

The Use of Science Technology In Islamic Practices and Rules In The Past Now and The Future



Desy Apriani¹, Alexander Williams², Untung Rahardja³, Alfiah Khoirunisa⁴, Sella Avionita⁵

University of Raharja^{1,3,4,5}, Queensland University²
Jenderal Sudirman No.40, Cikokol, Kota Tangerang^{1,3,4,5}, St Lucia QLD 4072²
Indonesia^{1,3,4,5}, Australia²

e-mail: desy@raharja.info¹, alex.williams@griffith.edu.au², untung@raharja.info³,
alfiah@raharja.info⁴, sella.avionita@raharja.info⁵



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Abstract

Civilization is a complex structure of society characterized by urban development, social stratification applied by cultural elites, systems symbolic communication (eg, writing systems), and the perceived separation from and domination over the natural environment. Islamic civilization is a civilization that is built on basic Islamic aqidah, aims according to the purposes (maqashid) of sharia, and is realized by imitating the deeds (sunnah) of the Prophet Muhammad, his companions and the signs signs of halal and haram. Islam was at the pinnacle of civilization when the Khilafah system was still upright, despite the ups and downs. Based on Islamic ethics, In the case of virtue seeking new knowledge, it is achieved as a result of moderation of two extreme biases namely, avoiding acquiring new knowledge but remaining in a position of ignorance and playing an important role in pursuing ignorance. Thus, the ethics of Islamic knowledge, which is the application of science and technology science in Islam must be regulated, striving to free humans from these two negative tendencies. The core idea discussed in this paper is the science design used with special reference to Science and Technology. In the history of Islamic thought, this concept is articulated mainly in the background of cognitive psychology theory and Maqashid ash-sharia (a higher goal than Sharia) which is connected to the search for personal and social knowledge. Muslims are now able to pave the way for creating more advanced scientific and technological habits in twenty-first century Muslim societies.

Keywords: Science and Technology, Muslim, Knowledge.



1. Introduction

1.1 The Role of Science and Technology

The problems of our current generation that will be mentioned are related to the actual meaning and character search motives for knowledge and the technological era. This problem is urgent, due to the fact that it is very clear that the misuse of knowledge and the technological age has been revealed in the modern world, in addition to their political ideals and schemes, furthermore in the framework of that technological knowledge - how and times are increasingly taken into account as environmental characters and instruments. Human welfare and environmental care are not the main assets of destruction. In the minds of many today, especially the more knowledgeable critics of the knowledge and technology age have misplaced their true motives. They are in a dilemma, however, that although they admit to the misapplication and misuse of this knowledge and technology era it is unacceptable and perhaps difficult to control, given the kind of harm it inflicts on our society, otherwise they appear to be disadvantaged. Regarding how to help function improvement and the middle of an era and valid technological knowledge. In such circumstances, all the information that we might have in concern would like to be shared and put forward so that we can obtain a higher interpretation of the forms of synergy between faith or custom and knowledge and technology and times, most significantly in a particular Islamic context, the way of life. and civilization, which can guarantee real benefits to mankind.

1.2 Goals and Benefits in Science and Technology as Value Oriented Activities

Knowledge about definite goals is very closely related to ideas and benefits, because the main reason why individuals apply certain gains as goals in their lives, therefore according to him this is beneficial not only for themselves but for others as well. However, by looking to science and technology, the evidence is that there are questions with many different answers 'what are the goals of science and technology?' simply showing the idea of purpose and benefit in essence, namely the question of values. When the pursuit of science and technology is imagined and manifested at the level of society, especially at the level of progress, which is seen as the most complex culture, it can be seen clearly that values are very relevant when forming and resulting in the pursuit. The inventors of science and technology gave them form and meaning in sync with their value system, regardless of value. Scientific and technological activities and creations cannot be completely free of value [1].

Of course it points to value, they are created by humans, and the psychology of individual creation tells us that individuals do not create the same objects other than visions to create their values into the objects involved. Individuals are essentially value-oriented beings. they live by values and strive for the better. The values they pass can be religious and spiritual or secular and profane. After all, they are guided by their values in their activities, creations and discoveries. Purpose, benefits, and also use are value-laden ideas. Collective appreciation begins with the aims and benefits of science and technology and tends to vary from one civilization to another, free from the equality that exists between them. In essence, individual interpretations of the aims and benefits of science and technology, as is true in the case of other collective individual discoveries, are culturally influenced or determined. What is considered to be the benefit of the strongest value in one culture may not be considered the same in another culture or civilization. There is nowhere to find a societal visual of similarities and contrasts in the understanding of the goals and benefits of science and technology, which is a very visible comparison between traditional Islamic science and technological culture with modern and postmodern Western scientific and technological culture [2][3].

