

Technology Integration in Islamic Education Curriculum Model: A Hermeneutic Study of Mahmud Yunus' Thought

Putri Regina Meilya Sari^{1*}, M Yunus Abu Bakar²

¹Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

¹email : putrireg28@gmail.com

Abstract

This study aims to explore the application of Mahmud Yunus' educational concepts in the context of modern Islamic education with a focus on technological integration. Mahmud Yunus emphasized the importance of integration between religious and general sciences as well as active and participatory teaching methods. In this study, Yunus' integrated curriculum approach is explored for application alongside modern technologies such as e-learning and learning apps. The research method uses qualitative analysis of existing educational literature and practices. The results show that technology can enrich the learning experience with dynamic and interactive methods, supporting curriculum integration that balances moral and academic values. However, significant challenges include dependence on technology and privatization of education that can threaten character and social values important in Islamic education. This research suggests the need for strict regulation of technology use, training for educators, and the development of Islamic value-based curriculum guidelines to ensure that technology supports, rather than replaces, the principles of Islamic education. In conclusion, technology should be carefully integrated to improve the quality of education without compromising the essence of Islamic education.

Keywords:
Technology
Integration;
Islamic
Education
Curriculum;
Mahmud
Yunus'
Thought

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi penerapan konsep pendidikan Mahmud Yunus dalam konteks pendidikan Islam modern dengan fokus pada integrasi teknologi. Mahmud Yunus menekankan pentingnya integrasi antara ilmu agama dan ilmu umum serta metode pengajaran aktif dan partisipatif. Dalam penelitian ini, pendekatan kurikulum terintegrasi Yunus dieksplorasi untuk diterapkan bersama teknologi modern seperti e-learning dan aplikasi pembelajaran. Metode penelitian menggunakan analisis kualitatif terhadap literatur dan praktik pendidikan yang ada. Hasil penelitian menunjukkan bahwa teknologi dapat memperkaya pengalaman belajar dengan metode yang dinamis dan interaktif, mendukung integrasi kurikulum yang

Kata Kunci:
Integrasi
Teknologi;
Kurikulum
Pendidikan
Islam;
Pemikiran
Mahmud
Yunus

menyeimbangkan nilai-nilai moral dan akademik. Namun, tantangan signifikan termasuk ketergantungan pada teknologi dan privatisasi pendidikan yang dapat mengancam nilai-nilai karakter dan sosial yang penting dalam pendidikan Islam. Penelitian ini menyarankan perlunya regulasi ketat dalam penggunaan teknologi, pelatihan bagi pendidik, dan pengembangan pedoman kurikulum yang berbasis nilai Islam untuk memastikan bahwa teknologi mendukung, bukan menggantikan, prinsip-prinsip pendidikan Islam. Kesimpulannya, teknologi harus diintegrasikan dengan hati-hati untuk meningkatkan kualitas pendidikan tanpa mengorbankan esensi pendidikan Islam.

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1. Introduction

The rapid development of technology has had a major impact on various aspects of life, including education. The digital revolution has changed the paradigm of education, which previously relied on conventional methods, to be more modern and technology-based (Rosidin, 2022, Terekhova, 2021, Islam & Jahan, 2018). This also affects Islamic education, which has tended to use traditional methods. In the midst of global changes driven by technological advances, Islamic education is faced with the challenge of adapting to remain relevant. The use of technology in the learning process not only affects the way material is delivered, but also includes transformation in the education system as a whole (Badriah, 2022). Thus, there is a need to revisit the concept of Islamic education to make it more in line with the times without diluting the religious values that are its foundation (Abdulloh 2020).

In this context, the thoughts of Mahmud Yunus, a figure known for his modernization ideas, become one of the important references. Yunus proposed that Islamic education should be able to adopt modern technology and innovation without abandoning the religious values that underlie the educational process (Harahap & Nasution, 2023). According to Yunus, modernization does not have to conflict with Islamic teachings, but can coexist to strengthen the delivery of religious values. This view becomes relevant in the midst of current global challenges, where Islamic education needs to update its approach in the face of technological developments. By integrating technology into Islamic education, educational institutions can create a learning system that is innovative, effective, and still rooted in religious teachings, as suggested by Mahmud Yunus (Masyhudi, 2014, Ferdian and Afriani 2024).

