

# The Aspects of Information and Communication Technology in the Educational System of Islam- Comprehensive Review

Amina Shaikh<sup>1\*</sup>, Akram M Zeki<sup>2</sup>, Asadullah Shah<sup>3</sup>  
<sup>1,2,3</sup> Kulliyah of Information and Communication Technology,  
International Islamic University Malaysia, Malaysia

Corresponding author: \*akramzeki@iium.edu.my

Received Date: 6 June 2023  
Accepted Date: 5 July 2023  
Revised Date: 10 August 2023  
Published Date: 1 September 2023

## HIGHLIGHTS

- Muslim society should recognize the value of ICT in Islamic education.
- The use of ICT in Islamic education is about fostering critical thinking abilities.
- ICT can help in spreading Islamic education within a multicultural society.
- ICT enables communication and engagement across different cultures, times, and places.
- ICT is seen as a tool that contributes to the positive portrayal of Islam.

## ABSTRACT

*The advancement of teaching and learning across the majority of courses is made possible by information and communication technology (ICT), and Islamic studies is no exception. Education has been among the many industries that information and communication technology (ICT) has revolutionized. Islamic education has embraced ICT to improve teaching and learning processes since it is based on the Quran's teachings and the traditions of the Prophet Muhammad (peace be upon him). This article aims to address the role of digital technology, or ICT, in Islamic teaching and learning, as well as ICT applications for spreading Islamic education, which are becoming increasingly significant over time. Overall, this review offers insightful information about the state of ICT integration in Islamic education today and shows the upcoming directions for additional study and advancement in this area.*

**Keywords:** ICT, Digital Technology, Islamic Education, Educational Technology, E-learning

## INTRODUCTION

The Islamic educational system is referred to using a holistic approach to learning, just as it did in the early stages of Islamic culture. Islam is a way of life. In particular, the learning and teaching processes inside our educational system need to be updated for the digital age. Implementing educational initiatives is a forum that seeks to improve human existence, make it more honourable, and make people more capable and intellectual so they can adapt to changing times and civilizations and welcome a brighter future (Attas, M. N. A., & Ashraf, S. A. 1979). So that the desired educational goals can be perceived, all activities—or those involving all learning or thinking activities—are carried out in all educational manners in a systematic and holistic manner. Therefore, it is essential to carry out educational activities that are focused, measurable, and have defined goals to attain and desperately form noble human beings as well as to the fullest extent possible (Buskens, L., & Van Sandwijk, A. (Eds.), 2016).



By introducing new opportunities for learning, collaboration, and knowledge sharing, information, communication technology (ICT) has altered a number of industries, including education. Islamic education has embraced the integration of ICT to enhance teaching and learning experiences while respecting the values and principles of Islam. It is strongly founded in the Quranic teachings and the traditions of the Prophet Muhammad (peace be upon him). Muslims have earned the distinction of being the best Ummats since they strive to spread good and resist evil (Cook, B. J., 2018).

Education is therefore a learned skill. In the words of God (hadith), "And Allah has brought you forth from the wombs of your mothers, and you knew nothing; but He has given you the hearing, the sight, and the hearts to be able to give thanks." (Jibia, D. A. A., & Haruna, H. H., 2017) Clearly, the Quranic text emphasizes that learning and intellectual development come through familiarity and are absorbed by hearing, sight, and intellect. The Holy Quran predates modern educators in this way.

Religious education is the most considerable since it focuses on spiritual progression, self-discipline, and the development of performance in addition to the regard of virtuous conventions, honourable ethics, and dignified patterns (Uyuni, B., & Adnan, M. 2020).

People will be able to participate in social life in the future in a way that is self-determined because of digital education. Digital education will also guarantee that businesses stay competitive. We must drastically change both what we study and how we learn to keep up with the digital transition. This is due to the fact that, in addition to reading, writing, and maths, digital abilities are now considered a fourth key competency (Al-Kahtani, S., & Al-Haider, S., 2010). The Qur'anic text is accessible to a global audience online in a variety of formats, with a variety of search options, alternative graphic designs, translations in Arabic and many other world languages, and a variety of audio and audio-visual facilities, reinforcing the certainty of its preservation (Qur'an 15:9). This is in addition to its availability in a variety of software packages. There has been some research on the incorporation of ICT tools and resources into Islamic education, but more extensive studies are required to explore the most efficient ways to integrate technology into the curriculum, instruction, and assessment of Islamic education (Syamsuddin, K., et al., 2020).

