

The Islamic Education In Responding To The Barrenness Of Information Technology

Mahmuda

Sekolah Tinggi Agama Islam Cendekia Insani Situbondo

mahmuda.masya@gmail.com

Received: March 3, 2017	Reviewed April 7, 2017	Published: May 15, 2017
----------------------------	---------------------------	----------------------------

Abstract: This research aims to find the extent of Islamic education in addressing and follow the flow of information technology. the progress in information technology has resulted in massive changes in human culture. As part of the world community, at the same time Muslims growing niche to be less-able to keep abreast of the times. Moreover if you want to Compete of other nations in the mastery of science and technology to change towards a better life. Certainly it is more complicated. It all proved by few problems in general items, namely how to prepare the young generation who are very Easily influenced by the flow of information technology while the foundation is not solid faith, to have the ability in the future to address all the challenges they face adequately through Islamic education. The results Showed that 1) an Islamic education both institutionally and in the education system of the nation's children must work in synergy among families, institutions, government and the community to be well controlled. Because of to repair a nation's moral obligation is not only an obligation but Also Islamic education obligation of all parties. While the position of Islamic education is as neutralizer between technology and reality. 2) the role of teachers to educate students to be human is always with the times without leaving the roots are very important in Determining the nation's next trip. 3) The role of the government as controller movement of information technology is always evolving in order to continue to conduct monitoring and analysis with more specific to the problem in society. Overall this aspect shows that between Islamic education and technology must always be paired with continuous control by implementing three key controlling Islamic education to the technology that is commanding the good, nahi unjust, and faith.

Keywords: Islamic Education, Information Technology

A. Background

Educational Of Islam is the heart of the nation's morale should always be developed consistently for Islamic education dealing directly with the problems that are fundamental to societal changes constantly getting faster, especially the development of science barely again considering the system as a religion. Islamic Education term used in two ways, namely: first, all the activities carried out a person or institution to instill the values of Islam within a number of students, two, the whole educational institutions based on the entire program and the activities on the views and values of Islam.

Regarding the Islamic educational institutions over time and the dynamics evolving in the Indonesian education system today, the existence of Islamic educational institutions now get the same recognition as part of the sub national education system. The recognition was marked by the birth of SKB (Joint Decree) between the Minister of Religious Affairs, Ministry of Interior, and Minister of Education and Culture in 1975.¹ This recognition shows the seriousness of the government in taking steps to equalize and improve the quality of Islamic education institutions from various perspectives: either status, the quality of graduates, the quality of the process as well as the existence of Islamic education institutions in the National Education system.²

In terms of institutional been very clear that the institution of Islamic Education has received attention from the government, but in the case of planting of Islamic values and norms of life in students both existing students at institutions of Islamic Education or public institutions is necessary even become a liability for special attention as the foundation for the hearts and minds of students who still shallow on the information very quickly consumed either directly or indirectly one of them through information technology is very familiar in everyday student.

Impact of information technology not only proliferated on students, but also to the general public. This is evidenced by the data of internet users in Indonesia in 2016 was 132.7 million users, or approximately 51.5% of the total population of Indonesia amounted to 256.2 million. When compared with Internet users in Indonesia in 2014 amounted to 88.1 million users, then there is an increase of 44.6 million over two years (2014-2016).³ The data is evidenced by the various positive and negative changes in behavior, from violence to the personal changes that are beyond reason deemed not matter if you do like fever⁴ selfie. Selfie today has become a culture in all walks of life both children, teenagers, to adults and in all circumstances, including in a state of worship such as would pray, when umrah, at the time of the Koran, even when providing assistance. This shows that as if the act is considered good for us requires to be published. Yet according to Islam Allah says in the Quran surah Al-Mujadalah verse 11 which

¹ Fatah Syukur, *Madrasah di Indonesia: "Dinamika, Kontinuitas dan Problematika"* dalam *Dinamika Pesantren dan Madrasah*, (ed.) Ismail SM et al. (Yogyakarta: Pustaka Pelajar, 2002), 243.

² A. Malik Fadjar, *Madrasah dan Tantangan Modernitas*, (Bandung: Mizan, 1998).

³ Sumber data dari APJII (Asosiasi Penyelenggara Internet Indonesia). (isparmo.web.id/2016/11/21/data-statistik-pengguna-internet-indonesia-2016/). Diakses pada 04 Februari 2016.

