

## **Utilization of Information and Communication Technology To Strengthen Islamic Sharia through Islamic Education in Aceh**

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### Abstract

Researching Islamic education differences, notably in Aceh, aims to understand, solve, and benefit from millennial-era Islamic education issues. From elementary to high school, the Aceh government is committed to improving Islamic education. This material aims to create an intelligent, committed, and religious Acehnese generation. This research focuses on using ICT to improve Islamic Sharia in Aceh through Islamic education. Qualitative research explains, describes, and analyzes research results using interviews and observations with respondents and informants. February–September 2020 was the research period. This method was used to assess Islamic education in Aceh when Islamic law was implemented. To understand this topic, one must consult different sources. Data includes curriculum, books, journals, research reports, laws, encyclopedias, articles, newspapers, etc. Electronic communication is a new learning tool. Communication is the most important component of learning. Everyone has several IT alternatives today. Islamic religious educators are no exception. E-dukasinet/internet-based learning, telematics, e-learning, blogs, multimedia resource centers, comic-based learning, and video conferencing. Examples of technology in Islamic education include: Audio, visual, visual-audio, and Internet-based technologies. Remote/online learning is usually defined as education using ICT. Educational institutions' efforts to provide distance learning illustrate this. Computers provide print and electronic teaching materials for this educational transition. Aceh Islamic education uses ICT to uphold Islamic law.

Keywords : islamic education, shariah law, information, communication, technology, institution

## 1. INTRODUCTION

Sharia law has been included as a guideline into the legal structure of the Aceh local government, despite the fact that it has always been a regular practice in the Acehnese people's everyday lives. One of the government institutions implementing the development of Islamic symbols in Aceh is the Islamic Sharia Office. The Regional Government is required to carry out Islamic Shari'a activities and govern everything linked to the majesty of Islamic syiar in the Provincial Regulation of the Special Region of Aceh, Number 5 of 2000 Article 16 Point 1 Concerning the Implementation of Islamic Shari'a.

Dayah is the name of an Islamic Education Institution in Aceh. In Arabic it is called Zawiyah which means angle. As for Java it is said to be Islamic boarding schools and in Minangkabau (Sumatra) it is known as Surau. This educational institution is very old, has existed since the time of the sultanate and was very influential in the implementation of Islamic law in Aceh and is different from madrasas and public schools. One of them is the dayah using a curriculum that is more focused on religious education.

While madrasas use a syllabus that contains more religious lessons than regular studies, public schools implement programs with fewer religious lessons. In its development, the implementation of the Dayah Education system today is divided into two models: 1. Modern dayahs usually focus more on general studies, languages and recite a little the yellow book. 2. Dayah Salaf \ Traditional usually does not focus too much on general studies but focuses more on studying the yellow books, both written by former scholars and the works of contemporary scholars. The books studied come from various fields of science such as: monotheism, tasawuf, fiqh, interpretation, ushul fiqh, ulumul quran, hadith, balaghah, date, nahwu, nerves, recitation, martial arts and so on.

The goal of researching variations in the world of Islamic education, particularly in Aceh, is to learn about, comprehend, and profit from the solution of critical situations in Islamic education in the millennial period.

The execution of the Great Aceh development program, as outlined in the Medium-Term Development Plan 2017-2022, has gained traction throughout all sectors of society. Specifically, students should actively assist and succeed in Aceh's development in order to make Aceh a baldatun thaiyibatun warabbun ghafur nation.

The current millennial period, defined by breakthroughs in technology and communication, has been effective in spreading both constructive and harmful understandings, making the globe appear tiny and limited.

Liberalism, consumerism, and hedonism have infiltrated our environments and homes almost subtly. In this more pragmatic day, Islamic boarding schools/dayahs are particularly favorable settings for conserving local wisdom while enhancing Islamic Sharia implementation in Aceh.

The Aceh government is dedicated to continue to enhance Islamic knowledge in Aceh's education system, from elementary school through senior high school. This information is designed to produce an intellectual, devoted, and devout generation of Acehnese.

The millennial generation is an energetic and creative generation, with one of their primary interests being information technology. This is both a possibility and a difficulty in teaching Aceh's young population

today. To prevent the millennial generation from misusing technical developments, the Aceh government and the Regional Office of the Ministry of Religion continue to work together to instill Islamic principles in Aceh's education. The Aceh government has recently published a strategy to implement an Islamic education curriculum for all levels of education as one approach to enhance Islamic values among pupils.

Based on the information presented above, it is possible to infer that the primary topic addressed in this study is how to use information and communication technology to strengthen Islamic Sharia through Islamic education in Aceh.

## **2. RESEARCH METHODS**

This sort of study is known as qualitative research, and its primary purpose is to explain, describe, and conduct an in-depth analysis of the research results that were collected through interviews and observations with respondents and informants. This study was conducted between February and September of 2020. This approach was utilized to acquire comprehensive information regarding the progress of Islamic education following the implementation of Islamic law in Aceh. A survey of many sources is required to gain a thorough picture and facts on various facets of this subject. Learning documents, curricula, books, journals, research reports, legislation, encyclopedias, articles, newspapers, and so on are all examples of data.

## **3. RESULTS AND DISCUSSIONS**

The proportion of Aceh's population in the productive age group presently accounts for more than 60% of the province's total population. Aceh is currently benefiting from this demographic advantage. Because the youth are the future leaders who will carry on the leadership relay, the younger generation is expected to contribute in the implementation of Islamic law. The times are always changing, and both time and technological advancement are moving at breakneck speed.

