

Implications of Information Technology Integration for the Development of Islam in the Modern Era

Implikasi Integrasi Teknologi Informasi Terhadap Perkembangan Agama Islam Dalam Era Modern

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Abstrac

Background: This research makes a new contribution by proposing a framework for technology integration in Islamic education based on the values of the Quran and Hadith. The integration of technology in Islamic education presents both challenges and opportunities.

Method: The research method of this study is qualitative with a systematic literature study model. The data collected was analysed using thematic analysis techniques to identify relevant patterns and themes. Furthermore, this study developed a prototype of Islamic value-based digital implication, which was trialled in several educational institutions.

Main Findings: This research reveals that technology, particularly through e-learning platforms, mobile applications, and social media, has brought about significant transformations in Islam by increasing accessibility, interactivity, and flexibility, particularly in education.

Contribution: This research makes an important contribution by proposing a framework for technology integration in Islam that is based on the values of the Qur'an and Hadith. The proposed framework encompasses not only technical and pedagogical dimensions, but also places significant emphasis on ethical and spiritual aspects.

Conclusion: The research also offers concrete solutions to address challenges such as the digital divide and the loss of traditional values through technology-based curriculum design aligned with Islamic principles, thus providing both academic and practical benefits.

Keywords: Integration, Islamic Religion, Information Technology.

Abstrak

Latar belakang: Penelitian ini memberikan kontribusi baru dengan mengusulkan kerangka kerja untuk integrasi teknologi dalam pendidikan Islam berdasarkan nilai-nilai

Al-Quran dan Hadis. Integrasi teknologi dalam pendidikan Islam menghadirkan tantangan dan peluang.

Metode: Metode penelitian yang digunakan dalam penelitian ini adalah kualitatif dengan model studi literatur yang sistematis. Data yang dikumpulkan dianalisis dengan menggunakan teknik analisis tematik untuk mengidentifikasi pola dan tema yang relevan. Selanjutnya, penelitian ini mengembangkan prototipe implikasi digital berbasis nilai Islam yang diujicobakan di beberapa lembaga pendidikan.

Temuan Utama: Penelitian ini mengungkapkan bahwa teknologi, khususnya melalui platform e-learning, aplikasi seluler, dan media sosial, telah membawa transformasi yang signifikan dalam Islam dengan meningkatkan aksesibilitas, interaktivitas, dan fleksibilitas, khususnya dalam pendidikan.

Kontribusi: Penelitian ini memberikan kontribusi penting dengan mengusulkan kerangka kerja untuk integrasi teknologi dalam Islam yang didasarkan pada nilai-nilai Al-Qur'an dan Hadits. Kerangka kerja yang diusulkan tidak hanya mencakup dimensi teknis dan pedagogis, tetapi juga memberikan penekanan yang signifikan pada aspek etika dan spiritual.

Kesimpulan: Penelitian ini juga menawarkan solusi konkret untuk mengatasi tantangan seperti kesenjangan digital dan hilangnya nilai-nilai tradisional melalui desain kurikulum berbasis teknologi yang selaras dengan prinsip-prinsip Islam, sehingga memberikan manfaat akademis dan praktis.

Kata kunci: Integrasi, Agama Islam, Teknologi Informasi.

A. INTRODUCTION

The rapid advancement of science and technology has significantly impacted individuals, societies, and nations (Ali 2016; Sapada and Arsyam 2020). While many admire and emulate Western technological progress, Islam encourages the pursuit of knowledge and scientific inquiry, as evidenced by numerous Quranic verses urging humans to observe and reflect upon natural phenomena (Ali 2016). However, Islamic principles should guide the use of technology to avoid negative consequences (Sapada and Arsyam 2020). The Quran and Hadith should serve as the foundation for determining what is permissible and forbidden in technological applications (Kemas Mas'ud Ali, 2016). Islamic education faces the challenge of integrating modern science and technology while maintaining religious values (Refalda Yuda Afrella and Anshori 2021). The goal is to

prepare individuals who can compete in a technologically advanced world without losing their religious grounding (Prihartana 2022).