2. Research Method

2.1 Synergy between Islam and Science and Technology from the Epistemology of Tauhid and Balanced Civilization from the Middle Way

For an enlightened discourse on the difficulty of synergy among Islam and technological know-how and generation withinside the modern world, we want to provide an explanation for the epistemological context and its civilization. Fortunately, at the least in phrases of thoughts and standards, we've each pretty properly described contexts. The epistemological context of the synergy in query is none apart from the imaginative and prescient of the Qur'an and the understanding of the Prophet, which we name the epistemology of tawhid. It is that this imaginative and prescient that creates and sustains a subculture of Islamic understanding, wherein the clinical and technological subculture is a completely essential necessary part. 7 Some of the salient capabilities of this imaginative and prescient may be mentioned later [15]. As for the context of civilization, it's miles conceptually given via way of means of the concept of the Qur'an approximately the ummatan wasaṭan. For each civilization, there may be an ummah or network that acts and features as its spine and torch bearer. In the case of Islam, the civilization is characterised as balanced primarily based totally at the truth that the dominant ummah that created it has comparable characteristics. That is, it's miles the balanced nature of the ummah which ensures comparable attributes to its clinical and technological subculture. However, this increases key questions on what might be required to create such an ummah. In our view, the solution to this query may be discovered withinside the epistemology of Islamic tauhid, each theoretical and carried out, which we additionally don't forget to be balanced. Based in this view, the epistemological and civilizational contexts of the synergies are predicted providing themselves as complementary and interrelated. The balanced man or woman of Islamic epistemology (wasaiyyah) is emphasised via way of means of the Qur'an itself [16]. In Islam, via way of means of its very nature as a completely properly-knowledgeable faith, the standards of extremism and moderation may be carried out to each human thoughts and actions. In the epistemological domain, our hobby in extremism and moderation has to do with human notions and visions of understanding. How a civilization addresses the problems of moderation and extremism in epistemology could have a profound effect on the character and man or woman of its understanding subculture, particularly withinside the domain names of technological know-how and generation [17]. From a human factor of view, conceptualizing a imaginative and prescient of understanding desires to position ahead contrasting thoughts approximately lack of awareness and understanding in its diverse forms. As the faith of technological know-how, Islam greater than sufficiently addresses this essential trouble in epistemology.

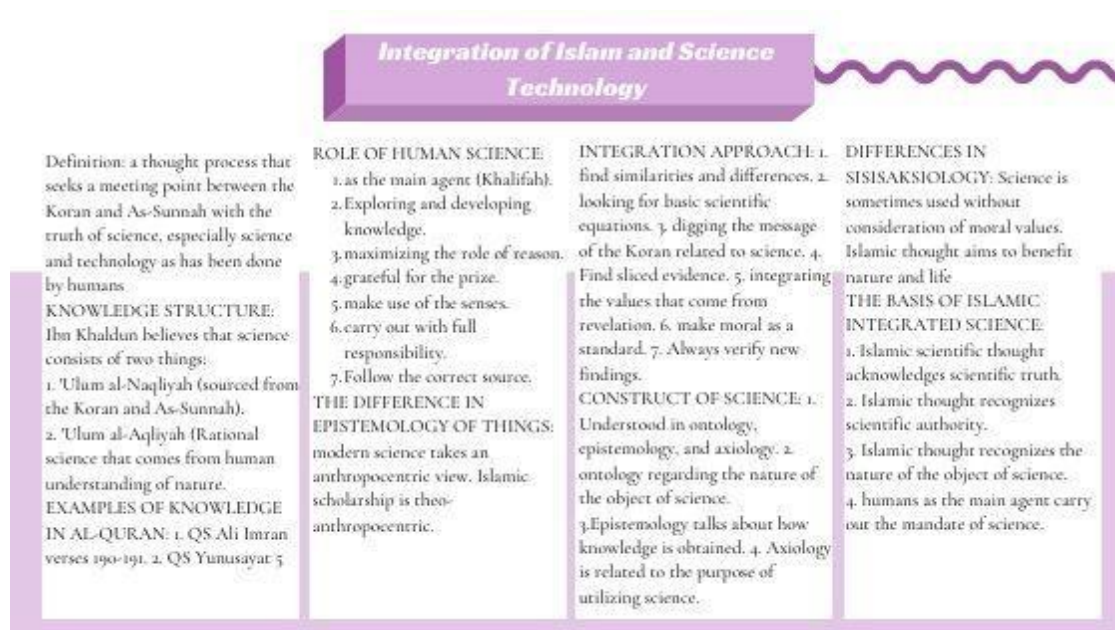


Figure 1. Integration of Islam and Science Technology

2.2 Towards an Authentic Contemporary Muslim Scientific and Technological Culture: Recommendations

As formerly mentioned, modern day Muslim considering technology and era is sort of no exclusive from non-Muslim thinking. No paintings has regarded in present day instances till now on a complete and vital Islamic philosophy of era and that addresses the epistemological and moral-moral troubles posed by way of means of cutting-edge technological structures for the destiny of the ummah. Hopefully, a set of thinkers will quickly emerge to assist arouse new Muslim hobby in classical theories approximately the makes use of and blessings of technology and era, all of which might be primarily based totally at the Koran and hadith, and examine them to cutting-edge theories[18]. critically. The concept anticipated right here is probably to expand a temporary and conventional synthesis of Islamic idea approximately technology and era that would function a preparatory floor for the advent of a greater enlightened clinical and technological way of life in twenty-year, first century Muslim societies.