⁴ Selfie merupakan singkatan dari "*Self Portrait*" yaitu foto hasil memotret sendiri dengan menggunakan webcam, pocket camera atau smartphone lalu hasilnya di upload ke social media. Sebenarnya "selfie" bukan hal baru. Pada tahun 1839, *Robert Cornelius* memotret dirinya sendiri dan fotonya diakui sebagai "selfie" pertama di dunia. Foto tersebut kini dipajang di Library of Congress, Washington.

means "God exalts the degree (level) believers people between you and the people of knowledge (by science). And God is aware of what you do".⁵The above verse is the basis of humanity to make the process of internalization and transformation of two capital essential to the life of faith and science. Both of the above capital are two things that need to be synergized to avoid fluctuations in its social impact. The meaning of faith and science that should be paired together in its implementation, but now seems to have started to fade with various environmental media influence social attacks on the scope of the rapid technological development.

Role of Islamic Education historically has had experience of how to survive in the crush of the strong currents of modernization without having to remove the identity. A concrete manifestation of this experience was the attempt to reform the education system of Islam as a response to the challenges of colonialism and Christian expansion.⁶ In terms of synergy between faith, science, and technology in this case according to the results of research conducted by KH. Akhiruddin implementation in the field of education, including the implementation of the development is the duty of both governments and communities together.⁷

Of the various dynamics of the student also society to the lack of foundation of faith and science that synergy can be done in the face of the pace of information technology is how the Islamic Educational addressing this in order to be able to adjust and provide a strong foundation to the student also society in the implementation of norms and values religion in everyday life.

B. Understanding

1. Islamic Education

Islamic Education is derived from two words, namely "Education" and "Islam". Inside there are two meanings of education discuss that always echoed by experts. First, education is to humanize human beings in the real sense is the transfer of culture and education. In view of the corner of education as a tool for humanizing basically seeks to develop human potential as much as possible so that at one point he grew as whole human beings.⁸ The word "Education" commonly we use now in Arabic is "MT" with the verb "Rabba". The word "teaching" in Arabic is "study groups" with the verb Allama. Education and instruction in Arabic "Wa Tarbiya Ta'lim,

⁵ Al-Qur'an Qs. Al-Mujadalah ayat 11.

⁶ Azyumardi Azra. *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru* (Ciputat: Logos, 2000), 99.

⁷ KM. Akhiruddin. *Lembaga Pendidikan Islam di Nusantara*, (Bandung: UIN Sunan Gunung Djati) Jurnal tarbiya Vol. 1 No 1. 2015.

⁸ Haidar Putra Daulay, *Pendidikan Islam*, (Jakarta: Prenada Media,2004), hal. 196.

whereas Islamic education in Arabic is "Tarbiyah Islamiyah".⁹ Education is theoretically implies "feed" (*opvoeding*) to the soul of the students to get spiritual satisfaction, is also often interpreted as "growing" the basic human ability.¹⁰ While the meaning of Islamic education is the physical and spiritual guidance based on Islamic religious laws regarding the establishment of a major personality according to the size of the size of the religion of Islam.¹¹ Meanwhile, according to experts of Islamic Education has meaning:

- a. According to Miqdad Yelyin (a professor of social sciences at the university of Islam Muhammad bin Su'ud the Riyadh Saudi arabia) as quoted by Munarji, Islamic education is usama grow and shape a perfect Muslim man from all aspects Diverse are like ASPAK health, intellect, belief, spirit, will, creativity in all growth rates are illuminated by the light brought by Islam with versions and methods of education that exist between them.¹²
- b. According to Muhammad Al-Jumaly, Islamic education is a human mangarahkan process to take more lives well and concern the degree of humanity, in accordance with the basic ability or disposition and ability (external influences).¹³
- c. According Simanjuntak IL Parasibu and Islamic education is the work done deliberately and systematically to encourage, assist, and lead a person to develop all their potential and transform yourself, from the quality of one to a higher quality.¹⁴
- d. Then, according to Omar Muhammad At Taurny Al Syaibani, Islamic education is an attempt to change the behavior of individuals in personality life or social life and the life of the natural surroundings through the educational process.¹⁵

From some of these experts can be understood that Islamic education is an attempt maturation men (inner and outer) in the sense of guidance that requires learners to have the freedom to think, feel, act, and speak and believe in yourself with a full sense of responsibility in every action and behavior in everyday life on the basis of certain criteria specified in the religion of Islam.

