

The Role of Islamic Education Institutions in Encouraging Technological Innovation at MTsN 2 Poso

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ARTICLE INFO

Volume: 3

KEYWORD

Islamic education, technological innovation, Islamic educational institutions

ABSTRACT

This article examines the role of Islamic educational institutions in encouraging technological innovation at MTsN 2 Poso. Education is one of the most important factors in the development efforts undertaken by a country. Education is an effort to develop the human potential of students, both in the form of physical, creative and creative so that this potential becomes real and can function for the course of life. Islamic educational institutions strive to provide strengthening and basic understanding of religion properly. In this case, researchers chose madrasa, which is one of the formal Islamic educational institutions, as one of the educational institutions because it has an important role in technological innovation used in Islamic education taught to students in madrasa. From initially using only physical textbooks, it is now possible to use various technologies such as projectors and even e-learning. The development of technology is often used as a means of information and communication that is available to all groups. Technology is widely used in people's daily lives, especially millennials. Education is no exception. In the past, educational technology was limited and not widely used, and teachers were the only source of learning for children. However, modern times are different as there are technical devices everywhere. Today, technology is essential in any field of activity, including education, business, socio-culture, politics, religion and many others.

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1. Introduction

An educational agency or institution is an organization or group of people who for one reason or another assume the responsibility of education to students in accordance with the mission of the agency. Some define educational institutions as institutions or places where the educational process takes place with the aim of changing individual behavior in a better direction through interaction with the surrounding environment.

Based on the above understanding, it can be understood that Islamic educational institutions are places or organizations that organize Islamic education, which have a clear structure and are responsible for the implementation of Islamic education. Therefore, the Islamic education institution must be able to create an atmosphere that allows the implementation of education properly, according to the tasks assigned to it, such as schools (madrasah) that carry out the process of Islamic education.

Islamic education not only functions as a place to learn religious teachings, but also as a learning center that is the foundation for the success of science and technology. Islamic education here is seen as a system that not only teaches religious principles but also provides a foundation for research, critical thinking, and innovation in various fields. In the advancement of science and technology, one of the most important roles of Islamic educational institutions is to provide the scientific and technological foundation necessary for the progressive development of today's world. Islamic education promotes a comprehensive understanding of science and technology and provides an environment that helps students understand the relationship between science, technology and religion.

In almost all educational institutions, including madrasahs, the madrasah community believes that educational innovation is very important and urgent. They recognize that educational innovation is an important factor in realizing the quality of madrasah. The demand for madrasah principals to innovate education can be done, among others, through the development of a transparent, open, fair and democratic management system of educational institutions. Through the implementation of transparent and open education, every policy of educational institutions should be formulated transparently, openly, and there is no attempt to cover up madrasah policies. The school's financial system, which is usually the main focus of the madrasah community, must be managed transparently and openly. Every member of the madrasah community can access and know the flow, procedure, and system of financial income and expenditure. The madrasah head should not make policies that cause the madrasah community to have unfavorable prejudices in financial management. (Santika Agus et al., 2023).

2. Literature Review

Law No. 20/2003 on the National Education System states that formal education institutions are structured and tiered education pathways consisting of primary education, secondary education, and higher education. Normal education institutions consist of preschool education institutions, primary education institutions (SD/SMP), secondary education institutions (SMA/SMK), and higher education institutions. The national education system also states that every citizen is required to attend formal education at least until the completion of junior high school. Islamic education is juridically expressed in government regulations that mention Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA).

Meanwhile, Law No. 20/2003 on National Education System states that non-formal education institutions are educational pathways outside formal education that are carried out in a structured and tiered manner. Non-formal educational institutions are educational institutions provided for citizens who do not have time to follow or complete education at a certain level in formal education. In non-formal Islamic education, there is something called Madrasah Diniyah Takmiliah (MDT). It may be located in a pesantren and may be outside the pesantren. In terms of material, what is taught is not much different from Formal Diniyah Education in pesantren.

There is also informal education. Where informal education itself is a family and environmental education path in the form of independent learning activities. The results of this informal education can be recognized as equal to formal and non-formal education after students pass the exam in accordance with national education standards. Examples of informal education institutions in Indonesian society include political parties, recitations, Taman Pendidikan Al Qur'an (TPA), non-governmental organizations (NGOs), pasraman, volunteer organizations, families, communities, and social circles.

According to Muhaimin, “Islamic educational institutions are a form of organization that has certain patterns in carrying out its functions, and has its own structure that can bind the individuals who are in its auspices, so that this institution has its own legal force”. Abdul Mujib and Jusuf Mudzakkir (2008) suggest several types of Islamic educational institutions, namely the family, mosque, boarding school and madrasah.

Islamic educational institutions in terminology can be interpreted as a container or place where the process of Islamic education takes place. From the above definition, it can be concluded that the educational institution contains a concrete sense in the form of facilities and infrastructure and also an abstract sense, with certain norms and regulations, as well as the person in charge of education itself. Formal education is where education is carried out deliberately, planned and systematically to help develop the potential of students.

Innovation etymologically comes from the Latin innovation. It means renewal or change. The verb *innovo* means to renew and change. Innovation is a new change for improvement, different from the previous change, or a deliberate, planned change. There are differences and similarities in the change and updating of terms.

