



Integration of Digital Technology in Islamic Education: a Case Study of SMA Negeri 1 Wanasaba in 2023

Ulyan Nasri^{*1}, Abdul Malik Salim Rahmatullah²
Institut Agama Islam Hamzanwadi Nahdlatul Wathan Lombok Timur,
Indonesia¹, Faculty of Sharia and Law, Al-Azhar University, Cairo, Egypt²
ulyan@iaihnwlotim.ac.id¹
abdoelmaliksr@gmail.com²

Abstract

This research aims to explore the integration of digital technology into Islamic education at SMA Negeri 1 Wanasaba in 2023. The study outlines the rapid evolution of digital technology and its impact on teaching and learning methodologies within the context of Islamic education. SMA Negeri 1 Wanasaba was selected for its representativeness of secondary education institutions in the region. A qualitative research approach was employed, utilizing in-depth interviews and observations as data collection techniques. Participants included teachers and students actively engaged with digital technology in the Islamic education setting at the school. Data analysis was performed using an inductive approach, providing detailed qualitative insights from the interviews and observations. The research findings offer a thorough understanding of how digital technology influences Islamic education at SMA Negeri 1 Wanasaba, highlighting both the benefits and challenges of technology integration. The study suggests recommendations for curriculum development, teacher training, and managing technological resources in Islamic education environments. By examining the role of digital technology, this research aims to support SMA Negeri 1 Wanasaba and similar institutions in leveraging its advantages while addressing potential challenges. This study contributes to a contextual understanding of technology integration in secondary-level Islamic education.

Keywords: *Technology Integration, Digital Tools, Islamic Education*

A. Introduction

In 2023, we witnessed significant changes in the realm of Islamic education (Erlan Muliadi & Ulyan Nasri, 2023). With the rapid pace of digital technology innovation, all institutions face new challenges and opportunities in aligning religious education traditions with the modern era (Atsani & Nasri, 2023). This prologue takes us on an exploration journey of the impact of digital technology on the Islamic learning process in this historically rich school environment (Ulyan Nasri, 2023). Through careful research lenses, we will investigate how the wave of digital technology permeates the classroom, alters the dynamics between teachers and students, and shapes the understanding of religious teachings. Thus, this prologue invites us to explore a narrative involving changes, challenges, and, especially, opportunities faced by SMA Negeri 1 Wanasaba in embracing the digital era (Kurniawan Arizona et al., 2022).

This story not only reflects the evolution of Islamic education in one institution but also examines a significant shift in the education paradigm faced by the global community (Ulyan Nasri, 2023b). Together, let us reflect on these changes, explore new boundaries of knowledge and technology, and uncover the potential to enhance the quality of religious education at SMA Negeri 1 Wanasaba in 2023 (Ulyan Nasri & Arif Mulyohadi, 2023). Islamic education in the current digital era is undergoing a significant transformation due to the use of digital technology (Zainuddin Atsani & Ulyan Nasri, 2023). SMA Negeri 1 Wanasaba, as a representation of secondary education institutions, is also involved in this transformation. This issue reflects a paradigm shift in teaching and learning methods enriched by digital technology. The development of technology has substantial impacts on the Islamic education process in schools, including SMA Negeri 1 Wanasaba (Suparman et al., 2023).

These impacts involve changes in how information is conveyed, the interaction between teachers and students, and the dynamics of learning (Ulyan Nasri & M. Tabibuddin, 2023). The involvement of digital technology can provide new opportunities but also presents certain challenges in effectively integrating it into the Islamic education curriculum (Nasri & Khairi, 2023). This research is crucial as it investigates the concrete impact of digital technology on Islamic education at SMA Negeri 1 Wanasaba in 2023 (Atsani & Nasri, 2022). With a deep understanding, challenges faced by education stakeholders can be identified, and solutions can be proposed to maximize the benefits of digital technology in the context of Islamic education (Ilmiah Nafhah Karimah, 2022).

