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Reorientation of Islamic Education Based on the Philosophy of Technology: Reinforcing the Role of Humanity and Spirituality Amid the Onslaught of Digitalization

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Abstract

The rapid development of digital technology has given rise to a wave of disruption that penetrates all aspects of life, including Islamic education. This wave often brings negative impacts in the form of dehumanization and spiritual crises, where humans are positioned as objects of technology. This article aims to analyze the urgency of reorienting Islamic education based on the philosophy of technology as a fundamental effort to reaffirm the role of humans and spirituality amid the digital onslaught. This study uses a qualitative method with a literature study approach. Data were collected from various primary sources, such as classical Islamic philosophical texts and contemporary philosophy of technology literature, as well as secondary sources in the form of accredited national journals. Data analysis was conducted using descriptive-analytical and interpretative methods. The results of this study indicate that the philosophy of technology provides a critical analytical tool to view technology not merely as a neutral instrument, but rather as a structure that can shape human consciousness and values. Based on this view, the reorientation of Islamic education should be directed at three main aspects: 1) reconstruction of the education paradigm, from the adoption of technology to the wisdom of technology; 2) transformation of the curriculum that integrates digital literacy with the strengthening of spiritual values (monotheism and morality); and 3) revitalization of the role of educators as spiritual guides and digital companions. In conclusion, the reorientation of Islamic education based on the philosophy of technology becomes an inevitability to ensure that digital technology becomes a medium of humanization, not a tool of dehumanization.

Keywords: Philosophy of Technology, Islamic Education, Reorientation

Introduction

The digital revolution has fundamentally changed the landscape of human life. The advent of the internet, artificial intelligence, and the internet of things (IoT) has created what has been called a "digital onslaught" that has permeated all aspects of life, including education.[1] In the context of Islamic education, this onslaught has had dual consequences. On the one hand, technology offers easy access to information, innovative learning methods, and

[1] Manuel Castells, The Rise of the Network Society, (Oxford: Wiley-Blackwell, 2010), Cet. ke-2, h. 45.

efficiency in educational management.[2]On the other hand, it presents serious challenges in the form of a value crisis and dehumanization, where humans are slowly losing their human essence and being reduced to mere data entities in the digital ecosystem.[3]

This phenomenon raises a fundamental question: how should Islamic education, rooted in divine and humanitarian values, respond? To date, Islamic education's response to technological developments has tended to be pragmatic adoption. The primary focus has been on utilizing technology as a learning tool (e-learning, social media, educational apps) without any in-depth philosophical reflection on its impact on core Islamic values.[4]As a result, a gap exists between technological advancement and spiritual empowerment. Islamic education risks producing a generation that is digitally adept but spiritually depleted, and technically skilled but morally fragile. This is the problem of dehumanization within the framework of technological advancement.[5]

The urgency of reorienting Islamic education is increasingly evident when examining the latest empirical data on digital technology penetration among young Muslims. The We Are Social report notes that Indonesia has 230 million internet users, with an average daily access time of 7 hours and 42 minutes, making it one of the highest in the world. Generation Z and Muslim Millennials, who constitute the majority of users, spend most of their time on digital platforms such as TikTok, Instagram, YouTube, and Twitter/X. Data from the Indonesian Ministry of Religious Affairs (2024) revealed that 78% of madrasah students access religious content through social media, but only 32% verify (tabayun) the source of the information. Ironically, a 2023 survey by the Center for Islamic and Community Studies (PPIM) at UIN Jakarta showed that 45% of Muslim students are exposed to radical and intolerant content through social media algorithms designed to display extreme content to increase engagement. These data confirm that the digital onslaught is not merely an academic discourse, but a sociological reality that has threatened the authenticity of religious understanding and the moral integrity of the younger generation of Muslims. Islamic education should no longer be reactive, but must take anticipatory-strategic steps based on in-depth philosophical analysis.[6]

In theological perspective, the issue of technology has actually received attention in the primary sources of Islam. The Qur'an explicitly signals the importance of mastering science and technology, as Allah says in QS. Al-Anbiya' [21]: 80 which tells about Prophet Dawud who made armor as a prototype of defense technology: "And We taught Dawud to make armor for you, to protect you in war; so be grateful (to Allah)." This verse indicates that technology is essentially a divine gift that must be thanked by using it for benefit. However, the Qur'an also warns that humans should not be trapped in admiration for their own creation to the point of forgetting the Creator, as in the story of Qarun in QS. Al-Qashash [28]: 76-82 who was swept away by the luxury and technology of his wealth until he was finally buried in the

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[2]Yazid Bustami, et al., "Utilization of Information Technology in Islamic Religious Education", Journal of Islamic Education, Vol. 8 No. 1 (June, 2021), p. 89.