The values of Islam, which have so far been upheld, are threatened by numerous obstacles that also confront Islamic education. However, the advancement of Islamic education is given new opportunities by ICT. There is a gap in the literature that investigates the efficiency of e-learning methodologies in delivering Islamic education, despite the rise in popularity of online learning platforms and shortcomings about how ICT affects students' religious identities in Islamic educational environments. How do religious beliefs and practices change as a result of exposure to digital content, online communities, and social media?

ICT has the potential to improve the accessibility, interaction, and success of Islamic education through virtual classrooms, online educational platforms, and digital Qur'an applications. The use of ICT in Islamic education opens up a world of opportunities for students and teachers, allowing them to creatively investigate Islamic teachings and interact with huge internet resources. Stakeholders have actually made good use of these resources. Therefore, Islamic education not only continues to exist, but it also greatly advances the educational system. The teaching and learning problems, opportunities, and contributions of Islamic education in the age of enhancement of ICT are examined in the article. The overall goal of this study is to offer insightful information about how ICT integration is now progressing in Islamic education and what effects it might have on students, teachers, and educational institutions. Islam's guiding principles and teachings can be promoted in a technologically advanced learning environment by embracing the potential and overcoming the problems presented by ICT integration. to have a general understanding of the debate of the application of new technological breakthroughs and Information and Communication



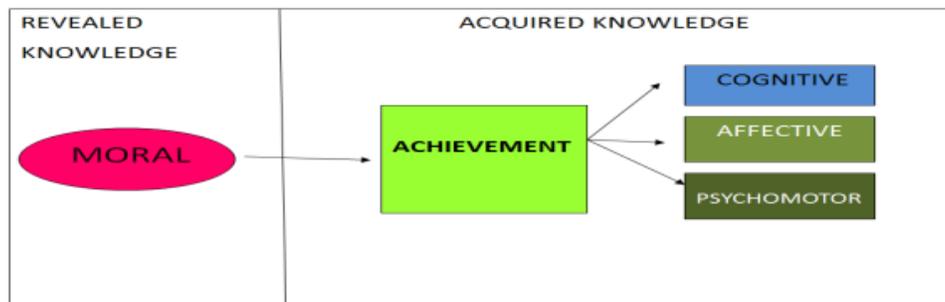
Technology (ICT) that originates from the Divine revelation and Sunnah. The status of such innovation in teaching and learning from an Islamic perspective and how they fit in Islamic Shari'ah are also being explored in this work. Additionally, this study will highlight some factors of ICT in propagating Islamic education.

The research was done using a descriptive qualitative methodology, with Related publications, textbooks, and journals have been consulted to get a sense of the theoretical notions surrounding the subject. The topic is discussed using basic/fundamental sources like Quranic quotations and Hadith. Considering the effects of ICT in Islamic education while adhering to Sharia guidelines.

The remaining article is structured as follows. teaching and learning from the Islamic perspective are discussed in section 2. How digital technology enhances Islamic learning along with digital technology applications is presented in section 3. role of ICT in the propagation of Islamic education is highlighted in section 4. Lastly, conclusions are drawn in section 5.

## TEACHING AND LEARNING FROM ISLAMIC PERSPECTIVE

The term "education" refers to the underlying philosophy, curriculum, pedagogy, technology, assessment, and systems in Islamic education as a body of revealed knowledge. The term "Islamic" encompasses numerous schools of thought as well as a way of life and a set of rules. As a result, Islamic education is a sort of education meant to support faith and promote Islam based on the Quran and Hadith [8]; see Figure 1:



**Figure 1:** Technology facilitates Islamic education in teaching and learning (Shaaban, J. M., 2012)

Figure 1 shows how technology makes it easier to teach and learn about Islam. Islamic education is also seen as holistic in that it includes both revealed (religious) sciences that come from divine revelation and acquired (academic) sciences that are learned through human intellectual capacities. The tawhid paradigm or the principle of divine unity should be incorporated with both sorts of knowledge. Islamic education is sometimes referred to as education in the spirit of Islam, which is inclusive of all human beings and does not distinguish between "religious" and "secular" knowledge. Islam views morality as the core of revealed knowledge. Islamic education generally aims to encourage moral character and intellectual growth. This includes developing the three main human domains of cognition, affect, and psychomotor. Knowledge is highlighted and considered one of the aspects that affect a person's intellectual ability in the cognitive domain.

