

The Implementation of Smart School in Islamic Religious Education Learning at SMA Negeri 3 Bulukumba

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Abstract

The rapid development of information technology has encouraged learning transformation in educational institutions, including Islamic Religious Education (IRE). One form of this transformation is the implementation of the Smart School system at SMA Negeri 3 Bulukumba as part of the technology-based education policy of the South Sulawesi Provincial Government. This study aims to analyze the implementation of Smart School in Islamic Religious Education learning, its integration into the learning process, and the role of IRE teachers in implementing the system. This research employed a qualitative method with a descriptive approach. Data were collected through observation, interviews, and documentation related to the implementation of Smart School-based IRE learning. The findings indicate that the implementation of Smart School in IRE learning has been conducted systematically and in a structured manner, although it still faces technical challenges and limited interaction. The integration of Smart School enriches learning methods and media without diminishing religious values, as technology is positioned as a supporting tool rather than a substitute for instructional substance. Furthermore, IRE teachers play a central role in managing classroom activities, reinforcing instructional content, and maintaining Islamic values within the learning process. This study concludes that the effectiveness of Smart School in Islamic Religious Education learning is largely determined by teacher readiness, infrastructure support, and contextually grounded instructional management.

Keywords: Smart School, Islamic Religious Education, Teacher's Role

Abstrak

Perkembangan teknologi informasi mendorong dunia pendidikan untuk melakukan transformasi pembelajaran, termasuk dalam mata

pelajaran Pendidikan Agama Islam (PAI). Salah satu bentuk transformasi tersebut adalah penerapan *Smart School* yang diimplementasikan di SMA Negeri 3 Bulukumba sebagai bagian dari kebijakan pendidikan berbasis teknologi Pemerintah Provinsi Sulawesi Selatan. Penelitian ini bertujuan untuk mengkaji penerapan *Smart School* dalam pembelajaran Pendidikan Agama Islam, integrasinya dalam proses pembelajaran, serta peran guru PAI dalam mengimplementasikan sistem tersebut. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Data diperoleh melalui observasi, wawancara, dan dokumentasi yang berkaitan dengan pelaksanaan pembelajaran PAI berbasis *Smart School*. Hasil penelitian menunjukkan bahwa penerapan *Smart School* dalam pembelajaran PAI telah berjalan secara sistematis dan terstruktur, meskipun masih menghadapi sejumlah kendala teknis dan pedagogis. Integrasi *Smart School* dalam pembelajaran PAI dapat memperkaya metode dan media pembelajaran tanpa menghilangkan nilai-nilai religius, selama teknologi diposisikan sebagai sarana pendukung. Selain itu, guru PAI memegang peran sentral dalam mengelola pembelajaran, memberikan penguatan materi, serta menjaga substansi nilai keislaman dalam proses pembelajaran. Penelitian ini menegaskan bahwa keberhasilan *Smart School* dalam pembelajaran Pendidikan Agama Islam sangat ditentukan oleh kesiapan guru, dukungan sarana prasarana, dan pengelolaan pembelajaran yang kontekstual dan bernilai.

Kata Kunci: *Smart School*, Pendidikan Agama Islam, Peran Guru

Introduction

Education has a very strategic role in ensuring the continuity of a nation and state, while also serving as the primary means of improving the quality of human resources. Through education, individuals are prepared to develop their intellectual, spiritual, social, and practical abilities in a balanced manner. In this context, the success of education is not measured solely by academic achievement, but also by students' ability to develop mature personalities, responsibility, and strong social and moral awareness. Therefore, education is a conscious and planned process aimed at developing the full potential of human beings in an optimal way.¹

From the Islamic perspective, education has a more comprehensive dimension because it is based on divine values. The objectives of Islamic

¹ Sony Eko Adisaputro, Akhyak, and Imam Fuadi, "Curriculum Design for Enhancing Students' Entrepreneurial Skills: A Multi-Site Case Study at MTs PK Sunan Ampel and SMP Islam Al Fattah," *Global Education International Journal of Educational Sciences and Languages* 2, no. 3 (2025): 1–6, <https://doi.org/10.70062/globaleducation.v2i3.220>.