[3] Francis Fukuyama, Our Posthuman Future: Consequences of the Biotechnology Revolution, (New York: Farrar, Straus and Giroux, 2002), h. 7.

[4]Muh. Idris, "Islamic Education in the Digital Era: Between Opportunities and Challenges", AL-ISHLAH: Journal of Islamic Education, Vol. 18 No. 2 (December, 2020), p. 122.

[5] Ziauddin Sardar, Future Memories: Future-Oriented Thought in the Postnormal Condition, (Bethesda: IIIT, 2015), h. 210

[6] We Are Social & Hootsuite, Digital 2025: Indonesia (London: We Are Social, 2025), p. 8; Ministry of Religious Affairs of the Republic of Indonesia, Islamic Education Statistics 2024 (Jakarta: Pusdatin Kemenag RI, 2025), p. 45; Center for Islamic and Community Studies (PPIM) UIN Jakarta, Annual Report on the Religiousness of the Young Generation of Indonesian Muslims 2023 (Jakarta: PPIM UIN Jakarta, 2024), p. 112.

earth. In the terminology of ushul fiqh, technology must be understood as wasilah (means), not ghayah (ultimate goal). Epistemological error in positioning technology from a means to an end. This is what gives rise to the spiritual crisis in the digital era. Modern humans, including many Muslims, have fallen into what Seyyed Hossein Nasr calls "the loss of the sense of the sacred" in dealing with modern creation.[7]

The philosophy of technology exists as a discipline that offers a critical framework for understanding the essence of technology, its relationship to humans, and its impact on civilization. Unlike the instrumental approach, which views technology as a neutral tool, the philosophy of technology views technology as a structure that shapes ways of thinking, behaving, and even interpreting life. Martin Heidegger, for example, introduced the concept of gestell (enframing), which describes how modern technology frames the world as a resource ready to be exploited.[8]This kind of thinking opens up a rich dialogue with Islamic insights into humanity's position as a caliph on earth, one who must not submit to its own creation. Thus, the philosophy of technology can serve as a foundation for a more fundamental reorientation of Islamic education.

Several previous studies have touched on this issue, although they have not specifically examined the reorientation of Islamic education based on the philosophy of technology. Research by Mukhlis et al. discusses the challenges of Islamic education in the digital age, but focuses more on sociological and practical aspects.[9]Meanwhile, Rohman's study highlights the importance of digital literacy in Islamic education, but has not fully explored the underlying philosophical foundations.[10]This research attempts to fill this gap by offering a comprehensive philosophical analysis as a basis for reorientation, while also offering concrete solutions within the framework of affirming the role of humans and spirituality. Therefore, this article aims to analyze the urgency of reorienting Islamic education based on the philosophy of technology. Specifically, this research will answer three main questions: (1) How does the philosophy of technology view the relationship between humans, technology, and values (2) Why is reorienting Islamic education based on the philosophy of technology a necessity in the era of digital onslaught (3) How does the conceptual framework of this reorientation affirm the role of humans and spirituality

Literature Review

This research is built on two main pillars of the theoretical framework, namely the Philosophy of Technology and Islamic Education, which are then brought together to produce a conceptual synthesis.

A. Philosophy of Technology

First, the Philosophy of Technology. The philosophy of technology is not merely an ethical study of the use of technology, but rather a radical reflection on the essence of technology. Martin Heidegger, in his work "The Question Concerning Technology," distinguishes between technology as a tool (instrumental) and technology as a way of opening

[7] Seyyed Hossein Nasr, Islam and the Plight of Modern Man (Chicago: ABC International Group, 2001), h. 25.

