

RELIGIOUS STUDY AND DEVELOPMENT TECHNOLOGY IN THE MODERN ERA

¹Mohammad Irvan Prima Laksono, ²Hesty Widiastuty

Institut Agama Islam Negeri Palangkaraya

Keywords:

Religion, modern, technology

***Correspondence Address:**

Email: romdony09@gmail.com

Abstract: religion has existed since the beginning of human life on Earth, remaining eternal and integral to humanity. Over time, religion intersects with technological advancements, forming a dynamic relationship between these two aspects of life. Technology, as a product of human progress, continues to innovate and transform human life, ushering humanity into the modern era. This rapid technological development raises questions about the role of religion in an increasingly modern world. Rather than being a barrier, religion acts as a guide, ensuring that humans do not lose their moral compass while thinking and acting with their minds. This study explores the relationship between religion and technological advancements, using descriptive analysis through literature review. The findings reveal that religion is not an obstacle to technological progress. Instead, it provides a framework for ethical thinking and behavior, affirming that its role in human life remains irreplaceable, even in the modern era.

INTRODUCTION

Religion is belief that has existed since humans on the surface of the Earth. Along the walk time and development era, religion always eternal and eternal in human life. Because, religious is wrong nature man who does not It cannot be denied (Andriyani, 2015). This human nature cannot be separated and is always attached to human life even though some of humanity rejects or No trust existence religion. Although There is part person No believe in the existence of religion, but religion remains an important part of life, with religion humans become more organized, harmonious, and peaceful in everyday life. The importance of religion can be seen in the daily lives of humans in various lives (Auliahadi & Nofra, 2019). Religion directs humans to the right and good path and also become human barrier when want to do evil (Saifuddin, 2008).

However thus, religion which at first always eternal and eternal in human life is met with the progress of the times as time goes by from time to time, it brings together religion and technology. Technology is one of the results of the development of the times in life, from time to time technology continues to develop And give innovations latest in life humans (Nuraeni &

Mujahidin, 2021) . Along with the rapid development of technology developed by humans, so that it can lead humanity to an era called the modern era (Rifandanu et al., 2022) . Modern era, is era rapid development technology, which where almost all the needs people man made easy with existence technology Which advanced. On the current era is how the existence of religion and the development of technology in the modern era is often questioned and questioned. Therefore, it is necessary to conduct a study of religion and the development of technology in the modern era. because, religion and technology are two important parts that cannot be separated in human life (Arhanuddin Salim & Team, 2023) . Both have an important role in the flow of life, which cannot be replaced. So it is necessary done study more deep to religion And development technology in the modern era.

As a logical flow of research, a theoretical framework is needed. Religion is an important part of human life. The importance of religion in human life has a very large role and directs how human life is (Ali Imran 2015). The role of religion in human life is not only focused on how humans relate to their God. But more than that, the role of religion in human life includes various aspects of life, especially in everyday social life. Over time and the development of the era, many changes and developments have occurred in human life (Ilmi, 2012). One of the impacts of the development of the era is technology. Technology continues to advance rapidly over time and develop significantly in life. The more rapidly, almost all human needs have been met by the sophistication of technology. The sophistication of technology has a huge impact on humans in terms of their social and religious behavior (Rahman, 2019).

Previous research has been conducted by experts. Among the is the study titled *“Islam as the Foundation of Knowledge and Technology,”* which discusses the development of science and technology based on Islamic principles. This study also examines the paradigm between religion and science in general. However, it focuses specifically on the relationship between Islam, science, and technology, emphasizing Islamic beliefs as the foundation for the development of knowledge and technology (Science, 2012). Another relevant study is *“Reflection on Technology in Religious Dimensions,”* which employs a literature-based approach. This research explores the epistemology of religion concerning technology and considers technology as an aspect of religious fundamentalism. Islamic *Aqidah* is used as the main standard in guiding the development of science and technology. According to this perspective, the standards for any science and technology must align with the Qur’an and Hadith (Rahayu Permana, 1996). The conformity of science and technology with the Qur’an

and Hadith serves as an essential guideline for Muslims in studying, developing, and applying science and technological in everyday life (Majid, 2020).

