The Urgency of Using Technology in Broadcasting Islamic Educational Materials to Form Religious Awareness in Society

Fitri Wahyuningsih[1], Riri Susanti[2], Saddam Hakki[3], Ulil Azmi[4]
[1,2,3]STAI Al-Hikmah Pariangan Batusangkar, Indonesia
[4]STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia

Sections Info	ABSTRACT
	Objective: This study aims to explore the challenges and effectiveness of using technology in broadcasting Islamic religious education materials to enhance religious awareness in society. *Method:* A library research approach was employed, utilizing scientific journal articles and research reports as primary sources to examine the role of technology in religious education. *Results:* The findings highlight that effective technologies for disseminating Islamic religious education include social media platforms (YouTube, Instagram, TikTok), learning applications, podcasts, webinars, and the digitization of Islamic books. These technologies enhance accessibility, foster interactive learning, and broaden the reach of religious materials. Furthermore, the use of technology has led to increased religious understanding and practice, strengthening community religious awareness. However, challenges remain, such as limited access in remote areas, low digital literacy, difficulties in filtering valid information, and an over-reliance on technology that may reduce direct teacher-community interaction. *Novelty:* This study contributes to the understanding of how technology can be harnessed to improve Islamic religious education, while also addressing the barriers and limitations faced in its implementation, offering insights into overcoming these challenges for more effective dissemination of religious knowledge.

INTRODUCTION

Educational technology can play an important role in Islamic Religious Education (PAI) learning to shape religious awareness in society [26]. The use of technology in Islamic Religious Education can increase the effectiveness of learning, help students optimize learning time, and facilitate the development of abilities according to individual needs. In addition, technology can also help educators in delivering difficult-to-understand material and designing more interesting learning [14]. Islamic Religious Education learning that utilizes Information and Communication Technology (ICT) can prepare and develop human resources who are competent in the field of technology, have faith, and are able to practice religious values well. The use of ICT in Islamic Religious Education can motivate students and ultimately improve learning outcomes [19].

Further studies are needed to explore the social impacts, ethical influences, and the development of more optimal models of technology integration in Islamic education. This will deepen the understanding of the full potential of information technology in the context of Islamic education [34]. The use of information technology in case management in judicial institutions, such as Religious Courts, can increase the efficiency of case services. Investments in technology can make a positive contribution to organizational performance [6].

However, there are also challenges in using technology in the era of disruption, such as reduced respect and politeness of students towards teachers. This can be a problem in Islamic Religious Education, which aims to form good character and personality. However, technology can be an alternative in Islamic Religious Education learning [38]. The development of effective and contextual Islamic Religious Education is a priority in facing the demands of the ever-developing era, especially in the era of Information Technology. Information technology provides the means, infrastructure, and methods that can be utilized in Islamic Religious Education learning [1].

In the context of character and personality formation of individuals and society, the Qur'an and fiqih as sources of teachings and guidance in Islam have great potential to be the foundation and reference in family education [11]. Muslims must be able to utilize technological means as a tool for jihad struggle, meaning that technology needs to be used as a tool for the struggle of Muslims in improving the quality of education, not as a barrier to creative thinking and action [12].

Religion, education, and technology have an important role for society in preventing the psychosomatic impacts of Covid-19. Efforts to get closer to Allah SWT and being wise in using technology are very important [16]. The government, through the Ministry of Communication and Information, has the competence to supervise and regulate internet-based broadcasting content service providers, with an information technology approach strengthened by a legal approach [17].

Some of Generation Z in Indonesia have low digital literacy awareness, so they tend to use smartphones only for consumptive purposes. However, some others have a good orientation towards education, especially lifelong learning, and have extensive skills and knowledge related to technology [8]. Information technology plays an important role in learning, including Islamic Religious Education, as a tool and method for obtaining, transmitting, processing, interpreting, storing, managing, and retrieving information [39].

Islamic Religious Education (PAI) teachers have a vital role in shaping and changing students' behavior through the teaching and learning process. Further research is needed to investigate the role of PAI teachers in overcoming students' problematic behavior [24]. Islamic Religious Education can be used as a step in developing students' character, which involves the family, community and educational environments. Character education is an effort to shape students into individuals with good morals and positive traits [30].