⁹ Zakiyah Darjat, dkk, Ilmu Pendidikan Islam, (Jakarta: Bumi Aksara, 2006). 25

¹⁰ M.Arifin, *ilmu Pendidikan Islam Suatu Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner*, (Jakarta: Bumi aksara, 1991), hlm. 32.

¹¹ Ahmad d. marimba, *pengantar filsafat pendidikan islam*, Bandung, PT.Al-maaririf, 1974, hal 26

¹² Munardji, *ilmu pendidikan islam*, Jakarta, PT. Bina ilmu, 2004, hal 7

¹³ Muhammad fadhil al-jumaly, *tarbiyah al-insan al jaded*, Tunisia, ma'tabad al ijthad, 1996, hal. 2

¹⁴ IL Parasibu dan Simanjuntak, *pendidikan nasional*, Bandung, Tarsito, 1978, Hal 16

¹⁵ Omar Muhammad At Taurny Al Syaiban, *Filsafat Pendidikan Islam*, (Terjemah Hasan Lunggulung), Jakarta, Bulan Bintang, 1979, Hal. 339

2. Information Technology

Information Technology (IT), or in English known as the *Information technology (IT)* is a general term for any technology that helps people to create, modify, store, communicate and / or disseminate information. IT brings together computing and high-speed communications for data, voice, and video. Examples of Information Technology is not only a personal computer, but also telephone, TV, electronic home appliances, and modern handheld devices (eg mobile phones).¹⁶

Information technology can be defined as the use of technology for information processing purposes. This is similar to the definition set forth Dictionary of Information Technology which states that information technology is, "the acquisition, processing, storage and dissemination of vocal, pictorial, textual and numerical information by a microelectronics-based combination of computing and telecommunications ..."¹⁷

C. Vision and Mission of the Islamic Religious Education

1. educational vision

Islam's vision of Islamic education has indeed attached to the vision of the teachings of Islam itself associated with the vision of the apostolate of building a human life that is obedient and submissive to Allah, according to his word: Surah Al 'Ankabuut: 16

and (remember) Ibrahim, when he said to his people: "Worship ye God and fear Him, that so it is better for you, if ye Knowing.

thus the vision of Islamic education is to create a system of life that harmony, safe, peaceful, prosperous and unseen. As it is mentioned in the QS. Al Baqarah: 112

(Not so) even he who surrender to God, was he doing good, then his reward with their Lord, and no fear come upon them and not (also) they grieve.

Based on the verse of the Directorate of Islamic Education simplify Vision has become:

"The realization of Islamic Education Excellence, Moderate, and Being Leads World In

¹⁶ https://id.wikipedia.org/wiki/Teknologi_informasi. diakses pada 06 Februari 2017.

¹⁷ Longley D, Shain M. *Dictionary of information technology*. 2nd ed. New York: Macmillan; 2012.

Integration of Religious Science, Knowledge and Technology"

2. Mission of the Islamic Education

Mission of the Islamic Education As word of vision, said the mission was derived from English , the mission meaningful tasks, mission, and the mission. Imam al - Syatibi states that the purpose of the presence of the religion of Islam to protect the five things that are right - human rights.

5 things that constitute human rights are as follows:

1. The right to life (al-nafs al Hayat)
2. Right Religion (al din),
3. the right to think (al-aql)
4. The right to obtain offspring / pair life (al nasl)
5. the right to property (al mal)

the mission of Islam that glorifies human into Islamic Education's mission is:

1. Realization of a healthy human body, Spiritual, and minds.
2. have the science, skills, noble spirit, life skills (life skills) that allows it to take advantage of the opportunities given by God, including also managing the natural resources that exist on land, at sea, and even in space.

From the description it is seen that the mission of Islamic education related to several things:

1. Related to Efforts to lift the lift the dignity and human dignity
2. In connection with efforts to empower man so that he can carry out its function as a Khalifah on Earth
3. Related to the efforts to overcome various problems faced Mankind
4. in connection with efforts to uphold the noble morality in all aspects of the life.

With such a mission, the Islamic education has a very heavy responsibility, large and complex, as they relate to all aspects of human life.