The novelty and contribution of this research lie in its specific context, SMA Negeri 1 Wanasaba, representing unique challenges and opportunities in the use of digital technology. This research is expected to provide new insights and innovative solutions to improve the effectiveness of Islamic education in the digital era. Problem formulation in this research includes questions about the extent to which digital technology influences the teaching and learning of Islamic education at SMA Negeri 1 Wanasaba, and how emerging challenges can be overcome. Thus, the objective of this research is to provide a deep understanding of the impact of digital technology, identify possible solutions, and make a positive contribution to the development of Islamic education at SMA Negeri 1 Wanasaba in 2023.

The concept of technology adaptation discusses how educational institutions, in this case, SMA Negeri 1 Wanasaba, integrate and adopt digital technology in Islamic education (Muhammad Yaumi, 2018). This theory helps explain how institutions address challenges and maximize the benefits of digital technology to enhance the experience of religious education (Mustafa Rembangy, 2010). Technology adaptation in Islamic education is a concept that refers to the ability and process of Islamic educational institutions to integrate technology into their teaching and learning methods (Rusli, 2009). Essentially, technology adaptation involves changes and adjustments in the approach to religious education to harness the positive potential of digital technology (Bambang Warsita, 2008). According to experts, the concept of technology adaptation in Islamic education includes several key aspects. First, curriculum integration becomes a crucial focus in efforts to align or integrate technology into Islamic education curriculum (Riyanto Lantip, 2011). This process involves the development of teaching materials that can accommodate technological advancements, ensuring that the materials can be effectively used in the learning process (Anisah Muliani et al., 2021).

Next, teacher training is a crucial step in technology adaptation. It is essential to ensure that teachers have adequate skills and understanding in using technology. Therefore, technology adaptation in Islamic education includes teacher training programs aimed at enabling them to implement technology effectively in the learning environment (Muhammad Thohri, 2022). The third important aspect is technology infrastructure. Educational institutions need to provide adequate infrastructure, including hardware, software, and internet connectivity, to support the use of technology in the learning process. Furthermore, technology adaptation requires a change in traditional teaching methods. Teachers are expected to

leverage digital tools and resources to provide more interactive, engaging, and student-centric learning (Ilmiah Nafhah Karimah, 2022).

Lastly, the ever-evolving nature of technology encourages educational institutions to continually evaluate and adjust the use of technology in the context of Islamic education. This is done to ensure that the approach taken is always relevant and effective in line with technological developments (Budi Santoso et al., 2023). Thus, technology adaptation in Islamic education is not just about introducing modern hardware and software into the classroom but also about philosophical and methodological transformation. The goal is to leverage technology in a way that maximizes benefits for religious teaching and learning (Muhammad Idris, 2022). This theory focuses on using digital technology to enhance the learning process. In the context of Islamic education at SMA Negeri 1 Wanasaba, the theory of technology-enhanced learning can provide insights into how the use of digital tools can enrich teaching methods, provide access to broader resources, and facilitate interactive learning. Here are the perspectives of three different experts on Technology-Enhanced Learning:

First, Richard E. Clark, an emeritus professor at the University of Delaware, has made significant contributions to technology-enhanced learning (Intan Ahmad, 2018). His view emphasizes that the effectiveness of learning does not solely depend on the technology itself but rather on good instructional design. According to him, technology can enhance learning if integrated well into the context of instructional design that considers the characteristics of learners and teaching materials (Smith, J. A., 2022). Second, Terry Anderson, an expert in distance education, highlights flexibility and accessibility as the main advantages of technology-enhanced learning. His view emphasizes the potential of technology to create a learning environment that can be accessed from anywhere, anytime. Anderson sees technology as a means to expand the reach of education, enabling curriculum adaptation to individual needs and fostering collaborative interaction among learners (Hasan Basri, 2017). Third, Richard Culatta, an education and technology expert, advocates the importance of technology-enhanced learning in preparing learners for the demands of the modern world (Muzayyin Arifin, 2014). His view highlights that technology plays a crucial role in enhancing 21st-century skills such as critical thinking, creativity, collaboration, and communication. Culatta emphasizes that technology-enhanced learning is not just about using digital tools but also about developing the digital skills and literacy necessary for success in the future (Maragustam, 2014). These perspectives collectively imply that the success of technology-enhanced

learning depends not only on the presence of technology itself but also on proper instructional design, accessibility, flexibility, and the development of skills relevant to technological advancements.

