Indonesia, Jakarta*, 2008.

students. It is important to teach them about wisdom in dealing with technological developments so that they can apply these values in their lives .⁸

In the context of Islamic education, technology can be seen as a product that supports religious learning activities. Some examples of technology utilisation in Islamic education include learning methods, the benefits of using technology, and ways to assess the learning process. Technology also serves as a means to implement religious education, where the use of media does not always have to be sensory objects from the real world. Media in this case is a science that includes initiatives, methods, efforts, and theories that aim to facilitate teaching and learning activities.

Referring to the definition of the International Communication Education and Educational Technology Association, educational technology includes the idea, application, improvement, use, and evaluation of learning resources that aim to facilitate teaching and learning activities. With the right application, this technology can have a significant positive impact on education.

A significant example of the application of technology in education can be seen in Islamic Religious Education⁹ . Islamic Religious Education has a very important role in life, because this lesson discusses various aspects, both related to life in the world and in the hereafter. In practice, Islamic Religious Education is based on the Qur'an and Hadith, and includes various branches of science such as Tafsir, Language, Fiqh, Tasawwuf, and others. It is hoped that students and educators can combine the use of technology in the learning process of Islamic Religious Education, without putting aside the Qur'an and Hadith. This aims to make students able to understand and apply these lessons well¹⁰ .

Benefits of technology

Technology has an important and useful role in the world of education, including in Islamic Religious Education¹¹ . The application of modern technology is needed to advance and realise Islamic religious education. However, it is very important for educators and learners to understand the essence and purpose of using technology

⁸Aisyah Fajriyah Sismi Oktaviani, "Pemanfaatan Teknologi Informasi Sebagai Sumber Belajar Guna Meningkatkan Hasil Belajar Siswa Pada Mapel Pendidikan Agama Islam Di SDN 3 Podomoro Kecamatan Pringsewu Kabupaten Pringsewu" (UIN Raden Intan Lampung, 2017).

⁹Fitriani Fitriani, Karman Karman, dan Hapid Muslih, "Reinternalisasi Ayat-Ayat tentang Materi Pendidikan Perspektif Tafsir," dalam *Gunung Djati Conference Series*, vol. 20, 2023, 59–72.

¹⁰Abdus Syakur, "Revitalisasi teknologi pendidikan Islam," *TADRIS: Jurnal Pendidikan Islam* 11, no. 2 (2016): 170–87.

¹¹Ningsih dkk., "Penggunaan Teknologi Informasi Sebagai Jembatan Reformasi Pendidikan Islam di Indonesia."

in education. Educators as well as learners must realise that the use of technology must be in line with Islamic religious laws and still maintain religious values. By focusing on this, we hope that blessings will always accompany every process and result achieved.

The main role of technology in Islamic Religious Education¹² is to provide quality facilities for students and teachers. To achieve this role, steps are needed from planning to implementation. In the planning stage, selecting the right technology for learning is very important. In addition, detailed preparation for the use of the technology to be used also needs to be done, and of course it must be adjusted to the purpose of using the technology. Educators should also be prepared to face various obstacles that may arise during the operation process.

This research shows that the implementation of technology in Islamic values-based basic education requires three main stages. The first stage is planning, where educators determine the technology to be used and how to integrate it with Islamic values in the learning process. The second stage is implementation, where educators apply technology in learning by ensuring that the material remains in accordance with Islamic principles. In this stage, educators should be able to deliver the material effectively as well as overcome any challenges that may arise, such as technical difficulties or lack of digital skills in learners. The third stage is evaluation, where educators assess the extent to which technology helps in achieving learning objectives, both in terms of understanding the material and internalising Islamic values by learners.