In “*Connection Between Religion and Science*,” this study also discusses the Islamic creed as a fundamental guideline and its conformity with the Qur’an and Hadith in relation to the development of science. The science referred to in this study is natural science. This research aims to focus on the connection between religion and the development of science, as well as to standardize scientific principles according to Islamic faith, ensuring that they are beneficial and do not cause harm in life, particularly for Muslims (Harmi, 2022). This study also explores the paradigm of integration between religion and science using models such as the integrative model, the integrality model, and the dialogical model (Mohd et al, 2018). Previous studies primarily focused on standardizing science and technology based on Islamic faith (Ilmi, 2012), aligning them with the Qur’an and Hadith to ensure their applicability for Muslims in daily life.

The difference between this study and previous research is that this study seeks to explore the relationship between religion and technological advancements in the modern era. It examines the role and relevance of religion amidst the rapid development of technology, which has enabled almost all of humanity’s needs to be met through technological sophistication (Darise, 2021). Therefore, this study emphasizes the importance of further exploring the relationship between religion and technological developments in the contemporary world.

RESEARCH METHODS

This research used qualitative in nature to employ descriptive methods for analysis. The data in this study is divided into two categories: primary data and secondary data. The primary data consists of scientific articles from relevant journals, while the secondary data includes scholarly works related to religion, technology, and the modern era (Haryono, 2023). Data collection techniques used in this study involve library research and observation. The primary and secondary data are then processed by describing the significance of religion in life and the development of technology in the modern era, making this research relevant and valuable for future studies (Darmalaksana, 2020).

RESULTS AND DISCUSSION

A. Mark Religion in Life

Religion embodies values that are closely related to human life, both individually and socially. It also influences our daily lives. Psychologically, religion can function as both

intrinsic motivation and extrinsic motivation. The motives driven by religious beliefs stem from its extraordinary power, which is difficult to compare with profane doctrines or idealistic, non-religious beliefs. Therefore, religion allows everyone the freedom to determine their religious rights (Giffary et al, 2023). Through religion, individuals find a perspective on life and inspiration that serve as a solid foundation for human values, dignity, and moral development. Religion also plays a significant role as a value system in individual life, including the establishment of specific norms (February et al, 2024).

In general, these norms provide a framework for behavior and standards of conduct that are consistent with religious beliefs. they. As mark religious, own meaning special in life individual and cultivated as a form of character that has character (Sari, 2019). Emile's theory of religion Durkheim state that religion own function unite society. For Durkheim, religion is strength collective public Which beyond individuals of society. Individuals, on the other hand, represent society in religion by following religious rules, such as performing religious ceremonies. In this way, religion becomes a place where individual can unite, although there is many differences between individual, because religion as a collective force of society dominates the power of the individual. In addition, religion answering questions, issues and needs of personal and individual life (Fata, 2016).

The existence of transformation in human life in the field of technology is expected to be able to pay attention to the entire social order of society in terms of coexistence in order to realize progress and public interest. These social changes can cross boundaries social public. Because person religious (in religion) usually consists of various levels of society, professions, education, and so on (Lesilolo, 2013). Religion is part Which No inseparable in life man since ancient times. Humans in their nature need a belief that is believed to have power beyond humans so that it is believed to be a god. The relationship between humans and God is a relationship that is never broken or separated. In life, religion is not only about belief and faith in God and everything that is metaphysical or supernatural such as angels (Darmayani et al., 2024) . However, religion in life also discusses various things and aspects in everyday life. So religion is very important in human life.

B. Function Religion in Life

First, the function of educating religious followers is to claim that religious teachings are they follow give teachings Which must they follow. Teachings religion help regulate and prohibit legally. Both elements of what should and should not have a background direct guidance for a believer to be good according to with teachings his religion And become

used to with kindness. Second, serves as a savior. People always want to be safe wherever they are. Safety is taught by religion. The safety given religion to people Which believe is safety which covering two natural world and hereafter. To achieve safety the, religion teach its adherents through include sacred objects in the form of faith in God. Third, it functions as peace. Through religion, those who are sinners or sinners can find peace inner through guidance religion. Flavor guilty and flavor guilty with quickly disappears from his heart when guilt redeems repentance, cleansing, or redemption. Fourth, it functions as a control in life. Religious adherents, both individually and in groups, are inwardly committed to teaching the teachings, following the religious teachings they receive. The religious teachings of its adherents become supervisors in social life both individually and group (Mulyadi, 2016).