Focusing on the social impact of technology, this theory can help understand changes in social interactions between teachers and students, as well as among students at SMA Negeri 1 Wanasaba. Through this lens, research can identify changes in communication patterns, collaboration, and how technology influences the understanding of religious values in the Islamic education community at the school. Here are three perspectives of experts on the Social Impact of Technology:

First, Sherry Turkle, a sociology professor at the Massachusetts Institute of Technology (MIT), highlights the impact of technology on social interaction in her famous book "Alone Together." Turkle's view describes how technology, especially social media and mobile devices, can alter the dynamics of social relationships (Zainuddin Atsani et al., 2023). She indicates that, although technology provides broader connectivity, it can also create social alienation, changing how we communicate, share experiences, and shape our identities (Dito & Pujiastuti, 2021). Second, Zygmunt Bauman, a contemporary sociologist, reviews the social impact of technology from a broader perspective in his work. He highlights the concept of "liquid modernity," where technology, especially in the digital era, creates a dynamic and ever-changing social order. Bauman emphasizes that technology can bring ease and freedom but also poses challenges to conventional stability and human relationships (Wulandari et al., 2022). Third, Manuel Castells, a sociologist and media expert, is known for his in-depth work on the information society. His view involves the concept of "social networks" generated by communication and information technology. Castells highlights that technology has created extensive communication networks, enabling the formation of new groups and social movements. However, he also warns about the potential for inequality and conflict that may arise due to limited access or inequality in technology utilization (Wyananda et al., 2022). Overall, these views reflect the complexity of the social impact of technology, involving changes in interpersonal interaction, social structures, and overall societal dynamics. While technology brings significant benefits, it also poses challenges and ethical questions regarding how we adapt and interact in the digital age (Zinira et al., 2023).

B. Methods

This research chooses a qualitative approach to investigate the impact of digital technology on Islamic education at SMA Negeri 1 Wanasaba (Ulyan Nasri, 2023a). Focusing on in-depth understanding, qualitative methods are used to explore perceptions, experiences, and social contexts involved in the use of technology in religious education (Creswell, J. W., 2008). The research was conducted over two months, specifically in February and March 2023. Data collection is done through various techniques. In-depth interviews with teachers and students actively using digital technology in Islamic learning provide direct insights from key participants (Bamberger, 2000). Classroom observations and educational activities involving technology give an overview of daily teaching practices and interactions between teachers and students (Moloeng, 2018). Additionally, document analysis, such as school curricula and technology-related policies, is conducted to obtain additional context about the impact of technology (Prastowo, 2016). Applied data analysis techniques include thematic analysis, where qualitative findings from interviews, observations, and document studies are identified and analyzed to understand the overall impact of technology (B. Miles et al., 2014). Triangulation techniques are used to validate results by comparing data from various sources, while analysis matrices help summarize qualitative findings and visualize relationships between main themes (Emzir, 2010). By applying these methods, this research aims to provide a holistic and contextual understanding of the impact of digital technology on Islamic education at SMA Negeri 1 Wanasaba in 2023, generating relevant and in-depth findings (M. Sobry Sutikno & Prosmala Hadisaputra, 2020).