2.2 Literature Review

2.2.1 Islamic Theory about the Role and Benefits of Science and Technology Society

In the records of Islamic thought, the thoughts and ideas of the technological know-how of usefulness had been broadly mentioned via way of means of students from diverse highbrow views. Some humans like al-Farabi and al-Ghazzali have additionally mentioned this idea in terms of highbrow technological know-how (al-'ulūm al-'aqliyyah), wherein technological know-how and generation are famous parts. We have particularly referred to right here the names al-Farabi and al-Ghazzali, as they're regarded to have given unique remedy of the ideas of the makes use of and advantages of technological know-how and generation. Our ee-e book *Classification of Knowledge in Islam* (Bakar 1998) affords an in depth dialogue in their theories at the advantages and drawbacks of diverse sciences and technologies[4] . In general, the perception of the usefulness and usability of technological know-how and technological know-how has been articulated particularly withinside the context of both the mental principle of the school, in particular its cognitive branch, or the principle of maqasid al-syar'ah (better reason). from Shari'ah [5].

The psychology of the school is maximum applicable to the hassle of the human look for expertise on the private stage. 24 The motive for this precise connection is that the theories assist us to apprehend the whole variety of human desires on the private stage in step with the diverse schools with inside the human constitution. These desires in flip provide an explanation for the that means of beneficial expertise in terms of the character human being [6]. The essential statistics on which those theories are primarily based totally are furnished via way of means of the Qur'an and the prophetic hadith itself. This consists of the religious organs which can be stated withinside the Qur'an as rūḥ ('spirit') and qalb or fu'ād ('heart') and the diverse schools of the soul (nafs) which incorporate the sensitive, ingenious, and rational ones.]. school. The cognitive organ 'aql (' motive-motive ') isn't always referred to withinside the Qur'an however is referred to withinside the hadith. However, the Koran often mentions its sports and features thereby affirming its existence. These organs and abilities inform us that human desires as an entire are bodily or fabric, ingenious and emotional, rational-highbrow, and religious. technological know-how and generation can assist meet those human desires. To the quantity that technological know-how and generation can assist do so, they may be taken into consideration useful to people [7].

As for the principle of maqasid al-syar'ah, it is essentially associated with the look for public expertise. It is comprehensible why in Islam, the advantages of technological know-how and generation are mentioned withinside the theoretical framework of maqasid al-syar'ah. In Islam, social sports are regulated via way of means of the ideas of shari'ah. In all human civilization, clinical and technological sports are taken into consideration to be one of the maximum critical sports of society. It is the Shari'a which commonly shapes the position of technological know-how and generation in Muslim societies each of their innovative and regulatory aspects. It is the intention of the better sharia which essentially determines the character and scope of the feasible advantages society might also additionally derive from the pursuit of civilization's technological know-how and generation [8].

Especially from the attitude of Syar'ah, al-Ghazzali mentioned the idea of the makes use of and advantages of technological know-how and generation. Inspired via way of means of the Prophet's references to non-useful technological know-how, al-Ghazzali undertook the challenge of categorizing expertise to differentiate it from beneficial. He divided expertise into the kinds praiseworthy (maḥmūd), reprehensible (madhmūm), and permitted (mubāh) [9]. By the praiseworthy sciences, he manners the sciences which can be 'integral for the welfare of this world' and 'the absence of the sciences that may lessen a network to extreme trouble'. He gave an instance of drugs and arithmetic and different farif kifāyah sciences. He gave a whole lot of interest to the reprehensible sciences. He defines reprehensible expertise in 3 exclusive senses: first, while it ends in damage to both the practitioner or others; second, if it's miles very dangerous; and third, while pursuing such expertise does now no longer provide the practitioner an actual growth in useful expertise. It is pretty clear, if al-Ghazzali's principle of beneficial expertise will become one of the primary factors of Muslim clinical and technological subculture, then the ensuing subculture might be very exclusive from what we see in cutting-edge times [10].

Al-Farabi's remedy of the position and advantages of technological know-how and generation sounds very cutting-edge despite the fact that he wrote it withinside the 10th century. This could be very interesting, due to the fact it's miles finished withinside the framework of a complete principle of human happiness, which sub-assumes moral theories approximately the best and terrible of people and the mental principle of the school [11]. One of the primary issues mentioned via way of means of al-Farabi in his principle of happiness has to do with the preferred linkage among Shari'ah and generation in order to assist make sure the attainment of happiness in human society. He argued that society wanted each Shari'ah and generation for its welfare (Al-Farabi 1962, p. 13). She proposes a wedding among the 2 in which everyone will serve every different interests. Technology will serve the Shari'ah and its maqāṣids, thereby contributing to authentic human happiness, because it

affords fabric manners and possibilities for boosting ethical goods, whilst the Shari'ah and its maqāṣids will manual the generation to its right. , the valid pathway to its authentic dreams and objectives. Without generation, how can the maqāṣid that's the embodiment of the ummatan wasaṭan aspirations be found out in society? And without Shari'ah, how should the generation itself recognise what its authentic reason was? Almost looking forward to Albert Einstein ten centuries earlier, al-Farabi appears to have said: 'Shari'ah without generation is lame; generation without Shari'ah is blind!'[12][13] .

Al-Farabi and al-Ghazzali are discussing the problem of the usefulness and advantages of technological know-how and generation as Muslims turn out to be the world's main manufacturers of technological know-how and generation. As such, their views and theories had been additionally extensively motivated via means of the clinical and technological subculture in their time, which no matter being confronted with troubles bobbing up from their improvement and development gave them self assurance that they might be capable of clearing them in time. Today, the placement of Muslims could be very exclusive [14]. Living commonly as clients and debtors even at the extent of thoughts and thoughts, Muslims are now no longer in a role to decide the route of technological know-how and generation as a societal and country wide pursuit.