The affective domain is important because it affects a person's values and attitudes. The psychomotor domain, which is concerned with behaviours and actions, comes last. Islamic education thus involves more than just the dissemination of knowledge. Briefly stated Islamic education encompasses all facets of life,



including the spiritual, material, and intellectual ones, with the ultimate aim of enhancing life (Brett, M. T., & Brett, M., 1973).

(Alvermann, D. E. (Ed.), 2010) states that Islamic education is a method of teaching principles to people, in accordance with Quran Surah Al-Zumar verse 9. Islamic education was seen by (Lubis, M. A., et al. 2019) as knowledge, with the idea of knowledge organically combining with human understanding and Islamic revealed knowledge. Although God is the source of all knowledge, it is permitted to divide knowledge into its basic components so that humans can benefit from the classification. There are crucial basic concepts in the Islamic educational system, according to (Beckmann, K., 2018). These fundamental ideas are intertwined and interdependent, which is congruent with Islamic knowledge's nature and aim.

## DIGITAL TECHNOLOGY ENHANCES LEARNING AND TEACHING

Students may be motivated to acquire Islamic education if digital technology is incorporated into an Islamic subject. The teachers could use some digital resources for teaching and learning in the areas of Islamic studies, Arabic language, science, and mathematics. Due to the animations and simulations they provide, educational digital apps may be fascinating to students. Briefly said, incorporating digital technology into Islamic education could improve the standard of instruction and learning (Mssraty, T., & Faryadi, Q., 2012). Additionally, it is important to promote the creation and use of digital applications as tools for education. This will give Islamic education teachers the confidence to use cutting-edge technology in their classes. According to a survey of relevant sources, the primary obstacles to incorporating digital technology in Islamic schools are a lack of suitable facilities and equipment, a shortage of competent teachers, and an unfavourable learning environment that prevents students from receiving the high-quality education they desire.

### Digital Technology Applications in Islamic Education

Digital technology has opened up numerous possibilities in the field of Islamic education, enhancing the learning experience for students and providing innovative tools for educators. Here are some applications of digital technology in Islamic education described in Table 1:

Table 1: Application of Digital Technology In Islamic Education

No	Ref#	Application	Description
1.	(Islam, M.T., 2019)	Online courses and E/learning	Digital technology has enabled the creation of online courses and e-learning platforms that offer flexible and accessible education to a wide range of learners. Islamic educational institutions and organizations can provide courses on various topics, such as Quranic studies, Hadith, Fiqh, and Islamic history, allowing students to learn at their own pace and from anywhere in the world.
2.	(Haque, M. S., 2016)	Flexible education	As a result of technological improvements, education is becoming more flexible and accessible in every subject. Online degrees and mobile learning are becoming more popular, physical boundaries have been removed, and technologies can help motivate to explore of Islamic teachings in a flexible manner.



3	(Hosseini, S. E., et al., 2014)	Social media and online discussion forums	Digital technology has facilitated the formation of online discussion forums and social media groups focused on Islamic education. Students and teachers can engage in discussions, ask questions, share resources, and seek guidance from experts and peers. These platforms foster a sense of community and enable collaborative learning beyond the confines of a physical classroom.
4	(Hureri, M. A., et al., 2019, Ishak, M. S. B. H., & Solihin, S. M., 2012).	Augmented/virtual reality	VR and AR technologies can create immersive learning experiences for students. For example, students can virtually visit historical Islamic sites like the Kaaba or Masjid al-Nabawi, allowing them to experience the architecture and history firsthand. AR applications can also be used to overlay additional information or interactive elements onto physical books or objects, enriching the learning experience.
5	(Zedan, A. M., et al., 2015)	Mobile apps	Mobile apps have revolutionized Islamic education by offering a vast array of resources at the fingertips of users. These applications provide features like Quran recitation, translation, tafsir, prayer timings, Islamic calendars, and educational games. Students can engage with interactive content, memorize Quranic verses, and learn about various aspects of Islam through engaging and user-friendly interfaces.
6	(Lam, P., et al., 2015, Popovici, A., & Mironov, C., 2015)	Online resources and digital library	Digital libraries and online platforms have made a wealth of Islamic literature and scholarly resources available to students and researchers. These platforms provide access to digital copies of classical Islamic texts, academic journals, research papers, and multimedia content. Students can explore a wide range of topics and access authentic Islamic knowledge from renowned scholars.