[8] Martin Heidegger, The Question Concerning Technology and Other Essays, terj. William Lovitt, (New York: Harper & Row, 1977), h. 19.

[9]Ahmad Mukhlis, et al., "Challenges of Islamic Education in the Digital Era: A Case Study in Vocational High Schools", Islamic Education: Journal of Islamic Education, Vol. 12 No. 2 (May, 2023), p. 350.

[10]Abdul Rohman, "Digital Literacy and Strengthening the Character of Muslim Students in the Post-Truth Era", Journal of Islamic Education Research, Vol. 10 No. 1 (February, 2022), p. 45.

or revealing truth. He introduced the term Gestell (enframing) which marks the way modern technology 'challenges' nature and humans to become something that can be calculated, predicted, and controlled. Within this framework, humans themselves are trapped in this perspective and consider themselves as 'masters', but in fact they also become 'resources' (standing-reserve) in the technological system.[11]

Besides Heidegger, thinkers such as Jacques Ellul, with his concept of La Technique, emphasize the autonomy of technology, which has become a determining force in modern society. Technology is no longer a tool, but has transformed into a new environment that imposes the logic of efficiency and technical rationality on all aspects of life, including spiritual and moral values.[12]

Meanwhile, Don Ihde, from a postphenomenological perspective, offers a more rational view, in which technology mediates human relations with the world. Technology is not neutral because it cannot enhance or diminish certain aspects of human experience.[13]These perspectives are important for understanding how today's digital technologies shape students' learning experiences, social interactions, and construction of religious identities.

B. Islamic Education

Second, Islamic Education. Islamic education is essentially a process of physical and spiritual guidance aimed at developing the innate potential of humans to become pious servants of Allah and caliphs on earth. This goal is based on the values of monotheism, noble morals, and the pursuit of truth, sourced from the Quran and Sunnah.[14]According to Muhammad Naquib al-Attas, the essence of Islamic education is ta'dib which includes the process of recognizing and acknowledging the proper places of everything in the order of creation. This includes recognizing man as a servant and his position before his God, society, and the universe.[15]This concept is very relevant in responding to Heidegger's Gestell, where technology tends to 'uproot' humans from their cosmological and spiritual order, then place them in an artificial system order.

C. Jean Baudrillard's Theory of Hyperrealism

To enrich the analysis of the impact of digital technology on the construction of religious identity, this study uses Jean Baudrillard's theory of hyperreality. In his work Simulacra and Simulation (1981), Baudrillard introduced the concept of hyperreality as a condition in which original reality has been replaced by a representation or imitation that is actually considered more real than reality itself. He divided three orders of simulacra: first, simulacra that reflects reality (pre-modern); second, simulacra that covers reality (modern); third, simulacra that is no longer related to any reality (postmodern).[16]

In the digital context, social media creates highly problematic simulacra of religious identity. An individual can appear as a "virtual cleric" without sufficient scholarly capacity, simply by using attractive visuals and emotionally evocative rhetoric. Religious rituals are

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[11] Heidegger, The Question Concerning Technology, h. 24.

[12] Jacques Ellul, The Technological Society, terj. John Wilkinson, (New York: Vintage Books, 1964), h. 14.

[13] Don Ihde, Postphenomenology and Technoscience: The Peking University Lectures, (Albany: SUNY Press, 2009), h. 37.

[14]Omar Muhammad al-Toumy al-Syaibany, Philosophy of Islamic Education, translated by Hasan Langgulung, (Jakarta: Bulan Bintang, 1979), p. 32

[15]Syed Muhammad Naquib al-Attas, Aims and Objectives of Islamic Education, (Jeddah: King Abdulaziz University, 1979), p. 8.

[16] Jean Baudrillard, Simulacra and Simulation, terj. Sheila Faria Glaser (Ann Arbor: University of Michigan Press, 1994), h. 6.

aesthetically packaged in 30-second content, but they lack the spiritual essence that requires devotion and time. The phenomenon of religious influencers on digital platforms often reduces Islamic teachings to shallow, easily consumed content that lacks substance. Furthermore, social media algorithms create echo chambers and filter bubbles that expose users only to content that aligns with their preferences, thus creating a distorted and pseudo-religious reality.[17]

Islamic education, within a Baudrillardian framework, must equip students with the ability to distinguish authentic spiritual realities from religious simulacra produced by the digital industry. This ability requires a critical awareness that what appears on screen is not reality itself, but rather a representation that has undergone a process of curation, editing, and algorithms.