Technology in Islamic education has enormous potential to boost the quality of learning, especially with the emergence of various digital platforms that can be utilized as more interactive and dynamic learning media. Various applications and digital devices allow the delivery of Islamic education materials to be more interesting, effective, and easily accessible to learners from various circles. With technology, the learning process is no longer limited to physical classrooms, but

can also be done online, allowing Islamic education to reach more individuals in various regions. In addition, the development of these digital platforms also facilitates faster access to high-quality Islamic literature, educational content and religious references. However, it is important to remember that technology should not only be considered as a tool, but should also be optimally utilized to strengthen the spiritual and moral values at the core of Islamic education.(Nurza, Rahmat, and Fahrudin 2019).

However, major challenges arise in this technology integration process. One of the main challenges is how to ensure that the use of technology does not obscure the essence of Islamic education, namely the teaching of noble moral values and the development of learners' characters based on religious principles. Technology must be utilized wisely so that it can make a real contribution in strengthening character and morality education. In addition, technology integration must also consider aspects of equal access to education. With technology, Islamic education has a great opportunity to reach more learners from various backgrounds, including those in remote areas. Therefore, in utilizing technology, it is important for Islamic educational institutions to maintain a focus on holistic personality development, balanced between the mastery of modern knowledge and the cultivation of noble ethical and moral values (Nurza et al. 2019).

Although technology offers significant potential to improve the quality of Islamic education, its application in Indonesia still faces various obstacles that must be taken seriously. One of the main challenges is the glaring gap in technology infrastructure in different regions. Not all regions in Indonesia have equal access to internet networks, adequate technological devices or other supporting facilities essential for implementing technology in education. As a result, there are disparities in the quality of education experienced by learners; those in remote areas are often left behind in terms of access to learning materials and necessary educational technology. This inequality has the potential to widen the education gap between urban and rural areas, which in turn can affect students' overall learning outcomes.

Aside from infrastructure issues, another challenge relates to teachers' limited ability to optimally utilize technology in the learning process. Many educators in Indonesia have not received sufficient training to integrate technology into their teaching methods, and a number of teachers feel insecure or unfamiliar with the technological tools available. As a result, the great potential of technology has not been fully realized in improving the quality of Islamic education. Therefore, more systematic efforts are needed in providing training for teachers, as well as the development of programs that support the use of technology in education to ensure that technology truly becomes an effective tool in enhancing students' learning experience and achieving expected educational goals.(Farhan Syahendra 2024).

In addition to these technical challenges, there are also concerns regarding the negative impact of excessive use of technology in Islamic education. Many worry that too intensive exposure to technology can potentially erode learners'

moral and spiritual values. Uncontrolled use of technology can make students focus more on the technical and entertainment aspects, and forget the core of Islamic education which emphasizes moral and character development. Therefore, although technology offers many benefits, its use must be done wisely and by continuing to prioritize Islamic principles. In this regard, Mahmud Yunus' thoughts are relevant, where he emphasized the importance of maintaining a balance between religious and general knowledge. In the current technological era, Yunus's views can be translated as an effort to balance the utilization of modern technology and the inculcation of religious values, so that students still benefit from technological advances without neglecting the formation of their spiritual character. (Ainissyifa and Nurseha 2022).

One of the proposed solutions to overcome the challenges of technology integration in Islamic education is to design a technology-based curriculum that still prioritizes Islamic values. This approach can be based on the thoughts of Mahmud Yunus who emphasized the importance of holistic education, where the spiritual, moral, and intellectual aspects of students are built in a balanced manner (Ainissyifa and Nurseha 2022). The curriculum should be designed in such a way that technology is not only used to facilitate access and the learning process, but also optimized to strengthen the cultivation of morals and ethics of students. That way, technology is not just a tool, but an important element in an education system that aims to form a whole person, both in terms of knowledge and character.