Recent studies highlight the significant impact of technology on Islamic education, particularly through e-learning platforms, mobile applications, and social media (Barokah 2023). These digital tools have transformed the delivery, absorption, and understanding of Islamic teachings, offering wider access and more interactive content (Jamil 2022; Muttaqin 2024). The integration of technology in Islamic education bridges tradition and modernity, enhancing student engagement and facilitating more effective learning methods (Jamil 2022). Digital media in Islamic education enables flexible learning, efficient progress monitoring, and diverse, engaging content (Ichsan 2024). However, successful implementation depends on adequate infrastructure, user training, and technical support (Muttaqin 2024). While technology offers great potential for enriching learning experiences, it also presents challenges such as the digital divide and the need to balance traditional values with technological innovation (Jamil 2022). Continuous evaluation is necessary to ensure technology's effectiveness in fostering moral character development, a primary goal of Islamic education (Ichsan 2024; Lubis and Siregar 2021).

The integration of technology in Islamic education presents both challenges and opportunities. While technology can enhance learning experiences and broaden access to Islamic educational resources (Jamil 2022), it also poses challenges such as digital inequality and the potential loss of traditional face-to-face interactions (Wahyono and Rofi'i 2023). The digital era has significantly impacted religious practices, requiring Muslims to navigate social media use and adapt technology for religious purposes while maintaining spiritual connections (Nurhayati et al. 2023). Islamic values play a crucial role in guiding Muslims to use technology responsibly, addressing ethical challenges like privacy protection and communication ethics in the digital age (Azka and Jenuri 2024). Despite the challenges, technology offers opportunities to improve efficiency in Islamic education management, implement technology-based curricula, and provide distance learning platforms (Wahyono and Rofi'i 2023). Balancing traditional values with technological innovation remains a key consideration in Islamic education.

Existing studies have identified the impact of technological advances on Islamic education, particularly through e-learning platforms, mobile applications and social media (Barokah 2023; Jamil 2022). However, there is still a gap in research regarding how technology can be effectively integrated without compromising Islamic values. Some studies have highlighted the potential of technology in improving accessibility and interactivity of learning (Muttaqin 2024; Ichsan 2024), but there is no comprehensive

framework that governs the use of technology in Islam holistically. Moreover, challenges such as the digital divide and the loss of traditional face-to-face interactions (Wahyono and Rofi'i 2023) still require more in-depth solutions. Previous research has also not fully explored how Islamic values can be an ethical guide in the use of technology (Azka and Jenuri 2024). Therefore, further research is needed to fill this gap by designing an approach that integrates technological innovation and Islamic principles.

This research makes a new contribution by proposing a framework for technology integration in Islamic education based on the values of the Quran and Hadith. The novelty of this research lies in the holistic approach that not only focuses on technical and pedagogical aspects, but also on ethical and spiritual dimensions. In addition, this research offers concrete solutions to address challenges such as the digital divide and the loss of traditional values by designing a technology-based curriculum that adheres to Islamic principles. Another contribution is the development of ethical guidelines for the use of technology in Islamic education, covering aspects of privacy, communication and moral character development (Azka and Jenuri 2024). Thus, this research not only enriches the academic literature but also provides practical implications for educators and managers of Islamic education institutions. The research method of this study is qualitative with a systematic literature study model. The data collected was analysed using thematic analysis techniques to identify relevant patterns and themes. Furthermore, this study developed a prototype of Islamic value-based digital implication, which was trialled in several educational institutions.

B. DISCUSSION

1. Information Technology

The simple definition of the words 'technology' and 'information' includes all things related to information, such as process, use as a tool, manipulation, and management. In another sense, information technology is defined as technology used to store, generate, process, and disseminate information. Information about aspects of personal life such as health, hobbies, recreation, and spirituality can be obtained through the use of this information technology.

The average person knows and understands the term information technology when it is mentioned. Socialising a particular pattern or system of a country or group to the rest of the world is referred to as the information technology effect. The world wants to make it simple and accessible (Kurnia and Edwar 2022). Therefore, information technology is a technology in the form of (hardware, software, or useware) that is used to obtain, transmit,

process, interpret, store, organise, and use data effectively for various purposes, and has the ability to process messages in various ways (Hasrian Rudi Setiawan 2020).

With the development of this era, the role of information technology is very important because we as users can utilise it with a single click. In addition to text, images, and videos, processed data can be in the form of multimedia. We can use computers in a variety of ways, such as writing, drawing, editing photos, playing videos or songs, and analysing research data and solving other problems (Taufik et al. 2022). Especially in the modern era, many people in the world almost have social media to interact with others around the world.