## ROLE OF ICT IN THE PROPAGATION OF ISLAMIC EDUCATION

The use of Information and Communication Technology (ICT) can greatly enhance Islamic propagation activities by reaching a wider audience, facilitating communication, and providing access to educational resources. Here are some prospects for using ICT for Islamic propagation activities:

*Global Reach:* ICT enables the global spread of Islamic teachings and communications. Geographical boundaries are broken down by Islamic scholars, organizations, and individuals who can communicate with people from various backgrounds and nations through websites, social media platforms, and internet video streaming.

*Communication and Interactivity:* ICT offers a variety of methods for interaction and communication, enabling people to participate in debates, present queries, and seek advice from experts. Direct connection is made possible by platforms like online forums, live chat rooms, and video conferencing, which encourages a more engaging and personalized spreading experience.



*Online Islamic Education:* ICT makes it easier for people to access accurate and trustworthy information by facilitating the dissemination of Islamic educational tools and materials. No matter where they are, individuals may study at their own pace and convenience with online courses, webinars, and video lectures. This develops a deeper understanding of the religion and aids in the dissemination of Islamic knowledge. *Multimedia Content Creation:* ICT makes it possible to create and distribute multimedia content, including podcasts, infographics, and films, which can be utilized to present Islamic teachings in a clear and aesthetically pleasing way. A larger audience, especially the younger generation, may become interested in multimedia content and participate in insightful conversations about Islam (Sahikh, Z. A., et al., 2012).

*Social Media and Online Communities:* By enabling users to exchange Islamic content, connect with like-minded people, and build online communities centred around Islamic teachings, platforms like Facebook, Twitter, Instagram, and YouTube provide chances for the promotion of Islam. These forums can promote constructive dialogue, clarify myths, and offer assistance to those who are considering Islam.

*Mobile Applications:* The ubiquitous usage of cell phones means that mobile applications can be powerful tools for spreading Islam. These apps may offer functions like Quran translation, interpretation, and recitation, as well as access to Islamic literature, timings for prayers, and daily invocations (Shan-A-Alahi, A., & Huda, M. N., 2017). They provide people with a practical opportunity to interact with Islamic teachings while they are on the go.

*Translation and Localization:* Islamic texts, audio, and video content can be translated into numerous languages by means of ICT, making them available to a wide spectrum of individuals around the world. Islamic education campaigns can more effectively target certain populations by being localized to take into account cultural differences (Sulaiman, K. D. O., 2014, Tolchah, M., & Mu'ammam, M. A. 2019).

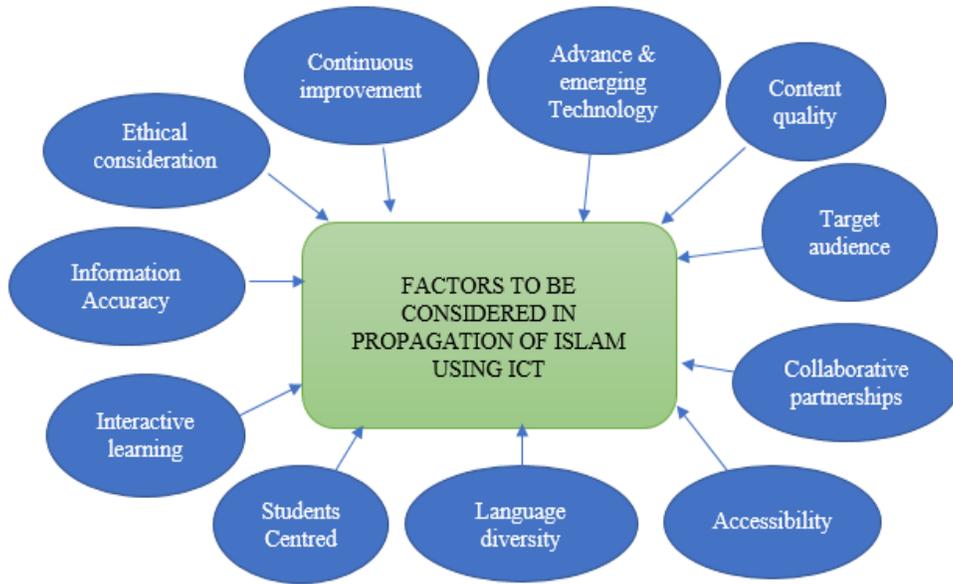
*Virtual Reality and Augmented Reality:* Emerging technologies like augmented reality (AR) and virtual reality (VR) have the ability to completely change how Islam is spread. They are able to design immersive and interactive experiences that let people interact with Islamic teachings in novel and interesting ways, such as virtual tours of Islamic sites, historical reenactments, or virtual classrooms (Sulaiman, K. D. O., 2020).