3. Results and Discussion

3.1 The relationship between civilization identity and Islamic scientific and technological culture and Western civilization is juxtaposed.

The similarities and variations among clinical and technological cultures in Islamic and current Western civilizations are in part associated with the reality that even as those Civilizations had one of a kind traits and characters, additionally they had a trendy non secular and highbrow history. For the cause of explaining what he method on this statement, we can handiest undertake one primary element of an identification civilization, its individual that's harmonious or unbalanced consistent with the problem, and implements it with each civilizations. I need to really make stronger right here that Islam is divinely ordained to emerge as a balanced civilization. Or, to present the Qur'an a extra audible picture, we are saying that the future of Islam is a 'center manner civilization' or 'a civilization with a wasaṭiyyah individual' [19].

The Qur'an says: 'Thus We have made you a balanced community (ummah) (ummatan wasaṭan) so you may be a witness to the nations'. 2 As a long way as collective, social, and civilizational existence is concerned, it's also viable to mention that 'being balanced' method the equal of 'being withinside the center manner'. Not handiest in theory, Islam is meant as a balanced civilization however in exercise and in its historic improvement as well, Islamic civilization has extra or much less succeeded in preserving a stability regardless of the demanding situations it has to stand from extra. a current Western civilization this is militarily robust and technologically superior [19] [20]. There is some thing inherent withinside the shape of Islam as a faith and as a manner of existence, each doctrinally and institutionally, which permits it to create and maintain any such civilization. We are referring, of course, to none aside from Tawhid³ and Shari'ah, the four satisfactory items of Islam for humanity. In the past, this effective pair of concepts helped make sure a holistic and balanced individual of Islamic civilization, together with its clinical and technological way of life which befell to be its primary element and one in all its primary achievements.

On the alternative hand, Western civilization can rightly be characterised as a incredibly

unbalanced civilization. Throughout its records for the closing 1500 years, the pendulum of its civilization has swung from one excessive to the alternative. Imbalances may be found in numerous important sectors of the existence in their civilizations, however it's miles enough to quote best one instance to demonstrate this reality approximately Western civilization. A proper instance is the imbalance that may be found withinside the area of the connection among faith and technology, which may be very vital for the improvement of civilization withinside the subject of technology and era. During the duration from the 6th to the 15th centuries AD, that's known as the medieval duration, faith marginalized technology [21]. However, withinside the subsequent duration which lasts approximately 5 centuries from the 17th century to the present, that's known as the present day and postmodern duration, technology first of all marginalized faith however later shifted it altogether from the clinical and technological domains. In the reputable creeds of present day and postmodern technology, there may be no location for God and for non secular things.

Islam and the West for this reason offer exceptional ancient bills of the connection among faith and technology. This way that additionally they have awesome histories of clinical and technological tradition to inform. More specifically, the 2 civilizations can inform us how their respective collective appreciation of the blessings of technology and era has modified over the centuries. In the case of Western civilization, with the kind and diploma of pendulum swings of the civilization it's been through - from medieval to fashionable with the entirety those temporal symbolisms mention - one can't assist however count on it to have passed through a essential extrade in its notion of the position of technology and era in human society. and its blessings for mankind [22]. The extrade is not anything however revolutionary. It isn't always surprising, then, that historians have historically used the term 'Scientific Revolution' in regarding ancient modifications in concept and notion and withinside the social and institutional companies that advanced in Europe below the impact of technology someday among 1550 and 1700. The duration in questions began. with the purchase of a Copernican heliocentric view of the cosmos, which itself is regularly known as the 'Copernican Revolution' and ends with popularizing the Newtonian mechanical view of the universe. five The Scientific Revolution introduced similarly modifications to the appreciation of Western society of the position and blessings of technology and era culminating in seeing it in natural fabric terms. On the alternative hand, all through the medieval duration wherein the Scientific Revolution become the reaction, sturdy spiritual establishments inclusive of the ones represented via way of means of the Church in Western Christendom embraced a theology that benefited little from the take a look at of nature, that means technology and era. The triumphing theological view at that point become that man's understanding of nature couldn't deliver him toward God and assure his non secular salvation. Only found out understanding of spiritual scriptures can do that, in order that theological notion away, and now no longer understanding of nature, is visible as indecent opposite to the perspectives of many classical Muslim students who known as Nature the open ee-e book of God or cosmic counterpart [23]. from the Koran. Interestingly, this earliest highbrow critique withinside the West of this specific thing of Church theology become encouraged via way of means of the Islamic concept of nature as a holy ee-e book which served as a counterpoint to the sacred however depleted Qur'an.

The present day age witnessed the secularization of nature, the human mind, and technology and era simultaneously. 6 The procedure of secularization has reached its terminal point, that's none apart from the intense give up of the pendulum swing of Western civilization. The merchandise of this procedure, whether or not tangible or now no longer, had been globalized. Among those merchandise are clinical and technological thoughts and goods, consisting of the concept of the blessings of technology and era itself. For greater

than a century, the secular Western attitude has ruled international considering the position of technology and era and the concept of its usefulness for humanity [24]. As a result, the Muslim ummah observed itself pursuing technology and era with the identical in mind. For many present day Muslims, on the subject of subjects of technology and era, there may be nearly no distinction among their highbrow attitude and the secular Western attitude. Undoubtedly, present day Islamic complaint of mainstream international questioning on technology and era is desperately needed, and, in reality, long-awaited.

