

# Islamic Religious Education Using Technology for Discourse

**Unik Hanifah Salsabila**

Islamic Education Department, Faculty of Islamic Education and Teacher Training, UIN Sunan Kalijaga,  
Jl. Marsda Adisucipto No 1 Yogyakarta 55281, Indonesia. Tel. +62-274-540971.

**Corresponding author**

unik.salsabila@pai.uad.ac.id

**Abstract:** Philosophy's function in multidisciplinary integration is critical for systematics and framework development. The study's findings may aid in developing the following fields, both theoretically and practically, most notably Islamic Religious Education. This research aims to ascertain the direction of multidisciplinary studies in Islamic Religious Education by analyzing educational technology perspectives from two influential figures: Noeng Muhadjir from the field of Islamic educational philosophy and Yusuf Hadi Miarso from the field of educational technology. This research entails a literature review, a content analysis, a qualitative analysis, and a descriptive narrative analysis. The key sources for thought studies are Noeng Muhadjir's qualitative research books (Positivistic, Rationalistic, Phenomenological, and Metaphysic Realism in the Study of Texts and Religious Research) Yusuf Hadi Miarso's book *Sowing the Seeds of Educational Technology*. Noeng Muhadjir characterizes the evolution of Islamic religious education as a normative discipline containing the conditions of science philosophy that scholars in their domains must meet. By contrast, Yusuf Hadi Miarso's perspective embraces the field and scope of educational technology development as an integrative subject of research. Who in Indonesia has witnessed irreversible changes in the context of disciplines? The research results from a new discourse viewpoint on building transdisciplinary Islamic religious education research using an educational technology lens. This research permits the systematic development of multidisciplinary Islamic religious education by addressing the following discipline- and technological-specific needs. The findings of this literature study are used to compensate for misunderstandings and biases regarding the present era's utilization of the multidisciplinary Islamic Religious Education research model. The development of multidisciplinary Islamic education from a technological viewpoint is necessary for the arena of practice to contribute to applicable and normative science by incorporating philosophical and technological elements simultaneously.

**Keywords:** Educational Technology, Islamic Religious Education, Multidisciplinary Perspective.

---

## Introduction

The advancement of information and communication technologies has increased dramatically in recent years. All facets of life appear to be inextricably linked to the existence of mechanical, optical, and electrical technology, including exchanges within the field of Islamic Religious Education. According to Suparman (2014), implementing modern and innovative Islamic religious education in the context of technological advancements entails a variety of fundamental components of the Islamic educational system, including learners, graduate competencies, learning processes, teachers,

curriculum, governance, and teaching materials. The fact that the Islamic education system of the twenty-first century is dominated by generations of learners' expertise in applying various types of technology products creates a quandary when dealing with teachers or educators who have never encountered the sophistication of technology in their lives. The problem becomes more complicated as Islamic Religious Education's curriculum tends to be repetitious and normative in its spiritual and doctrinal underpinnings.

The term "technology" is frequently used to refer to the usefulness of complex technological equipment that assists people in performing various tasks. In contrast to the technological

context in Islamic Religious Education, which Shoheh (2017) interprets as a learning design aimed at increasing the value of effectiveness and efficiency in teaching and learning activities (KBM), with positive implications for learners' availability of understanding, there are two well-known technological terms in Islamic Religious Education, namely educational technology and learning technology. Educational technology is a wide field of study that encompasses the entirety of the Islamic educational system, both as a discipline and as institutional technology. Teaching technology, or learning technology, is a subset of educational technology with a more exclusive focus on Islamic education and classroom learning methods. Although this article does not explicitly discuss learning technology, it does explain the context of educational technology as a discipline. Thus, the term "Islamic religious education" in this study shall refer to the perspectives of two significant figures, namely Noeng Muhadjir and Yusuf Hadi Miarso.