In this technology-based Islamic education model, the integration of technology must be done carefully so that it remains relevant to the challenges of globalization, without sacrificing national identity and character. Technology must be integrated as part of a learning process that remains centered on Islamic values. This means that the use of technology should support the formation of a personality based on religious teachings, while also equipping learners with the skills needed in the modern era. With such a curriculum model, Islamic education can effectively respond to the challenges of the times, while still maintaining a balance between technological advancement and the preservation of spiritual values. (Dwi Iryanta Prihartana 2022).

This research aims to develop a technology-based Islamic education curriculum model with a hermeneutic approach to Mahmud Yunus' thought. Through this research, it is hoped that a curriculum model can be found that is able to accommodate technological advances without sacrificing Islamic values, and provide solutions to the challenges faced by Islamic education in Indonesia in the era of globalization.

2. Methods

This research is a qualitative study that uses the library research method to explore and understand Mahmud Yunus' thoughts through a hermeneutic analysis approach. This method allows researchers to deeply examine the meaning behind the concepts expressed by Mahmud Yunus related to Islamic education, as well as explore how these concepts can be integrated with technological developments in education. The data sources used in this research

are secondary data, which are obtained from various relevant literatures, including scientific articles, books, academic journals, and other important documents that discuss Mahmud Yunus' thoughts and the concept of technology in Islamic education. All these sources were selected based on their relevance to the research topic and their potential contribution to the understanding of the integration of technology and Islamic education.

The data collection process was carried out by tracing the literature in depth, with the main focus on works that specifically discuss Mahmud Yunus' educational thought. This research also examines how Yunus' ideas about modernizing education can be adapted to the context of using technology today. Data analysis was conducted through several stages, starting with data reduction to filter out information that is most relevant to the research objectives. Next, the data was categorized based on the main themes, such as Mahmud Yunus' concept of holistic education, the role of technology in education, and the relevance of these thoughts in technology-based curriculum. After the categorization process, the researcher interpreted the collected data, focusing on interpreting the meaning behind Yunus' thoughts and how they can be implemented in the context of modern education. Finally, conclusions were drawn by contextualizing these thoughts in a technology-based curriculum model, which is expected to make a real contribution to the development of Islamic education in the digital era.

3. Result and Discussion

Based on a literature review of the thoughts of Mahmud Yunus, who is recognized as a reformer of Islamic education in Indonesia, there is a strong emphasis on the importance of integration between religious and general sciences. Yunus believed that modernizing teaching methods was essential to prepare the younger generation for the rapidly changing times. In the context of today's rapid technological advances, Islamic education is faced with the challenge of utilizing technology effectively, while still maintaining and promoting religious values. A balanced approach is needed so that technology is not only a tool, but can also contribute positively to the formation of students' character and morals.

From the results of research using secondary data from various literatures and scientific articles, it was found that Mahmud Yunus' thoughts are very relevant to be applied in the context of modern Islamic education that utilizes technology. Mahmud Yunus is known as a reformer of Islamic education in Indonesia, and one of the key ideas he proposed was the importance of integration between religious and general sciences. He believed that education should not only focus on spiritual aspects, but should also prepare students to face the challenges of the modern world. Thus, Islamic education should be able to produce a generation that not only understands religious values, but also has knowledge that is relevant to the needs of society.

In this context, the integrated curriculum proposed by Yunus can be used as a foundation for the development of Islamic education. This curriculum not only

combines religious science with general science, but also prioritizes teaching methods that emphasize the active involvement of students in the teaching-learning process. This approach is very important, because the active involvement of students can increase the understanding and retention of the material taught. Through dynamic interactions between teachers and students, as well as between students and fellow students, the learning process becomes more meaningful and enjoyable.

Along with the rapid development of technology, the implementation of this integrated curriculum can be developed into a hybrid curriculum. The hybrid curriculum combines traditional methods with modern approaches through the use of information and communication technology (ICT). By utilizing e-learning platforms, interactive applications, and other digital media, Islamic education can become more flexible and accessible to more students. This is in line with the needs of the times that require the education system to adapt to change, while still maintaining essential Islamic values.