The quality of education in Islamic educational institutions, such as STAI Siliwangi Garut, is an important determining factor in meeting the needs and expectations of society, as well as in supporting regional social and economic development. Islamic higher education faces increasingly complex challenges along with the dynamic development of society and science [20]. Islamic Religious Education is an elementary part in the formation of students' morals and ethics, in addition to Pancasila as the ideological basis of the state which has a crucial role in forming the character of citizens who are ethical and have integrity. Education is the main foundation in shaping

the character and identity of students [25].

The Islamic Religious Education Study Program of the Faculty of Tarbiyah, UIN Sunan Ampel Surabaya aims to produce graduates who have competence in the fields of education, research, and community service. The twin-towers model multidisciplinary integrative curriculum can be a foothold in the internationalization of study programs and the realization of a world-class university [36]. Islamic Religious Education is all activities carried out to help students instill and develop Islamic teachings and values as a way of life, which are manifested in attitudes and developed in daily life skills [31].

The use of social media can be an effective means of spreading Islamic teachings, with the advantages of easy access, minimal costs, and wide reach. Two-way interaction between information providers and information recipients also makes it easier to solve various religious problems [21]. Islamic Religious Education has an important role in shaping the morals and personality of Muslims who have good morals. There are various branches of knowledge in Islamic Religious Education, such as the science of monotheism, the science of fiqih, the science of aqidah and morals, and the science of Sufism [23].

So, despite the challenges and obstacles, the use of technology in broadcasting Islamic religious education materials has great potential to increase religious awareness in society if managed properly. Technology can be an effective tool to expand the reach of da'wah, deepen religious understanding, and create a society that is more educated in Islamic teachings.

RESEARCH METHOD

This research uses the library research method, namely a method that relies on collecting data and information from various written sources, such as books, scientific journal articles, research reports, and other publications. This approach was chosen because the research focuses on the study of theories, concepts, and previous findings related to the use of technology in Islamic religious education.

The main sources of data in this study are scientific journal articles and research reports relevant to the topic. Scientific journals are the main source for obtaining the latest in-depth theories, concepts and findings regarding the influence of technology in Islamic religious education. The research results report is also used to enrich the analysis related to the effectiveness of the use of technology in forming religious awareness in society.

The data collection technique was carried out by means of literature study. Researchers identified and collected journal articles, books, research reports, and other written sources that discuss the topic of the use of technology in Islamic religious education. This data is collected from various academic databases, digital libraries, and other reliable sources.

Data analysis was carried out using content analysis techniques. In this technique, researchers analyze the content of the collected literature sources to find patterns, themes, or conclusions related to the urgency of using technology in Islamic religious education. This process involves in-depth reading of relevant texts and the preparation of a synthesis

of the various findings.

The validity of the data was tested using source triangulation and theory triangulation techniques. Source triangulation is done by comparing results from various relevant data sources (journal articles, research reports, books) to ensure consistency of information. Meanwhile, theoretical triangulation was carried out by comparing research findings with existing theories in the literature related to educational technology and religious awareness to ensure the validity and reliability of the conclusions obtained.

RESULTS AND DISCUSSION
Types of technology effective in broadcasting islamic religious education material to form religious awareness in society

In this study, it was found that various types of technology have an important role in delivering Islamic religious education materials and forming religious awareness in society. Some of the most effective technologies in broadcasting Islamic religious education materials include:

1. **Social media platforms (YouTube, Instagram, Facebook, TikTok)** : Social media provides easy and fast access for people to obtain Islamic religious information in various formats, such as videos, articles, and infographics. This platform allows for more interactive and engaging teaching, using video lectures, religious studies, and interactive discussions that can motivate people to delve deeper into religious teachings.

2. **Learning applications (E-learning platforms)** : Applications such as e-courses and Islamic religious education applications have proven effective in providing structured religious learning materials. Through these applications, people can access Islamic religious education materials anytime and anywhere, either through mobile devices or computers.

3. **Podcasts and audio** : As an alternative to visual formats, podcasts and other audio materials are increasingly popular with the public, especially for those who prefer to learn passively while doing other activities. This allows for the understanding of Islamic teachings through lectures, interpretations, and studies that can be listened to anywhere.