The role of technology in basic education is very important, especially in helping students and teachers in the learning process. In the context of Islamic Religious Education, the utilisation of technology must be done with a balanced approach so as not to eliminate Islamic values in the teaching and learning process. One of the main challenges in implementing technology is the lack of digital skills in educators and learners as well as technical barriers such as limited internet access. Therefore, educators need to understand and overcome these barriers by selecting appropriate technologies and providing adequate training for learners. Thus, the integration of technology in basic education can be effective and remain in line with Islamic

¹²Sugianto dkk., "Peran Teknologi dalam Pembelajaran Pendidikan Agama Islam."

principles, creating an innovative learning environment while being based on Islamic values .¹³

In addition, technology can also help educators create more efficient teaching and learning activities. The use of technology provides support and convenience for educators when explaining material. However, it is very important for educators to use technology wisely. Wise in this context means not letting technology take over the role of the educator, but rather using it as an auxiliary and complementary tool. This will ensure that the educator's dedication to the teaching and learning process is maintained, thus not detracting from the essential hands-on interaction.

One of the major contributions of technology is its ability to bring innovation in Islamic education. The development of technology allows the world of education to find the latest innovations that make learning more interesting and effective. An example is learning technology that supports distance learning. By using applications such as Zoom, Google Meet, or Google Classroom, educators can continue to carry out Islamic learning online, improving the quality of the learning process .¹⁴

Another benefit of technological development in Islamic religious education¹⁵ is its ability to accelerate and facilitate learning activities. Attractive learning technology is expected to make the material easier for students to understand. In addition, technology also facilitates access to various literatures such as e-books, journals, papers, and information related to learning. By using technology, educators can create more dynamic learning media, so that the learning atmosphere does not feel monotonous.

Educators are also able to manage time better because technology helps in the learning process. Materials that have been presented by educators can also be stored and accessed again as needed in the future. Technology facilitates educators in providing instructions in a more structured way, thus minimising misunderstandings in the delivery of information.

¹³Ali Muhson, "Pengembangan media pembelajaran berbasis teknologi informasi," *Jurnal pendidikan akuntansi indonesia* 8, no. 2 (2010).

¹⁴Septy Achyanadia, "Peran teknologi pendidikan dalam meningkatkan kualitas SDM," *Jurnal Teknologi Pendidikan* 5, no. 1 (2016).

¹⁵Unik Hanifah Salsabila dkk., "Manfaat Teknologi Dalam Pendidikan Agama Islam," *TA'LIM: Jurnal Studi Pendidikan Islam* 5, no. 1 (2022): 1–17.

In this way, the material delivered can be received more quickly by learners. The use of technology also provides flexibility, allowing educators and students to learn wherever and whenever they want .¹⁶

Nowadays, the application of technology in the world of learning provides significant benefits. With the existence of technology, educators find it helpful in delivering learning materials. When technology is used appropriately, learners can more easily understand and digest the information delivered by educators. Therefore, to realise a conducive learning experience, educators need to be skilled in choosing the appropriate technology to use during the learning process. Here are some examples of the utilisation of technology in teaching and learning activities of Islamic religious education:

1. Visual Technology

Visual technology is media that emphasises the sense of sight, so that it can attract students' attention. This visual media can be divided into two categories: static visual media and moving visual media. In learning Islamic religious education, visual media-based technology can be used by utilising photos, posters and maps related to learning materials, especially those related to Islamic history. Another example is the use of PowerPoint containing Islamic religious education materials as an attractive teaching medium.

2. Audio-based technology

Audio-based technology focuses on the use of hearing. Examples of the application of this technology in learning Islamic religious education include the use of radio, tape recorders, or speakers to deliver material. With audio support, students' curiosity increases, so they are more eager to learn.

3. Audiovisual Technology

Audiovisual technology combines the use of hearing and vision simultaneously. In the study of Islamic religious education, the use of educational videos that demonstrate Islamic history material equipped with visual and audio elements is very valuable. This gives students the opportunity to see a clearer picture of Islamic historical life, so that it is hoped that their understanding of the subject matter will be deeper.

¹⁶Unik Hanifah Salsabilla dkk., "Manfaat teknologi bagi mata pelajaran PAI di masa pandemi covid-19," *Edunesia: Jurnal Ilmiah Pendidikan* 2, no. 1 (2021): 125–32.