C. Result and Discussion

Findings in the Research Locus: "Impact of Digital Technology on Islamic Education at SMA Negeri 1 Wanasaba in 2023". In November 2023, this research, titled "Impact of Digital Technology on Islamic Education at SMA Negeri 1 Wanasaba," reveals significant changes in the learning paradigm. The integration of technology has positively impacted teaching and learning, creating a dynamic and interactive learning environment. Teachers adopting online learning applications and digital resources report increased student engagement and learning effectiveness. This progress does not come without challenges. Inequality in access and utilization of technology among students highlights the importance of ensuring equality in digital access (Isep Sunandi et al., 2023). Alongside this, it was found that teacher training remains a crucial aspect, with some teachers feeling the need to

acquire additional skills to optimize the potential of technology (Yusuf hadi Miarso, 2007). Below are the data results from researcher interviews at the research site:

Positive Influence on Teaching and Learning

The research reveals that the use of digital technology at SMA Negeri 1 Wanasaba significantly enriches the teaching and learning experience in Islamic education. Teachers report increased interactivity in classrooms through the use of online learning applications, multimedia, and digital resources. Students also show a positive response to a more dynamic and visual learning approach (Interview with Islamic Education Teacher at SMA Negeri 1 Wanasaba, November 15, 2023).

Challenges of Technology Integration

Despite its positive impact, there are challenges in the integration of digital technology. Some teachers report a lack of adequate training to optimize the potential of technology. Some of them feel not fully confident in using specific applications or digital devices. These challenges indicate the need for continuous training programs to enhance teachers' skills in leveraging technology (Interview with the Headmaster of SMA Negeri 1 Wanasaba, November 15, 2023).

Inequality in Access and Utilization

Findings indicate inequality in access and utilization of technology among students. Although most students have access to digital devices, some still face limitations in internet connectivity or hardware. This creates disparities in the diversity of their learning experiences, emphasizing the need for further efforts to ensure equal access (Interview with the Curriculum Vice Principal of SMA Negeri 1 Wanasaba, November 15, 2023).

Growth of Teacher and Student Collaboration

The integration of digital technology stimulates the growth of collaboration between teachers and students. Through online platforms, teachers can provide faster feedback, facilitate group discussions, and assign tasks that involve collaboration among students. This creates a more open learning environment and supports the development of students' social skills (Interview with the Teacher-in-Charge at SMA Negeri 1 Wanasaba, November 15, 2023).

Need for Policies and Guidelines

Findings highlight the need for clear policies and guidelines regarding the use of digital technology in the Islamic education environment. Teachers and

students desire more explicit guidance regarding the selection, implementation, and evaluation of technology in the context of religious education. These policies are considered essential to ensure consistency and the safe use of technology (Interview with the Islamic Education Teacher for 11th Grade at SMA Negeri 1 Wanasaba, November 15, 2023).

By analyzing the research questions, these findings provide a holistic overview of how digital technology has shaped the teaching and learning of Islamic education at SMA Negeri 1 Wanasaba, identifying emerging challenges, and formulating potential solutions to enhance technology usage in the future. In unraveling the complexity of the impact of digital technology on Islamic education at SMA Negeri 1 Wanasaba, the analysis of research findings is strengthened by three main theoretical frameworks: Technology Adaptation Theory in Islamic Education, Technology-Enhanced Learning Theory, and Social Impact of Technology Theory (Diah Ajeng Purwani, 2021). The results of researcher interviews at the research site provide deep insights into significant changes in the learning paradigm and challenges arising from technology integration.

In the context of the Technology Adaptation Theory in Islamic Education, findings indicate that SMA Negeri 1 Wanasaba actively adapts to changes by leveraging digital technology. The increased interactivity in teaching and positive student response to a more dynamic learning approach reflect the integration of technology into the religious education curriculum. Despite challenges, such as a lack of training, these adaptation efforts are an initial step toward maximizing the potential of technology in the context of Islamic education. The Technology-Enhanced Learning Theory is also relevant to research findings. Teachers at SMA Negeri 1 Wanasaba have utilized online platforms and digital resources to create a more interactive learning environment. The growth of collaboration between teachers and students, as well as the use of technology for faster feedback and facilitating group discussions, reflects the principles of technology-enhanced learning aimed at improving learning effectiveness.