Educational innovation according to Ibrahim (1988) is innovation to solve educational problems. Therefore, educational innovation is perceived or observed as something new for an individual or a group of people (society) in the form of interventions (new discoveries) or inventions (newly found people) used to achieve education in the form of ideas, objects, and methods to solve national education goals or problems.

Innovation is the discovery of something completely new that is the result of human creation. After that, something (object) is found that did not exist before, so that a new form is created. An invention is actually a discovery (object) that has existed for a long time, but has not been known to people. Therefore, innovation is an effort to find new objects by conducting discovery activities.

Educational innovation is any form of renewal in the teaching and learning process that aims to improve the quality of education. This innovation does not always have to be in the form of advanced technology, but can be a fundamental change in the way teachers teach, assessment methods, or even school management. Educational innovation can be applied in various aspects of education. There are several forms of innovation in education, such as using the e-learning model applied in the covid-19 pandemic, and also ICT-based learning.

Islamic Education Innovation is a change or renewal made towards better conditions to achieve the aspired educational goals, namely education that is in harmony with the noble values of Islam. Educational innovation is designed to solve educational problems. Therefore, educational innovation is an idea, an object, a method, which is conceptualized or seen as something new with the results obtained by a person or a group (community), either in the form of either the results of inversion (new discoveries) or discoveries (new people found), which are used to achieve educational goals or to solve educational problems. However, in the context of education, innovation can run well and will produce something good and better, if education professionals understand various aspects of education, because the characteristics of education are elements contained in the philosophy of education itself.

The quality of human resources, which in this article can be referred to as teachers and education personnel, also has a vital role in influencing learning.

3. Methodology

The research method used in this study is a descriptive method with an emphasis on case studies (Agus Santika et al., 2023). The research approach is text analysis and information related to the topic we raised. The data sources of this research are scientific books, journals, scientific research results, results of scientific studies, case studies from real life faced today, and so on. Data collection techniques are carried out by identifying discourse from books, papers or articles, magazines, journals, the web (internet), or other information related to the writing title to look for things or variables in the form of notes, transcripts, books, newspapers, magazines, and so on related to research studies. (Unik Hanifah Salsabila et al., 2023). This research was conducted at Madrasah Tsanawiyah Negeri 2 Poso.

4. Results and Discussion

According to Tajul Ariffin Noordin, the utilization of advanced technology such as computers is very important and can affect the development of PAI in five stages. First, the utilization of computers in learning can act as a tool that allows PAI to expand its knowledge paradigm; second, advanced technology can be utilized to create integration between PAI and science education; Third, how we can utilize and make positive use of all forms of existing technology to make PAI the foundation of educational research or science. Fourth, a global PAI network will be built. Technical tools can be used to design and build PAI paradigms and curricula that are common to Islamic countries; fifth, building the concept of tawhid of sciences. That is, technology allows us to make it clear that information is actually coherent. This fifth stage complements our efforts to build an advanced Islamic civilization.

The world of education needs to implement the latest innovations to boost existing education. Not only in the field of curriculum and infrastructure, but also in the field of Islamic education, such as the development of information technology in learning activities.

In schools, teachers create teaching strategies or methods that they think are in accordance with common sense, related to the situation and conditions, not based on the teacher's experience. In various fields, the creators of innovations make changes and innovations for their fields based on thoughts, ideas, and experiences in their fields, which have been worked on for months and even years. Such innovations have a better impact than the first innovation model. This is due to the suitability of the real conditions in the place where the innovation is implemented.

The progress of an educational institution is very influential on its output so that there will be real recognition from students, parents and the community. However, schools/educational institutions will not achieve a real recognition if the school community does not make an innovation in it against the background of existing strengths, weaknesses, challenges and obstacles. Change and innovation are both the same in terms of having elements that are new or different from before. But innovation is different from change, because in innovation there is an element of intentionality. The meaning of the word "new" in this sense is anything that has not been understood, accepted, or implemented by the recipient of the innovation even though it may not be new to others. Meanwhile, the meaning of the word "qualitative" is that the innovation allows for the reorganization or rearrangement of elements in education or the summation of previous component elements (Agus Santika et al., 2023).

5. Conclusion

Islamic educational institutions are places or organizations that organize Islamic education, which have a clear structure and are responsible for the implementation of Islamic education. There are three types of Islamic Education institutions: a) Formal Islamic Education Institutions, b) Non-Formal Islamic Education Institutions, c) Informal Islamic Education Institutions. Islamic Education Institutions become a place to facilitate and encourage technological innovation, especially in the field of education. As well as teachers or education personnel at MTsN 2 Poso who use various forms of effective and innovative technology development such as e-learning which has the potential to improve the quality of learning and student learning outcomes and can also provide wider accessibility for students in studying Islam, and can enrich the learning process with various interactive media and features that can increase student motivation.

Learning innovation in the form of educational technology can be defined as the theory and practice of planning, developing, using, managing and evaluating learning processes and resources. The internet is an important resource when used to support the quality of Islamic religious education. Because it can provide convenience and speed in delivering information so that learning can run effectively and efficiently.

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