education are formulated according to philosophical values derived from Islamic teachings themselves, making its orientation consistent with the purpose of human creation. Islamic education aims to guide students to become obedient servants of Allah with noble character, as emphasized in the Qur'an that humans and jinn were created solely to worship Allah SWT. The concept of worship in Islam is not limited to rituals alone, but includes all forms of obedience, submission, and devotion to Allah in every aspect of life. Ibn Kathir explained that worship includes carrying out Allah's commands and avoiding His prohibitions, while also emphasizing that Allah does not need human worship, but rather humans are the ones who need Allah.²

The educational process in schools is essentially realized through learning activities in the classroom. Learning is the core of the entire educational process because the achievement of educational goals is highly determined by the quality of learning experienced by students. Teachers play a central role in managing learning activities effectively and efficiently. The success of learning is determined not only by mastery of subject material, but also by the teacher's ability to manage the classroom, choose appropriate methods, utilize learning media, and build students' learning motivation.³ Learning motivation is one of the important factors influencing educational success because it functions as a driving force, guide, and reinforcement for students' learning behavior.⁴

Along with the development of science and technology, the field of education is required to innovate so that learning remains relevant to contemporary needs. The use of information technology in education has become a necessity, including in Islamic Religious Education learning. One form of this innovation is the implementation of the Smart School system, which is a technology-based learning system integrated with digital devices and internet networks. The Smart School concept enables the learning process to become more flexible, interactive, and efficient through the use of Learning Management Systems (LMS), educational videos, and other digital media.

In Indonesia, the implementation of the Smart School system began to receive serious attention during the COVID-19 pandemic in 2020. The government, through the Ministry of Education and Culture, required schools to conduct distance learning as an effort to prevent the spread of the virus. This condition encouraged schools to adopt technology-based learning systems on a massive scale. After the pandemic, although face-to-face learning

² Ibn Kathir, *Tafsir al-Qur'an al-'Azim* (Tafsir Ibn Kathir), edisi cetak/online, 2015.

³ Abd. Rahman Getteng, *Menuju Guru Profesional dan Beretika* (Jakarta: Graha Guru, t.th.), h. 35.

⁴ Hamzah B. Uno, *Teori Motivasi dan Pengukurannya* (Jakarta: Bumi Aksara, 2011), h. 27–29.

was resumed, the use of Smart School technology was not completely abandoned. Instead, the system was adapted into classroom learning through the use of Smart TVs, digital platforms, and online learning media displayed during lessons.

The Government of South Sulawesi, through its Department of Education and Culture, initiated the Smart School program as one of its strategic efforts to improve the quality of human resources and equalize educational standards. This program provides centralized online learning delivered through Smart TVs in every classroom, with instructors appointed by the provincial government. All subjects, including Islamic Religious Education, are scheduled to participate in this program. Nevertheless, the implementation of Smart School also faces several challenges, such as limited infrastructure, dependence on internet connectivity, and the readiness of teachers and students to adapt to a new learning model.

Several previous studies have shown that the implementation of Smart School has significant potential to improve learning effectiveness and teacher productivity. Research conducted by Khadaffi and colleagues revealed that the Smart School system is capable of creating a more effective and efficient learning process in the new normal era.⁵ Another study conducted by Immawaty Hasrullah emphasized that the success of Smart School implementation is strongly influenced by the availability of resources, especially financial resources.⁶ Research by Cindy Paramitha Lubis and Dedi Leman also showed that Smart School can improve the quality of learning through more flexible interaction between teachers and students.⁷

However, most of these studies still focus on the technical and managerial aspects of Smart School implementation and have not specifically examined its application in Islamic Religious Education learning. In fact, Islamic Religious Education has unique characteristics because it is not only oriented toward the transfer of knowledge, but also toward the development of students' attitudes, values, and religious character. Therefore, a deeper study is needed to understand how Smart School is implemented in Islamic Religious Education learning and to what extent this system is able to support the achievement of Islamic educational goals.

This study aims to analyze the implementation of Smart School learning in Islamic Religious Education subjects at SMA Negeri 3 Bulukumba,

⁵ Yulian Khadaffi dkk., "Aplikasi Smart School untuk Meningkatkan Produktivitas Guru di Era New Normal," *Jurnal Ilmu Teknik dan Komputer*, Vol. 5 No. 2 (2021).