4. Internet-based technology

The application of internet-based information technology in Islamic religious education can be seen through the use of email and e-learning. Email makes it easier for students to submit assignments, as well as helping teachers in its management. Meanwhile, e-learning offers various features that support the learning process. This technology is very relevant when applied in online or distance learning mode, providing convenience for students. In addition, applications such as Zoom, Google Meet, Google Classroom, Kahoot, Padlet, WhatsApp and Telegram can be utilised to improve the effectiveness of Islamic religious education

With the utilisation of these various technologies, it is expected that the learning process will not only become more interesting but also more effective for students.

Quranic Verses Related to Tech Education

1. Quran Surah Al - Alaq Verses 1-5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٥

It means: "Recite in the name of your Lord who created, He has created man from 'alaq. Read, and your Rabb is the Most Generous. Who teaches (man) by means of the pen (qalam). He teaches man what he does not know." (Q.S. Al-'Alaq [96]: 1-5)

The question arises what can I read? The universe created by Allah, the almighty God, which contains a lot of information, must be read. Allah deliberately created this universe so that humans can study it as knowledge. Since humans were created, Allah has also given them knowledge as a means to distinguish them from other creatures .¹⁷

¹⁷Yudhi Septian Harahap, Shynta Sri Wahyuni Ginting, dan Nur Khafifah Indriyani, "Pendidikan Teknologi dalam Al-Qur'an," *Jurnal Pendidikan Tambusai* 7, no. 1 (2023): 1898–1906.

Prophet Muhammad received the first word of the first revelation, “iqra,” which means to read. In the first revelation, the word “iqra” is used twice because of its profound significance. When the command is first given to someone who had never read a book before the revelation of the Qur’ān, or even to someone who may never be able to read a book for the rest of his life, he may feel surprised or confused. However, once one understands the meaning of the word “iqra” and realises that this instruction is not only addressed to the Prophet Muhammad, but to all humanity throughout history, understanding and applying this instruction becomes the key to success. With this understanding, the astonishment will disappear, and worldly life will become more meaningful.

According to Islamic law, it is very important to know the science of reading and writing, as stated in the first verse revealed beginning with the command iqra. However, the command of iqra' is not absolute and is muqayyad; consequently, the iqra' that is justified is the iqra' that is bismi rabbi and begins with acknowledging the existence of Allah. In iqra, this acknowledgement is a requirement so that a seeker of knowledge can not only learn sincerely but also be adept at separating the reading from things forbidden by Allah.¹⁸

According to M.Quraish Shihab's interpretation, Iqra originally meant reading or gathering information. Reading is then considered as the fulfilment of a command, which does not require written text as an object of reading but various objects in the context of life. According to Quraish Shihab also¹⁹, the meaning of bismi is actually quite close. accompanied by the name of your Lord, it should be read properly in any context. The word “khalafa” exemplifies how language can mean various things, such as “creating from nothing” and “creating without one”. Measure, perfect, organise and create are just a few examples.

¹⁸Moh. Roisul Ma'had, “Meningkatkan Kualitas Membaca al-Qur'an melalui Pembelajaran al-Qur'an Metode Thoriqoty,” *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an* 1, no. 2 (2020): 31–47, <https://doi.org/10.37985/hq.v1i2.10>; Asti Yunita Benu dan Agnes Maria Diana Rafael, “KOSAKATA SEBAGAI METODE MEMBACA CEPAT DALAM PEMBELAJARAN BAHASA INDONESIA SISWA KELAS IV SEKOLAH DASAR,” *HINEF: Jurnal Rumpun Ilmu Pendidikan* 1, no. 1 (2022): 41–44, <https://doi.org/10.37792/hinef.v1i1.394>; Adelina Br. Sembiring dkk., “MENUMBUHKAN BUDAYA LITERASI MEMBACA DALAM PEMBELAJARAN BAHASA INDONESIA UNTUK MENINGKATKAN KETERAMPILAN MEMBACA PADA ANAK USIA SEKOLAH DASAR,” *Jurnal Riset Rumpun Ilmu Bahasa* 2, no. 2 (2023): 57–64, <https://doi.org/10.55606/jurribah.v2i2.1406>; Warda, Sulfasyah, dan Tasrif Akib, “Efektivitas Model Pembelajaran kooperatif Tipe Script dalam Pembelajaran Membaca Pemahaman Siswa Sekolah Dasar,” *JUDIKDAS: Jurnal Ilmu Pendidikan Dasar Indonesia* 2, no. 1 (2022): 1–10, <https://doi.org/10.51574/judikdas.v2i1.805>.