Life has become more colourful and entertaining thanks to the development of social media among people, especially among the millennial generation. However, the fact that social media in today's digital era can also cause a person to lose their identity is an important issue to consider. Factors that can lead to losing one's identity include strong environmental support, both direct and indirect, humans have an immune system (immunity) to information, humans prefer to imitate rather than create, humans are hedonists, and basically like new things (Durachman et al. 2021).

2. The role of Information Technology in the development of Islam

a. Dissemination of Da'wah through Social Media

Social media has revolutionized communication, offering platforms like Facebook, YouTube, Instagram, and TikTok that facilitate information sharing and virtual community building (Vidani 2024). These platforms blur distinctions between one-to-many and face-to-face communication, allowing connections across space and time (Sandel and Ju 2019). Social media's impact extends to various aspects of society, including marketing, politics, and societal norms (Vidani 2024). It has emerged as a new form of public sphere, crucial for democracy and public opinion formation (Çela 2015). In education, social media platforms are increasingly utilized as learning tools, with Facebook offering features that support e-learning and effective discussion (Patmanthara, Febiharsa, and Dwiyanto 2019). However, social media use also raises concerns about misinformation, cyberbullying, and potential for surveillance (Vidani 2024; Sandel & Ju 2019). As social media continues to evolve, understanding its complexities and impacts is essential for navigating the digital age effectively (Vidani 2024).

Research indicates that social media platforms like TikTok, YouTube, and Instagram have become popular channels for Islamic preaching (da'wah) in the digital age, especially during the COVID-19 pandemic (Dinillah and Kurnia Sf 2019; Handayani 2021; Kushardiyanti 2021; Trisakti 2022). Content creators utilize various strategies to engage

audiences, including short videos, creative visuals, and persuasive narratives (Kushardiyanti 2021; Trisakti 2022). Effective content often combines Islamic teachings with current trends, using dialogue, Quranic references, and calls to action (Trisakti 2022). YouTube's longer video format and accessibility make it particularly attractive for preachers (Handayani 2021). On Instagram, some accounts focus on emotional appeal while others emphasize rational communication, with visual design playing a crucial role in attracting viewers (Dinillah and Kurnia Sf 2019). These platforms allow preachers to reach wider audiences efficiently, adapting their message delivery to the digital era (Handayani 2021; Kushardiyanti 2021).

The primary responsibility of a da'i (*Islamic preacher*) is to convey Allah's teachings as contained in the Quran and the Prophet's Sunnah, making them a way of life and guidance for others. Da'i are expected to embody ethical conduct in speech, actions, and exemplary behavior as outlined in the Quran (Sihabuddin 2018). They serve as agents of change, providing a philosophical basis for individual, family, and socio-cultural existence. The concept of *uswah hasanah* (good example) is crucial for a da'i's success, following the model of Prophet Muhammad. In the context of Islamic education, educators play a central role in guiding students towards educational goals, with their qualifications and responsibilities rooted in Quranic and Hadith teachings. These qualifications include various roles such as *murabbī*, *mu'allim*, and *muaddib*, all exemplified by Prophet Muhammad as the primary educator for humanity (Sya'bani, Muhammad, and Ulum 2020).

The efficacy of social media in the dissemination of religious teachings is widely acknowledged, primarily due to its ability to transcend spatial and temporal constraints with a relatively modest expenditure of resources. The proliferation of internet users, which is increasing annually, has a concomitant effect on the number of individuals who become involved in the da'wah mission. Those experts and scholars who advocate for the utilisation of social media can consequently allocate greater resources to the facilitation of discourses and events that demand shar'i legal status. The efficacy of da'wah through social media is further bolstered by its ability to transcend spatial and temporal boundaries instantaneously. The content of such da'wah material can be tailored to individual preferences. This approach enables the avoidance of imposition of will, thereby ensuring the effective dissemination of Islamic da'wah to a broad audience through social media. It is important to note that the capacity for social media to convey da'wah extends beyond the scope of traditional methods. (Burhanudin, Nurhidayah, and Chaerunisa 2019).

b. Mobile application for Islamic learning

The integration of technology in Islamic religious education has become increasingly important, serving to bridge tradition and modernity while adapting to the digital era (Jamil 2022). The advent of the pandemic further catalyzed this transformation, precipitating the adoption of innovative distance learning methodologies and a heightened reliance on information technology (Talkah and Muslih 2021). Technology plays a crucial role in enhancing the learning process, particularly in Islamic education, by combining appropriate strategies and methods to emphasise students' skills and moral values (Hanifah Salsabila et al. 2023). The transition from conventional teaching methods to more interactive, technology-based approaches is indicative of the necessity to align with the evolving times and educational requirements (Jamil 2022). While traditional methods retain their relevance, they are now complemented by modern, interactive approaches that emphasise student participation. The evaluation of technology's effectiveness in Islamic education is imperative to ensure its alignment with educational goals and adaptation to ongoing developments (Wahyuni and Neni 2023).