⁶ Immawaty Hasrullah, *Implementasi Program Smart School di Kota Makassar* (Tesis, Universitas Muhammadiyah Makassar, 2017).

⁷ Cindy Paramitha Lubis dan Dedi Leman, "Pemanfaatan Smart School sebagai Media Belajar, Tatap Muka, dan Ujian," *Jurnal Ilmiah*, Agustus 2022.

identify the supporting and inhibiting factors in its implementation, and formulate strategies for developing Smart School-based Islamic Religious Education learning that are contextual, adaptive, and aligned with Islamic values. The novelty of this study lies in its focus on Islamic Religious Education learning within the framework of the Smart School program initiated by the provincial government, which is still relatively new, particularly in the context of senior high schools in regional areas.

The significance of this study is expected to provide a theoretical contribution to the development of technology-based Islamic education studies, as well as practical contributions for teachers, schools, and policymakers in improving the quality and effectiveness of Smart School implementation in Islamic Religious Education subjects. Therefore, the use of technology is expected not only to serve as a means of modernizing learning, but also as a strategic instrument for achieving the holistic goals of Islamic education.

Methods

This study employed a qualitative method with a descriptive approach. Data were collected through observation, interviews, and documentation of the implementation of Smart School-based Islamic Religious Education learning at SMA Negeri 3 Bulukumba. Data analysis was conducted through data reduction, data presentation, and conclusion drawing to obtain a comprehensive picture of the implementation, challenges, and effectiveness of Smart School learning in the context of Islamic Religious Education.

Result and Discussion

The Implementation of Smart School in Islamic Religious Education Learning at SMA Negeri 3 Bulukumba

The implementation of Smart School in Islamic Religious Education (PAI) learning at SMA Negeri 3 Bulukumba is part of the technology-based education policy introduced by the Government of South Sulawesi. Based on the findings of this field research, Smart School implementation is not merely understood as the use of technological devices in the learning process, but rather as an integrated learning system that influences the planning, implementation, and evaluation of Islamic Religious Education comprehensively. Therefore, Smart School has created a new pattern in the practice of Islamic Religious Education learning in schools, both structurally and pedagogically.

At the planning stage, Islamic Religious Education teachers adjust their teaching modules and learning tools to align with the Smart School system being implemented. Teachers prepare instructional modules and learning

materials based on the applicable curriculum while also synchronizing them with the learning content broadcast through Smart School. This adjustment demonstrates that Islamic Religious Education teachers do not rely entirely on online materials, but continue to carry out their role as learning designers who understand the conditions and needs of students. Such planning is important because Islamic Religious Education learning is not only oriented toward delivering subject material, but also toward achieving educational goals related to the development of students' religious attitudes and character.⁸

At the implementation stage, Smart School-based Islamic Religious Education learning is conducted through the use of Smart TVs available in classrooms. Learning materials are delivered through scheduled broadcasts determined by the Provincial Department of Education. During the learning process, Islamic Religious Education teachers remain present in the classroom to guide students, maintain a conducive learning atmosphere, and ensure that students participate in the lesson in an orderly and focused manner. The teacher's presence in the classroom becomes an important factor in maintaining learning effectiveness because Smart School-based learning may lead students to become passive if not accompanied by adequate guidance.⁹

Observation results indicate that the use of visual media in Smart School-based Islamic Religious Education learning is able to attract students' attention. The presentation of learning materials through videos and multimedia displays is considered more varied compared to conventional learning methods. This condition has contributed to increased student interest and attention during the learning process.¹⁰ Nevertheless, students' understanding of the material still requires further reinforcement from teachers, especially for Islamic Religious Education topics that are conceptual and practical in nature. This finding shows that technology functions as a supporting tool rather than a replacement for the pedagogical role of teachers.¹¹

The implementation of Smart School in Islamic Religious Education learning at SMA Negeri 3 Bulukumba also demonstrates a semi-centralized learning pattern. On one hand, the learning materials and schedules are determined by the education authorities, while on the other hand, Islamic Religious Education teachers still have space to strengthen and adjust the

⁸ Interview with Islamic Religious Education teacher at SMA Negeri 3 Bulukumba.