## Materials and Methods

### Multidisciplinary Islamic Religious Education

The researchers conducted early literature reviews to re-examine the requirements for studying Islamic education as a discipline outlined by Djamba & Neuman (2002). The literature review is conducted directly from primary sources using

content analysis methods from qualitative research books; Positivistic, Rationalistic, Phenomenological, and Metaphysic Realism in the Study of Texts and Religious Research, the result of Noeng's philosophical thought in the field of multidisciplinary Islamic Religious Education. The purpose of this study was to propose a framework for the application of systematic research in multidisciplinary Islamic education as a normative discipline (2003).

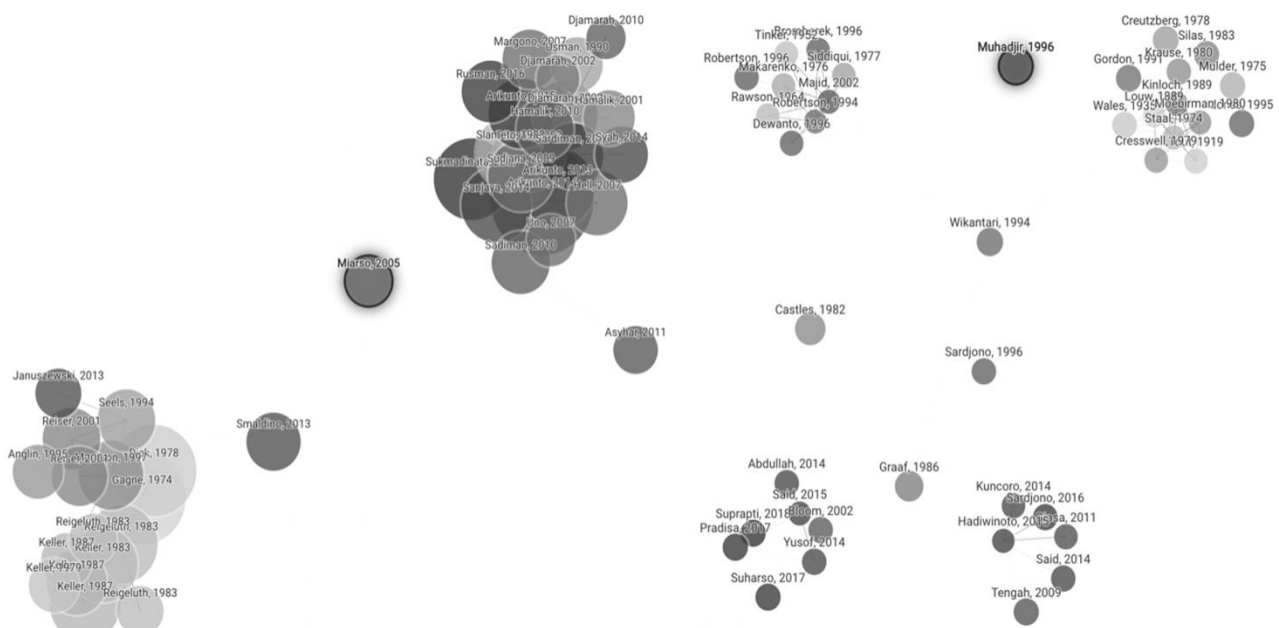
### A perspective on educational technology

The study of literature in the next stage (2011) is a study of Yusuf Hadi Miarso's thought content as expressed in his book *Sowing the Seeds of Educational Technology* (2007). The purpose of this literature review was to address the issue of progress in the field of educational technology as a scientific perspective in the normative discipline (2003) of interdisciplinary Islamic Religious Education.

### Procedures

#### *Locate the pertinent material*

After deciding on a study topic, researchers identified and examined primary materials by assessing numerous pertinent study themes generated from Noeng Muhadjir and Yusuf Hadi Miarso's writings and their second work's citation findings. As seen in **Figure 1**, relevant literature searches are undertaken procedurally through an online bibliometric analysis model.