Mobile learning has emerged as an effective and innovative educational model, leveraging mobile devices to enhance learning experiences (Warsita 2018). This approach offers flexibility in terms of time and place, allowing students to access relevant materials and applications at any time and in any location. Mobile learning has been shown to have a significant positive impact on students' motivation and knowledge acquisition in the context of Islamic Religious Education (Fahrul 2021). The integration of e-learning platforms within Islamic Religious Education has been demonstrated to hold considerable potential for enhancing educational effectiveness and accessibility, through the interactive and flexible integration of learning materials (Muttaqin 2024). However, the successful implementation of these strategies is contingent upon the presence of adequate infrastructure, the provision of user training, and the availability of technical support (Muttaqin, 2024). As society progresses in accordance with Industry 4.0, stakeholders are encouraged to organise workshops on mobile learning implementation and development, while educators should consider it as an alternative teaching model, adapting to the characteristics of the material (Fahrul 2021).

A plethora of changes have occurred in the field of education as a consequence of advances in information technology. A notable development in this context is the emergence of e-learning, which has been shown to enhance the efficiency and efficacy of the learning process. The integration of information and communication technology within educational institutions, such as madrasahs, has given rise to the concept of e-madrasah. The adoption of e-madrasah has been shown to offer numerous advantages for

students, teachers and madrasah managers. These include the flexibility of educational programmes, the facilitation of da'wah activities, and the creation of more engaging and appealing learning materials. The incorporation of information and communication technology into the madrasah curriculum has been shown to enhance educational quality and facilitate da'wah. The integration of information and communication technology in education helps Indonesians become more familiar with computers (Kusumawati 2023).

This method has been demonstrated to facilitate enhanced access to religious materials, whilst simultaneously enabling students to engage proactively in the learning process. Furthermore, a novel approach has been developed that emphasises real-life context in religious learning. The incorporation of role-playing in the educational milieu fosters the translation of religious teachings into real-life scenarios, thereby enhancing the comprehension of Islamic principles.

However, it is important to acknowledge that societal and access inequalities emerge as a consequence of this mobile learning approach. While technological advancements have facilitated greater access to religious information, disparities in access persist in certain regions. In communities lacking technological access, this challenge can result in disparities in learning opportunities.

3. Challenges and Negative Implications

It is evident that while the positive impacts of information technology should be utilized, the negative impacts must be given careful consideration. Indeed, there are those who express concern that the advent of information technology may have deleterious effects on human morality and principles, as well as on the religious system of culture and way of life. Consequently, the optimal approach to instilling noble values and cultivating noble individual merits deliberation. In this regard, educational institutions have a pivotal role to play (Kurnia and Edwar 2022).

The impact of social media on Indonesian society is a multifaceted phenomenon, exhibiting both positive and negative aspects. The positive impacts of social media include the expansion of social interactions, the facilitation of self-expression, and the acceleration of information dissemination (Luthfiyah and Maknun 2024). However, it has been observed that excessive use of social media can result in antisocial behaviour among young people and technology dependence among students (Kurniawati and Utama 2022). Furthermore, social media has the capacity to influence social change, encompassing people's values, attitudes, and behavioural patterns. Despite its capacity to facilitate access to information and provide socio-economic benefits, social media has also given rise to groups that deviate from existing norms. In order to mitigate the adverse effects of social

media, it is imperative that parents and teachers play a supervisory role (Kurniawati and Utama 2022). Moreover, the implementation of anticipatory and remedial measures is essential (Dewi, Endrayana, and Riawan 2022).