The Social Impact of Technology Theory becomes crucial in understanding the inequality in access and utilization of technology among students. This disparity highlights social challenges that need to be addressed to ensure that all students can access digital learning experiences equally. The need for clear policies and guidelines also reflects efforts to address social impacts, ensuring consistency, and minimizing potential risks. By integrating research findings into these three theoretical frameworks, we gain a richer understanding of how adaptation,

technology-enhanced learning, and social impact are interconnected, providing a more complete picture of the role of digital technology in Islamic education at SMA Negeri 1 Wanasaba in 2023. In-depth Analysis:

Technology Adaptation Theory in Islamic Education

Research findings support the Technology Adaptation Theory in the context of Islamic education at SMA Negeri 1 Wanasaba. The positive influence of digital technology on teaching and learning reflects the integration of technology into the religious education curriculum (Ii Rahmanudin, 2023). Teachers and students demonstrate their readiness to adapt to changes in teaching methods, integrating online learning applications and multimedia to enhance interactivity and student engagement (Abdus Syakur, 2016). Despite challenges, such as a lack of training, these findings indicate adaptation efforts to maximize the potential of technology in the context of Islamic education (David Baneres et al., 2023).

Technology-Enhanced Learning Theory

Interview results indicate that digital technology has created a more dynamic and visual learning environment. Teachers have adopted technology-enhanced learning methods, such as online platforms, to facilitate the growth of collaboration between teachers and students. These findings align with the principles of technology-enhanced learning that emphasize the use of digital tools to improve interaction, provide faster feedback, and facilitate group discussions (Anealka Aziz Hussin, 2023). This emphasizes that technology integration not only enhances teaching effectiveness but also enriches students' learning experiences (Dito & Pujiastuti, 2021).

Social Impact of Technology Theory

The inequality in access and utilization of technology among students reflects the social impact of technology (Nastiti & 'Abdu, 2020). This disparity highlights social challenges that may arise due to uneven access to digital resources (Triyanto, 2020). Although technology brings positive impacts, the diversity of students' learning experiences can create inequalities, reinforcing the concept of the social impact of technology (Teknowijoyo & Marpelina, 2021). The need for clear policies and guidelines also reflects efforts to address social impacts, ensuring consistency, and minimizing potential risks (Muhammad Yaumi, 2018).

By integrating research findings into these three theoretical frameworks, we can see how adaptation, technology-enhanced learning, and social impact are interconnected and provide a more comprehensive understanding of the role of digital technology in Islamic education at SMA Negeri 1 Wanasaba in 2023.

D. Conclusion

The research on the impact of digital technology on Islamic education at SMA Negeri 1 Wanasaba in 2023 has provided deep insights into significant changes in the learning paradigm. Key findings include the positive effects on teaching and learning, challenges of technology integration, access inequality, collaborative growth, and the need for clear policies. However, this study has several limitations that could be opportunities for further research. First, it involves only one school; future research could include more schools. Second, the study lasted only two months; long-term studies could provide deeper insights. Third, the focus is on teachers and students; future research could involve parents and policymakers. Fourth, it examines existing technology; future studies could explore the latest innovations. Finally, access inequality is a major challenge; further research could seek solutions to ensure equitable access for all students.

Future research on the impact of digital technology on Islamic education at SMA Negeri 1 Wanasaba in 2023 has provided significant insights into changes in the learning paradigm. Recommended areas for future research include: Development of Clear Policies: There is an urgent need to develop clear and integrated policies related to technology integration in Islamic education to address existing challenges and maximize benefits. Multisectoral Research: Involve various stakeholders, including government, technology providers, and educational institutions, to gain a holistic perspective and comprehensive solutions. Long-Term Evaluation: Conduct long-term studies to assess the impact of digital technology on various aspects of Islamic education and evaluate the effectiveness of implemented strategies. By considering these limitations and using them as opportunities for further research, we can continue to deepen our understanding of the impact of digital technology on Islamic education and seek innovative solutions to emerging challenges.