**Figure 1.** The literature search procedure is relevant to the bibliometric analysis.

*Conduct a review of the literature by reducing and classifying*

A manual review of the literature findings is carried out using the reduction table. Content analysis is performed at this stage, as illustrated in **Figure 2**, followed by evaluation and synthesis of the test results (2002).

*Prepare a synthesis of the research*

The final phase in the research process is to create a logical structure for the literature review outcomes.

Steps for conducting a literature review include locating relevant material, conducting a literature review, and writing a literature review. The entire approach for this study is cyclical, as illustrated in **Figure 2**, with researchers locating and reading additional sources to incorporate them into the outcomes of the synthesis of studies.



**Figure 2.** Literature review procedures are relevant to content analysis.

## Results and Discussion

### Normative disciplines provide a philosophical foundation

The study of Islamic religious education must be contextualized philosophically in value

transformation or value. The construction of a Muslim person with an Islamic worldview, or Islamic weltanschauung, is a cognitive goal and a vision, mission, and development framework in the Islamic educational system. Noeng Muhadjir (1992) classified education into three categories: 1)

education in a philosophical dimension that encompasses the fundamental elements of education; giving, receiving, purpose, way or way, and positive context; 2) education in the primary dimensions that encompass curriculum, subject learners, educator personification, and the context of teaching and learning activities; and 3) education in the functional dimensions that encompass creativity education, moral education, and civic education.

According to Noeng Muhadjir, education is a programmed attempt to foresee diverse societal developments. Educators must directly implement preventive education systems, specifically instructors, to educate subjects, including students and related community social units, such as families and communities. Implementing the learning process should increase Islamic Religious Education's normative level. Nonetheless, the normative, positive value charge encompasses the cognitive component of a Muslim as a servant of Allah and a caliph on earth, as well as the philosophical aspect of a Muslim as a servant of Allah. It is consistent with Article I, paragraph (1) of the National Education System Act, which states: Education is a deliberate and planned effort to create an environment conducive to learners actively developing their potential for religious-spiritual strength, self-control, personality, intelligence, noble morals, and skills necessary for themselves, society, nation, and state (2003).

Additionally, Noeng Muhadjir (1969) asserts that the study of technology in Islamic Religious Education that involves empirical ethical truth demands the presence of reason as a tracker, explanation, and argument. Reason recognizes that a Muslim must use more excellent standards than true or false, as Berutu (2017) notes in his assessment of Noeng's notion of moral values. Simultaneously, Islamic education must incorporate dual hierarchical moral values, including religious, moral values, moral values of science (truth or falsity), individual moral values, and physical, moral values. According to Berutu quotes (2017) in Islamic Religious Education research methodology, the integration of loaded science must be value-bound and relevant to values. Thus, applying technical concepts in

Islamic religious education must be guided by human values, fairness, and an appreciation for efficiency and efficacy. Religion and moral values are at the top of the hierarchy, while other moral values are connected vertically to religious and moral values and horizontally to other moral values. Some moral qualities exhibit lateral horizontal links when examined in greater detail, whereas others exhibit sequential horizontal relationships.

According to this notion, Noeng Muhadjir asserted that humans could not be wholly detached from moral considerations when generating knowledge and technology, whether at the level of observation, data collection, analysis, or even conclusion-making. The context of the term "need not be one of coercion but rather a logical extension of scholarly and spiritual principles." Subsequently, according to Noeng Muhadjir (2003), scientists in normative subjects, particularly Islamic Religious Education, have allegedly disrupted the logical concept of ethics. According to Noeng (1969), the term "must go" is imperative, but "you should attend" is a suggestion or recommendation. Neither the imperatives nor the suggestions have any moral ramifications. Another instance of "willing to be a witness" has a moral ramification. Another word seen in Islamic religious education is "*Amar ma'ruf nahi munkar*," which encompasses the moral ramifications of social virtue. These statements are neither imperatives nor recommendations, but they convey critical moral principles. From a technological standpoint, Islamic education must exhibit assertions, postulates, axioms, and theories that embody normative moral principles to be classified as ethical disciplines.