It is critical that the da'wah plan be implemented in relation to the younger generation through various communication channels and new technology. Members of the millennial generation respect autonomy, prefer customized experiences, thrive in innovative educational settings, actively participate in cooperation, and are preoccupied with the rapid development of new technology. As a result, we must guarantee that technological innovation is put to good use and does not have unexpected repercussions.

Chairman of the Banda Aceh Community People's Representative Council (DPRK) asked millennials in the local city to enhance Islamic law using social media, allowing knowledge to travel more swiftly.

The application of Islamic law is, of course, multifaceted, including numerous facets of people's life, including education. In the education sector, the government has stated by Qanun Number 23 of 2002 about the Implementation of Education in an effort to strengthen regional education capability. This strategy was implemented in order to adapt and implement an Islamic law-based education system in this country.

The concrete implementation of Islamic law-based education can be applied in the educational process by focusing on two dimensions: first, the paradigm and educational system that is developed covers all stages of the human education process, including educational phases in the family, school, and community. Second, in terms of material and educational purposes, it must be geared toward the creation and training of perfect and excellent human beings, both religiously and politically, so that they have more significance and worth at the level of life in this world and life beyond death. The first component focuses on the educational process, which takes place in three types of education centers: informal, formal, and non-formal.

The Assistant for Government of the Banda Aceh Regional Secretariat said that in this era of information disclosure, there were so many challenges faced by the government in enforcing the practice of Islamic law. Then, there are still misunderstandings from outside Aceh regarding the implementation of Islamic Shari'a due to misinformation, efforts to refute aqeedah by irresponsible people, and there are still sharia violations in society. Because of this, it is hoped that the dai will be able to increase understanding, practice Shari'a and strengthen the faith of the people of Aceh.

Education in formal institutions is unquestionably different from education in the family and community. Educational activities take place in a formal institution supervised by a good and professional system. In keeping with the spirit of Aceh's unique autonomy, educational autonomy should have a broad scope for implementation. It should allow schools in Aceh to introduce and apply Islamic law, particularly those directly connected to components of Islamic law, by emphasising coaching over punishment.

The people of Aceh are known to be fairly strong with Islamic sharia principles, hence it can be inferred that Islam becomes a way of life when all Islamic teachings are considered. This way of life pervades all aspects of communal life, including culture. Because one's viewpoint on life influences how one thinks, behaves, and interacts with other people, all of which are aspects of culture.

Since the implementation of Islamic rule in Aceh, the community's informal education has flourished. This is seen by an increase in congregational prayers in mosques and meunasah (mushallah), study rooms, and taklim assemblies. Indeed, in numerous regencies, religious development groups and organisations have developed. Every week, for example, the Morning Jama'ah is accompanied with lectures and zikir groups.

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Traditional school learning approaches are now thought to be less successful; conceptions of brain strength, intellect, and creativity have evolved swiftly with advances in technology and communications. These advancements have an impact on increasing efforts aimed at correcting current flaws and shortcomings in traditional learning methods. In general, the use of ICT is not forbidden in Islam, and it is even encouraged for good and profit. Outside that corridor, of course, disobedience, squandering time, gossip scene, neglecting priorities and duties, forgetting about the proper values, and exploitation sex or crime are all possibilities.

Regardless of the multiple issues that arise from the use of technology in Islamic education, the author believes that the use of technology in Islamic religious education is essential. Information technology may be used in a variety of ways. Starting with the creation of learning material and progressing to the use of the internet in the application of learning.

Electronic communication has emerged as one of the most recent ways for enhancing the learning process. The capacity of students and teachers to communicate endlessly is the most crucial part of the learning process. Everyone today has numerous options in the area of information technology. Teachers of Islamic Religious Education are no exception. For example, e-dukasinet / internet-based learning, telematics, e-learning, blogs, multimedia resource centers, comic-based learning, and video conferencing. There are examples possible use of technology used in learning Islamic education namely : 1) audio technology; 2) visual technology; 3) visual-audio technology; 4) Internet-based technology.

Today, schools have implemented changes in the school environment, so when compared to a few decades ago, the ambiance of the school environment - particularly public schools - may be seen in different conditions from the current environment. In essence, this transformation incorporates Islamic ideals that are weighted with local values in certain educational aspects. This distinguishing value serves as a vessel and vehicle for the inner school to demonstrate the cultural superiority possessed by particular schools.

The most well-known description for remote learning/online learning is education utilizing information and communication technology equipment. This may be demonstrated in educational institutions' efforts to give access to learning for individuals who are geographically distant. Computer technology plays a part in this educational transition by producing print and electronic media-based instructional resources. By utilizing information and communication technology in Islamic education in Aceh, it strengthens the enforcement of Islamic law.

#### **4. CONCLUSIONS**

The Aceh government is committed to promoting Islamic knowledge in the Aceh education system, from elementary school through senior high school. This knowledge is intended to build an intellectual, committed, and religious Acehnese generation.

One of the most modern methods for improving the learning process is electronic communication. The capacity of students and teachers to communicate endlessly is the most crucial part of the learning process. Today, everyone has several possibilities in the field of information technology. Islamic Religious Education teachers are no exception. E-learning, telematics, e-learning, blogs, multimedia resource centers, comic-based learning, and video conferencing are a few examples. Here are some examples of possible uses of technology in Islamic education: 1) audio technology; 2) visual technology; 3) audio-visual technology; and 4) Internet-based technology.

The most common definition of remote learning/online learning is education through the use of information and communication technology equipment. This may be seen in educational institutions' efforts to provide access to learning for people who live far away. By providing print and electronic media-based teaching resources, computer technology contributes to this educational shift. It strengthens the implementation of Islamic law in Aceh by leveraging internet and communication technologies in Islamic teaching.

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