⁹ Observation of Smart School implementation in Islamic Religious Education learning at SMA Negeri 3 Bulukumba.

¹⁰ Inas Sausan et al., "A New Chemistry Multimedia: How Can It Help Junior High School Students Create a Good Impression?," *International Journal of Instruction* 13, no. 4 (2020): 457–76.

¹¹ Abd Basir et al., "Enhancing Qur'an Reading Proficiency in Madrasahs through Teaching Strategies," *Nazhrun: Jurnal Pendidikan Islam* 7, no. 2 (2024): 373–89.

material in the classroom. This pattern requires teachers to possess strong adaptive abilities because they must be capable of aligning general online learning materials with the actual conditions of students in the classroom. These findings confirm that the implementation of Smart School actually increases the demands of teacher professionalism rather than reducing them.¹²

In the context of Islamic Religious Education learning, the implementation of Smart School does not eliminate the religious dimension of the learning process. Based on observation results, Islamic Religious Education teachers continue to begin lessons with greetings, prayers, and the recitation of Qur'anic verses before the Smart School material is displayed.¹³ This practice shows that the use of technology does not replace the fundamental values of Islamic Religious Education learning, but rather functions as a medium that supports the achievement of Islamic educational objectives. Therefore, the implementation of Smart School remains within the framework of developing students who are faithful and possess noble character.¹⁴

From the evaluation aspect, Smart School-based Islamic Religious Education learning is conducted through a combination of online assessments and direct evaluations by teachers. Islamic Religious Education teachers assess students' understanding through assignments and question-and-answer sessions after the learning activities are completed. In addition, teachers also evaluate students' attitudes and participation during the learning process. This evaluation pattern demonstrates that although learning utilizes technology, assessment is still carried out holistically by considering both the cognitive and affective aspects of students.¹⁵

However, the implementation of Smart School in Islamic Religious Education learning at SMA Negeri 3 Bulukumba is not free from challenges. Dependence on internet connectivity and technological devices is one of the main obstacles affecting the continuity of learning activities. In addition, the limited direct interaction between students and Smart School presenters also becomes a challenge, particularly in Islamic Religious Education learning, which often requires dialogue and in-depth explanation. This condition requires Islamic Religious Education teachers to play a more active role in

¹² Documentation of the Smart School Program implementation at SMA Negeri 3 Bulukumba.

¹³ Cici Puspitasari et al., "Implementasi Smart Classroom Guru Pendidikan Agama Islam Dalam Meningkatkan Kualitas Pembelajaran Di MTsN 3 Malang," *Journal of Comprehensive Science (JCS)* 4, no. 12 (2025).

¹⁴ Observation of the opening activities of Smart School-based Islamic Religious Education learning.

¹⁵ Interview with Islamic Religious Education teacher regarding Smart School learning evaluation.

providing clarification and reinforcement of the material after the Smart School session is completed.¹⁶

Overall, the implementation of Smart School in Islamic Religious Education learning at SMA Negeri 3 Bulukumba can be considered fairly effective, although it still requires further improvement. This effectiveness is strongly influenced by the readiness of infrastructure, policy support, and the active role of Islamic Religious Education teachers in managing and integrating technology-based learning with face-to-face instruction. These findings confirm that the success of Smart School implementation in Islamic Religious Education is not determined solely by technological sophistication, but also by the ability of teachers and schools to manage it pedagogically and meaningfully.

Integration of Smart School in Islamic Religious Education Learning

The integration of Smart School in Islamic Religious Education (PAI) learning at SMA Negeri 3 Bulukumba demonstrates that technology is not implemented partially or symbolically, but is integrated into the entire learning process. Based on the findings of the field research, this integration can be seen in how the Smart School system is aligned with the objectives, materials, methods, and evaluation of Islamic Religious Education learning. In other words, Smart School does not function merely as an additional element, but becomes part of the learning structure that influences how teachers design and conduct Islamic Religious Education learning in the classroom.

