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Student Perceptions of the Basic Concepts of Islamic Education

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ABSTRACT

This research aims to analyse the perceptions of Universitas Pendidikan Indonesia students towards the basic concepts of Islamic education. The quantitative descriptive method used is the data source of students' perceptions of the fundamental concepts of Islamic education. The data was obtained through a Google Forms questionnaire and distributed to students with a science and technology background. From data processing and analysis, there were no significant differences. Between scientific and technology students' perceptions of the fundamental concepts of Islamic education from a gender perspective, the questionnaire results show more positive perceptions from female students than male students. Even though there are differences, both male and female students agree that Islamic education is essential in shaping individual character and ethics. Both also agree that the fundamental concepts of Islamic education are relevant in the context of science and technology and can be applied in various scientific disciplines, including science and technology.

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INTRODUCTION

Education from an Islamic perspective includes three main concepts, namely: 1) The concept of *Ta'lim*, an educational process that leads to cognitive aspects by developing abilities and skills; 2) *tarbiyah* concepts, the teaching process to develop, develop and carry out the mentoring process and 3) *ta'dib*, namely education that directs affective concepts so that it can form a person who believes (Fitriana, 2020).

Islamic education, with the main concepts of *ta'lim*, *tarbiyah*, and *ta'dib*, shapes intellectual, moral, and spiritual human beings. In the digital age, challenges such as moral degradation and technological developments encourage the integration of Islamic values with science. Islamic education is relevant in the development of science and crucial in building a noble character according to the principles of the Qur'an and Sunnah. *Ta'lim* in modern education is often seen in teacher-centred learning methods. Many Islamic educational institutions use this approach to transfer religious and scientific knowledge

systematically. However, challenges include a lack of student engagement and limitations in developing critical thinking skills (Mundzir, 2022; Nurhasnawati et al., 2020; Wahyuni & Bhattacharya, 2021). Implementations such as using technology in teaching, such as Sharia-based e-learning applications, enable teachers to convey knowledge effectively without losing Islamic values. *Tarbiyah* is often translated as a character-based educational approach that covers all aspects of human development: intellectual, spiritual, emotional, and physical. The visible phenomenon is increased awareness of Islamic educational institutions to develop value-based education models (Afifah, 2024; Fatimah & Sumarni, 2024; Juwairiani, 2023).

The implementation of *tarbiyah*-based schools, such as the Tahfidz Islamic Boarding School, not only focuses on memorising the Al-Qur'an but also on the formation of morals and the development of life skills. *Ta'dib* is becoming increasingly important in the digital era, where the degradation of morals and ethical values is a serious concern. Phenomena such as cyberbullying and low communication ethics encourage many schools to prioritise character education (Muttaqin et al., 2023; Sarbini, 2023; Yanti et al., 2023). The implementation is an Islamic-based character-strengthening program, such as the Character Building Program, which teaches values such as honesty, responsibility, and courtesy through daily activities. Imam Al-Ghozali says most of his time is dedicated to deepening and studying scientific treasures. In essence, educational efforts are about prioritising many things that are realised in a complete and integrated manner because the educational concept that is developed originates from the content of Islamic teachings and traditions, which uphold the principles of education for the whole person (Husniyah, N.I., & Salim, 2024). Al-Ghazali was a revolutionary figure who contributed many fundamental ideas about Islamic education, including moral education. This also makes scientific experts, including philosophers, religionists, experts in Islamic studies, and others, feel challenged to conduct studies on various scientific dimensions that discuss fundamental concepts in Islamic education. The essential idea of Islamic education is based on the Al-Qur'an, Sunnah, and ijtihad of the ulama as the primary source in solving educational problems (Silmi, I., & Permana, 2024).

Previous research related to the concept of Islamic education and research gap. The influence of Islamic education on student character. This research highlights how Islamic values in learning can shape student morals. Studies show that a faith-based approach improves students' morality and ethics (Muharram, 2024)—limitations in studies on the effect of Islamic education on student character. Many studies focus on impacts in elementary schools but rarely explore the effects on middle school or college students. This gap opens up research opportunities about the differences in the influence of Islamic education at various age levels.