¹⁹Ahmad Islahud Doraini, “Tafsir Ayat Pendidikan Dalam QS Al-'Alaq Ayat 1-5 Menurut Quraish Shihab” (UIN Raden Intan Lampung, 2018).

According to the interpretation of Quraish Shihab in²⁰, this word describes how great Allah SWT is in His creation. As iqra, the general object of the word khalaqa in this verse, it can be concluded that this technology cannot be separated from science, which Allah SWT commands us to read and notice in the nature around us. As a result, reading surah al-alaaq teaches us to use technology because humans will do research.

2. Quran Surah Yunus Verse 101

قُلْ انْظُرُوا مَاذَا فِي السَّمُوتِ وَالْأَرْضِ ۖ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

Meaning: Look at what is in the heavens and the earth, and the signs of Allah's power and the Messengers who warn are of no benefit to those who do not believe (Q.S. Yunus: 101).

According to the interpretation of Ibnu Katsir, Allah SWT commands His servants to contemplate the favours of Allah and the creations that He made in the heavens and on earth from important verses for people of reason. Fixing and moving the stars, sun, moon, day and night, and the alternation of them by inserting one into the other to make one long and one short, then shortening one and lengthening the other to make the sky vast, beautiful, and ornate are the components that make up the sky.

What Allah sends down from it in the form of the blessing of rain revives the dead earth, bringing forth trees, fruits, herbs, flowers, and various other types of vegetation. What Allah created for it from the stars in the shape, colour and benefits of the heavens, Allah created on it mountains, rivers, forests, cities and deserts. Despite the fact that Allah Almighty created the sea in the form of wonders and waves, it is submissive and docile to those who sail it, carry its boats, and run it gently. There is no Lord but Allah, and there is no God but Him.

²¹ understand that when he uses the word “unzhuru” (to notice or observe), he is not just mindlessly noticing but also noticing the greatness of Allah SWT and the importance of the natural phenomena being observed. We will learn something new by observing ourselves as humans.

²⁰Harahap, Ginting, dan Indriyani, “Pendidikan Teknologi dalam Al-Qur’an.”

²¹Prasetyo Rumondor dan Ahmad Putra, “Integrasi interkoneksi esensi pendidikan islam dalam pembelajaran sains,” *Prosiding Konferensi integrasi interkoneksi islam dan sains 2* (2020): 331–41.

CONCLUSIONS

The results of this study confirm that the integration of Islamic values and technology in basic education has great potential in improving learning effectiveness. Technology can be utilised to create learning methods that are more interactive, interesting and motivate students to be more active in the learning process. By referring to the Qur'an and Hadith references, this research shows that Islam does not reject technological advancement, but instead encourages its utilisation in education as long as it remains in line with Islamic values. However, the main challenge in the application of technology in Islamic Religious Education lies in the readiness of educators and students in using technology wisely, so that it does not shift the main purpose of learning, namely the formation of Islamic character and morals.

Therefore, the results of this study recommend a balanced approach to the use of technology in Islamic-based primary education. Educators should develop appropriate strategies in teaching Islamic values with the help of technology, such as using interactive applications, Islamic educational videos and digital platforms that are aligned with Islamic principles. In addition, supervision and guidance of learners in using technology is also an important factor to keep them within the corridors of Islamic values. With the right application, technology can be a tool that supports the development of Islamic education without ignoring the moral and spiritual aspects that are at the core of Islamic teachings.

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