It's important to note that while ICT offers numerous prospects for Islamic propagation, the intention and sincerity behind the propagation efforts remain crucial. Authenticity, accuracy, and adherence to Islamic principles should always be prioritized when utilizing ICT for Islamic propagation activities.

## **Factors To Be Considered in The Propagation of Islam While Using ICT**

When utilizing Information and Communication Technology (ICT) to spread Islamic education, there are several important considerations to keep in mind:





**Figure 2:** Factors to be considered spreading Islam while using ICT

**Content quality:** Ensure that the content being shared through ICT platforms is accurate, reliable, and aligned with authentic Islamic teachings. Verify the credibility of the sources and provide references where appropriate.

**Care about the target audience:** Identify the specific demographic or group you aim to reach with your Islamic educational content. Consider their age, background, language proficiency, and cultural context to tailor the content and delivery methods accordingly (Uyuni, B., & Adnan, M., 2020).

**Collaborative partnerships and Online Community:** Collaborate with reputable Islamic organizations, scholars, and educational institutions to enhance the quality and reach of your Islamic educational content. Joint initiatives and partnerships can provide diverse perspectives, resources, and expertise to enrich the learning experience (Lubis, M. A. et al., 2019). Foster an online community where learners can engage with one another, ask questions, and seek clarification. Provide opportunities for discussions, forums, and live Q&A sessions with scholars or qualified individuals to enhance the learning experience and encourage active participation (Nurhaeni, T. et al., 2021).

**Accessibility:** Ensure that the ICT platforms and resources you use are accessible to a wide range of users. Consider factors such as internet connectivity, device compatibility, and user-friendly interfaces to make the content easily accessible to different individuals, including those with disabilities (Sunarya, P. A., et al., 2021).

**Language diversity:** Islamic education should be accessible to individuals from various linguistic backgrounds. Consider translating content into different languages to reach a broader audience and facilitate their understanding and engagement with the material (Sulaiman, K. D. O., 2020).

**Student-centred learning:** Also known as learner-centred education, is an educational approach that places the student at the centre of the learning process. In contrast to traditional teacher-centred approaches, where



the teacher is the primary source of information and instruction, student-centred learning shifts the focus to the needs, interests, and active participation of the students. The goal is to create a more engaging, meaningful, and effective learning experience that promotes critical thinking, problem-solving, and lifelong learning skills.

**Interactive learning:** ICT platforms offer opportunities for interactive learning experiences. Incorporate multimedia elements such as videos, audio clips, quizzes, and interactive applications to make the learning process engaging, enjoyable, and effective (Ismail, I., Ali, H., & Us, K. A., 2022).

**Ethical considerations:** Adhere to ethical standards when utilizing ICT platforms for Islamic education. Respect user privacy, ensure data protection, and avoid engaging in online activities that may compromise the integrity or credibility of educational content (Qazi, A., et al., 2021).

**Continuous improvement:** Monitor user feedback, track engagement metrics, and conduct regular evaluations to assess the effectiveness of your Islamic educational initiatives. Use this feedback to refine and improve your content and delivery methods over time (Nurhaeni, T., et al., 2021).

**Adapting to emerging technologies:** Stay updated with advancements in ICT and explore innovative ways to utilize emerging technologies in Islamic education. For example, consider leveraging virtual reality, augmented reality, or mobile applications to provide immersive and interactive learning experiences (Lubis, M. A., et al., 2019).

**Information Accuracy:** Ensure that the information being propagated is accurate, authentic, and in line with Islamic teachings. Misinformation can spread quickly on the internet, so it's crucial to verify information from reliable sources before sharing it.