In trying to arrive at this kind of criticism, it ought to be cited that conventional Islamic civilization has had a special records of the connection among faith and technological know-how and a awesome records of clinical and technological lifestyle. Thanks to the precept of Tawhid this is pervasive in Muslim lifestyles and concept at each the person and network level, Muslim pupils have succeeded in harmonizing the desires of faith with the desires of technological know-how. They also are capable of method and pursue technological know-how and era from a holistic perspective, contemplating each sort of advantage and use that can be derived from them, in line with the valid desires of people as multidimensional beings, while a microcosm as historically understood. And way to the Shari'a, the very last regulation of God which become discovered to mankind, Muslims can produce, use and observe technological know-how and era with out violating moral-moral boundaries [25] [26]. In this connection, it is able to be applicable to remark that it has now become no longer Islamic civilization however current Western civilization that created the atomic bomb and different guns of mass destruction. However, in current times, the effect of current technological and cultural structures on Muslim societies is just too top notch to permit them to map the improvement of opportunity technology that might higher in shape conventional Islamic clinical and technological values. In fact, those values have both disappeared from the collective reminiscence of cutting-edge human beings or are so susceptible that they require healing and reformulation in our time. In those circumstances, one wonders whether or not it's far clearly feasible to reform cutting-edge technological lifestyle in a brand new expertise of the blessings and make use of technological know-how and era knowledge via way of means of the ethics of Islamic knowledge.

3.2 Category Ignorance

In Islam, lack of knowledge may be understood in 3 special senses. The first is what is probably referred to as smug lack of knowledge; second, harmless or herbal lack of knowledge; and third, selective or most desirable lack of knowledge. We will in brief speak of every sort of lack of knowledge and display their relevance to our dialogue of medical and technological subculture.

Arrogant lack of knowledge does now no longer suggest absolute poverty of each form of information. Rather, it refers back to the aware or planned deprivation of a sure species of information, which after all, is taken into consideration via way of means of Islam to be sacred in nature and consequently endowed with the energy to bestow salvation to people of their gift social and posthumous existence. More precisely, smug lack of knowledge approach a intellectual nation of now no longer having information of better truths consisting of the Ultimate Reality which many faiths name God, the religious international, and posthumous existence which might be past the attain of empirical technology and the delight of mankind. be in that condition. More importantly, humans in smug lack of knowledge are trying to find to disclaim and oppose sacred information [27]. It is pretty feasible that ignorant and smug humans have an awesome information of bodily truth and worldly existence with which they could create a systematic and technological subculture worth of attention. In fact, regularly they have. The hallmark of such humans is their delight

in having this form of information themselves at their disposal, which they declare to be the most effective actual information feasible. They take the epistemological stance that each one sorts and varieties of information and claims of reality should be judged most effective withinside the mild of this empirical information.

Arrogant lack of knowledge is determined in each age. The Qur'an describes the essence of this endless lack of knowledge withinside the following terms: 'They recognise however (things) are outside withinside the existence of this international however in the long run they may be negligent'. eight When it involves the real reason of the universe, 'maximum guys are ignorant'. nine The pre-Islamic idiocy of the Arab Meccans referred to as jāhiliyyah without a doubt falls into this category. Throughout his prophetic mission, Prophet Muhammad (peace be upon him) needed to confront the Arab jāhiliyyah in all its manifestations and triumph over their mission to the view of introducing a brand new social order primarily based totally on a spiritually enlightened epistemology. That the Arabic jāhiliyyah is of an smug kind is defined via way of means of this verse of the Qur'an: 'And they say:' When we [die and become] misplaced on earth, do we truly be created again? 'No, however they deny assembly their Lord! '10 This verse is set the political and highbrow leaders of Mecca who overtly denied the reality and a better truth as believed via way of means of the Prophet and his fans. The show of conceitedness have become all of the extra hanging of their stern competition to the Prophet's mission. Another show of smug lack of knowledge in human records as cited withinside the Qur'an is determined most of the fans of Prophet Musa (as) [28]. The Qur'an refers to his prayer to God to guard him from this form of lack of knowledge: 'I are trying to find safe haven in God from being amongst ignorant humans'. eleven His prayer changed into in reaction to the mindset of his folks that handled God's commandment as a funny story for them to sacrifice an ox. Their mindset belies the obvious lack of knowledge of the religious measurement and the sacred nature of the act of sacrifice in question.

The prototype of smug lack of knowledge may be traced to Satan's refusal to bow right all the way down to Prophet Adam (as) at the argument that the latter, who changed into taken into consideration a creature of clay, changed into not as good as him, who changed into a being of fire. , as cited withinside the Koran [29]. The devil's argument is of path wrong, as it's miles primarily based totally entirely on Adam's outward appearance, for he possessed an internal truth a ways advanced in great to diffused flames. So, as a end result Satan is defined withinside the Qur'an as ignorant and smug!