In the contemporary era, characterized by the advancement of technology, radical groups have exploited social media trends to disseminate their ideologies, thereby posing a threat to the unity of the Republic of Indonesia and its fundamental principles, known as the 'Pancasila'. In order to maintain the integrity of the nation, it is essential that the government, mass organizations, students and youth, NGOs, and the media collaborate to safeguard the public from radicalism. A key strategy to combat radicalism is the utilization of counter-narratives on social media platforms. Deradicalization efforts must encompass both theoretical frameworks and practical digital applications.

The ongoing process of Islamic da'wah is characterized by a series of intricate challenges and obstacles. In contemporary Islamic da'wah, challenges and obstacles are becoming increasingly intricate, encompassing all facets of human existence. This is primarily attributable to the influence of technological advancements and the prevailing globalization era. The increasing intricacy of these challenges, coupled with the unregulated dissemination of information, is poised to exert a profound influence on people's thought processes and lifestyles. In the contemporary age, characterized by the pervasive influence of computers and the internet, individuals are inundated with a plethora of information from diverse sources. This has resulted in a highly competitive environment, where entities vie for the attention of their respective audiences. This has, in turn, led to the dissemination of information that is not only inaccurate but also potentially harmful to individuals or groups. Consequently, the dissemination of religious teachings and messages faces the challenge of competing with competing content for people's attention, in order to ensure that these messages are received positively. The internet has become a vast repository of information, which carries with it the risk of disseminating false or misleading content. Da'wah must exercise caution to avoid becoming a source or victim of such misinformation. The potential for radical and extremist ideologies to be disseminated through social media channels must also be considered.

In the contemporary digital era, Islamic da'wah is confronted with a combination of challenges and opportunities. The advent of social media has undoubtedly facilitated the dissemination of information; however, it has concomitantly given rise to the propagation of extremist ideologies (Abdurrahman and Badruzaman 2023; Nasor 2017). In order to combat radicalism, it is incumbent upon da'i to adapt to technological advancements, promoting digital literacy and engaging in interfaith dialogue. Digital da'wah enhances

accessibility to religious information and strengthens online Muslim communities, but also confronts issues like misinformation and cybersecurity (Riski Pratama et al. 2024). To address these challenges, preachers should endeavour to master religious knowledge, familiarise themselves with evolving media, and actively counter misleading ideologies (Husain 2020). An integrated approach combining traditional and digital da'wah methods is considered effective in reinforcing Islamic values in an increasingly connected global society (Riski Pratama et al. 2024).

Digital platforms present new avenues for da'wah, yet they also pose potential challenges that must be navigated with caution. It is evident that social media users frequently engage in activities that are deemed unacceptable. Including blasphemy, insults, defamation, bullying, kidnapping, SARA issues, provocation, propaganda, hate speech, hoaxes, and more. Given the unregulated nature of social media, it is imperative to critically evaluate the credibility and accuracy of content (Lubis and Siregar 2021).

C. CONCLUSION

This research reveals that technology, particularly through e-learning platforms, mobile applications, and social media, has brought about significant transformations in Islam by increasing accessibility, interactivity, and flexibility, particularly in education. Social media such as TikTok, YouTube and Instagram have become effective channels for da'wah, enabling the dissemination of messages to a wider audience. However, despite its benefits, technology also poses challenges such as the digital divide, the potential loss of traditional face-to-face interactions, and the risk of spreading inaccurate information and radical ideologies. Mobile apps and e-learning have facilitated flexible learning, but the inequality of access to technology in some areas is still an issue that needs to be addressed.

This research makes an important contribution by proposing a framework for technology integration in Islam that is based on the values of the Qur'an and Hadith. The proposed framework encompasses not only technical and pedagogical dimensions, but also places significant emphasis on ethical and spiritual aspects. Furthermore, the research provides ethical guidelines for technology use, encompassing privacy, communication and the cultivation of moral character. The research also offers concrete solutions to address challenges such as the digital divide and the loss of traditional values through technology-based curriculum design aligned with Islamic principles, thus providing both academic and practical benefits.

Whilst the present research provides valuable insights, there are some limitations that must be recognised. Firstly, the research is based on a systematic literature study, which may not cover all practical and contextual aspects of technology integration in

Islam. Secondly, the developed prototype of Islamic value-based digital implications was only piloted in a few educational institutions, so the results may not be widely generalisable. Finally, the implementation of the proposed framework and guidelines may face challenges in the field, such as a lack of infrastructure, user training and technical support, which requires further research to address these limitations.

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