Due to the consistency of ethical content inclusion in theory and postulation, Islamic education is referred to as the study of multidisciplinary normative disciplines. Combining imperative content, or '*amr*', and or suggestions with ethical material can potentially undermine the phrase "Islamic education" in the context of normative research on technology. The rationale for classifying education and religion as normative disciplines is their explicit content of moral values via theory and postulation, rather

than through the formulation of conclusions or formulations of theories that contain the words "should," "should," and "should" still have a similar meaning in Indonesian (1969). According to Noeng Muhadjir (1992), numerous publications in Islamic Religious Education that include argumentative conclusions or research findings lose their value simply because the conceptualization of written thought includes recommended or imperative sentences that are claimed to be part of normative studies.

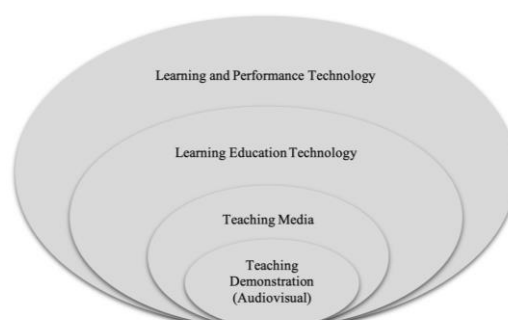
As Noeng asserted if the normative study of Islamic religious education consists solely of invitations to accept or reject specific content, the level of truth and error will be comparable to that of general disciplines, such as studies containing calls to halt speculative thinking in science that was widely published during the Renaissance and had negative implications. Because it contains recommendations to give up the sharpness of intelligent reason and reason. Furthermore, based on this example, if systematic thinking technology in the development of Islamic education system is only loaded and displayed as the result of Islamic education studies in the perspective of technology through tentative meaningful statements that do not come from the results of empirical analysis and only come from individual wishfully thinking, then the results are also wrong and do not fall into the category of normative science. To avoid the chaotic conditions mentioned by Noeng, the study of Islamic Religious Education in a technological perspective needs to contain a systematic presentation of conclusions that are empirical, factual, and also substantial to provide knowledge reference for Islamic education stakeholders in the form of models, management or governance, leadership, decision making, curriculum, strategies, and so on that are loaded with technological moral values to increase efficiency and effectiveness. The ability of normative moral values of Islamic Religious Education in aspects of the development of the Islamic education system in the realm of praxis.

### The research design for normative studies

According to Yusuf Hadi Miarso (2007), educational technology is a complex and integrated process involving people, procedures, ideas, tools,

and organizations to analyze problems, find solutions, implement, evaluate, and manage problem-solving concerns related to various aspects of human learning. Based on this knowledge, it can be concluded that the study of Islamic religious education from a technical perspective has a broad, complex, and integrated scope that encompasses all types of aspects associated with and involved in the process of Islamic religious education learning. Personnel, methods, ideas, equipment, and structure all come into play. Yusuf H. Miarso, Miarso n.d., referred to instructional design as educational technology. When the term "instructional" is used in teaching, it is frequently translated because it has an enormous scope beyond teaching.

The instructional environment comprises everything that directly affects the human learning process, including what teachers do and other resources utilized by learners to learn independently in a variety of situations. In other words, the usage of instructional design equivalents is more consistent with the learning process and learning strategies, both of which aim to improve learners' effectiveness and efficiency when it comes to learning education teaching materials. According to the theories underlying development education's instructional design, studies demonstrated technical advancement, as depicted in Figure 3 (2007). According to Yusuf Hadi Miarso, most academic research in educational technology in Indonesia continues to be focused on a small circle of teaching demonstrations or learning media circles. That is because not all educational stakeholders recognize that the demands of the modern-day, especially in learning and performance technology, have already entered the outer circle.