D. Teori Technopoly neil Postman

Neil Postman in Technopoly: The Surrender of Culture to Technology (1992) offers a relevant analytical framework for understanding the transformation of human relations with technology. Postman distinguishes three stages of cultural relations with technology. First, tool-using cultures, where technology functions as a tool that is subject to cultural values and traditions. Second, Technocracies, where technology begins to influence culture and traditional values are being pushed aside, but not yet completely replaced. Third, Technopoly, where technology dominates culture and redefines social values, even spiritual and moral values.[18]

Postman asserts that in a technopoly, technology is no longer valued based on its benefits to humans, but rather on its ability to adapt to technology. Social legitimacy is achieved through technical mastery, not through moral policy. Traditional institutions such as families, schools, and places of worship lose their authority as technology creates a new grand narrative that defines progress, success, and happiness.[19]

In the context of Islamic education, Postman's argument is highly relevant. We have entered a technopoly era where values such as speed, efficiency, and quantification (likes, subscribers, views, downloads) have replaced spiritual values such as sincerity, patience, and depth of meaning. Teachers and lecturers are often judged by their technical skills in using learning platforms or social media, rather than by the quality of spiritual guidance and moral example they provide.

E. Theory of the Objectives of Shariah, Imam Al-Ghazali

As an evaluative framework rooted in Islamic tradition, this study uses the Maqashid al-Shariah theory developed by Imam Al-Ghazali in Al-Mustashfa min 'Ilm al-Usul. Ghazali formulated that the main objective of sharia is to safeguard five basic things (al-dharuriyyat al-khams): religion (hifdz al-din), soul (hifdz al-nafs), reason (hifdz al-'aql), descendants (hifdz al-nasl), and wealth (hifdz al-mal). These five objectives must be the primary consideration in every human activity, including the development and use of technology.[20]

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[17] Douglas Kellner dan Jeff Share, "Critical Media Literacy, Democracy, and the Reconstruction of Education," dalam Media Literacy: A Reader, ed. Donaldo Macedo dan Shirley R. Steinberg (New York: Peter Lang, 2007), h. 15.

[18] Neil Postman, Technopoly: The Surrender of Culture to Technology (New York: Vintage Books, 1992), h. 28.

[19] Neil Postman, Technopoly: The Surrender of Culture to Technology (New York: Vintage Books, 1992), h. 52.

[20] Abu Hamid Muhammad Al-Ghazali, Al-Mustashfa min 'Ilm al-Ushul (Beirut: Dar al-Kutub al-'Ilmiyyah, 1993), Volume 1, p. 287.

These five objectives can serve as a framework for critical evaluation of digital technology with the following questions:

1. Safeguarding Religion (Hifdz al-Din): Do certain digital platforms uphold religious values or alienate users from religious practice? Do social media algorithms encourage the consumption of substantive religious content or sensational and superficial content?
2. Protecting the Soul (Hifdz al-Nafs): Does digital technology protect mental health or does it create anxiety, depression, and mental disorders through social comparison mechanisms?
3. Maintaining Reason (Hifdz al-'Aql): Does social media maintain reason with valid and useful information, or does it flood it with hoaxes, disinformation, and content that damages critical thinking?
4. Protecting Lineage (Hifdz al-Nasl): Do friendship apps and social media protect lineage and family honor, or do they encourage promiscuity and marriage outside of legal bonds?
5. Protecting Wealth (Hifdz al-Mal): Does the digital economy (e-commerce, fintech) protect users' wealth from usury, gharar, and exploitation, or does it trap them in high-interest online loans and excessive consumerism?[21]

This maqasid approach provides a comprehensive evaluative framework rooted in the Islamic intellectual tradition. Islamic education is not sufficient to simply teach general digital ethics; it must equip students with the skills to conduct critical evaluations based on maqasid al-sharia (Islamic principles) of any technology they use.