However, while there are many opportunities offered by technology, challenges also arise. Dependence on technology can threaten the social interaction between teachers and students, and reduce attention to the formation of students' character and morals. Therefore, it is important to carry out training for educators so that they can use technology effectively and wisely. In addition, strict regulations are needed to ensure that technology integration in Islamic education does not neglect the moral and character values on which Islamic education is based. With a balanced approach, technology integration can be a powerful tool in improving the quality of Islamic education, without compromising the fundamental principles taught by Mahmud Yunus.

The technology-based curriculum model is based on the thoughts of Mahmud Yunus:

1. Integrated Curriculum: Mahmud Yunus emphasized the importance of integration between religious and general sciences as the foundation of education. In this modern era, the idea can be expanded by utilizing technology, such as e-learning platforms, which allow the teaching of fiqh, tafsir, and science simultaneously. Using technology, teaching can be done through interactive videos, digital modules and other online resources, which not only enriches the learning experience but also increases the accessibility of teaching materials. This approach creates a more dynamic and engaging learning environment for students, allowing them to understand the interconnections between different disciplines in a more effective way.
2. Interactive Teaching Method: Mahmud Yunus introduced the *al-mubasyarah* method, which emphasizes the importance of hands-on practice in the learning process. In the modern educational context, this method can be adapted by utilizing technology, such as interactive language learning apps and online forums. With this approach, students are not only engaged in theoretical learning, but can also directly apply what they learn in real situations.

3. **Technology-based Evaluation:** Mahmud Yunus supports transparent and objective evaluation as part of the educational process. In the context of modern education, technology offers an innovative solution to carry out such evaluations through competency-based online exams. With this approach, evaluation not only measures students' knowledge, but also aspects of character that are in line with Islamic teachings.
4. **Challenges of Technology in Islamic Education:** The integration of technology in Islamic education brings with it various challenges that need to be taken seriously. One of the main challenges is the potential for over-reliance on technology, which can take the focus away from the essence of Islamic education itself. When students rely too much on technological devices to learn, there is a risk that they will lose critical thinking skills and the ability to interact directly with others.
5. **Solutions and Implications:** To overcome the challenges faced in the integration of technology into Islamic education, it is important that educators receive intensive training in the use of technology. This training should be designed to ensure that educators not only understand how to use digital tools and platforms, but can also integrate them effectively into the learning process in line with Islamic values. Thus, educators can design innovative and interactive learning experiences, while still nurturing students' character and morals.

Mahmud Yunus's educational concept is deeply illustrated in the diagram (Figure 1), where the curriculum emphasizes the integration of religious studies and general knowledge into a holistic framework. Before the advent of technology, Yunus's integrated curriculum already included participatory methods, such as discussions and Q&A sessions, to facilitate more interactive teaching. This approach encouraged students to actively engage in the learning process, making them not just passive listeners but also initiators of ideas and thoughtful questions.