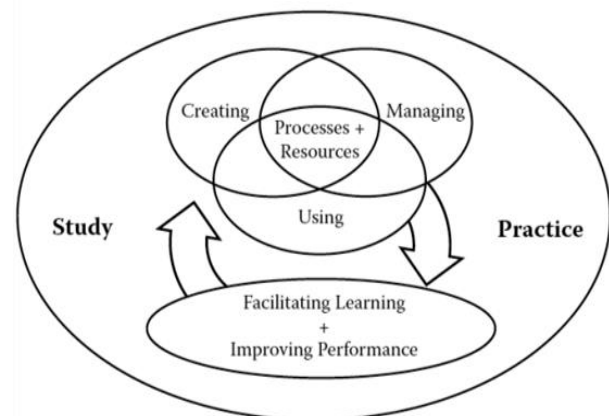
**Figure 3.** Studies on the subject of Islamic educational technology are being conducted.

Because of Islamic Religious Education research, the concept of technology integration has been developed. This concept requires adaptation and adjustment to the environmental variables investigated. In order for everyone involved in the Islamic educational system to reach their full potential, it is anticipated that they will acquire knowledge through a variety of processes and sources that will be supported by references in the form of systemic processes and systematic sources. Technological views can depart from several applicable theories or empirical realities in the context of learning, provide value to the achievement of activity objectives, innovate and adapt in response to changing knowledge and demands, and merge certain scientific thinking or disciplines. Since the proclamation of the term 'learning' with the "character of learner centered" to replace the term 'teacher centered' in Indonesia, the development of terminology in the technology area has become an integral component of the subsystem of Islamic Religious Education in the country. The word "learning resources" was first used in legislation in 1973, and it was later strengthened. The term "learning resources" refers to the various learning approaches used by national educational systems around the world. Open educational systems, such as open schools and open universities, and novel educational approaches, such as problem-based learning, elaborative learning, and computer-based learning via broadcast television, are being investigated. A slew of studies on technology in Islamic religious education has demonstrated that the discourse of technological integration is growing and maturing in Indonesia.

### **Multidisciplinary, normative, and disciplinary studies**

According to Yusuf Hadi Miarso (2015), the study of the development of Islamic religious education through technology while resolving learning challenges is based on principles and suitable approach methodologies. As Yusuf Hadi Miarso points out; 1) Isomeric approaches, i.e., the methodology of incorporating diverse domains of study, such as psychology, communication, economics, management, and engineering, into the

whole scope of science. 2) A systematic approach involves problem-solving attempts that are sequential and directed. 3) The synergistic approach essentially quantifies specific factors that ensure value for all activities compared to the execution of individual operations. 4) A holistic approach is a comprehensive assessment. According to Yusuf Hadi Miarso, the context of Islamic education studies in technology results in significant learning problems in schools and other educational institutes in organizational environments such as families, communities, businesses, and governments.



**Figure 4.** A critical component of Islamic Religious Education's technological growth.

All forms of applied technology, including educational technology, are human-created systems that make it easier for humans to reduce effort, enhance results, and conserve natural and human resources. In Islamic Religious Education, the term "technology" refers to research and a practical ethical approach to assisting learning through creating, using, and managing several acceptable technological processes and resources, as illustrated in Figure 4 (2006).

### **Discussion**

According to Yusuf Hadi Miarso, scientific research in educational technology cannot be divorced from the following elements: philosophy and the scientific foundation that underpins it to exist and grow. The fundamental components of the direction in which it will grow and its utility Noeng Muhadjir advocates for transdisciplinary contextualization through three minimum norms. Contextual in efforts to address pressing

contemporary issues, the term contextual has the same meaning as conditional, and contextual emphasizes the relationship between past, present, and future conditions. In sitting, the link between the central and peripheral Qur'ans is applied. Based on his research findings, the phrase "Islamic studies" is subdivided into theological and multidisciplinary subheadings. Theological Islamic studies are carried out at traditional boarding schools, madrasah, and traditional Islamic madrasah education institutions to produce experts in textual Islam. While interdisciplinary Islamic studies encompass various studies, they result in research that generates applied Islamic specialists. According to the classification, the study of Islamic Religious Education from a technological perspective is a multidisciplinary applied discourse of Islamic studies aimed at producing Islamic education technology experts who demonstrate the concept of a moderate Islamic education system based on technological optimization in the field of education via various forms of learning practices.