In present day times, smug lack of knowledge has been proven broadly round the sector via way of means of many special companies of humans who've however been identified via way of means of the general public as scholars, intellectuals, scientists and scholars. Together and over time, those companies of humans have succeeded in growing a present day and current highbrow subculture this is absolutely un-focused. At the coronary heart of this secular subculture is a systematic and technological subculture, which has been accepted, voluntarily or now no longer, as a international norm. We accept as true with that it's miles this highbrow subculture originating and nurturing from the West that excellent embodies the smug spirit of lack of knowledge of our time [30]. In all likelihood, its undeniable status and have an effect on will assist make certain its survival for decades to come. Today, thru their technology and generation training in any respect levels, Muslims themselves are supporting to keep this subculture. Yet, in spite of all this, the undying reality approximately the better goals of technology and generation is locating new supporters in our time, and, way to them, this reality is gaining trade cost now no longer most effective amongst Muslims however additionally amongst individuals of different religions. From the factor of view of the Qur'an, smug-kind lack of knowledge is displeasing

and disgusting indeed! Prophet Muhammad (peace be upon him) fought towards this form of lack of knowledge and the subculture and establishments it produced and maintained within the call of jihad for an enlightened God-focused society and human civilization.

Contemporary clinical and technological way of life is extraordinarily unbalanced in its essential assumptions approximately the herbal international studied through technology, 14 approximately the clinical thoughts that research it, 15 and approximately technology and generation itself due to its embody and dedication to the boastful lack of awareness of attitude. In extra unique phrases, this attitude affirms a dedication to empiricism and different materialism as the 2 important pillars of the cutting-edge clinical and technological manner of existence which negates different dimensions of present clinical and technological way of life, in particular non secular and moral ones. historically taken into consideration additionally vital for health. However, this imbalance will contradict the *wasatīyyah* person of the Muslims bestowed through Islam and in particular the *wasatīyyah* person in Islamic clinical and technological way of life [31]. Muslims have an duty to the ummah and civilization to assist repair stability and moderation to present day technology and technological way of life as an awful lot as possible.

We now pass directly to discussing different kinds of lack of awareness, specifically herbal or harmless lack of awareness and selective or leading lack of awareness. As within the case of boastful lack of awareness, the Islamic information of those kinds of lack of awareness additionally has important implications for the cultivation of a Muslim clinical and technological way of life. Both boastful lack of awareness and leading lack of awareness aren't intrinsic to human nature, however culturally determined. The intellectual country or mind-set related to every of those kinds of lack of awareness effects from human choices, each character and collective [32]. However, not like boastful lack of awareness, which Islam has usually visible as an highbrow sin and non secular evil, lack of awareness that's ideally authorised and might also be preferred or praised relying at the situations and the context.

As a idea, favored lack of awareness has implications for the scope of ethical and moral obligation of scientists and technologists. Central to this idea is the notion that during sure situations, understanding needs via the judgment that 'being in lack of awareness is leading to knowing'. Those who're generally recognised to have carried out this situational understanding of their place of knowledge are well-rounded men and women who within the public hobby select now no longer to reveal the a part of their know-how this is questionable due to the fact doing so could bring about full-size damage to society. The capability risks that exist in our minds may be understood each bodily and spiritually [33]. In conventional Islam, the perception of favored lack of awareness is carefully tied to the perception of the difference among elitist (*khawāss*) and public (trendy public) know-how ('*awāmm*) due to the fact those phrases are understood epistemologically and now no longer of their socio-political sense. Among a few cutting-edge Muslim pupils including Nasr, this distinction is likewise understood and formulated through the usage of the phrases exoteric and esoteric know-how. As a trendy rule, it's miles elites in a few fields of know-how who will insist on retaining the not unusualplace guy blind to a few factors in their know-how. The cause for the elite desire for public lack of awareness on selective strategic problems is none aside from the preservation of the general public hobby or the general public hobby itself [34].

Among the main classical Muslim pupils who handled subjects of elitist know-how had been Ibn Sina and al-Ghazzali. Admittedly, this difficulty is controversial, in particular in cutting-edge instances while all sorts of elitist know-how are visible as opposite to the spirit of democratizing know-how. In numerous of his writings, in particular in *Iḥyā' ulum al-dīn*

('revival of the non secular sciences'), al-Ghazzali spoke now no longer handiest of elitist technology however additionally of top notch elitism (khawāss al-khawāss). Since Ihya 'is supposed for a trendy audience, he refrains from discussing in books of elitist know-how any non secular paths which he keeps may also have the impact of stressful the overall information of the non secular community. Ibn Sina additionally makes reference to 'elite technology' however withinside the area of philosophy (Nasr 1963, p. 186) [35]. He states that certainly considered one among his books, Oriental philosophy, is set this elitist technology: 'We have compiled this ee-e book handiest for ourselves, this is, people who are like ourselves. As for the commoners who cope with philosophy, we've got supplied withinside the Kitab al-Shifa 'extra than they need'. sixteen A accurate information of the perception of elitist technology as mentioned through Ibn Sina and al-Ghazzali will assist us to higher admire the highbrow and ethical stand that classical Muslim scientists took withinside the face of ethically elaborate new clinical discoveries.