Implementation of the Islamic education curriculum in modern schools. This research evaluates the effectiveness of implementing a curriculum based on Islamic values in the formal education system and the challenges faced (Wahid & Hamami, 2021)—lack of a multicultural approach in implementing the Islamic education curriculum. Research tends to focus on Muslim-majority areas. The gap is the lack of exploration of how the Islamic

curriculum is implemented in countries or regions with multicultural communities—the role of teachers in Islamic character education. The focus is on how teachers become role models in conveying Islamic values through teaching methods and interactions (Sumirah et al., 2023). There is a lack of studies on non-Muslim teachers in Islamic character education. There are rarely studies that examine the role of non-Muslim teachers in conveying Islamic values in schools with an Islamic-based curriculum.

Application of technology in Islamic education. This study uses digital media, such as e-learning and Islamic-based applications, to enhance the learning experience (Hasibuan et al., 2024)—lack of long-term evaluation of the use of technology in Islamic education. Most studies of technology in Islamic education are exploratory. The gap is the lack of longitudinal research to measure the impact of technology use on student learning outcomes. Integration of Islamic values with general subjects. This research discusses how Islamic values are inserted into science, mathematics, and other subjects (Silvatama et al., 2023)—limitations of Empirical Studies on the Integration of Islamic Values in STEM Subjects. The integration of Islamic values in subjects such as science, technology, engineering, and mathematics has not been the focus of much measurable research.

This study aims to dispel myths about Islamic education centred on the three terms: tarbiyah, ta'lim, and ta'*dib*. This study's findings show similarities between *tarbiyah*, *ta'lim*, and *ta'dib*, and the foundation is education. The only difference is the emphasis on individual words (Lubis et al., 2023). Lack of studies on the interaction between formal and informal education. This gap includes a lack of research evaluating how the family and school environments synergise in Islamic education.

The problem formulation in this research is "What is the perception of science and technology students regarding the fundamental concepts of Islamic education?". In this section, we want to study how students with a scientific and technological background understand the fundamental concepts of Islamic education from the perspective of those who are heavily involved in the study of science and technology in understanding the socio-culture of Islamic education about their viewpoint, background, and psychology in positioning the concept of Islamic education by that they know.

This study aims to ensure that the main aim of Islamic education is to create morals. This is implemented in the form of character education, which is the soul of Islamic education because it has concluded that character and moral education is the spirit (soul) of Islamic education. The true aim of Islamic education is to achieve perfect morals. Morality is sometimes referred to as the study of human behaviour and temperament, as it provides insights into the virtues of the soul, including how to cultivate and purify it when it becomes corrupted. Character, in essence, refers to the inherent values encompassing goodness, the desire to do good, leading a virtuous life, and positively impacting the environment. These values are deeply ingrained inside oneself and are reflected through one's actions and behavior.

LITERATURE REVIEW

Perception

Perception is the process of understanding and interpreting information received by the five senses. In the context of Islamic education, perception refers to how individuals understand the values, concepts, and practices of Islamic education, which are influenced by their social, cultural, and academic backgrounds (Al Farabi et al., 2023; Idris et al., 2023; Susanto et al., 2024). Previous research shows that perceptions are influenced by gender, religious experience, and social interactions, as revealed by Husniyah & Salim, where women tend to be more responsive to the spiritual values of Islamic education (Husniyah, N.I., & Salim, 2024). The research results show that students' positive perceptions of Islamic education support the theory that perceptions are formed through experience and environmental influences. These results can be compared with similar studies to see differences in perceptions based on other demographic factors.