Education The mission of Islam that has been formulated by the Directorate of Islamic Education Year 2015-2019 are:

1. Improving equitable access to Islamic education;
2. Improving the quality of Islamic Education;
3. Improve the relevance and competitiveness of Islamic Education;

4. Improving governance of Islamic Education were good.¹⁸

From some of the vision and mission of Islamic education that has been formulated by the Ministry of Religion, it is understood that the vision and mission that is already highly synchronized between education and technology that should work in synergy to achieve the same goal.

D. Islamic Education Conditions Current

As a country with a Muslim majority, Islamic education has a very significant role in Indonesia in the development of human resources and the development of the character, so that the people who created a reflection of Islamic society. Islam thus truly become rahmatan lil'alam.

But until now the Islamic education is still facing complex problems, from conceptual-theoretical problems, up-practical operational issues. This problem is not solved, makes the Islamic education lags with other educational institutions, both quantitatively and qualitatively, so that impressed Islamic education as education "second class". No wonder then that many of the Muslim generations that actually studying in educational institutions non-Muslims.

Regarding the current state of Islamic education first we need to understand about the use of Islamic education Islamic education that is used in two things: one, all the activities carried out a person or institution to inculcate Islamic values within a number of students. Two, the whole institution which bases all its programs and activities on the views and values of Islam. Reality of Islamic education in Indonesia can be seen from two angles, namely: the government's commitment in the preparation of the National Education Act of 2003 and the reality of the state of Islamic education in Indonesia today. From the usefulness of Islamic education is known firsthand the condition of Islamic education today is:

1. specifically Islamic education face various problems and gaps in the various aspects of the more complex, namely: the form of the issue of the dichotomy of education, curriculum, objectives, resources, and management of Islamic education.
2. religious education is seen by the public eye. This is evident when the public interest

¹⁸ <http://pendis.kemenag.go.id/index.php?a=artikel&id2=visimisipendis#.WJhf3iE6CZA>. Diakses pada 06 Februari 2017

to send their sons / daughters to religious educational institutions such as madrasahs and boarding schools. Religious educational institution became secondary after school. One reason is the quality of religious education institutions is lower in comparison schools.

3. Islamic education is still not able to face the globalization era very rapid development. Globalization, both in capital, cultural, ethical and moral. globalization, both in capital, cultural, ethical and moral. The globalization era is the era of free markets and free competition in the product at the same time material and services. If the first instance, to build a strong economic base communities rely heavily on the *money capital* (financial capital), the next evolution in *human capital*, that HR master science and technology, can master the task in a professional manner, as well as self-behaved and impersonal.¹⁹
4. Efforts to improve upon our education system has not been fundamentally Islamic, so impressed pickup only. Renewal business and an increase in Islamic education often be piecemeal or not comprehensive and thorough as well as most of the Islamic educational systems and institutions have not managed professionally.²⁰

The condition of some of the entries that must be completed in the next Islamic education system repair because it has been contrary to the vision and mission that has been determined.

E. Response Against Islamic Education Information Technology

In terms of Islamic education responses to the technology needs also known the relationship of religion with science and technology, namely: Broadly speaking, based on the reviews ideology that underlies their relationship, there are three (3) types of paradigms by Yahya Farghal, 1990: 99-119), namely: First, paradigm secular, that is the paradigm that sees religion and science are separate from one another. Because, in the ideology of secularism, religion has been separated from the life (Fashl al-din 'an al-hayah). Religion is not denied its existence, but only a limited role in human personal relationship with god. Religion does not regulate public life / public. This paradigm sees religion and science can not interfere and intervene in the other. Religion and science and

¹⁹ Prof. Dr. H. Muhaimin, MA, *Nuansa Baru Pendidikan Islam*, (Jakarta : PT. Raja Grafindo Persada, 2006), hal. 84.

²⁰ Kutipan Hujair AH. Sanaky, *Paradigma Pendidikan Islam*, (Yogyakarta: Safiria Insania Press), hal.9 atau dalam bukunya Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Millennium Baru*, (Jakarta: Logo Wacana Ilmu, 1999), hal 59.

technology is completely separate both ontological (relating to the meaning or essence of something), epistemological (relating to how to acquire knowledge), and axiological (relating to how to apply the knowledge).

The paradigm is based on the thoughts Karl Marx (d. 1883) who was an atheist and saw religion (Christianity) as the opium of the people, because he thinks religion makes people drugged and forget the cruel oppression of capitalism. Karl Marx said:

"Religion is the sigh of the Oppressed creature, the heart of the heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people."