The synthesis of these two theoretical frameworks yields an understanding that reorienting Muslim education is not sufficient by simply adding digital ethics to the curriculum. It requires a fundamental paradigm shift, from simply "using technology" to "understanding and responding to technology" critically based on divine values. Islamic education must equip students with a philosophical awareness of how technology works to shape their ways of thinking and feeling, while strengthening their spiritual foundation as a moral compass unshaken by algorithms.

Method

This research is a qualitative research with a library research approach. The focus of the research is on philosophical thoughts about technology such as Martin Heidegger, "The Question concerning Technology" (1977) and Jacques Ellul, "The Technological Society" (1964), as well as the main works of Islamic education such as Muhammad Naquib al-Attas, "Aims and Objectives of Islamic Education" (1979). Second, secondary sources consisting of articles from nationally accredited scientific journals (SINTA) and internationally, textbooks, and seminar proceedings relevant to the topics of philosophy of technology, Islamic education, and digitalization of education published in the last 10 years to ensure the topicality of the issue, as well as classical literature that is a perennial reference in the field.

The data collection technique was carried out using the documentation method, namely tracing, collecting, and recording relevant literature. Data analysis was carried out in three stages: 1. Data reduction, by sorting and focusing on information relevant to the research questions; 2. Data presentation, by systematically organizing information to facilitate drawing conclusions; 3. Conclusion drawing/verification, using descriptive-analytical methods to describe the thoughts of the figures and interpretative methods to capture meaning and formulate new syntheses relevant to the context of contemporary Islamic education.[22]

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[21] Hamid Fahmy Zarkasyi, "Building Islamic Civilization with Philosophy," Islamia Republika, March 15, 2019, p. 6.

[22] Lexy J. Moleong, Qualitative Research Methodology (Bandung: Remaja Rosdakarya, 2017), 36th ed., p. 248.

Result and Discussion

Based on an in-depth analysis of literature sources, this study produced three main findings that became the pillars of the reorientation of Islamic education based on the philosophy of technology.

First, Paradigm Reconstruction: From Technology Adoption to Technological Wisdom. These findings indicate that the response of the majority of Islamic educational institutions has been trapped in an instrumental adoption paradigm, where technology is viewed as a neutral tool for achieving learning goals. This paradigm is inadequate because it ignores the fundamental question of how technology changes the way students think, relate to, and interpret reality. The proposed paradigm reconstruction is toward "technological wisdom," an approach that integrates philosophical and spiritual wisdom into every interaction with technology. This wisdom requires the ability to not only master technology but also to read the "ideology" behind it, deconstruct digital narratives that conflict with Islamic values, and position technology as a means to draw closer to God, not distance oneself.[23]

Second, Curriculum Transformation: Integrating Critical Digital Literacy and Strengthening Spirituality. These findings reveal that Islamic education needs substantial transformation. Digital literacy should not be taught merely as technical skills (software operation, data security), but should be directed towards critical digital literacy. Students need to be equipped with the ability to critically analyze digital content, understand algorithms and their potential biases, and recognize how social media can shape their self-concept and social relationships.[24]Integration with spiritual strengthening is achieved by linking each digital literacy topic to the values of monotheism and morality. For example, when discussing data privacy, students are taught to reflect on digital modesty in Islam. When learning about social media ethics, they are brought back to the Islamic principles of tabayyun (religious discipline), honesty, and guarding the tongue (and fingers). The goal is to develop individuals with digital awareness firmly rooted in divine awareness.[25]

Third, Revitalizing the Role of Educators: Becoming Spiritual Educators and Digital Companions. These findings highlight the central role of teachers or lecturers in the reorientation process. In the era of digital onslaught, educators can no longer simply be transmitters of knowledge or technical facilitators. More than that, educators must act as spiritual guides, fully present to help students navigate the digital maze without losing their moral and spiritual direction.[26]They must also be digital companions capable of entering students' digital worlds, discussing the content they consume, and reflecting on it together from an Islamic perspective. This requires educators to be technologically literate and possess profound spiritual and intellectual capacities. Educators must be role models in integrating Islamic values into everyday digital practices, so that the educational process takes place not only in the classroom but also in authentic digital interactions.