Basic Concepts of Islamic Education

Islamic education consists of three main pillars, *ta'lim*, *tarbiyah*, and *ta'dib*, which together form an intellectual, moral, and spiritual individual. a. *Ta'lim*. Refers to a teaching process that aims to improve cognitive abilities through the transfer of knowledge (Ainusyamsi, 2023; Susanti et al., 2023; Uswah et al., 2024). This concept often focuses on the intellectual and technical aspects of learning. b. *Tarbiyah*. This means coaching involves developing character, morals, and attitudes through continuous guidance. *Tarbiyah* is holistic, covering physical, emotional, and spiritual aspects (Indana & Mustofa, 2024; Ritonga et al., 2024; Sairafi, 2024). c. *Ta'dib*. This refers to moral education that instils manners, builds ethical awareness, and creates individuals with faith and morals. Al-Ghazali emphasised *ta'dib* as the core of Islamic education to form civilised humans (Mubarak & Fauzi, 2024; Wartini, 2016). The research results show that students understand the relevance of Islamic education to science and technology, reflecting the integration of these three concepts. In the discussion, *ta'lim* theory can be used to analyse the relevance of Islamic education in building students' intellectual abilities. At the same time, *tarbiyah* and *ta'dib* can explain the appreciation of moral and spiritual values. This also supports Fitriana's view that these concepts complement each other in forming a complete Muslim person (Anggraeni & Ilahi, 2023; Fitriana, 2020; Mukaromah, 2022).

METHOD

This research uses a descriptive quantitative approach to measure students' perceptions of the concept of Islamic education. The study was conducted for three months with a population of students with science and technology backgrounds. A sample of 35 respondents was selected randomly using a simple random sampling technique, with an instrument in the form of a five-point Likert scale questionnaire that measures perceptions of the concepts of *ta'lim*, *tarbiyah* and *ta'dib*. Data analysis includes descriptive statistics for perception distribution, reliability testing using Cronbach's Alpha, and t-test for gender differences. Pearson correlation analysis was used to identify the relationship between

perceptions and demographic variables, while linear regression tested the influence of demographics on perceptions. This approach ensures results that are accurate and relevant to the research objectives.

FINDINGS

Statistical Analysis

Analysis of Student Perceptions of Fundamental Concepts of Islamic Education Based on Gender: Dependent Variable (Y): Fundamental Concepts of Islamic Education. Independent Variable (X): Student Perceptions Based on Gender.

Interpretation of Test Results:

1. Independent Sample T-Test

To test whether there are significant differences in concept perception between male and female students.

Table 1. Output Group Statistics from T-Test

	Student Perception	N	Mean	Std. Deviation	Std. Error Mean
Understanding Fundamental Concepts	Male	25	30.60	5.788	1.158
	Female	10	34.70	8.642	2.733

Table 2. Independent Sample Test output from the T-Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					
								95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Understanding Fundamental Concepts	Equal variances assumed	2.705	.110	-1.638	33	.111	-4.100	2.502	-9.191	.991
	Equal variances not assumed			-1.381	12.370	.192	-4.100	2.968	-10.545	2.345

From the results above, we get a sig value of 0.110 > α = 0.05, so the perceptions of male and female students regarding their perceptions of the fundamental concepts of Islamic education have the same variance or the difference is not significant.

2. Regression

Table 3. Summary Model Output from Regression

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.274[a]	.075	.047	6.688

a. Predictors: (Constant), Student Perception

The R value is close to 0, meaning the independent variable does not contribute too much to changes in the dependent variable.

Table 4. *Anova* Output from Regression

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	120.071	1	120.071	2.684	.111[b]
	Residual	1476.100	33	44.730		
	Total	1596.171	34			

a. Dependent Variable: Understanding Fundamental Concepts

b. Predictors: (Constant), Student Perception

The sig value of 0.110 > α = 0.05, meaning that the independent variable does not contribute too much to changes in the dependent variable.

Table 5. Coefficients Output from Regression

Model		Unstandardised Coefficients		Standardised Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	26.500	3.410		7.771	.000
	Student Perception	4.100	2.502	.274	1.638	.111

a. Dependent Variable: Understanding Fundamental Concepts

The Regression Coefficient (B) shows how much influence the independent variable has on the dependent variable. From the results obtained, the value of B is positive, then the independent variable has a positive relationship with the dependent variable. When the value of X increases, the value of Y also increases.

3. Realibility

Table 6. Summary Output from Realibility Test

		N	%
Cases	Valid	35	100.0
	Excluded[a]	0	.0
	Total	35	100.0

a. Listwise deletion based on all variables in the procedure.