4. **Webinars and video conferences** : This technology allows for live streaming of material that allows direct interaction between speakers and audiences. Webinars are effective in connecting the public with Islamic scholars, intellectuals, or teachers to gain deeper and more accurate knowledge.

5. **E-books and digitization of islamic books** : The digitization of Islamic religious reading materials such as tafsir, hadith, fiqh, and others also make a big contribution to the spread of religious knowledge. These e-books are easily accessible, cheaper, and make it possible to carry many religious references in the palm of your hand.

Information and communication technology (ICT) plays an important role in

Islamic Religious Education (PAI) learning. The use of technology in Islamic Religious Education learning can help improve students' understanding and religious awareness. Some examples of effective technology in broadcasting Islamic Religious Education materials include interactive learning applications such as Lectora Inspire [32], the use of digital platforms and social media [28]; [22], and the use of hardware and software that support the learning process [22]; [15].

In addition, the implementation of education based on religious moderation has also proven effective in increasing religious awareness in society. The four indicators of religious moderation implemented, namely national commitment, tolerance, non-violence, and accommodation of local culture, have helped students in developing better religious awareness. However, evaluation of the implementation and effectiveness of this program needs to be carried out to ensure that the program continues to be refined and adjusted to be more relevant and effective [18].

Another factor that also plays a role in increasing people's religious awareness is the social environment and academic culture. Research shows that the social environment and academic culture together have a positive effect on religious awareness. Therefore, efforts to create an environment conducive to the development of religious awareness also need to be considered.

Thus, information and communication technology, implementation of education based on religious moderation, and a conducive academic social and cultural environment are effective factors in broadcasting Islamic Religious Education materials to form religious awareness in society.

The influence of the use of technology in broadcasting islamic religious education materials to form religious awareness in society

The use of technology in broadcasting Islamic religious education materials has had a significant impact on increasing religious awareness in society. Some of the main influences found in this study include:

1. **Increasing accessibility of religious knowledge** : Technology allows Islamic religious education materials to be widely distributed without being limited by distance and time. People from various social strata, especially those in remote areas, can access Islamic religious knowledge easily. This increases the understanding and practice of religious teachings in various circles.

2. **Interactivity and community engagement** : Technology allows people to interact directly with the material being studied. Through discussion forums, comment columns, and Q &A sessions in webinars, people can participate more actively in the teaching and learning process, which in turn increases their religious awareness.

3. **Wider spread of da'wah** : Digital technology provides a wider platform for Islamic da'wah, which is not limited to mosques or religious meeting places. This accelerates the spread of the Islamic message globally and is more inclusive, reaching more people from various backgrounds.

4. **Improving the quality of religious understanding** : Through various digital platforms, religious materials delivered are more structured and based on trusted sources, such as interpretations of scholars and scientific studies. This can help the community to better understand the teachings of Islam better and correctly.

5. **Continuous religious counseling** : Technology allows religious counseling and education to be carried out continuously, even outside of formal learning hours. This contributes to improving the quality of people's religious awareness in everyday life.

The use of technology in Islamic Religious Education learning can improve the quality and reach of education. Technology can facilitate the learning process without having to meet face to face, so that materials can be delivered through various digital platforms such as WhatsApp, Google Meet, Google Classroom, and Zoom [26]. This can help reach more people.

Technology can be utilized to create more creative, accommodating, and dynamic Islamic Religious Education learning media, so that it can inspire students to innovate [29]. The use of technology-based learning media such as videos, applications, and social media can improve the quality of Islamic Religious Education learning and motivate students [4].

The integration of technology in Islamic Religious Education needs to pay attention to the guidance of scholars and religious principles so that it is in accordance with Islamic values [34]. Wise use of technology can help internalize the values of Islamic Religious Education and shape religious awareness in society [29].

The competence of Islamic Religious Education teachers in utilizing learning technology also plays an important role in shaping students' religious awareness [37]; [3]. Teachers who are creative in developing technology-based learning media. In addition, other factors that influence students' religious awareness are the academic socio-cultural environment, such as culture and identity that influence religious understanding and practice, as well as the availability of supporting facilities and curriculum [33].

Thus, the use of technology in broadcasting Islamic Religious Education materials can form religious awareness in society by improving the quality and reach of learning, developing creative learning media, and good teacher competence in utilizing technology, while still paying attention to religious principles and other factors that influence religious awareness.