The goal is to disseminate accurate and authentic Islamic knowledge while fostering a positive learning environment. By considering these factors, you can effectively utilize ICT to spread Islamic education to a broader audience.

## CONCLUSION

From the discussion above, it was determined that there were connections between the problems, chances, and contributions to Islamic education in the period of this digital technology. Muslims society should not undervalue the use of ICT in Islamic education because this innovative strategy offers a quick and simple way to teach and study in accordance with globalization. The use of ICT in Islamic education is essential for teaching and for maintaining the concepts with current events in order to promote the growth of human thinking abilities. Critical thinking abilities are also found on "a practical vision of Islam that cultivates an individual who is an active person and who contributes positively to the deep concern of Islamic contribution for Islamic values and purposes, divine revelation, and Islamic knowledge." This research serves as an example of the significance of technology in spreading Islamic education in a multicultural society. Communication amongst people without regard to time or place is facilitated by media. Islam is preached in both Muslim and non-Muslim cultures, and its various forms and sorts are essential components. Without a doubt, in a multicultural and diverse plural society, Islamic education can be carried out actively and successfully by observing the Prophetic principles and ICT tactics. As a result, ICT generally plays useful roles in Islamic education activities by presenting a favourable image of Islam in a society that values the diversity of culture.



In conclusion, ICT has transformed Islamic education by boosting learning opportunities, fostering international collaboration, and facilitating flexible learning. In future to guarantee the appropriate and efficient use of technology in the framework of Islamic education, significant issues must be resolved. It will be vital for educators and institutions to adapt and make use of technology's potential as it develops to improve Islamic education around the globe. Islamic nations and educational institutions must spend on infrastructure, teacher preparation, and curriculum improvement if they are to realise these future directions. To guarantee that all students have access to ICT resources and opportunities, there should also be an emphasis on tackling the digital divide. To ensure that technology is in line with Islamic values and principles, ICT integration into Islamic education should also be guided by ethical considerations.

## FUNDING

The authors received no financial support for the research, authorship and publication of this article.

## ACKNOWLEDGMENTS

We would like to thank the International Islamic University Malaysia for supporting this work.

## CONFLICT OF INTEREST DISCLOSURE

The authors declared that they have no conflicts of interest to disclose.

## REFERENCES

- Attas, M. N. A., & Ashraf, S. A. (1979). *Aims and objectives of Islamic education*. Hodder and Stoughton.
- Al-Kahtani, S., & Al-Haider, S. (2010). Factors affecting the use of CALL by EFL female faculty members in Saudi higher education: Current status. *Jalt Call Journal*, 6(3), 153-170
- Buskens, L., & Van Sandwijk, A. (Eds.). (2016). *Islamic Studies in the Twenty-First Century: Transformations and Continuities*. Amsterdam: Amsterdam University Press. doi:10.2307/j.ctt1zxsk9
- Alvermann, D. E. (Ed.). (2010). *Adolescents' online literacies: Connecting classrooms, digital media, and popular culture* (Vol. 39). Peter Lang.
- Brett, M. T., & Brett, M. (1973). *Northern Africa: Islam and modernization: papers on the theme of Islamization, modernization, nationalism and independence presented and discussed at a symposium arranged by the African Studies Association of the United Kingdom on the occasion of its annual general meeting, 14 September 1971*. Cass.
- Beckmann, K. (2018). *The importance of digital education*.