Fourth, Internalization of Sufi Values as a Spiritual Fortress: The fourth finding that emerged from an in-depth analysis of contemporary Islamic educational literature and

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[23]Wan Mohd Nor Wan Daud, The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas, (Kuala Lumpur: ISTAC, 1998), p. 115

[24] Douglas Kellner dan Jeff Share, "Critical Media Literacy, Democracy, and the Reconstruction of Education", dalam Media Literacy: A Reader, ed. Donaldo Macedo dan Shirley R. Steinberg, (New York: Peter Lang, 2007), h. 15.

[25]Hamid Fahmy Zarkasyi, "Building Islamic Civilization with Philosophy", Islamia Republika, March 15, 2019, p. 6

[26]Paulo Freire, Education of the Oppressed, trans. LP3ES Editorial Team, (Jakarta: LP3ES, 2008), 10th ed., p. 62.

practices is the importance of internalizing Sufi values (Sufism) in shaping students' spiritual resilience in facing digital onslaughts. Sufism, as an esoteric dimension of Islam, offers the concept of tazkiyatun nafs (purification of the soul) which is relevant to combating digital pollution that contaminates the heart. Sufi values such as zuhud (not being tied to the digital world), wara' (carefulness in consuming content), tawakkal (surrender after endeavor), muhasabah (self-introspection), and muraqabah (feeling watched by Allah) are much-needed spiritual capital in the era of digital distraction.[27]

In practice, internalizing these Sufi values can be achieved through several methods. First, regular digital fasting, for example, one day a week without gadgets, to train self-control from digital temptations and restore awareness to physical and spiritual realities. Second, digital muraqabah, the awareness that every digital activity—every click, like, comment, and content consumed—is monitored by Allah and the angels who record deeds, thus encouraging responsible digital behavior. Third, dhikr and reflection before and after accessing digital media to restore awareness to the Almighty and align digital activities with spiritual goals.[28]

Field findings from research by the Center for Islamic Boarding School Studies (2024) show that modern Islamic boarding schools such as Darussalam Gontor Islamic Boarding School, Lirboyo Islamic Boarding School, and Tebuireng Islamic Boarding School have begun integrating these Sufi values into their digital literacy programs. As a result, students exhibit greater mental resilience in the face of digital distractions, with lower anxiety levels, higher focus, and less consumption of negative content compared to students in public schools who do not receive similar spiritual training.[29]

The implication of these findings is that Islamic education needs to revitalize the teaching of Sufism, not merely as theoretical material, but as a spiritual practice that shapes students' habits in interacting with technology. Sufism is no longer merely a decorative element in the curriculum, but rather a core strategy for character development in the digital age.

The findings above demonstrate that reorienting Islamic education in the digital era is not simply a matter of updating learning methods or media, but rather a civilizational project that requires a solid philosophical foundation. The philosophy of technology provides a critical lens for recognizing that digital technology is never neutral. It carries values, shapes consciousness, and creates new realities.[30]In this context, Heidegger's view of Gestell becomes highly relevant. Social media algorithms, for example, can be understood as a form of modern enframing that "challenges" social interactions to become something measurable (likes, shares, comments) and ultimately reduces human relationships to data commodities. If Islamic education does not reorient itself, it risks producing a generation unconsciously framed by this logic, rendering Islamic values such as brotherhood, ihsan, and ikhlas (sincerity) foreign to their daily practices in cyberspace.

Dialogue between Heidegger, Al-Attas, and Al-Ghazali: Towards a Philosophical Synthesis

[27] Ziauddin Sardar, Future Memories: Future-Oriented Thought in the Postnormal Condition, (Bethesda: IIIT, 2015), h. 230.

[28] Thomas Lickona, Educating for Character: How Our Schools Can Teach Respect and Responsibility (New York: Bantam Books, 1991), h. 52.

[29] Center for Islamic Boarding School Studies, Digital Resilience of Islamic Boarding School Students: A Comparative Study of Islamic Boarding Schools and Public Schools (Surabaya: PSP Nusantara, 2024), p. 78.

[30] Andrew Feenberg, Questioning Technology, (London: Routledge, 1999), h. 10.