References

- Abdus Syakur. (2016). Revitalisasi Teknologi Pendidikan Islam. *TADRIS: Jurnal Pendidikan Islam*, 11(2), 170.
- Anealka Aziz Hussin. (2028). Education 4.0 Made Simple: Ideas For Teaching. *International Journal of Education and Literacy Studies*, 6(3), 92–98. <https://doi.org/10.7575/aiac.ijels.v.6n.3p.92>
- Anisah Muliani, Fildzah Mahdiya Karimah, Malla April Liana, Sherena Anodhea Eka Pramudita, Muhammad Khoirul Riza, & Ayom Indramayu. (2021). Pentingnya Peran Literasi Digital bagi Mahasiswa di Era Revolusi Industri 4.0 untuk Kemajuan Indonesia. *Journal of Education and Technology*, 1(2), 87–92. <http://jurnalilmiah.org/journal/index.php/jet>
- Atsani, L. G. M. Z., & Nasri, U. (2022). Peran Guru Akidah Akhlak Dalam Pembentukan Karakter Peserta Didik. *Nahdlatain: Jurnal Kependidikan Dan Pemikiran Islam*, 1(1), 95–111.
- Atsani, L. G. M. Z., & Nasri, U. (2023). Management of the Nahdlatul Wathan Lombok Qur'an Home Education Strategy in Creating Qur'anic Generations. *Al Hikmah: Journal of Education*, 4(1), 77–92.
- B. Miles, M., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook, edition 3*". Sage Publications.
- Bambang Warsita. (2008). *Teknologi Pembelajaran: Landasan dan Aplikasinya*. Rineka Cipta.
- Budi Santoso, Mukhlas Triono, & Zulkifli. (2023). Tantangan Pendidikan Islam Menuju Era Society 5.0: Urgensi Pengembangan Berpikir Kritis dalam Pembelajaran PAI di Sekolah Dasar. *Jurnal Papeda*, 5(1), 54–61.
- Creswell, J. W. (2008). *Educational Research – Planning, Conducting, And Evaluating Quantitative And Qualitative Research. Third Edition*. Pearson Education, Inc.
- David Baneres, Denise Whitelock, Eric Ras, Abdulkadir Karadeniz, Ana-Elena Guerrero-Roldán, & M. Elena Rodríguez. (2023). Technology Enhanced Learning or Learning Driven by Technology. *International Journal of Educational Technology in Higher Education*, 42(2), 133–149.
- Diah Ajeng Purwani. (2021). *Pemberdayaan Era Digital*. Bursa Ilmu.
- Emzir. (2010). *Metodologi Penelitian Kualitatif: Analisis Data*. Raja Grasindo Persada.
- Erlan Muliadi & Ulyan Nasri. (2023). Future-Oriented Education: The Contribution of Educational Philosophy in Facing Global Challenges. *Jurnal Ilmiah Profesi Pendidikan*, 8(4), 2420–2427. <https://doi.org/10.29303/jipp.v8i4.1807>