- Cook, B. J. (2018). Islam-History of Islamic education, aims and objectives of Islamic education. Retrieved February 17, 2018.
- Haque, M. S. (2016). Information and communication technology in Islamic propagation. *International Journal of Information and Communication Technology Research*, 6(8), 1-6.
- Hosseini, S. E., Ramchahi, A. A., & Yusuf, R. R. (2014). The impact of information technology on Islamic behavior. *Journal of Multidisciplinary Engineering Science and Technology (JMEST)*, 1(5), 135-141.
- Hureri, M. A., Roslan, M., & Tahir, M. (2019). The Role of Media in Islamic Da'wah in a Plural Society. Muhammad, *The Role of Media in Islamic Da'wah in a Plural Society* (November 28, 2019).
- Ishak, M. S. B. H., & Solihin, S. M. (2012). Islam and media. *Asian Social Science*, 8(7), 263-269
- Islam, M. T. (2019). The impact of social media on Muslim society: From Islamic perspective. *International Journal of Social and Humanities Sciences*, 3(3), 95-114
- Ismail, I., Ali, H., & Us, K. A. (2022). Factors Affecting Critical and Holistic Thinking in Islamic Education in Indonesia: Self-Concept, System, Tradition, Culture.(Literature Review of Islamic Education Management). *Dinasti International Journal of Management Science*, 3(3), 407-437.
- Jibia, D. A. A., & Haruna, H. H. (2017). The Relevance Of Islamic Education In The Modern World: A Lesson For The 21 St Century Generation. In *The International Conference Of Nurset Educational And Cultural Co Ltd*.
- Lubis, M. A., Mustapha, R., Abdul Rahman, S. T., Ikwana Lubis SE, M. M., & Kamis, M. S. (2019). A review of teaching islamic education in a new digital age. *ASEAN COMPARATIVE EDUCATION RESEARCH JOURNAL ON ISLAM AND CIVILIZATION (ACER-J)*. eISSN2600-769X, 2(2), 92-100.
- Lam, P., McNaught, C., Lee, J., & Chan, M. (2014). Disciplinary difference in students' use of technology, experience in using eLearning strategies and perceptions towards eLearning. *Computers & Education*, 73, 111-120.
- Mssraty, T., & Faryadi, Q. (2012). Teaching the Qur'anic Recitation with Harakatt: A multimedia-based Interactive Learning Method. *International Journal of Scientific & Engineering Research*, 3(8), 1-4.
- Nurhaeni, T., Lutfiani, N., Singh, A., Febriani, W., & Hardini, M. (2021). The value of technological developments is based on an Islamic perspective. *International Journal of Cyber and IT Service Management*, 1(1), 1-13.
- Popovici, A., & Mironov, C. (2015). Students' perception on using eLearning technologies. *Procedia-Social and Behavioral Sciences*, 180, 1514-1519.
- Qazi, A., Hardaker, G., Ahmad, I. S., Darwich, M., Maitama, J. Z., & Dayani, A. (2021). The role of information & communication technology in e-learning environments: a systematic review. *IEEE Access*, 9, 45539-45551
- Sahikh, Z. A., Sultan, S., Baloach, A. G., & Khalid, I. (2012). The role of mass media & information technology in Islamic education. *European Journal of Social Sciences*, 32(3), 380-390.



- Sulaiman, K. D. O. (2014). The impact of information communication technology (ICT) on the contemporary world Muslim communities. *Pakistan Journal of Islamic Research*, 14, 27-42.
- Sulaiman, K. D. O. (2020). The effects of information and communication technologies (ICT) on the teachings/learning of Arabic and Islamic Studies. *Ar-Raniry, International Journal of Islamic Studies*, 2(1), 1-26
- Syamsuddin, K., Rohana, T. K., Taufiqurrakhman, M., Pandey, D., & Enbeyle, W. (2020) Impact of Covid 19 on Education in Indonesia. and *Interdisciplinary Issues*.
- Shaaban, J. M. (2012). The Challenges of Teaching Islamic Religious Education on Spiritual and Academic Formation of Secondary School Students in Nairobi, Kenya (Doctoral dissertation, MA Thesis of Kenyatta University).
- Shan-A-Alahi, A., & Huda, M. N. (2017). Role of information technology on preaching Islam (Da'wah). *American International Journal of Research in Humanities, Arts and Social Sciences*, 17(1), 1-5
- Sunarya, P. A., Lutfiani, N., Santoso, N. P. L., & Toyibah, R. A. (2021). The importance of technology to the view of the qur'an for studying natural sciences. *Aptisi Transactions on Technopreneurship (ATT)*, 3(1), 58-67.
- Tolchah, M., & Mu'ammam, M. A. (2019). Islamic Education in the Globalization Era. *Humanities & Social Sciences Reviews*, 7(4), 1031-1037.
- Uyuni, B., & Adnan, M. (2020). The Challenge of Islamic Education in the 21st Century. *SALAM: Jurnal Sosial dan Budaya Syar-i*, 7(12), 1079-1098.
- Zedan, A. M., Yusoff, M. Y. Z. B. M., & Mohamed, M. R. B. (2015). An innovative teaching method in Islamic Studies: The use of PowerPoint in the University of Malaya as a case study. *Procedia-Social and Behavioral Sciences*, 182, 543-549.