"(Religion is a lament being oppressed, the soul of a world of soulless, as he is a soul / spirit of the situation without the soul / spirit. Religion is the opium of the people) (See Karl Marx , Contribution to the Critique of Hegel's Philosophy of Right, contained in on Religion, 1957: 141-142) (Ramly, 2000: 165-166).

Countries with a Muslim majority, is now in general are developing countries or underdeveloped countries, which are economically weak and too weak or no development of science and science-technology.

The view of the response of Islamic education to information technology are: utilizing science and technology development to enhance human dignity and improve the quality of worship to Allah. IPTEK truth according to Islam is comparable to the emergence of science and technology itself.

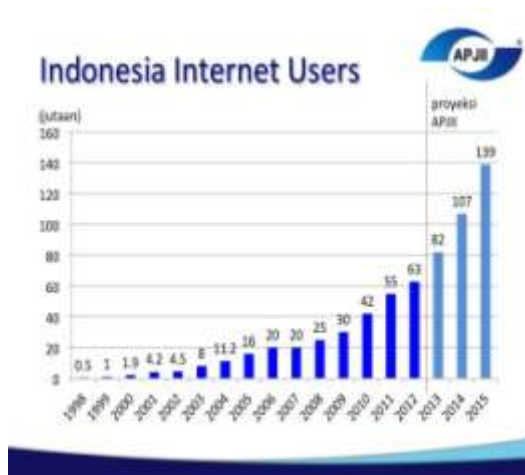
F. The problems that occurred at the Islamic Educational

underlying common problems on education in general and in particular Islamic education is to prepare the younger generation, in order to have the ability in the future to address all the challenges they face adequately. While the more specific issue of the Islamic education is:

1. still the problem of conceptual-theoretical or philosophical subsequently leading to practical operational issues.
2. conceptual-theoretical problem is characterized by a dichotomy in the education paradigm Islam between religion and not religion, revelation and reason as well as the world and the hereafter.

3. lack of response to the social reality of Islamic education so that students away from their socio-cultural environment. By the time they graduate from Islamic institutions sometimes they will experience social-shock.
4. the handling of this matter only in bits and pieces, integral and comprehensive.
5. Lack of educational role of Islam in the face of the rapid pace of information technology
6. In educational institutions, both formal and non-formal, system and method of learning on the subjects of Islamic education is less interaction with IT.
7. The lack of realization of Islamic education management response is also a lecturer on information technology.

From some of these problems are the most urgent factor is the rapid globalization through a variety of ways, either directly or indirectly. As well as the foreign cultures that are negative are very easily fit through various media one information technology media. Information technology in question is the internet media. Because the internet is accessible anywhere and anytime. This was evidenced by the following data:





Source: APJII (Indonesian Internet Service Provider Association)²¹

The number of Internet users in Indonesia in 2016 was 132.7 million users, or approximately 51.5% of the total population of Indonesia amounted to 256.2 million. Most Internet users are **on the island of Java** with a total user 86.33935 million users, or about 65% of the total use of the Internet. When compared using Internet Indonesia in 2014 amounted to 88.1 million users, then there is an increase of 44.6 million over two

²¹ <http://isparm.o.web.id/2016/11/21/data-statistik-pengguna-internet-indonesia-2016/>

years (2014-2016). Based on the most frequently Honored content, Internet users most frequently visited web **onlineshop** of 82.2 million or 62%. And content **social** medias most visited is **up** 71.6 million users, or 54% and the second is the Instagram of 19.9 million users, or 15%.

The data show a very high effect of information technology on people's daily lives so that the indications can change the behavior directly to each individual for very rapid development of information technology. Globalization has triggered a shift in the various aspects of the world, education is one of them. And education in the future will be more flexible (flexible). According to Rosenberg (2001) with the development of technology there are five (5) shifts in the learning process, namely (1). From training to performance, (2). From the classroom to anywhere and at any time, (3). From paper to the "on line" or channel, (4). Physical facilities to network facilities, and (5). From time to real time cycle.²² as a rapidly developing technology, information and communication technology must have some advantages and also disadvantages. There were realized, and some that may not be realized, because it has become part of the personality of a particular individual. Communications and information revolution that is sweeping the world of positive and negative implications. The implications of this in turn will expire or have an impact on the social, economic, technological developments and information to accelerate the process of national integration. The implication that we need to realize is the influence of the information technology world that hit the young generation.²³