This integration begins with the alignment of Islamic Religious Education materials with the content provided through the Smart School system. Islamic Religious Education teachers do not immediately adopt the broadcasted materials, but first examine their suitability with the basic competencies and learning objectives. If there are differences in context or depth of material, teachers make adjustments through reinforcement, additional explanation, or the provision of examples relevant to students' conditions. This practice shows that the integration of Smart School in Islamic Religious Education learning is adaptive rather than mechanical.¹⁷

During the learning process, the integration of Smart School is reflected in the use of digital media as a means of delivering Islamic values. Islamic Religious Education materials presented through educational videos and visual displays allow students to understand religious concepts more concretely. Based on observation results, students are able to grasp learning

¹⁶ Interview with the Vice Principal for Curriculum Affairs at SMA Negeri 3 Bulukumba.

¹⁷ Interview with Islamic Religious Education teacher at SMA Negeri 3 Bulukumba regarding the adjustment of Smart School materials.

messages more easily when materials are presented visually and accompanied by illustrations closely related to daily life. This is important in Islamic Religious Education learning because many topics are abstract and normative in nature, requiring a contextual approach in order to be understood and internalized effectively.¹⁸

The integration of Smart School is also visible in the pattern of learning interaction that develops. Although the materials are delivered through a live streaming system, Islamic Religious Education teachers continue to integrate online learning with direct classroom interaction. After the Smart School session ends, teachers provide opportunities for discussion, question-and-answer activities, and clarification of the material.¹⁹ This pattern shows that Islamic Religious Education learning is not entirely delegated to digital systems, but still relies on pedagogical interaction between teachers and students. Such integration is essential to ensure that Islamic Religious Education learning does not lose its dialogical and reflective dimensions, which are fundamental characteristics of religious education.²⁰

Furthermore, the integration of Smart School in Islamic Religious Education learning can also be seen in teachers' efforts to connect learning materials with religious habits practiced at school. Based on observation findings, Smart School-based Islamic Religious Education learning still begins with greetings, prayers, and the recitation of Qur'anic verses. This practice indicates that technology does not replace the structure of Islamic Religious Education learning, which is deeply rooted in religious values. On the contrary, technology is positioned as a medium that supports the creation of meaningful and value-oriented Islamic Religious Education learning. This integration confirms that the use of technology in religious education does not have to conflict with spiritual values, as long as it is managed appropriately.²¹

The integration of Smart School also affects the way teachers evaluate Islamic Religious Education learning. Teachers do not rely solely on assessments provided through the digital system, but also integrate them with direct classroom evaluation. Assessment is conducted through assignments, question-and-answer sessions, and observation of students' attitudes and participation during the learning process. This approach demonstrates that the

¹⁸ Observation of Smart School-based Islamic Religious Education learning process at SMA Negeri 3 Bulukumba.

¹⁹ Mufarrichatuz Zakiyah and Muhamad Arif, "Revitalization of Islamic Religious Education Through Teacher Professionalism in the Digital Age," *Fitrah: Jurnal Studi Pendidikan* 16, no. 2 (2025): 206–29.

²⁰ Interview with students of SMA Negeri 3 Bulukumba regarding interaction in Smart School-based Islamic Religious Education learning.

²¹ Observation of the opening activities of Smart School-based Islamic Religious Education learning at SMA Negeri 3 Bulukumba.

integration of Smart School does not change the holistic orientation of Islamic Religious Education evaluation, but rather strengthens the documentation system and the organization of assessment activities. Therefore, the cognitive, affective, and religious behavioral aspects of students remain the primary concern of teachers.²²

However, the research findings also indicate that the integration of Smart School in Islamic Religious Education learning has not been entirely free from obstacles. Dependence on internet connectivity and technological devices remains a challenge in maintaining the continuity of learning activities. When technical disruptions occur, teachers must immediately make adjustments to ensure that learning can continue effectively. In addition, integrating Smart School materials with students' actual needs sometimes requires additional time, especially when the broadcasted materials are general and less contextual. This condition requires teachers to be more creative and responsive in managing Islamic Religious Education learning.²³

Nevertheless, in general, the integration of Smart School in Islamic Religious Education learning at SMA Negeri 3 Bulukumba can be considered functional and contextual. Technology is not positioned as the ultimate goal, but rather as a tool to strengthen the Islamic Religious Education learning process. This integration becomes effective because it is supported by the active role of teachers in aligning digital systems with the objectives of Islamic education. These findings confirm that the integration of Smart School in Islamic Religious Education learning will only be meaningful when technology and pedagogy function in a balanced and complementary manner.