Obstacles to the use of technology in broadcasting islamic religious education materials to form religious awareness in society

Although technology has great potential in improving the broadcasting of Islamic religious education materials, there are several obstacles faced in its implementation, including:

1. **Limited access to technology** : In some areas, especially those located in rural or remote areas, limited technological infrastructure such as adequate internet networks and electronic devices is one of the main obstacles.

Without adequate access, the distribution of religious education materials through technology is limited.

2. **Difficulty in filtering information** : With the abundance of information available online, people often have difficulty distinguishing between authentic and inauthentic religious material. This increases the risk of spreading inaccurate or even heretical understanding of religion. Therefore, a filter or curator of material is needed who can ensure the authenticity and truth of the teachings conveyed.

3. **Lack of digital literacy** : Not all people have adequate digital literacy skills to utilize technology optimally. This can hinder the dissemination of Islamic religious education materials that should be acceptable to all groups. Training on how to use technology and find valid information is needed.

4. **Technology dependence** : Excessive use of technology in religious education can make people too dependent on digital devices, which in turn can reduce direct interaction with teachers or fellow worshipers. More personal and direct religious learning with religious leaders may be less felt through digital media.

5. **Negative influence of technology** : Technology also has negative impacts, such as the presence of content that is irrelevant or even contradicts Islamic teachings, as well as the potential for misuse of social media for purposes other than preaching. Proper supervision and policies need to be implemented to address these issues.

The quality and user satisfaction of technology-based Islamic Religious Education learning applications are still low [10]. Further improvements and developments are needed to improve the quality of technology-based PAI learning applications in order to meet user needs. Lack of socialization, coaching, and education in the field of religion to the community, so that the community does not get an adequate understanding of religious teachings [13]. More intensive efforts are needed to increase literacy and religious awareness of the community through the use of technology.

The massive flow of digital information and radical content has an impact on student segmentation [9]. Efforts are needed to deradicalize and strengthen religious moderation among students through the use of technology. Islamic Religious Education learning in schools is less successful in instilling moral and religious values in students, as seen from the rampant deviant behavior among adolescents [2]. It is necessary to improve the quality of Islamic Religious Education learning by utilizing technology to form better religious awareness.

Lack of internalization of religious moderation values in the Islamic Religious Education curriculum and learning [35]; [7]. Efforts are needed to integrate religious moderation in the development of Islamic Religious Education curriculum and learning by utilizing technology. So, to overcome these obstacles, efforts are needed such as the development of higher quality technology-based Islamic Religious Education learning

applications, increasing literacy and religious awareness of the community through the use of technology, deradicalization and strengthening of religious moderation among students, and integration of religious moderation values in the Islamic Religious Education curriculum and learning by utilizing technology.

CONCLUSION

Fundamental finding : The integration of technology in broadcasting Islamic religious education has proven to be highly effective in enhancing religious awareness and understanding in society. Various technological platforms, such as social media, learning applications, podcasts, webinars, and digital Islamic books, have made religious content more accessible and facilitated greater interaction between teachers and the community. **Implication** : These findings suggest that technology can be a powerful tool in expanding the reach and impact of religious education. However, its effective implementation requires careful management, including addressing digital literacy gaps and ensuring the quality of content delivered. **Limitation** : The study acknowledges the challenges of limited access to technology in remote areas, difficulties in filtering valid information, and the potential reduction in personal interaction between teachers and students due to over-reliance on digital platforms. **Future research** : Future studies should focus on strategies for overcoming these barriers, such as improving digital literacy programs and exploring hybrid models of religious education that combine technology with traditional face-to-face learning methods for more holistic outcomes.