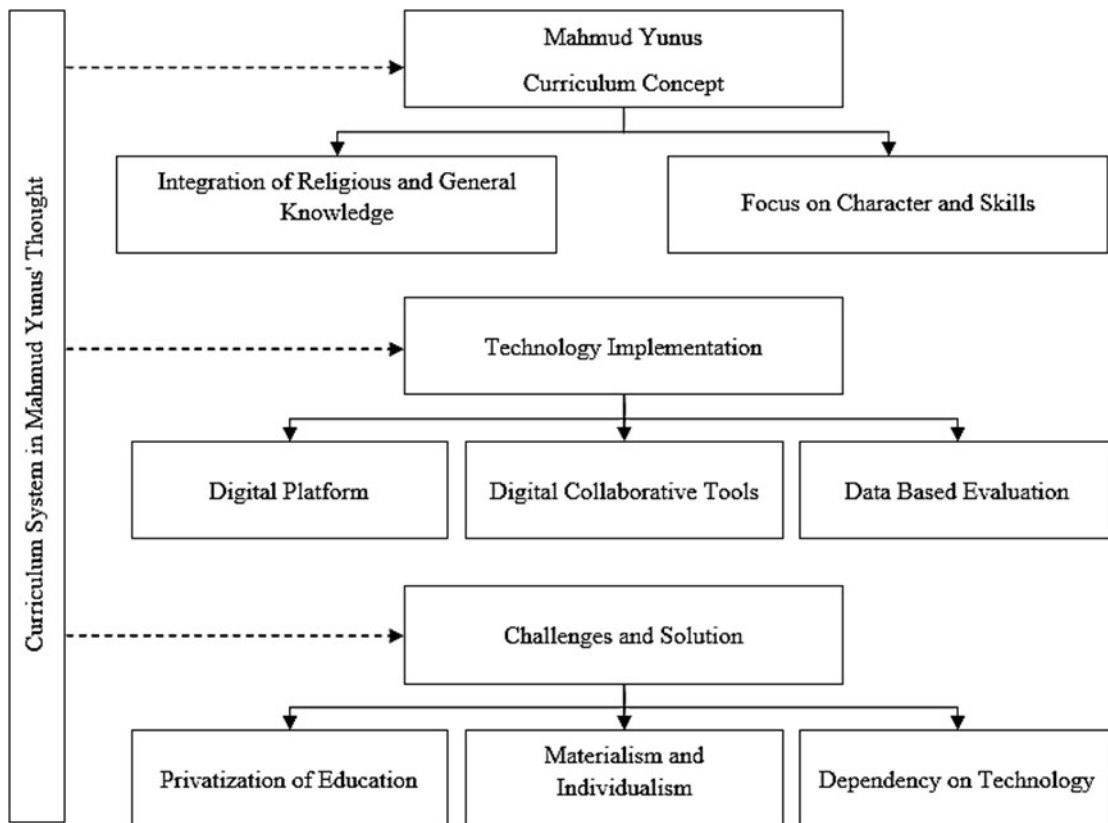


Figure 1 : Curriculum System Model Based on Mahmud Yunus's Thought

However, with rapid technological advancements, implementing this curriculum has become easier and broader through the use of digital platforms like e-learning and interactive modules. Technology enables teaching materials to be delivered in more engaging and interactive ways, which can enhance students' motivation to learn. For instance, the use of educational videos and animations can clarify complex concepts in a more vivid and appealing manner. Furthermore, e-learning platforms allow students to learn at their own pace, offering a flexibility that traditional methods cannot achieve.

Teaching methods that once relied on habituation and direct interaction now also include the use of webinars, online forums, and digital collaborative tools. With technology, students can connect and collaborate with peers from different locations, creating a richer learning experience. For example, online forums can be used to discuss important topics, while webinars can feature speakers from diverse backgrounds to broaden students' knowledge. This not only enhances student engagement but also expands their networks and perspectives.

In terms of educational evaluation, the approach, which was previously based on moral character and knowledge, can now be conducted more comprehensively through digital portfolio assessments and online testing. This evaluation method assesses not only academic aspects but also students' character and moral values. With a more transparent and structured assessment system, educators can more easily track student progress over time. Portfolio-based assessments, for instance, allow students to showcase their progress

across various dimensions, including practical skills and character development. Thus, the integration of technology in Islamic education not only enhances teaching effectiveness but also reinforces the values taught by Mahmud Yunus, preparing a generation ready to face the challenges of the modern era.

While the application of technology in education brings numerous benefits, it also faces challenges that need to be addressed. One major issue is the privatization of education, which can create disparities in access to technology. This gap could marginalize certain students, preventing them from enjoying the benefits of educational innovations. To address this issue, it is crucial to use technology as a tool to broaden educational access by providing learning platforms accessible to all. On the other hand, the moral principles and values of Islamic education must remain the foundation of this process, ensuring that technology serves not only to enhance efficiency but also to strengthen the ethical and spiritual dimensions of education.

Besides privatization, the influence of materialism and individualism often associated with digital media also threatens the social and spiritual values underpinning Islamic education. To confront this challenge, an emphasis on character building in the educational process is essential. The educational approach should encompass strong moral values, so students not only acquire academic knowledge but also learn to become responsible and virtuous individuals.

Excessive reliance on technology also risks diminishing basic skills and social interaction among students. This can negatively impact students' abilities to communicate and collaborate effectively in the real world. Therefore, a viable solution is to integrate technology into teaching methods that encourage active engagement and direct interaction within the classroom. This approach not only enhances students' learning experiences but also helps them develop the social skills needed in everyday life.