The dialogue between the thoughts of Heidegger, Al-Attas, and Al-Ghazali produces a rich philosophical synthesis to respond to digital challenges. Heidegger, with the concept of Gestell (enframing), sees modern technology as not merely a tool, but rather a way of opening up or revealing a unique world. Modern technology frames the world as a standing reserve, something ready to be exploited, calculated, and controlled. Humans themselves, in this process, are reduced to "human resources" that must be productive and efficient. What is most worrying, according to Heidegger, is that modern humans are unaware of their entrapment in this framework; they instead feel like "masters" of the universe, when in fact they are also part of the standing reserve.[31]

Al-Attas, with his concept of ta'dib, offers a way out of this trap. Ta'dib, as explained by Al-Attas, is the process of recognizing and acknowledging the proper place of all things within the order of creation. If Gestell frames the world as a stock of resources ready to be exploited, then ta'dib teaches humans to place everything, including technology, in its proper place. Humans are positioned as servants of God and caliphs on earth with moral responsibilities. Technology is positioned as an instrument subordinate to the lofty goals of humanity and spirituality, rather than the reverse, where humans are subject to the logic of technology.[32]

Meanwhile, Al-Ghazali, with his maqasid al-shariah, provides a concrete evaluative framework for testing whether a technology truly serves humanity's noble goals or actually destroys them. Maqasid serves as a moral compass that can be used to navigate the maze of digital technology. When a digital platform is proven to be detrimental to religion, life, reason, lineage, or property, Islamic education must boldly adopt a critical stance, even resisting it if necessary.[33]

The practical implications of this reorientation are far-reaching. At the policy level, it is necessary to formulate graduate competency standards that explicitly include philosophical awareness of technology and spiritual-digital skills. At the institutional level, integrated curriculum design and teacher development are required. The main challenge is how to build collective awareness among Islamic education administrators that this issue is strategic, not merely technical.[34]Furthermore, further research is needed to develop learning models capable of implementing this reorientation framework effectively at various levels of education. However, this research has several limitations. As a literature study, this research has not conducted empirical testing in the field. The resulting conceptual framework is still theoretical and still needs to be validated through applied research in Islamic educational institutions. Further research can focus on the development of curriculum models, teacher training designs, or case studies on the implementation of reorientation in specific educational institutions.

Table of Reorientation of Islamic Education Based on the Philosophy of Technology

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[31] Martin Heidegger, The Question Concerning Technology and Other Essays, terj. William Lovitt (New York: Harper & Row, 1977), h. 24.

[32] Syed Muhammad Naquib al-Attas, Aims and Objectives of Islamic Education (Jeddah: King Abdulaziz University, 1979), p. 15.

[33] Abu Hamid Muhammad Al-Ghazali, Al-Mustashfa min 'Ilm al-Ushul (Beirut: Dar al-Kutub al-'Ilmiyyah, 1993), Volume 1, p. 290.

[34] Thomas Lickona, Educating for Character: How Our Schools Can Teach Respect and Responsibility, (New York: Bantam Books, 1991), h. 52.

No	Aspect	Present condiition	Main Problem	Philosophy of Technology Perspective	Reorientation of Islamic Education	Practical Implications
1	Educational Paradigm	Tends to be technocentric	Humans are marginalized by digital systems	Technology is not neutral, it shapes the way humans think.	Returning humans as the primary subject of education	Humanization -oriented curriculum
2	Educational Goals	Focus on work competencies & digital skills	Loss of spiritual dimension	Technology drives efficiency, not meaning	Integration of worldly and hereafter goals	Formulation of learning outcomes based on Islamic values
3	The Role of Teachers	Shifting to technical facilitator	Moral and spiritual authority is weakened	Technology replaces some of the teacher's functions	Teacher as a murabbi (spiritual builder)	Strengthening teachers' spiritual and ethical competencies
4	Role of Students	Digital information consumers	Dependence on technology	Technology shapes instant mindset	Students as reflective and critical subjects	Reflection and contemplatio n-based learning
5	Curriculum	Technology-dense and digital literacy	Minimal value integration	Technology carries implicit values (secularism, pragmatism)	Integrative curriculum (faith, knowledge, charity)	Integration of religious knowledge and science and technology