REFERENCES

[1]   F. Alfaizi, "Analisis konsep, teori teknologi informasi dan implikasinya dalam pengembangan teknologi pembelajaran PAI di Indonesia: Sistematik literatur review," *Jurnal Sosial Teknologi*, vol. 3, no. 11, pp. 931-943, 2023. https://doi.org/10.59188/jurnalsostech.v3i11.985

[2]   A. Aziz, A. Hidayatullah, U. Ruswandi, and B. Arifin, "Pembelajaran pendidikan agama Islam (PAI) di sekolah dasar," *Jurnal Penelitian Pendidikan Islam*, vol. 9, no. 1, p. 63, 2021. https://doi.org/10.36667/jppi.v9i1.542

[3]   Y. Budianti, Z. Dahlan, and M. Sipahutar, "Kompetensi profesional guru pendidikan agama Islam," *Jurnal Basicedu*, vol. 6, no. 2, pp. 2565-2571, 2022. https://doi.org/10.31004/basicedu.v6i2.2460

[4]   D. H. Dwistia et al., "Pemanfaatan teknologi dalam membuat media pembelajaran pendidikan agama Islam," *Didaktika Jurnal Kependidikan*, vol. 11, no. 1, pp. 17-28, 2022. https://doi.org/10.58230/27454312.121

[5]   D. H. Dwistia, "Pemanfaatan media sosial sebagai media pembelajaran pendidikan agama Islam," *Ar-Rusyd Jurnal Pendidikan Agama Islam*, vol. 1, no. 2, pp. 81-99, 2022. https://doi.org/10.61094/arrusyd.2830-2281.33

[6]   B. Hamnach, A. Fathonih, A. Rosadi, and E. Nuraeni, "Implementasi layanan perkara secara elektronik (e-court) saat pandemi COVID-19 hubungannya dengan asas kepastian hukum," *Al-Ahwal Al-Syakhsiyyah Jurnal Hukum Keluarga dan Peradilan Islam*, vol. 3, no. 1, pp. 49-66, 2022. https://doi.org/10.15575/as.v3i1.17518

[7]   A. Hanan, "Internalisasi moderasi beragama dalam pendidikan agama Islam," *JPAI*, vol. 1, no. 2, p. 55, 2023. https://doi.org/10.52434/jpai.v1i2.2691

[8]   L. Hastini, R. Fahmi, and H. Lukito, "Apakah pembelajaran menggunakan teknologi dapat meningkatkan literasi manusia pada generasi Z di Indonesia?," *Jurnal Manajemen Informatika (Jamika)*, vol. 10, no. 1, pp. 12-28, 2020. https://doi.org/10.34010/jamika.v10i1.2678

[9]   F. Hasyim, "Penguatan moderasi beragama sebagai upaya pencegahan radikalisme dan intoleransi pelajar di Karesidenan Surakarta," *Jurnal Pemberdayaan Masyarakat Universitas Al Azhar Indonesia*, vol. 6, no. 1, p. 1, 2023. https://doi.org/10.36722/jpm.v6i1.2141

[10]   F. Herawati, "Perancangan aplikasi pembelajaran pendidikan agama Islam tingkat SD berbasis Android," *Jurnal Informatika dan Rekayasa Elektronik*, vol. 6, no. 2, pp. 220-227, 2023. https://doi.org/10.36595/jire.v6i2.985

[11]   H. Herlina, "Perspektif Al-Qur'an dan fikih dalam membangun pendidikan keluarga yang berkualitas," *Instructional Development Journal*, vol. 6, no. 1, p. 27, 2023. https://doi.org/10.24014/idj.v6i1.24429

[12]   P. Hyangsewu, "Tantangan dan antisipasi pendidikan agama Islam di tengah arus globalisasi," *Jurnal Kajian Peradaban Islam*, vol. 2, no. 2, pp. 1-5, 2019. https://doi.org/10.47076/jkpis.v2i2.27

[13]   I. Kurnia and T. H. S., "Peningkatan kesadaran hukum masyarakat terhadap pengaturan hukum waris di Indonesia," *Jurnal Bakti Masyarakat Indonesia*, vol. 2, no. 2, 2020. https://doi.org/10.24912/jbmi.v2i2.7262

[14]   W. Makoni, R. Pandie, and E. Boiliu, "Relevansi perspektif teknologi pendidikan dengan pendidikan agama Kristen," *Edukatif Jurnal Ilmu Pendidikan*, vol. 4, no. 3, pp. 4616-4626, 2022. https://doi.org/10.31004/edukatif.v4i3.2881

[15]   A. Manshur, "Pengaruh penggunaan teknologi informasi dan komunikasi sebagai media pembelajaran terhadap prestasi belajar siswa di MIN Kepatihan Bojonegoro," *At-Tuhfah*, vol. 9, no. 1, 2020. https://doi.org/10.36840/jurnalstudikeislaman.v9i1.314