Table 7. Statistics Output from Realibility Test

Cronbach's Alpha	N of Items
.070	2

The reliability test with the Alpha Cronbach method obtained an Alpha Cronbach value of 0.07 <0.20. This means that it has a small level of reliability.

4. Tests of Normality

Table 8. Tests of Normality Output

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Understanding Fundamental Concepts	.114	35	.200*	.970	35	.449
Student Perception	.448	35	.000	.567	35	.000

*. This is a lower bound of the true significance.
a. Lilliefors Significance Correction

Based on the results of the normality test above, the values of 0.591 and 0.235 > α = 0.05 are obtained. This indicates that the data is normally distributed.

5. Questionnaire Results

Table 9. Respondent

No	Question	Scale	Number of Respondents	Percentage (%)	Total
1	The basic concepts of Islamic education are important to learn	Strongly Agree	30	85.71%	100%
		Agree	5	14.29%	
2	The basic concept of Islamic education includes sharia aqidah and morals	Strongly Agree	27	77.14%	100%
		Agree	8	22.86%	
3	The basic concept of Islamic education is different from the basic concept of education in general	Strongly Agree	11	31,43%	100%
		Agree	13	37,14%	
		Doubt	6	17,14%	
		Disagree	5	14,29%	
4	Students must know the basic concepts of Islamic education from the start	Strongly Agree	23	65,71%	100%
		Agree	12	34,29%	
5		Strongly Agree	26	74,29%	100%

	Aqidah is the main basic concept in Islamic education	Agree	9	25,71%	
6	Sharia includes the laws of commands and prohibitions for humans	Strongly Agree	18	51,43%	100%
		Agree	16	45,71%	
		Doubt	1	2,86%	
7	Morals are the fruit of the entire Islamic education process	Strongly Agree	25	71,43%	100%
		Agree	9	25,71%	
		Doubt	1	2,86%	
8	The application of science and technology must be based on the concept of Islamic education	Strongly Agree	12	34,29%	100%
		Agree	20	57,14%	
		Doubt	3	8,57%	
9	The concept of thinking in science is in many ways in line with the fundamentals of Islamic education	Strongly Agree	12	34,29%	100%
		Agree	21	60,00%	
		Doubt	2	5,71%	
10	There is no contradiction between the concept of science and technology and the basic concept of Islamic education	Strongly Agree	6	17,14%	100%
		Agree	14	40,00%	
		Doubt	8	22,86%	
		Disagree	6	17,14%	
		Strongly disagree	1	2,86%	
11	I believe that the basic concept of Islamic education is the basis of all knowledge studied, including science and technology	Strongly Agree	17	48,57%	100%
		Agree	18	51,43%	
12	There is much relevance between science and the basic concepts of Islamic education	Strongly Agree	17	48,57%	100%
		Agree	18	51,43%	
13	I believe that the Koran and hadith are the main sources of all	Strongly Agree	20	57,14%	100%
		Agree	13	37,14%	
		Doubt	2	5,71%	

	knowledge, including science and technology				
14	Many scientific and technological concepts can be explained through Quranic verses	Strongly Agree	17	48,57%	100%
		Agree	17	48,57%	
		Doubt	1	2,86%	
15	Aqidah is the basic belief in the concept of scientific and technological thinking	Strongly Agree	17	48,57%	100%
		Agree	13	37,14%	
		Doubt	4	11,43%	
		Disagree	1	2,86%	
16	Sharia contains rules of command and prohibition as well as the systematics of studying science and technology	Strongly Agree	11	31,43%	100%
		Agree	20	57,14%	
		Doubt	4	11,43%	
17	Good morals and perspective towards truth are the basis for the development of science and technology	Strongly Agree	13	37,14%	100%
		Agree	20	57,14%	
		Doubt	2	5,71%	
18	The basic concepts of Islamic education and the basic concepts of technology presentation are arranged systematically	Strongly Agree	16	45,71%	100%
		Agree	17	48,57%	
		Doubt	1	2,86%	
		Disagree	1	2,86%	
19	In my opinion, it is the Koran that explains science, not science that explains the Koran	Strongly Agree	21	60,00%	100%
		Agree	13	37,14%	
		Doubt	1	2,86%	
20	The source of truth in science and technology must be relevant to the concept of truth in Islamic education	Strongly Agree	18	51,43%	100%
		Agree	15	42,86%	
		Doubt	1	2,86%	
		Disagree	1	2,86%	

From the results of the survey, with a total of 35 respondents, there were 667 answers divided into five main categories. The majority of respondents gave a Strongly Agree answer, as many as 314 answers, which shows powerful support for the statement submitted.