In the records of technology and generation, each in classical Islam and withinside the cutting-edge West, there are acknowledged instances in which scientists face the quandary of getting to make this ethical preference that arises from their discovery of a few sturdy clinical thoughts that seem 'too superior in their time 'or that would produce absolutely unacceptable consequences, generation and others. A properly instance from the records of technology and generation to demonstrate the that means of the favored lack of awareness related to the invention of the heliocentric universe. In classical Islam lengthy earlier than the European Renaissance, a minority of scientists regarded to understand the astronomical truth that the planets revolved across the sun. However, for sensible functions which include in astronomical work, those Muslim scientists pick to paste to the geocentric version just like the exercise of different astronomers. Their options require an rationalization, whether or not it's far decided via way of means of clinical or non-clinical issues or each. In this connection, the perspectives of Seyyed Hossein Nasr, who's a outstanding historian of Islamic technology, are of interest. According to him, it's far sure that 'astronauts like al-Biruni understand the feasible movement of the earth across the sun, and even - as al-Biruni proposed, in wondering Ibn Sina - the opportunity that an ellipse isn't always the round movement of the planets. But none of them did, or may want to now no longer, take steps to interrupt the conventional global view, as turned into the case at some stage in the Renaissance withinside the West - due to the fact that supposed now no longer most effective a revolution in astronomy, however additionally upheaval withinside the global. non secular, philosophical and social '17 (Nasr 1968, p. 174) [36].

Although one can also additionally disagree with Nasr's rationalization of why the heliocentric idea of planetary movement did now no longer turn into a famous idea in classical Islam in spite of all its technical possibilities, you can hardly ever refute his evaluation of the general effect of popularization of idea withinside the West on social ideals and structures and his highbrow perspectives. From the attitude of non secular traditions - Christian and Muslim - Nasr's preference of the word 'upheaval' to explain the outcomes of the Copernican Revolution is maximum appropriate. The lengthy-time period effect of this idea turned into such that there has been a revolutionary decline of faith with many contributors of the intelligentsia breaking farfar from formal faith and as an alternative turning into an increasing number of willing in the direction of agnosticism and atheism because the idea changed into a famous argument in opposition to such non secular truth. It is a ancient truth that withinside the West, the invention of the heliocentric idea and its recognition via way of means of scientists and intellectuals caused amazing feuds among the defenders of faith and technology in which the latter, withinside the case of this secular type. , in the end received over the primary [37].

Another instance, additionally from the records of technology and generation, is the invention of atomic strength in nuclear physics which caused the invention of the atomic bomb. Two comparable bombs had been dropped on Japan, one on Hiroshima and one on Nagasaki. We now understand the sort of harm and havoc that nuclear guns can do to human life. Quite clearly, the creators of the primary atomic bombs related to the Manhattan Project that had been to start with stored mystery withinside the United States, specifically Julius Robert Oppenheimer (d. 1967), the so-called 'father of the atomic bomb', had been confronted with the selection of whether or not to construct guns or now no longer. Fate for the global, of their collective workout of loose will, the nuclear scientists worried collectively with their political professionals intentionally preserve their discoveries, hence making our global a much less secure location to live.

The examples simply mentioned offer us with special ancient examples of the software of ethics to technology and generation. In large terms, the 2 examples relate to the interface of faith and technology and generation, however extra specifically, they relate to the interface of ethics and clinical and technological research. In Islamic clinical and technological culture, the interface in query may be visible because the hyperlink among Shari'ah or Islamic Law, consisting of maqāṣid ('better goals') and the epistemology of research. However, the moral problems withinside the times aren't of the identical nature. The moral trouble withinside the first example has to do with whether or not, withinside the context in their time, it'd be sensible for Muslim astronomers like al-Biruni to overthrow the Ptolemaic astronomical machine which they themselves helped expand and refine and set up in location of the heliocentric version 18 or continue to be glad with it despite the fact that it's far to tolerate, in Nasr's words, 'sure barriers withinside the bodily domain' (Nasr 1968, p. 174) [38]. In different words, a cosmos that is extra restrained in bodily if now no longer in a qualitative and symbolic experience may be tolerated via way of means of those scientists so long as it's far for the better intention of maintaining 'freedom of growth and recognition withinside the religious domain' 19 (Nasr 1968, p. 174) . The moral trouble is which preference will higher shield the Islamic notion machine and on the identical time permit the introduction of latest expertise with the intention to appropriately meet the valid person and collective wishes of people of their worldly life[39] . The collective knowledge triumphing withinside the clinical and clinical network of classical Islam is that the Ptolemaic machine turned into the higher preference. In the view of students like Nasr, the upheavals because of the Copernican Revolution withinside the non secular, highbrow and social spheres proved to be true, what preceding Muslim students and students expected if the closed partitions of the conventional cosmos might be destroyed.

The moral hassle withinside the 2d instance pertains to technological innovation and invention. The deployment of the atomic bombs on Hiroshima and Nagasaki ran counter to the coronary heart of conventional Islamic war ethics. Thus, the ethics of Islamic technology knowledgeable through maqasid al-syar'ah and the epistemology of his studies might now no longer assist Manhattan studies at the improvement of the atomic bomb or comparable studies initiatives in Nazi Germany or for that remember anywhere. different withinside the world. Inspired through the smug spirit of lack of understanding mentioned earlier, the current clinical and technological tradition of the mainstream can hardly ever be predicted to be so worried with proper moral problems in technology and generation. If current ethics can not save you the invention of the atomic or nuclear bomb, that's maximum unfavorable to human existence and the herbal surroundings on planet Earth, then how are we able to anticipate it to be carried out cautiously to instances of technological discovery with much less unfavorable effects. ? In our view, the improvement of technology and generation withinside the nuclear age is an increasing number of now no longer dictated through moral

and ethical considerations. This unlucky scenario poses a actual task for Muslims and others who want to peer clinical and technological practices which can be well suited with sound moral values. Therefore, the problem of technological ethics from an Islamic attitude wishes to return back to our interest immediately.