[16]   K. Muhajarah et al., "Peran agama, pendidikan dan teknologi bagi masyarakat dalam mencegah psikosomatik COVID-19," *Paedagoria Jurnal Kajian Penelitian dan Pengembangan Kependidikan*, vol. 13, no. 2, p. 182, 2022. https://doi.org/10.31764/paedagoria.v13i2.8492

[17]   R. Munthe, O. Saidin, J. Leviza, and A. Harris, "Analisis yuridis penyedia layanan konten penyiaran berbasis internet dengan layanan konten melalui spektrum televisi dan radio," *Locus Journal of Academic Literature Review*, pp. 130-142, 2022. https://doi.org/10.56128/ljoalr.v1i3.61

[18]   A. Nafilah, "Implementasi pendidikan berbasis moderasi beragama dalam meningkatkan kesadaran beragama di MAN 1 Pamekasan," *Jurnal Dimensi Pendidikan dan Pembelajaran*, vol. 11, no. 1, pp. 31-43, 2023. https://doi.org/10.24269/dpp.v11i1.8005

[19]   N. Norjanah, M. Nasir, and N. Mauizdati, "Kompetensi guru dalam mengembangkan pendidikan agama Islam berbasis teknologi informasi dan komunikasi di sekolah dasar," *Jurnal Basicedu*, vol. 6, no. 3, pp. 5130-5137, 2022. https://doi.org/10.31004/basicedu.v6i3.3051

[20]   A. Nurdiana, "Peran kepemimpinan dalam pengelolaan sumber daya manusia untuk meningkatkan kualitas pendidikan di STAI Siliwangi Garut," *Jurnal Ekonomi Utama*, vol. 2, no. 3, pp. 278-286, 2023. https://doi.org/10.55903/juria.v2i3.127

[21] M. Nurhayati, "Islam dan tantangan dalam era digital: Mengembangkan koneksi spiritual dalam dunia maya," *Al-Aufa Jurnal Pendidikan dan Kajian Keislaman*, vol. 5, no. 1, pp. 1-27, 2023. https://doi.org/10.32665/alaufa.v5i1.1618

[22] A. Nusaibah and B. Bustam, "Urgensi teknologi dalam pembelajaran pendidikan Islam untuk mewujudkan program Merdeka Belajar & pendidikan Islam yang berkemajuan," *Qolamuna Jurnal Studi Islam*, vol. 8, no. 2, pp. 32-48, 2023. https://doi.org/10.55120/qolamuna.v8i2.892

[23] Y. Pramesti, "Pelaksanaan pendidikan agama Islam bagi warga binaan di rumah tahanan negara kelas IIB Banjarnegara," *Jurnal Pendidikan Agama Islam Indonesia*, vol. 3, no. 2, pp. 40-43, 2022. https://doi.org/10.37251/jpaii.v3i2.627

[24] F. Rohmah, "Peran guru pendidikan agama Islam (PAI) dalam menangani kenakalan siswa kelas VIII di SMP Muhammadiyah Sukoharjo," *Al-Hasanah Islamic Religious Education Journal*, vol. 8, no. 2, pp. 325-343, 2023. https://doi.org/10.51729/82234

[25] M. Sabarudin, "Metode project-based learning untuk menumbuhkan nilai-nilai Pancasila," *Jurnal Pendidikan Indonesia (JPI)*, vol. 1, no. 2, pp. 15-22, 2023. https://doi.org/10.63018/jpi.v1i02.14

[26] U. Salsabila, "Dinamika teknologi dalam pendidikan agama Islam," *Al-I Tibar Jurnal Pendidikan Islam*, vol. 10, no. 1, pp. 1-5, 2023. https://doi.org/10.30599/jpia.v10i1.1912

[27] U. Salsabila et al., "Teknologi pendidikan berbasis blended learning dalam pembelajaran pendidikan agama Islam," *Jurnal Educatio FKIP Unma*, vol. 8, no. 4, pp. 1634-1640, 2022. https://doi.org/10.31949/educatio.v8i4.4116

[28] U. Salsabila et al., "Integrasi teknologi informasi dan komunikasi dalam bidang pendidikan Islam," *Jurnal Pendidikan*, vol. 11, no. 1, pp. 172-177, 2023. https://doi.org/10.36232/pendidikan.v11i1.3207