Furthermore, the Agree category recorded 299 answers, reflecting a positive reception to the survey topic. Doubt answers were recorded as many as 34, indicating doubts from a small number of respondents, while the Disagree and Strongly Disagree categories recorded 19 and 1 answers, respectively, indicating a very low level of disagreement. These results show that most respondents have a very positive perception of the concepts conveyed in the survey. These results show a strong understanding and agreement with the importance of the basic concepts of Islamic education among respondents.

In addition to statistical analysis, the results of the questionnaire were also analysed. A total of 35 respondents have filled out the questionnaire, including 25 male students and 10 female students.

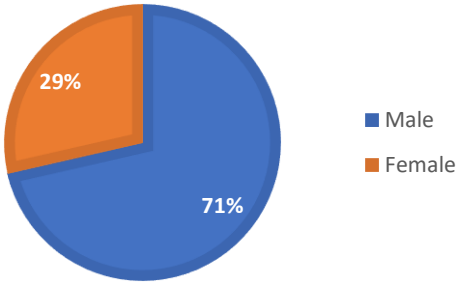
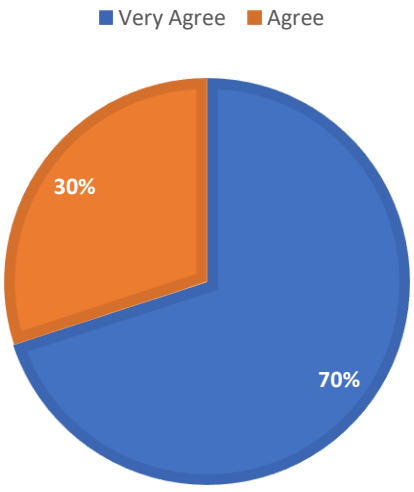


Chart 1. Comparison of the number of male and female students

Statements regarding the fundamental concepts of Islamic education, as many as 20 questions were given to respondents. Respondents with female gender gave a positive perception of the concepts of understanding Islamic education. This is shown in Chart 2 where 70% strongly agree with the fundamental concepts of Islamic education. Meanwhile, male respondents in Chart 3 have doubtful answers to the basic concepts of Islamic education.



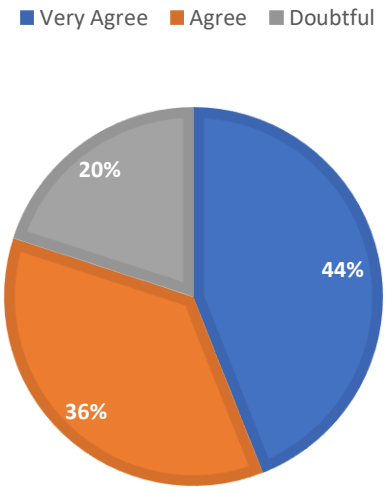


Chart 2. Female Respondents' Perceptions

Chart 3. Male Respondents' Perceptions

DISCUSSION

The results of the study show that students with a background in science and technology have a positive perception of the basic concept of Islamic education. This perception reflects the relevance of Islamic values to the development of modern science. In particular, female students tended to appreciate the moral and spiritual aspects of Islamic education more than men, although the difference was not statistically significant. These findings support the research of Husniyah and Salim, who found that women are more active in religious activities and therefore have a deeper moral perspective (Husniyah, N.I., & Salim, 2024).