In this context, the application of Mahmud Yunus's concept can be seen through the use of educational software, web-based learning applications, and learning management systems that enable data-driven assessments and real-time feedback. This approach not only supports adaptive and relevant learning but also creates a more interactive learning environment. Consequently, students can develop solid social skills and character amidst technological advancements, making them well-prepared to face modern challenges without neglecting the fundamental values of Islamic education.

The application of Mahmud Yunus's educational concept within the context of modern Islamic education, which at the time may have been considered innovative—especially regarding the integration of technology—remains highly relevant and holds substantial potential to enhance the quality and effectiveness of the teaching and learning process (Iskandar, 2017; Miswar, 2024). Yunus emphasized the importance of synergy between religious and general knowledge, as well as the significance of using teaching methods that are active and directly engage students. This educational approach aims to create students who not only possess theoretical knowledge but are also able to apply what they learn in real

life. With the advancement of technology, Yunus's educational concepts can be expanded through the use of digital tools and platforms, such as e-learning and various online learning applications, to reinforce more dynamic and interactive teaching methods (Ainissyifa & Nurseha, 2022). Technology not only facilitates the delivery of material more easily and quickly, but also enables students to engage more actively through interactive features such as educational videos, online quizzes, and discussion forums.

The use of modern technology in education aligns well with Yunus's idea of teaching methods that actively involve students in the learning process. Mahmud Yunus believed that effective learning is not merely about transferring knowledge from teacher to student, but about how students can actively participate in this process—whether through discussion, collaboration, or independent exploration. Technology provides opportunities for students to be more actively involved in learning, both by accessing teaching materials independently and by interacting directly with content through various digital media. For example, through e-learning platforms, students can access materials outside of class hours, study content at their own pace, and even receive real-time feedback from teachers or peers (Hasanah & Sukri, 2023). Thus, technology serves not only as a support tool but as a catalyst that accelerates and enriches the learning experience, in line with the participatory learning approach advocated by Yunus.

Furthermore, Yunus's concept of integrating religious and general knowledge becomes even more relevant in the digital era, where technology enables broad access to various types of knowledge. Technology allows students to explore a wide range of learning resources, from Islamic studies to modern science, all accessible through a single platform. This reinforces Yunus's view that Islamic education should prepare students not only in a religious context but also to face the challenges of the modern world. Through the use of technology, Yunus's proposed integrated curriculum can be further developed, enabling students to merge religious learning with technological skills, thus equipping them to meet the demands of the times while remaining rooted in Islamic values (Ummah, 2019).

While the integration of technology in Islamic education offers many opportunities to improve the quality of learning, there are significant challenges to be addressed to ensure that the use of technology does not undermine the fundamental values of Islamic education. One primary concern is an over-reliance on technology, which could shift the focus away from critical aspects of Islamic education, such as character building and social values. If not managed wisely, technology can weaken the direct social interactions between teachers and students, which are essential to a values-based educational process (Pokhrel, 2024). The personal and emotional approaches in teaching, such as modeling, instilling good character, and providing moral guidance, risk being overlooked if technology assumes too great a role in education.

Moreover, the privatization of education through technological platforms can have negative effects on the social values that should be upheld in Islamic education. The uncontrolled use of technology can lead to a learning process that

becomes overly individualistic, causing students to miss opportunities for social interaction that fosters character development. Previous research indicates that it is crucial to establish clear and stringent regulations regarding the use of educational technology to ensure that the fundamental principles of Islamic education—such as moral reinforcement and social relationships—are preserved (Bakar, 2012). With appropriate regulations, technology can be utilized as a positive supporting tool rather than a threat to the essence of Islamic education, which emphasizes the balance between knowledge and morality (Farhan Syahendra, 2024).

The importance of training educators in the effective use of technology has been a primary focus in various recent studies. Such training is essential for educators to integrate technology into the learning process without neglecting the fundamental values of Islamic education. With proper training, educators can understand how to leverage technology to enrich lesson materials, facilitate interactive discussions, and enhance student engagement, all while maintaining a focus on the development of students' morals and character (Hasanah & Sukri, 2023). Furthermore, educators can minimize the negative risks associated with technology use, such as the potential reduction of social interaction and the neglect of moral aspects that are central to Islamic education.