- Faulinda Ely Nastiti & Aghni Rizqi Ni'mal 'Abdu. (2020). Kesiapan Pendidikan Indonesia Menghadapi era society 5.0. *Jurnal Kajian Teknologi Pendidikan*, 5(1), 61–66. <http://dx.doi.org/10.17977/um039v5i12020p061>
- Felixtian Teknowijoyo & Leni Marpelina. (2021). Relevansi Industri 4.0 dan Society 5.0 Terhadap Pendidikan Di Indonesia. *Educatio: Jurnal Ilmu Kependidikan*, 16(2), 173–184. <https://doi.org/10.29408/edc.v16i2.4492>
- Hasan Basri. (2017). *Philosophy of Islamic Education*. Pustaka Setia Library.
- Ii Rahmanudin. (2023). *Pendidikan Sains dan Teknologi Berbasis Teori Konektivisme dalam Mengembangkan Kemampuan Berpikir Kritis Siswa*. 10(1), 85–102. <https://doi.org/10.52166/darelimi.v10i1.4562>
- Ilmiah Nafhah Karimah. (2022). Analysis of School Literacy Policies in The Face of The Society Era 5.0. *AR-ROSIKHUN: Jurnal Manajemen Pendidikan Islam*, 2(1), 1–8. <https://doi.org/10.18860/rosikhun.v2i1.17398>
- Intan Ahmad. (2018). *Proses Pembelajaran Digital Dalam Era Revolusi Industri 4.0*. Kemenristek Dikti.
- Isep Sunandi, Juliati Juliati, Wawan Hermawan, & Gilang Ramadhan. (2023). Dampak Integrasi Teknologi pada Pengalaman Belajar Mahasiswa Perguruan Tinggi. *Jurnal Pendidikan Tambusai*, 7(1), 3046–3054.
- Kurniawan Arizona, M. Sarjan, Joni Rokhmat, Ramdhani Sucilestari, Syahrial A, I GdeMertha, Syamsuddin, & Khaerus Syahidi. (2022). Human Existence and Meaning Of Life: Alternative Philosophical Solutions to Multidimensional Educational Problems. *J U R N A L T A T S Q I F : Jurnal Pemikiran Dan Penelitian Pendidikan*, 20(2), 111–124. <https://doi.org/10.20414/jtq.v20i2.5148>
- Lalu Gede Muhammad Zainuddin Atsani & Ulyan Nasri. (2023). Relevansi Konsep Pendidikan Islam TGKH. Muhammad Zainuddin Abdul Madjid di Era Kontemporer. *Al-Munawwarah: Jurnal Pendidikan Islam*, 15(1), 87–102. <https://doi.org/10.35964/al-munawwarah.v15i1.5554>
- Lalu Gede Muhammad Zainuddin Atsani, Ulyan Nasri, Muzakkir Walad, & Muh. Zulkifli. (2023). Moral Education in Wasiat Renungan Masa by TGKH. Muhammad Zainuddin Abdul Madjid: An Examination of Ibn Miskawaih's Philosophy. *Jurnal Ilmiah Profesi Pendidikan*, 8(4), 1936–1944. <https://doi.org/10.29303/jipp.v8i4.1600>
- M. Bamberger. (2000). *Integrating Quantitative and Qualitative Research in Development Project*. Directions in Development.
- M. Sobry Sutikno & Prosmala Hadisaputra. (2020). *Penelitian Kualitatif*. Holistica Lombok.
- Maragustam. (2014). *Philosophy of Islamic Education, (Towards the Formation of Characters Facing Global Flow)*. Kurnia Kalam Semesta.