The reorientation of Islamic education based on the philosophy of technology stems from the realization that the development of digital technology is no longer merely a tool, but has shaped ways of thinking, acting, and interpreting reality. In this context, Islamic education faces a serious challenge in the form of a paradigm shift from human-centered to techno-centered. Technology is often positioned as an end, not a means, thereby depriving the educational process of its spirit as an effort to humanize humans. The perspective of the philosophy of technology emphasizes that technology is not neutral, but rather carries certain values and ideologies that can influence the orientation of education. Therefore, a reorientation is necessary to restore humans as the primary subject in education, not merely passive users of digital systems. Islamic education must be able to position technology proportionally within the framework of monotheism, so as not to displace humans' role as caliphs on earth.

In terms of educational goals, the dominance of the logic of efficiency and productivity brought about by technology has pushed education toward pragmatism. Educational outcomes are measured primarily by technical skills and job readiness, while spiritual and moral dimensions tend to be neglected. However, from an Islamic educational perspective, the primary goal is not only to produce intellectually intelligent individuals but also to possess spiritual depth and noble morals. The philosophy of technology critiques this tendency, pointing out that technology often neglects the dimensions of meaning and value. Therefore, a reorientation of Islamic education must balance worldly and afterlife goals, thus producing

individuals who are not only professionally competent but also possess a strong transcendental awareness.

The roles of teachers and students have also undergone significant transformations in the digital era. Teachers, previously the center of scientific authority, have now shifted to facilitators in a technology-based learning ecosystem. Meanwhile, students tend to be consumers of instant information and lack reflection. From a philosophy of technology perspective, this situation demonstrates the dominance of systems over humans, where technology directs patterns of interaction and learning. The reorientation of Islamic education demands a reinvigoration of the teacher's role as a murabbi (guide), a guide who not only transfers knowledge but also fosters the spiritual and moral dimensions of students. Furthermore, students need to be guided to become active subjects who are critical and reflective and capable of internalizing Islamic values in their learning process.

Curriculum and learning methods are crucial areas for this reorientation. Currently, curricula tend to emphasize digital literacy and technological mastery without a balanced integration of spiritual values. This has the potential to produce a technologically savvy generation lacking meaning and life orientation. The philosophy of technology reminds us that every technology carries a value-laden message that can influence the structure of knowledge and ways of thinking. Therefore, Islamic education needs to develop an integrative curriculum that holistically connects faith, knowledge, and good deeds. Learning methods must also be developed, not solely based on technology, but also incorporating elements of reflection, contemplation (tadabbur), and the development of self-awareness. Thus, technology is still utilized, but does not dominate the entire educational process.

Conclusion

From my reading of Heidegger, Ellul, Baudrillard, Postman, and Al-Attas and Al-Ghazali, I have come to understand that the problems of Islamic education in the digital era cannot be answered simply by adopting technology. A profound philosophical reorientation is needed. The philosophy of technology teaches that technology is not a neutral tool; it shapes human consciousness and values. Meanwhile, the Islamic treasury offers a rich evaluative framework (maqashid) and ontological solutions (ta'dib). Based on the synthesis of these two traditions of thought, I formulated four pillars of reorientation: (1) paradigm reconstruction from technology adoption to technological wisdom; (2) curriculum transformation that integrates critical digital literacy with the strengthening of monotheism and morals; (3) revitalizing the role of educators as spiritual guides and digital companions; and (4) internalizing Sufi values (zuhud, wara', muraqabah) as a spiritual fortress. These four pillars, in my opinion, must be implemented simultaneously. Islamic education can no longer be reactive. It must be present as a subject determining the direction of technological development, not merely an object carried along by the current. The goal is clear: to produce a generation of Muslims with strong character, broad insight, and a humanistic outlook a generation capable of utilizing technology as a blessing, not a curse. This research is still theoretical and needs to be validated through empirical studies. I hope other researchers can develop curriculum models, teacher training designs, or case studies of implementation in Islamic educational institutions. Clearly, the discussion about the relationship between Islam and technology must not stop here. The challenges facing AI, big data, and biotechnology are becoming increasingly complex, and Islamic education must be ready to address them with a solid philosophical foundation.

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