Fifth, act as facilitator solidarity. Hugger religion which the same psychologically will feel that they own similarity with one entity of faith and trust. This sense of unity fosters a sense of solidarity between groups and individuals, and sometimes even strong sense of brotherhood. Sixth, function transformation. Teachings religion can change personality someone or life group into a new life that is appropriate with the teachings of the religion he adheres to. The new life that is accepted based on the teachings of the religion he received can sometimes change his loyalty to the customs and norms of life that he previously accepted. Seventh, creative work. Religious teachings encourage and invite believers to be productive not only for their own interests, but also for the interests of others. Religious adherents do not only need to work regularly in the same lifestyle, but also innovate and make invention new. Eighth, function sublimation. Religious teachings sanctify all human endeavors, not only Islamic religions, but also secular ones. All human efforts are for God and worship of God if done with sincere intentions, as long as it does not conflict with religious norms (Mulyadi, 2016).

Ali Islamic say that religion involving soul and can play a role in freeing humans from the increasingly uncertain journey of life. However, the function religion has changed by they Which use it only as tool to fulfill the needs of the afterlife, and because religion is separated from life, Religion loses its meaning and the humanity contained in it. Positive progress in science and technology has shift the role of religion as power. And then replaced by other powers that are material and measured by practical value (Darmayani et al., 2024) . With the advancement of technology, people are moving towards individualistic modernization. In short, person Busy life with interaction social Which minimal. Peter L.

Berger explains that modern humans are experiencing anomie. Anomie is a condition in which each individual feels the loss of ties that provide a sense of security and stability with fellow man so that cause humans loss of direction and meaning of life in this world. The emergence of modern institutional structures also causes dissatisfaction man to life they (Majid et al., 2023) . Reason main frustration directly or indirectly in the technological economy. Modern technological production brings anomie in the field of social relations, and individuals are threatened not only by anxiety at work, but also by the loss of meaning in their relationships with others. Due to the complexity of the technical economic problems themselves, personal social relations become increasingly ambiguous. However, all this leads to tension, disappointment, and even the most extreme alienation from others (Ernita Dewi, 2012).

According to Berger, people have long believed that they can conquer the world and live in the evolution of science and technology which is marked by the rapid development of the information industry, so that people move from primitive times. to era modern Which hard (Ainiyah, 2019) . When world modern worked on, criticism and the search for the world of contemporary thought occurs. Berger honestly says that modernization is the fall of rationalization and secularization. Modernization acts like hammer steel giant Which break in And destroy institution And structure traditional values (M. Abduh Wahid, 2019) . As a result, modern societies lose the sense of security they receive from traditional institutions. Berger also understands that the role of religion Far from its proper place in the life of modern society. Therefore, the role of religion must once again be a sacred canopy, plagued by drought and mental crisis, and provide a sacred heavenly shadow for the life of modern man. According to Samuel Honing, changes in society, both internal and external, are changes in human life patterns. On the other hand, according to Selo Soemardjan, all changes in society is a change in the social system in society (Ainiyah, 2019) . A society that influences the social system, such as group values, attitudes, and pattern behavior in society (Syafrizal, 2015) . Consistent with matter the, Robert Mac Iver wrote in his book “ *A Textbook of Society* ” that change social influencing the social system of society, changes in social relations related to social development which states that it is a change in balance (Ernita Dewi, 2012).

Man seeks religious knowledge with his goodness and heart, with all his understanding. And device the technology Which complete. For its adherents, religion more than just an institution that establishes and maintains moral rules or standards and obligations. Religion

concerns the whole of human life, in all its aspects. The basis of religion is faith, a person's deep relationship with God, the inspiration of life. Religion is associated with moral teachings rooted in scriptures and traditions. Moral teachings contain values that advance individual and collective life in society (Zaprul Khan, 2014). Religion associated with worship (worship dimension) describes experience unity with fellow And Lord in prayer and worship. Religion is institution or organization Which help hugger a religion understands and fulfill his obligations in socializing with adherents of other religions and in social life. When religion emphasizes one of the above, can lose Spirit Updates for his followers and world, so that religion tend not to play a role in illuminating life amidst the rapid changes in global growth (Suryanti, 2010).