This finding is consistent with the concept of Islamic education which consists of three main elements: *ta'lim*, *tarbiyah*, and *ta'dib*. These three elements focus on intellectual, moral, and spiritual formation. Fitriana emphasised that Islamic education plays an important role in integrating ethical values into the discipline (Utami et al., 2021). However, Wahyuni and Bhattacharya's research shows that the implementation of the integration of Islamic values in science still faces obstacles, especially in terms of curriculum that has not been systematically arranged (Wahyuni & Bhattacharya, 2021). Thus, this research provides a foundation to develop a better learning approach in integrating Islamic values with science and technology-based education.

In the context of previous research, this study reinforces the argument that Islamic education is relevant not only in the formation of individual character, but also in creating harmony between moral values and modern disciplines. For example, Juwairiani emphasised that *tarbiyah* and *ta'dib* play an important role in the moral and spiritual formation of students (Juwairiani, 2023). However, Wahid and Hamami identified a lack of a multicultural approach in the implementation of Islamic education curricula, especially in regions with diverse communities (Wahid & Hamami, 2021). Therefore, this study closes the gap by emphasising the importance of the relevance of Islamic education in science and technology from the perspective of students.

The research results show that students with a science and technology background have a positive perception of the basic concepts of Islamic education. This indicates that Islamic values are seen as relevant to the development of modern science. These findings also highlight that female students tend to appreciate the moral and spiritual aspects of Islamic education more, although there is no statistically significant difference between genders. This finding is in accordance with Husniyah & Salim's study, which shows that women are more involved in religious activities, so they have a more profound moral perspective (Husniyah, N.I., & Salim, 2024).

From the perspective of Islamic education theory, these results support the concepts of *ta'lim*, *tarbiyah*, and *ta'dib*, which emphasise intellectual, moral, and spiritual formation. These results are also in line with Fitriana's research, which underlines that Islamic education is a means of integrating ethical values into scientific disciplines (Fitriana, 2020). However, these findings are different from Wahyuni & Bhattacharya's study, which shows that integrating Islamic values in science still faces challenges, especially in less systematic

curricula (Wahyuni & Bhattacharya, 2021). Therefore, the results of this research can be a basis for improving teaching methods and integrating Islamic values in science and technology-based education.

The philosophy of education is based on the need to improve self-discipline, perseverance, and maturity in order to enhance the life of the nation, which is shaped by laws and regulations. The goal of national education is to uphold the nation's culture and develop the whole human being, that is, a human being who is able to show respect to God Almighty and has virtuous morals. This is in accordance with the three pillars of Islamic education, namely morals, sharia, and creed. This is in line with the objectives of the national education program to improve self-control and ethical behavior towards the Esa extended family as a valuable tool to develop noble akhlaq and character (Yamansyah, 2022).

Based on the essential competencies that must be possessed today, education is a systematic process to increase the level of individual performance in achieving goals that are in line with their abilities, knowledge, and perceptions of the organisation. According to Islamic education experts, there are several ways of educating that can be applied so that education is in accordance with its objectives, such as (Yusuf et al., 2022): 1) Introduce the basics of Islam early on. 2) Balance it with providing scientific education. 3) Teach children praiseworthy morals. 4) Set a good example. 5) Teach children discipline and perseverance.

The discussion of naqli evidence regarding the various fields of education is found in Surah Al-'Alaq. It covers the four areas of education mentioned by Allah in the Quran: tawhid, morals, body, and mind. The ultimate goal of Islamic education is to achieve the happiness of the Islamic world (Ukhrawi), which is the end of humanity's existence. Although there are several definitions for specific purposes related to Islamic education, they are tailored to the needs of the time and place in question (Siddik, 2022). The implication of the concept of human, according to lafadz al-insan in the Al-Quran to Islamic education, is that Islamic education, in its efforts to make students a helpful, broad-minded and noble character, should consider the psychological factors of students according to their age and psychology. A concept known as the Philosophy of Islamic Education is an education that oversees the nature of human abilities for the Islamic religion (Mahmud & Tedi, 2013).

From the discussion above, it can be concluded that the principles of Islamic education learning include: 1) Student-centered learning, 2) Learning by doing (learning by doing), 3) Learning throughout life (long life education), 4) Learning through imitation (reflection) (Ali Syari'ati, 1979). Conceptualisation of Islamic Education System In other words, education is a means to "humanise" humanity or help humanity understand how the nature of humanity. Through education, humans can grow and develop naturally, whether by developing their abilities, knowledge, or mental abilities (Mukti, 2012).