### Conclusions

One of the drivers of technological advancement in education, is measured by the quality and competency of human resources created. Contextualizing the axiological value of technological advancement needs an isomeric approach that integrates two complex systems, education and technology, through a single notion. As a subsystem of national education, Islamic Religious Education is also a part of the complete effort to build multidisciplinary studies by incorporating normative content as an ethical component of autonomous fields. Praxis, the area of Islamic education from a technological standpoint, can concurrently accommodate three technological domains: perspective as a field of cultivation, perspective as a profession, and perspective as a subject of study.

### Acknowledgements

The authors acknowledge and recognize that Sunan Kalijaga State Islamic University,

particularly the Ph.D. study program in Islamic Religious Education, will provide full academic support for the research process.

**Conflict of Interest:** The authors reported no potential conflicts of interest.

### References

- Berutu, A.G. (2017): (PDF) Metodologi Penelitian Noeng Muhajir. *Research Gate*. Available from: [https://www.researchgate.net/publication/337656138\\_metodologi\\_penelitian\\_noeng\\_muhajir](https://www.researchgate.net/publication/337656138_metodologi_penelitian_noeng_muhajir) (December 4, 2021).
- Djamba, Y.K. & W.L. Neuman (2002): Social Research Methods: Qualitative and Quantitative Approaches. *Teaching Sociology* (30)3: 380.
- Konchitchki, Y. & D.E. O'Leary (2011): Event study methodologies in information systems research. *International Journal of Accounting Information Systems* (12)2: 99–115.
- Martin, R.A. (2002): Alternatives in Education: An Exploration of Learner-Centered, Progressive, and Holistic Education. *Paper presented at the Annual Meeting of the American Educational Research Association (New Orleans, LA)*: 33.
- Miarso, Y.H. Tumbuh dan Berkembangnya Konsep Teknologi Pendidikan. 2015. Available from: <https://docplayer.info/310432-Tumbuh-dan-berkembangnya-konsep-teknologi-pendidikan-oleh-prof-dr-yusufhadi-miarso-m-sc.html> (December 4, 2021).
- RI, D.P.R. (2003): 1 PMPK Kemendikbud *Undang Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*. 2: 1–15pp.
- Shoheh, M. (2017): Teknologi dan Media Pembelajaran Pendidikan Agama Islam. *Al-Ulum : Jurnal Pemikiran dan Penelitian ke Islam* (4)2: 192.
- Sun, X.H., L. Hao, *et al.* (2006): On the goal of educational technology in AECT 2004 and some inspirations. *Journal of Hebei North University* (5): 18.
- Yuberti (2015): *Dinamika Teknologi Pendidikan*. Pusat Penelitian dan Penerbitan Lembaga Penelitian dan Pengabdian Kepada Masyarakat IAIN Raden Intan Lampung.
- Miarso, Y.H. (2007): *Sowing the Seeds of Educational Technology*. Dating.
- Muhadjir, N. (1992): *Compulsory Reading of Educational Technology*. Post-Graduate IAIN Sunan Kali Jaya.

- Muhadjir, N. (2003): *Education and Social Change*. Yogyakarta: Rake Sarasin: 157.
- Noeng, M. (1969): *Qualitative Research; Positivistic, Rationalistic, Phenomenological, and Metaphysic Realism in The Study of Texts and Religious Research*. Rake Sarasin.