G. Islamic Education Strategy in the Face of Information Technology

in Islamic education in formulating strategies to respond to information technology, back to the picture a little review of Islamic education system, namely:

1. Islamic personality. This is actually the consequence of the faith of a Muslim. In essence, a Muslim should have two fundamental aspects, namely the mindset ('aqliyyah) and life patterns (nafsiyyah) which is based on Islamic theology.
2. master Tsaqafah Islam. Islam requires every Muslim to seek knowledge. Based on the dose obligations.

²² Kompasiana. (2012). "Dampak Perkembangan Teknologi Informasi" diunduh dari (<http://m.kompasiana.com/post/read/488600/1/dampak-perkembangan-teknologi-informasi>) diakses pada 10 Februari 2017.

²³ Muhammad Zamroni, *Perkembangan Teknologi Komunikasi dan Dampak Terhadap Kehidupan*. Jurnal dakwah vol X No 2 Juli-Desember 2009. Hal. 209.

3. master the life sciences (Science and Technology). Mastering science and technology necessary for Muslims are able to achieve material progress so that it can perform its function as a vicegerent of Allah on earth well. Islam establishes the mastery of science as *fardlu kifayah*, that if these sciences are indispensable people, such as medicine, kimi, physics, aviation, biology, engineering, etc.
4. have adequate skills. Mastery of engineering sciences and practical exercises as well as the skills and expertise is one of the goals of Islamic education, which should be owned by Muslims in order to carry out his duties as the Caliph of Allah. As the mastery of science and technology, Islam also makes acquisition of skills as *fardlu kifayah*, ie if they are most needed people skills, such as industrial engineering, aviation, carpentry and more.
5. the need to find the relationship between the system of values and norms of Islam with these developments.

Based on the conditions and all the problems that exist in the realization of an Islamic education today, there are several strategies in the face of rapid flow of information technology, namely:

1. defining "basic framework of philosophical education" in accordance with the teachings of Islam, then develop "empirical principles" underlying the implementation of in the context of the environment (socio and cultural) integrals philosophy (wisdom *wahdatiyah*) is part of the philosophy of Islam which is an alternative to developing a holistic view on the postmodern era in western society.
2. In order to produce human resources education outcomes as expected, should be made an integrated education system. That is, education is not only concentrated on one aspect only. The education system must integrate all elements forming a superior education system.
3. The synergy between the school, community, and family. Integral education must involve the three elements above. Therefore, the above three elements describe the educational objective factual conditions. Currently these three elements work synergistically yet, in addition to each of these elements is also not functioning properly.
4. At the level of Higher Education (PT), a foreign culture can be delivered intact. Socialism-communism or capitalism-secularism, for example, can be introduced to

the Muslims once they understand Islam as a whole. Lesson ideology except Islam and other concepts presented is not intended to be implemented, but rather to explain and understand disability-blemish and it is incompatible with human nature.

5. Not to make ICT as a medium or sole means of learning, for example, we do not just download the e-book, but still buy printed books, not only visit the digital library, but also still visit the library.
6. The government as a control systems should have been more sensitive information and filter out anything that can be accessed by students and all the people of Indonesia in cyberspace. Moreover, the Ministry can also spread the filter in the form of a software program to suppress the adverse effects of information technology. Second, it needs the support of parents, culture and clerical figures, to socialize advice, benefits and negative positive side of technology.

Some of these strategies can be understood as a system of Islamic education has a role that is extremely vital in the development of science and technology because it provides Islamic teachings to the students as a reference in the face of science and technology development as well as providing extensive insight to menginprestasi religious teachings of the sources are purely contextual with the future of human life, so that any swift development of science and technology human beings will be able to use it properly and be able to control it, especially among teenagers.

H. Conclusion

Of the various explanations and the problems of the above it can be concluded that:

1. Islamic Education is a shared responsibility that each must work together in the face of all the changes in the era of globalization.
2. Entering the era of globalization mankind especially Islam required in order to adapt themselves to the advancement of existing and clung to the teachings of religion.
3. As a result that has been generated by the development of science and technology has given birth to an industrial society that has a materialistic nature, secularist, and individualistic.
4. The impact of science and technology development, it all depends on each individual eraser as consumers in everyday life.
5. In the face of the swift currents of globalization of Islamic education must continue

to innovate to improve the quality of students' personal through habituation character communities. And keep in mind the duties and functions in improving the quality and character of the people not just the work of teachers in schools or task kiyais, but all is a shared responsibility with the aim of personal character, culture and religion continues to remain develop optimally.