The Role of Islamic Religious Education Teachers in Smart School Implementation

The role of Islamic Religious Education (PAI) teachers in the implementation of Smart School at SMA Negeri 3 Bulukumba is highly strategic and greatly determines the success of the learning process. Based on the findings of the field research, the implementation of Smart School does not reduce the role of Islamic Religious Education teachers as the primary actors in learning, but instead expands their responsibilities and pedagogical functions. In this context, Islamic Religious Education teachers do not only function as providers of learning material, but also as learning managers, guides of values, and mediators between the digital learning system and students' needs.

²² Interview with Islamic Religious Education teacher at SMA Negeri 3 Bulukumba regarding Islamic Religious Education learning evaluation.

²³ Interview with the Vice Principal for Curriculum Affairs at SMA Negeri 3 Bulukumba regarding challenges in Smart School integration.

At the planning stage, Islamic Religious Education teachers play an active role in preparing learning tools adjusted to the Smart School system. Teachers do not simply follow the materials provided online, but first examine their suitability with learning objectives and students' characteristics.²⁴ Based on interview findings, Islamic Religious Education teachers make adjustments through the preparation of teaching modules, the determination of learning focus, and the planning of reinforcement activities that will be delivered after the Smart School session. This practice demonstrates that teachers still possess pedagogical authority in determining the direction and quality of Islamic Religious Education learning, even though the learning process utilizes digital systems.²⁵

During the learning process, Islamic Religious Education teachers act as facilitators who ensure that learning activities run in an orderly and conducive manner. While Smart School materials are displayed through Smart TVs, teachers remain in the classroom to manage students, maintain discipline, and ensure that students participate seriously in the learning process. This role is important because technology-based learning may reduce students' focus if it is not accompanied by adequate supervision and guidance. Based on observation findings, the presence of teachers in the classroom has a significant influence on students' engagement during the learning process.²⁶

In addition to serving as facilitators, Islamic Religious Education teachers also function as reinforcers of both knowledge and values. After the Smart School session ends, teachers provide additional explanations, clarification, and reinforcement of the material delivered online. This reinforcement is carried out through discussions, question-and-answer sessions, and the provision of examples relevant to students' daily lives. These findings show that Islamic Religious Education teachers act as a bridge between general learning materials and contextual learning needs. In Islamic Religious Education learning, such reinforcement is very important so that the material does not remain only at the cognitive level, but can also be internalized into students' attitudes and behavior.²⁷

The role of Islamic Religious Education teachers is also evident in maintaining the religious dimension of learning amid the use of technology. Based on observation results, teachers continue the practice of beginning

²⁴ Melyani Sari Sitepu et al., "Implementation of Online Learning in Aqidah Akhlak Lessons," *Al-Isblah: Jurnal Pendidikan* 14, no. 1 (2022): 109–18.

²⁵ Interview with Islamic Religious Education teacher at SMA Negeri 3 Bulukumba regarding Smart School learning planning.

²⁶ Observation of Smart School-based Islamic Religious Education learning implementation at SMA Negeri 3 Bulukumba.

²⁷ Interview with Islamic Religious Education teacher at SMA Negeri 3 Bulukumba regarding reinforcement of learning materials after Smart School sessions.

lessons with greetings, prayers, and the recitation of Qur'anic verses, even though the main material is delivered through Smart School. This practice shows that teachers function as guardians of values who ensure that the use of technology does not eliminate the spiritual essence of Islamic Religious Education learning. Therefore, the implementation of Smart School remains within the framework of Islamic education, which emphasizes the development of students' faith and moral character.²⁸

In the aspect of evaluation, Islamic Religious Education teachers play an important role in assessing students' learning outcomes comprehensively. Teachers do not rely solely on assessment results obtained through digital systems, but also conduct direct evaluations of students' understanding, attitudes, and participation during the learning process.²⁹ Based on interview findings, teachers evaluate students through assignments, question-and-answer activities, and observation of students' behavior in the classroom. This approach demonstrates that the role of teachers in Smart School implementation continues to emphasize the principle of holistic assessment, which is a distinctive characteristic of Islamic Religious Education learning.³⁰