C. Religion and Change Behavior Public Modern

In essence, all religions require change in the life of all humans. "Religion" and "change" are two entities that appear to represent each other. However, not all entities are different or opposite. Both entities can be complementary and exclusive. "Religion" and "change" can be understood as overlapping. In other words, some consider "change" to be the core of religious teachings (Fata, 2016). With the development of science and technology, religion is challenged to provide intellectual reflections that enlighten modern society. It is not enough to understand and comprehend religions that are only limited to doctrinal (deductive and authoritative) levels and laws which lead to life in heaven. Religion must help humans reflect and give meaning to various concrete experiences in the hustle and bustle of this world.

Moreover, in the midst of the modern spirit that instills human reasoning with optimism, religion is led by a cultural and religious process that embraces all life, not just the natural processes in human life. Beyond the history of material and the world, religion must help promote human perception and expression (Suryanti, 2010). Progress penetrates various aspects of human life, including social, economic, cultural, political, and religious dimensions. These demands individuals adapt quickly and believe in themselves to change. However, in reality, not all individuals can do this, resulting in societal and individual challenges (Radiansyah, 2018).

The 18th century marked the power of modern science in bringing about various changes and innovations, significantly impacting human life on a scale never seen before (Gusmian, 2009). The development of technology at this time was rapid, and various technological advances became very accessible. With the passage of time and the rapid development of

communication technology among communities, connections could be made in various ways. One such example is popular communication tools like the internet, mobile phones, Twitter, Facebook, and Kompasiana. Humans and technology are two inseparable aspects of modern life. The rapid development of technology today has made people's activities easier and more enjoyable. Technology is present in every activity we do, and humans are never free from its influence. This indicates that technology has become one of the basic needs, alongside food, clothing, shelter, and other necessities (Radiansyah, 2018).

Today, society is in a new revolution: the information revolution. The core of this revolution is the computer, often referred to as the "cyber revolution." With computer capabilities, Indonesians are experiencing internet fever. Internet costs in Indonesia remain high, but the use of this technology is steadily increasing among private and institutional users. Additionally, the tendency to use communication infrastructure (telephone, radio, etc.) grows every day. *Gatra* magazine, in its December 2, 1995 edition, quoted Chairil Anwar in "Sex and Politics" in the internet era. The *Republika* daily and other mass media have many homepages on the internet, as do other institutions, both state and private. Human civilization at the end of the 20th century represents an era of advanced information technology. As John Naisbitt once said, "We will be able to communicate all forms of voice, data, text, or images at the speed of light to anyone, anywhere," whether written data, audio data, or images (Fata, 2016).

D. View Public Modern to Religion

The formation of this group can be seen from several studies that technological developments and changes in lifestyle in society affect people's views and attitudes towards religion. Questions about the role and function of religion start strengthen Because no seldom religion stuttering face progress technology. Technological advances can make modern humans so optimistic and confident that they can explain all natural phenomena in detail, scientifically and logically. Reality has proven that technology, as implications And implementation knowledge, has made a clear and comfortable contribution to the progress and welfare of modern human life (Zaprul Khan, 2014). Religion often becomes a problem. Religion that aims to guide people man going to safety life responsible answer on various actions that threaten the safety of humanity in the year. This is because religion has developed into a group identity and is no longer a lesson that useful in life. Human relations with his religion in the form of an emotional relationship with names and symbols. Therefore, criticism of the teachings and belief religion no may do. Lots hugger religion

Which Still are in their home region and have different understandings and opportunities when changes Which happen in various area in on across the limits that infect public (Radiansyah, 2018).