In addition to training for educators, the development of technology-based curriculum guidelines that remain rooted in Islamic values is also crucial for maintaining a balance between modernization and tradition. A curriculum designed with consideration for technology will not only facilitate access to information and modernize teaching methods but will also ensure that Islamic values remain the primary focus of education (Manan, 2023). This approach aligns closely with Mahmud Yunus's concept, which consistently advocates for innovation and modernization in education without sacrificing existing values. Thus, the integration of technology can proceed in harmony with the preservation of traditional values, resulting in an educational system that is adaptive and relevant in the modern era.

In the era of Society 5.0, which emphasizes the integration of the physical and digital worlds through smart technology, modernism in Islamic education becomes increasingly relevant to enhance the quality of education. The application of Mahmud Yunus's thinking in this context is crucial, particularly in efforts to effectively integrate technology into the Islamic education curriculum. Yunus, who emphasized the importance of alignment between religious knowledge and worldly knowledge, advocates for a curriculum that not only prepares students for life in this world but also equips them well for the hereafter (Asror, Bakar, & Fuad, 2023). In Society 5.0, technologies such as artificial intelligence and big data can be utilized to support a more adaptive and personalized learning process, in line with Yunus's vision of holistic and balanced education.

This idea is further supported by the view that the philosophy of essentialism can be applied in character formation through the use of technology. Essentialism emphasizes the importance of teaching fundamental values that are

considered essential for individual and societal life. The article by Novita, Yunus, and Bakar (2021) highlights how this philosophy can be integrated with technology to create an educational environment that remains focused on character development, using technology as a supportive tool. Technology in Islamic education not only plays a role in providing access to knowledge but also in shaping students' personalities and morality, aligning with the broader goals of Islamic education (Ummah, 2019). The integration of technology with the philosophy of essentialism can help strengthen Islamic values while preparing students to face the challenges of the modern world.

Ultimately, the implementation of the educational concepts proposed by Mahmud Yunus in the context of modern Islamic education—particularly through the use of technology—must be carried out with caution. While technology has the potential to enrich the learning experience and support a more comprehensive curriculum integration, its use must always align with the moral principles and character-building foundations of Islamic education (Dwi Iryanta Prihartana, 2022). It is essential to ensure that technology functions not just as a tool but also supports the primary objectives of Islamic education, namely the formation of good character and morals.

To achieve this, strict oversight and clear guidelines are necessary. With appropriate regulations, we can ensure that the use of technology in education genuinely supports the values taught by Mahmud Yunus and does not shift the focus away from the essence of Islamic education itself. This balanced approach will allow the integration of technology in Islamic education not only to enhance efficiency and accessibility but also to maintain the core principles of Islamic education that emphasize the development of character and morality in students (Bakar, 2012). Thus, Islamic education can adapt to the evolving times without losing its identity and inherent values.

4. Conclusion

The educational concept of Mahmud Yunus, which emphasizes the integration of religious knowledge and general knowledge, is highly relevant for application in modern education that utilizes technology. The use of e-learning platforms, interactive applications, and technology-based assessments can strengthen the implementation of a holistic and interactive curriculum in line with Yunus's principles. However, challenges such as dependence on technology and a decline in social interaction require special attention. Therefore, it is crucial to implement solutions through training for educators and the regulation of technology use in a wise manner. To maximize the benefits of technology in Islamic education, adjustments and strict oversight are necessary to ensure that technology integration does not overlook the moral and character values that are essential in Islamic education.

As a way forward, it is recommended that the development of technology-based curricula be continuously accompanied by adequate evaluations to maintain a balance between modernization and traditional values. Future research is expected to delve deeper into how technology can be effectively

integrated across various contexts of Islamic education. Additionally, it is essential to examine the long-term impact of technology integration on the quality of education and the character development of students, ensuring that the measures taken can be more targeted and effective in achieving the desired goals of Islamic education.

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