There are three things that must be recognized and applied as the key to improve, control, and science and technology returns to its original position, namely:

1. Amar Ma'Ruf

Islamic Education introduced the concept of the development of commanding the good. Not only relation in social intercourse alone, but commanding the good is interpreted also as self-development and science and technology in a positive way. So anything produced by the Muslims should have a benefit for the whole community. And utilization of science and technology should lead to the right and blessed by Allah SWT.

2. Nahi Munkar

Islamic Education also shapes people of distinguishing and selecting the truth. Suppose there is misuse of science and technology, the Islamic education requires Muslims to avoid and rectify and prevent their abuse back.

3. Faith To Allah.

The third point is the main point and the basis in Islamic education. Because with faith in God that Muslims will be able to deal with the negative impact of science and technology to come. Faith in God will bring the fear of doing immoral, and shame do mischief on earth. As much as any negative impact of science and technology, Muslims will be able to fortify themselves through increased faith is continuous.

Therefore, the role of Islamic education in the development of science and technology, among others, the Islamic faith as the basis for the development of science and technology; and Islamic Sharia as the standard utilization of science and technology.

I. Bibliography

Al-Qur'an dan Terjemahnya. Kementrian Agama Islam Republik Indonesia.

Azra, Azyumardi. *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru* (Ciputat:

- Logos, 2000).
- Akhiruddin, KM. *Lembaga Pendidikan Islam di Nusantara*, (Bandung: UIN Sunan Gunung Djati) Jurnal tarbiya Vol. 1 No 1. 2015.
- Arifin, M., *ilmu Pendidikan Islam Suatu Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner*, (Jakarta: Bumi aksara, 1991).
- Al-jumaly Muhammad fadhil, tarbiyah al-insan al jaded, Tunisia, ma'tabad al ijthad, 1996.
- Daulay, Haidar Putra, *Pendidikan Islam*, (Jakarta: Prenada Media, 2004).
- Darjat, Zakiyah, dkk, Ilmu Pendidikan Islam, (Jakarta: Bumi Aksara, 2006).
- Fadjar, A. Malik, *Madrasah dan Tantangan Modernitas*, (Bandung: Mizan, 1998).
- <http://pendis.kemenag.go.id/index.php?a=artikel&id2=visimisipendis#.WJhf3iE6CZA>.
Diakses pada 06 Februari 2016.
- IL Parasibu dan Simanjuntak, *pendidikan nasional*, Bandung, Tarsito, 1978.
- isparmo.web.id/2016/11/21/data-statistik-pengguna-internet-indonesia-2016/. Diakses pada 04 Februari 2016.
- Kompasiana. (2012). “Dampak Perkembangan Teknologi Informasi” diunduh dari (<http://m.kompasiana.com/post/read/488600/1/dampak-perkembangan-teknologi-informasi>) diakses pada 10 Februari 2017.
- Marimba, Ahmad d., *pengantar filsafat pendidikan islam*, bandung , PT.Al-maaririf, 1974.
- Munardji, *ilmu pendidikan islam*, Jakarta, PT. Bina ilmu, 2004.
- Prof. Dr. H. Muhaimin, MA, *Nuansa Baru Pendidikan Islam*, (Jakarta : PT. Raja Grafindo Persada, 2006).
- Syukur, Fatah, Madrasah di Indonesia: “Dinamika, Kontinuitas dan Problematika” dalam *Dinamika Pesantren dan Madrasah*, (ed.) Ismail SM et al. (Yogyakarta: Pustaka Pelajar, 2002).
- Sanaky, Hujair AH., *Paradigma Pendidikan Islam*, (Yogyakarta: Safiria Insania Press), hal.9 atau dalam bukunya Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Millennium Baru*, (Jakarta: Logo Wacana Ilmu, 1999).
- Zamroni Muhammad, *Perkembangan Teknologi Komunikasi dan Dampak Terhadap Kehidupan*. Jurnal dakwah vol X No 2 Juli-Desember 2009.