However, although some people still consider religion as an obstacle to human progress and civilization, religion basically provides space for its adherents to express various ideas and the latest innovations, especially in the field of technology. However, this understanding is often misunderstood by some people who say that religion is an obstacle. progress in civilization. Religion directs its adherents so that every action in his life must in accordance to rule Which has standardized by religion. Not without reason, religion provides limitations to humans in acting so that humans do not become wild and unfocused in thinking and acting (Haryono, 2023) . Because, if humans have lost their direction and goals, it will pose a very great danger to the sustainability of human life and the universe. Therefore, the role of religion is still very much needed and cannot be Can replaced with technology in era modern. In public We, life like this felt in cities that compete in all areas. Therefore, this condition allows everyone to adapt quickly. This situation allows spirituality and morality play role important in solving problems in modern times (Radiansyah, 2018).

CONCLUSIONS AND RECOMMENDATION

Religion and technology are two parts that are always attached to human life. As time goes by, technology continues to develop rapidly until humans are in an era called the modern era. The modern era has a very significant impact on human life, both in work daily and also in practice religious. Religion in era modern is not an obstacle to technological progress and development. Religion gives humans a broad way to think in creating various new innovations to make human life easier. In addition, religion provides limitations for humans so that they are measurable and directed in living their lives and utilizing various technologies created by humans. Although in the modern era almost all human needs can be met and made easier by technology, religion cannot be separated from human life at all. Research This expected can give implications benefit Good in a way theoretical and practical. Theoretically, this research is expected to contribute to the treasury of knowledge about religion in life. Practically, this research is expected to be a reference in understanding the existence of religion amidst the rapid development of technology in the modern era. This research still has limitations so that further research is needed for subsequent researchers in the socio-religious field. This research is

recommended for the general public and religious figures. religion so that Can understand religion and development technology in era modern. As well as for practitioners, academics and researchers to be used as references in their research.

REFERENCES

- Ainiyah, Q. (2019). History of the implementation of religious courts in the era of the islamic kingdom and colonial age in indonesia. *Al-Qadhâ* , 6 (1), 30–41.
- Arhanuddin Salim & Team. (2023). Religious Moderation Implementation in Education, Religion and Local Culture Author: In FI RUMAH (Ed.), *Religious Moderation House (Rmb) Institute for Research and Community Service (Lp2M) IAIN Manado* (1st ed.). Publisher Selaras Media Kreasindo Perum.
<https://journal.unipdu.ac.id/index.php/dirasat/article/view/3025/1451>
- Auliahadi, A., & Nofra, D. (2019). The Growth and Development of Islamic Kingdoms in Sumatra and Java. *Tabuah Scientific Journal: Ta`limat, Culture, Religion and Humanities* , 23 (1), 35–46. <https://doi.org/10.37108/tabuah.v23i1.210>
- Ali Imran. (2015). The Role of Religion in Social Change in Society. *Wisdom* , 2 (1), 23–39. *Al-Maqasid* , 2 (1), 239–254.
- Andrew, I. N. (2015). Guard Purity Nature Man. *Journal Communication And Islamic Education* , 4 , 55–66.
- Dharmalaksana, W. (2020). Method Study Qualitative Studies Library And Field Study . *Pre-Print Digital Library UIN Sunan Mountain Jati Bandung* , 1–6.
- Darise, GN (2021). Islamic Religious Education in the Context of “Independent Learning.” *Journal of Islamic Education: The Teacher of Civilization* , 2 (2), 1–18.
<https://doi.org/10.30984/jpai.v2i2.1762>
- Darmayani, M., Afhami, S., & Winarsih, R. (2024). Implementation of Mandatory Wills for Children from Unregistered Marriages According to the Compilation of Islamic Law. *Justicia Journal* , 13 (1), 100–111. <https://doi.org/10.32492/jj.v13i1.13109>
- Ernita Goddess. (2012). Transformation Social And Mark Religion. *Journal Sciences Usuluddin And Philosophy* , 128 , 112–121.
- Fata, N. (2016). Review Sociological About Importance Religion in Change Social.
- Gusmian, I. (2009). Untangling the Tangled Thread of the Relationship between Science and Religion. *Tribakti Journal* , 20 (1), 1–20.