Furthermore, Islamic Religious Education teachers also play a role in overcoming various obstacles that arise during Smart School implementation. When technical problems, internet limitations, or mismatches in learning materials occur, teachers make adjustments to ensure that learning activities continue effectively. Based on the research findings, Islamic Religious Education teachers are required to be flexible and responsive in dealing with the dynamics of technology-based learning. This role shows that the success of Smart School depends greatly on the readiness and creativity of teachers in managing the learning process, rather than solely on the sophistication of the system being used.³¹

Overall, the role of Islamic Religious Education teachers in the implementation of Smart School at SMA Negeri 3 Bulukumba can be concluded as central and decisive. Teachers are not merely policy implementers, but also pedagogical actors who ensure that technology-based learning remains meaningful, value-oriented, and aligned with the objectives of Islamic education. These findings confirm that the implementation of Smart

²⁸ Observation of the opening activities of Smart School-based Islamic Religious Education learning at SMA Negeri 3 Bulukumba.

²⁹ Edy Supriyadi, Nur Kholis, and Samsul Hadi, "Vocational High School Students' Perception of Assessments in Online Learning: For, As, and Of Learning," *European Journal of Educational Research* 13, no. 2 (2024): 445–56.

³⁰ Interview with Islamic Religious Education teacher at SMA Negeri 3 Bulukumba regarding learning evaluation.

³¹ Interview with the Vice Principal for Curriculum Affairs at SMA Negeri 3 Bulukumba regarding the role of teachers in overcoming Smart School challenges.

School in Islamic Religious Education learning cannot be separated from the quality of teachers' roles, both as learning facilitators, reinforcers of values, and spiritual mentors for students.

Conclusion

Based on the findings and discussion of this study, it can be concluded that the implementation of Smart School in Islamic Religious Education learning at SMA Negeri 3 Bulukumba has functioned as a technology-based learning system that influences the planning, implementation, and evaluation of learning comprehensively. Smart School is not merely understood as the use of digital devices in the classroom, but as a structured learning policy that creates a new pattern in the practice of Islamic Religious Education learning. Through the use of Smart TVs and scheduled learning broadcasts, the Islamic Religious Education learning process has experienced changes in terms of instructional methods, media variation, and classroom and time management.

The integration of Smart School in Islamic Religious Education learning demonstrates that technology can be aligned with the objectives and characteristics of Islamic Religious Education. This integration is reflected in the adjustment of learning materials to the curriculum, the use of visual media to clarify religious concepts, and the combination of online learning with direct classroom interaction. Islamic Religious Education learning continues to maintain elements of religiosity, such as the practice of prayers and Qur'anic recitation, so that technology does not eliminate the fundamental values of Islamic education. Therefore, Smart School functions as a supporting tool that strengthens the Islamic Religious Education learning process rather than replacing the substance of religious education.

The role of Islamic Religious Education teachers has proven to be a key factor in the successful implementation of Smart School. Islamic Religious Education teachers do not only serve as technical assistants, but also as learning managers, reinforcers of subject material, and guardians of Islamic values. Teachers play an active role in adjusting learning materials, managing the classroom environment, providing reinforcement after Smart School sessions, and conducting holistic learning evaluations. These findings confirm that the effectiveness of Smart School in Islamic Religious Education learning depends greatly on teachers' pedagogical competence, adaptability, and commitment in managing technology-based learning.

Overall, this study shows that Smart School has the potential to improve the quality of Islamic Religious Education learning when implemented contextually and balanced with the active role of teachers. Technology becomes effective when positioned as a pedagogical tool that supports the achievement of Islamic educational objectives, namely the

development of students who are faithful, possess noble character, and are able to face the challenges of modern developments. Therefore, the sustainability and development of Smart School in Islamic Religious Education learning should focus on strengthening the role of teachers, improving the readiness of infrastructure, and ensuring flexibility in learning management so that it remains aligned with students' needs and Islamic values.

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