The three fundamental concepts of the Quran, Sunnah, ijtihad, and education from an Islamic perspective are as follows: (1) The concept of *Ta'lim*, an educational process that improves cognitive abilities by increasing the capacity of students; (2) The concept of *tarbiyah*; an educational process that aims to develop, integrate cognitive, affective, and psychomotor skills (3) *Ta'dib* Affective education that stresses to form a person who believes and does good deeds (Farida Jaya, 2020). The goal of Islamic education is morality.

Thus, ethical education is one of the branches of Islamic education. Islam has provided evidence that ethics and moral education are components of Islamic education, and the goal of Islamic education is clearly to achieve pure morals. The goal of Islamic education is to make students into broad-minded, open-minded, and persistent individuals by taking into account psychological factors in accordance with the course of human development and psychology (Kambali, K., Ayunina, I., & Mujani, 2019).

The basic principles of Islamic education emphasise the importance of science and scholarship. This means that Islamic education must be rational, rigorous, and verifiable. The verses of the Qur'an and the words of the Prophet Muhammad SAW guide humanity in seeking knowledge. The concept of Islamic science is not only to be understood but also to develop a more critical perception of Allah's creation through science and technology (Sudarto, 2020).

The functions of science according to Islamic review are: 1) Science as a worship. In Islam, seeking knowledge is not only considered an obligation but also a proper form of prayer. The hadith that states, "Knowledge is a necessity for every Muslim, young or old," highlights the importance of knowledge in the Islamic faith. 2) Science as a guide. The Quran further emphasises that science is a gift that can lead humans towards the truth. Verses that encourage careful observation of the universe and reflection on its creation encourage Muslims to use knowledge as a means of addressing Allah SWT (Latifah, S. N., & Anwar, 2022).

Islam emphasises that science and technology must be used in accordance with Islamic moral and ethical principles. Although science and technology have great potential in various fields, their utilisation must also be in accordance with Islamic teachings (Aksan et al., 2023; Faruqi et al., 2024; Jinan et al., 2025; Rusdiana, 2014). Some crucial points from the Islamic perspective on science and technology: 1) Ethics in Technology Development. Islam emphasises the importance of ethics in technological progress and development. Technology should be used to enhance human welfare and humanity's sense of security, not to advance the interests of others or harm them (Muhammad Dhafa Ramadhan, 2021). 2) Environmental Protection. Islam emphasises how important it is to protect and preserve the environment. Muslim women are encouraged to be khalifahs in their homes and not fear sexual violence. For this reason, technological advancements should minimise their negative impact on the environment and ensure that innovations are sustainable (Rahmayeni, 2024). 3) Education and Research. Islam advocates education and research as a means of increasing human knowledge and advancing the common good. Muslims are encouraged to engage in intellectual pursuits and acquire knowledge that benefits all of humanity (Mahmud, 2013).

The Islamic perspective on science and technology emphasises the harmony between faith and human nature. Islam advocates knowledge as a means of facing Allah SWT and as a path that can lead humans to the right destination. With a focus on Islamic morality and ethics, Muslims are expected to use science and technology to improve human welfare and strengthen humanity's sense of universal morality (Mahmud, 2019; Siti Patonah et al., 2023; Winarti et al., 2023).

CONCLUSION

This research concludes that science and technology students have positive perceptions of the basic concepts of Islamic education, especially regarding their relevance to morality and application in science. No significant differences were found based on gender, although female students showed a higher appreciation of moral and spiritual aspects. Islamic education has proven to be relevant in forming character and ethical values that are in line with modern scientific disciplines. However, this study was limited to a small sample from one institution and used a quantitative approach without qualitative exploration. Future research is recommended to expand the sample coverage to various institutions, combine qualitative methods to deepen data and conduct international studies. Long-term evaluation of the impact of Islamic values on career development also needs to be carried out, including an analysis of the effectiveness of technology in Islamic education learning.

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