- Harmi, H. (2022). Islamic religious education learning model based on religious moderation. *JRTI (Journal of Indonesian Action Research)* , 7 (2), 228. <https://doi.org/10.29210/30031757000>
- Haryono, E. (2023). Qualitative research methodology in Islamic Religious Colleges. *E-Journal an-Nuur: The Journal of Islamic Studies* , 13 , 1–6.
- Ilmi, Z. (2012). Islam as a Foundation for the Development of Science and Technology. *Journal Communication And Social Religious* , XV (1), 95–106. *JAQFI: Journal Faith And Philosophy Islam* , 3 (2), 76–103.
- Lesilolo, HJ (2013). Transformational Leadership in the Reconstruction of the Role of Religion in Indonesia. *Journal Development Education: Foundation And Applications* , 1 (1), 83–93. <https://doi.org/10.21831/jppfa.v1i1.1053>
- M. Abduh Wahid. (2019). The Struggle of Islam and Politics in Indonesia. *Journal of Prophetic Politics* , 7 (1), 138–156. <https://doi.org/https://doi.org/10.24252/profetik.v7i1a7>
- Majid, MFF, Muhammad, HZ, Dinata, I., & Pratama, T. (2023). The Relationship Between Islam and Politics in Indonesian National History. *Mutiara: Indonesian Multidisciplinary Scientific Journal* , 1 (1), 63–73. <https://doi.org/10.61404/jimi.v1i1.9>
- Muhammad Bintang Al Giffary et all. (2023). The Concept of Religious Moderation and Interfaith Harmony According to Islamic Teachings. *Journal of Islamic Education* , 1 (2), 81–86. <https://maryamsejahtera.com/index.php/Education/article/view/179/191>
- Mulyadi. (2016). Religion And Its influence in Life. *Journal Study And Assessment Knowledge Education: E-Science* , 2 (1), 1.
- Majid, Z. A. (2020). Reflection Technology in Dimensions Religion. *The deceased | Journal of Education Islam* , 4 (2), 79–88. <https://doi.org/10.38153/alm.v4i2.37>
- Mohd, M., Yahya, H., Time, K., Abidin, Z., & Basiron, B. (2018). Connection Science and Religion. *Proceedings Seminar Civilization Islam* , 19 (2), 76–89.
- Nuraeni, N., & Mujahidin, E. (2021). The Basis and Principles of Islamic Educational Planning. *Idarah Tarbawiyah: Journal of Management in Islamic Education* , 2 (2), 104–121. <https://doi.org/10.32832/itjmie.v2i2.4596>
- Dear Mr. Radiansyah, D. (2018). Influence Development Technology To Teenager Islam.
- Rahman, R. (2019). Role Religion in Public Marginal. *Socioreligious* , 4 (1), 80–89.
- Rahayu Permana. (1996). *HISTORY OF THE ENTRY OF ISLAM IN INDONESIA* . 59 .
- Rifandanu, F., Dani, WNR, & Baidhowi. (2022). Religious Moderation: A Review of the Regulation of the Implementation of Muslim Worship in the Era of the Covid-19 Pandemic



- in Indonesia. *Al-Qanun: Journal of Islamic Law Thought and Reform* , 25 (2), 263–278.
<https://doi.org/10.15642/alqanun.2022.25.2.263-278>
- Saifuddin. (2008). Religious and Philosophical Studies on Truth. *Islam Future* , VII (2), 73-83.
- Sari, D. A. (2019). Meaning Religion in Life Modern. *Horizon: Journal of Islamic Studies* , 14 (1), 16–23. <https://doi.org/10.31603/cakrawala.v14i1.2483>
- Sunny, C. (2010). Reflection And The challenge in Develop Morality Young people. *Orientation New* , 19 (2), 155–170.
- Syafrizal, A. (2015). History of Islam in the Indonesian Archipelago. *Islamuna: Journal of Islamic Studies* , 2 (2), 235. <https://doi.org/10.19105/islamuna.v2i2.664>
- Zaprulkhan, Z. (2014). The Relationship between Religion and State in an Islamic Perspective. *Walisongo: Journal of Social Religious Research* , 22 (1), 105–132.
<https://doi.org/10.21580/ws.22.1.261>