Finally, we need to cope with herbal or harmless lack of understanding. This type of lack of understanding is an fundamental a part of our human nature and our kingdom of lifestyles withinside the feel that due to the fact that we grow to be privy to ourselves as understanding beings, we comprehend that despite the fact that our understanding is increasing, there's constantly some thing that isn't yet. recognized however we're curious and curious. But we additionally discovered that there are matters we in no way completely know. However, our personal perceptions of lack of understanding additionally constantly extrade in terms of the converting kingdom of its contrast, specifically the kingdom of our understanding.

Humans are sensible and understanding creatures, that means that they've been created to know. For this reason, he's constantly searching out greater understanding. Thus, understanding is greater fundamental than lack of understanding. The nice evidence of this announcement is the truth that we're privy to our personal lack of understanding. We aren't blamed or blamed for our herbal, real lack of understanding, as it isn't of our personal making. What we blame is our failure to expand ourselves to be the proper people God expects us to be through the usage of the assets He affords us with along with our numerous cognitive talents 20, in different words, our failure to are seeking for understanding and be educated.

The verse 'He [je God] teaches mankind what isn't recognized '21 withinside the first revelation that Prophet Muhammad (pbuh) obtained in Mecca is a clean connection with the lack of understanding of nature beneathneath discussion. This lack of understanding is treated via getting to know and education. Man's nice instructor is God Himself. Thanks to God's teachings in numerous approaches and via numerous approaches, specifically via His books of revelation to the Prophets and Apostles and His Book of Nature, we grow to be His creatures with huge insight. The revelation of the maiden Prophet Muhammad (saw) additionally makes it clean that our reading, our studies, and certainly our look for understanding in trendy have to be withinside the Name of God. The first verse on this revelation instructs us to study withinside the Name of God. To say 'In the Name of God' manner to mention in step with the Reality of God and on the idea of His understanding of Himself and His creation. Consequently, the coaching of technology and generation have to be accomplished withinside the Name of God and now no longer in every other call or way. Therefore, in Islam, technology and generation grow to be the pursuit of a God-targeted civilization [40].

Like all different interests in Islam, the pursuit of understanding in trendy and the pursuit of technology and generation mainly are defined as balanced social activities. Islam teaches the distinctive feature of step by step obtaining new understanding because the Qur'an calls on humans to recite withinside the Name of God and retain praying to their Lord for accelerated understanding. The Qur'an says: 'My Lord! Increase me in understanding '. 22 However, this commandment does now no longer legitimize the hunt and acquisition of any type of understanding no matter its moral implications. Prophets frequently pray to God in search of His safety from vain understanding: 'I are seeking for safe haven in God from vain understanding'. 23 This well-known prayer serves to remind Muslims of the type of understanding that must be avoided for the health in their people and society.

According to Islamic ethics, each human distinctive feature is done via the amendment

of extremes. In the case of the distinctive feature of pursuing new know-how, it's far done because of moderation of excessive tendencies, particularly the tendency to keep away from obtaining new know-how as a way to stay in a nation of reprehensible lack of awareness or static know-how and the tendency to indulge oneself. withinside the pursuit of non-advantage know-how with none constraints. Thus, the ethics of Islamic know-how, through which the pursuit of technology and era in Islam should be regulated, seeks to free up human beings for my part and together from those tendencies, each of which can be regarded negatively.

4. Conclusion

God has created man with a perfect and intelligent mind, God also sent down the holy book Al Qur'an as a guide for human life to become a creature who is always devoted to an almighty God, Al-Qur'an also contains a lot of scientific information. Although the Qur'an is not a book of science and technology, in it more or less convey information about science and technology, even though it is only part of the important principles of technology science that is intended. In Islamic teachings it is recommended to read verses seen from natural phenomena and order. With analysis, which in the end becomes knowledge and is applied to a form of technology that facilitates people's daily lives [41]. The Qur'an also motivates Muslims to continue to hone their knowledge and also analyze God's creation. With the integration of Islamic religious learning with science and technology, it is hoped that it will be more meaningful and easier to understand. So that the purpose of learning Islamic religion can be easily understood, pious, have faith and have a noble character in practicing Islamic religious knowledge from its main sources, namely the Al-Qur'an and Hadith. By understanding and absorbing the order and natural phenomena that give rise to faith, piety, and spiritual awareness in humans about how small humans are and how great God is as the creator of the universe.

The following pointers can assist trendy Muslims recognize the proposed synthesis:

1. The countrywide guidelines of Muslim majority international locations on technological know-how and era need to be according to the philosophy of knowledge, cost structures and ethics of Islamic knowledge; More than every other global Muslim organization, the Organization for Islamic Education, Science and Culture (ISESCO) has a crucial position to play in making sure that such guidelines are nicely applied with inside the member states of the Organization for Islamic Cooperation (OIC).
2. Muslim Universities, particularly via their Faculties / Schools of Science and Engineering, must educate nicely-designed modules on Islamic complaint of transient medical and technological culture.
3. The coaching of Muslim contributions to human civilization with inside the fields of technological know-how and era wishes to be reexamined so as to emphasize components in their contribution that have lasting cost to technological know-how and era.
4. Maqasid al-syar'ah pupils want to pay extra interest to their utility to modern era with a greater vital technique and treatment.

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