[29] U. Salsabila et al., "Peran teknologi pendidikan dalam internalisasi nilai-nilai pendidikan Islam di masa pandemi," *Jurnal Pendidikan Indonesia*, vol. 2, no. 1, pp. 127-137, 2021. https://doi.org/10.36418/japendi.v2i1.71

[30] M. Salsabilla, N. Chaerani, and N. Putri, "Peran pendidikan agama Islam dalam membentuk akhlak pada siswa sekolah dasar di era revolusi industri 4.0," *Al Qodiri Jurnal Pendidikan Sosial dan Keagamaan*, vol. 20, no. 1, pp. 82-96, 2022. https://doi.org/10.53515/qodiri.2022.20.1.82-96

[31] S. Saridudin, "Landasan ilmu pengetahuan dan teknologi dalam pengembangan kurikulum pendidikan agama Islam," 2021. https://doi.org/10.31219/osf.io/nma3e

[32] N. Shalikhah, "Pemanfaatan aplikasi Lectora Inspire sebagai media pembelajaran interaktif," *Cakrawala Jurnal Studi Islam*, vol. 11, no. 1, pp. 101-115, 2016. https://doi.org/10.31603/cakrawala.v11i1.105

[33] R. Siregar, "Diaspora pendidikan agama Islam di pusat pendidikan warga negara Indonesia Klang Malaysia," *Edukatif Jurnal Ilmu Pendidikan*, vol. 5, no. 4, pp. 1747-1757, 2023. https://doi.org/10.31004/edukatif.v5i4.5524

[34] H. Suherman and H. Indra, "Peran teknologi informasi dalam meningkatkan efektivitas kepemimpinan pendidikan Islam," *Multidisciplinary Scientific Journal*, vol. 1, no. 10, pp. 680-684, 2023. https://doi.org/10.57185/mutiara.v1i10.104

[35] S. Suprapto, "Integrasi moderasi beragama dalam pengembangan kurikulum pendidikan agama Islam," *Edukasia Jurnal Penelitian Pendidikan Agama dan Keagamaan*, vol. 18, no. 3, pp. 355-368, 2020. https://doi.org/10.32729/edukasi.v18i3.750

[36]   I. Syafi'i et al., "Kurikulum integratif multidisipliner model twin-towers sebagai pijakan internasionalisasi program studi pendidikan agama Islam dan terwujudnya world class university," *Formosa Journal of Multidisciplinary Research*, vol. 1, no. 3, pp. 593-614, 2022. https://doi.org/10.55927/fjmr.v1i3.751

[37]   A. Tetambe and D. Dirman, "Kreativitas guru pendidikan agama Islam dalam mengembangkan media pembelajaran berbasis ICT," *Zawiyah Jurnal Pemikiran Islam*, vol. 7, no. 1, p. 80, 2021. https://doi.org/10.31332/zjpi.v7i1.2920

[38]   A. Thaha, "Problematika pendidikan agama Islam di era disrupsi perspektif epistemologi," *Ar-Rusyd Jurnal Pendidikan Agama Islam*, vol. 2, no. 1, pp. 70-87, 2023. https://doi.org/10.61094/arrusyd.2830-2281.58

[39]   O. Utami, K. Setiawati, E. Dina, M. Nuraeni, and T. Asmara, "Pengaruh penerapan pembelajaran berbasis teknologi digital terhadap peningkatan kompetensi siswa," *Jurnal Pendidikan Agama Islam* (JPAI), vol. 10, no. 2, pp. 15-20, 2023. https://doi.org/10.5748/jpai.v10i2.953

* Fitri Wahyuningsih (Corresponding Author)
STAI Al-Hikmah Pariangan Batusangkar, Indonesia
Email: fitriwahyuningsih575@gmail.com

Riri Susanti
STAI Al-Hikmah Pariangan Batusangkar, Indonesia
Email: ririsusanti@staialhikmahpariangan.ac.id

Saddam Hakki
STAI Al-Hikmah Pariangan Batusangkar, Indonesia
Email: saddamhakki@gmail.com

Ulil Azmi
STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia
Email: ulilazmi83@gmail.com