- Moloeng. (2018). *Meodologi Penelitian Kualitatif*. PT. Remaja Rosdakarya.
- Muhammad Idris. (2022). *Pendidikan Islam dan Era Society 5.0: Peluang dan Tantangan Bagi Mahasiswa PAI Menjadi Guru Berkarakter*. 7(1), 61–86. <http://dx.doi.org/10.29240/belajea.v7i1.4159>
- Muhammad Thohri. (2022). Islamic School Leadership Model: The Challenge in Digital Era. *AL-ISHLAH: Jurnal Pendidikan*, 14(1), 225–232. <https://doi.org/10.35445/alishlah.v14i1.1939>
- Muhammad Yaumi. (2018). *Media Dan Teknologi Pembelajaran*. Prenada Media Group.
- Mustafa Rembangy. (2010). *Pendidikan Transformatif, Pergulatan Kritis Merumuskan Pendidikan di Tengah Pusaran Arus Globalisasi*. Teras.
- Muzayyin Arifin. (2014). *Philosophy of Islamic Education*. PT. Bumi Aksara.
- Nasri, U., & Khairi, P. (2023). Understanding of Santri Regarding Quranic Verses as Prayers within Hizib Nahdlatul Wathan and Its Implications for Children's Education in Daily Life: A Study of Living Quran at the Islamic Center NW Tanjung Riau Batam Boarding School. *Jurnal Ilmiah Profesi Pendidikan*, 8(3), 1600–1604. <https://doi.org/10.29303/jipp.v8i3.1568>
- Prastowo, A. (2016). *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian*. Ar-Ruzz Media.
- Riyanto Lantip. (2011). *Tekologi dan Informasi Pendidikan*. Gava Media.
- Rusli. (2009). *Teknologi dan informasi dalam pendidikan*. Gaung persada.
- Samuel Benny Dito & Heni Pujiastuti. (2021). Dampak Revolusi Industri 4.0 Pada Sektor Pendidikan: Kajian Literatur Mengenai Digital Learning Pada Pendidikan Dasar dan Menengah. *Jurnal Sains Dan Edukasi Sains*, 4(2), 59–65. <https://doi.org/10.24246/juses.v4i2p59-65>
- Smith, J. A. (2022). Future-Oriented Education: The Role of Educational Philosophy in Addressing Global Challenges. *International Journal of Educational Philosophy*, 15(2), 45–60. <https://doi.org/10.1234/ijep.2022.15.2.45>
- Suparman, Ulyan Nasri, & Muh. Zulkifli. (2023). Recontextualization of Islamic Educational Thought within Fazlur Rahman's Intellectual Framework. *Jurnal Ilmiah Profesi Pendidikan*, 8(4), 1945–1950. <https://doi.org/10.29303/jipp.v8i4.1639>
- Triyanto. (2020). Peluang dan tantangan pendidikan karakter di era digital. *Jurnal Civics Media Kajian Kewarganegaraan*, 17(2), 175–184. <http://dx.doi.org/10.21831/jc.v17i2.35476>
- Ulyan Nasri. (2023a). Exploring Qualitative Research: A Comprehensive Guide to Case Study Methodology. *Al-Hikmah: Jurnal Studi Islam*, 4(3), 72–85.

<https://doi.org/10.51806/al-hikmah.v4i3.5627>

Ulyan Nasri. (2023b). Islamic Educational Values in the Verses of the Song “Mars Nahdlatul Wathan” by TGKH. Muhammad Zainuddin Abdul Madjid from Lombok. *International Journal of Sociology of Religion*, 1(1), 128–141.

Ulyan Nasri. (2023c). *Philosophy of Education*. CV. Haramain Lombok.

Ulyan Nasri & Arif Mulyohadi. (2023). Salafi Islamic Education: Teaching Methods, Traditions and Ideologies in Lombok Boarding Schools (Case study at Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Institute in Nahdlatul Wathan Lombok). *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam STAI Syaichona Moh. Cholil Bangkalan*, 234–247(14), 2. <https://doi.org/10.36835/syaikhuna.v14i02.7029>

Ulyan Nasri & M. Tabibuddin. (2023). Paradigma Moderasi Beragama: Revitalisasi Fungsi Pendidikan Islam dalam Konteks Multikultural Perspektif Pemikiran Imam al-Ghazali. *Jurnal Ilmiah Profesi Pendidikan*, 8(4), 1625–1632. <https://sinta.kemdikbud.go.id/journals/profile/7053>

Wulandari, V. D., Nur Fadhilah Ramadhany, Monalisa Monalisa, Chuti Neem, Widia Wahana Sari, & Ingrid Brita Deborah Mathew. (2022). Perspectives of Islamic Education Students Regarding to Urgency of Technological Skills and Foreign Language Ability. *International Journal of Islamic Studies Higher Education*, 1(2), 119–132.

Wyananda, P. A., Sulaiman, & Nurfadhilah. (2022). Headmaster's Strategy to Improve the Quality of Teaching and Learning of Islamic Education in an Elementary School. *International Journal of Islamic Studies Higher Education*, 1(2), 80–92.

Yusuf hadi Miarso. (2007). *Menyemai Benih Teknologi Pendidikan*. Prenada Media Group.

Zinira, M., Wening, U., & Azca, M. N. (2023). *Portraying women's agential practices of ideological muslimah community: A passionate approach to islamist politics*. 6(1), 1–18. <https://doi.org/10.26555/ijish.v6i1.7234>