ADAB IN LEARNING TOWARDS THE ATTITUDES AND LEARNING OUTCOMES OF EDUCATIONAL TECHNOLOGY PROGRAM STUDENTS

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Abstrak

Adab in this context refers to the principles, ethics, social norms and etiquette applied during academic interactions. Manners in learning have potential problems: (1) incompatibility between learning etiquette and the use of technology, (2) the influence of attitudes towards the use of technology, (3) the influence of ethics in learning educational technology, (4) the impact on the quality of learning outcomes, (5) differences in attitudes and learning outcomes between students. On this basis, in-depth research is needed with the aim of investigating and determining corrective action so that the implementation of Etiquette in the Foundations of Educational Technology course on student attitudes and learning outcomes does not happen again. Next, innovation is needed in the form of; (1) development of educational technology ethics guidelines, (2) development of learning models that integrate manners and technology, (3) development of attitudes and ethics evaluation tools, (4) use of innovative technology in the learning process. This research uses descriptive quantitative methods, data is processed using descriptive - inferential statistical techniques through regression analysis. The population and research sample were all 24 students taking the Foundations of Educational Technology course. The results of the research can be presented: (1) Manners in learning the Foundations of Educational Technology with a strong category, namely 0.715 in forming attitudes, (2) Manners with a weak category, namely 0.292 for increasing learning outcomes (3) Attitudes with a weak category, namely 0.329 for increasing learning outcomes. In conclusion based on these data, further research is recommended to increase the Adab dimension and Attitude dimension so that Learning Outcomes increase. For future researchers, they can compare manners and attitudes, which is stronger in increasing learning outcomes.

Keywords: Adab in Learning (Al Qur'an - Hadith Approach), Student Attitudes, Learning Results.

I. Introduction

In the Foundations of Educational Technology course, students are introduced to various technological concepts that are relevant to the world of education. However, the aspect of etiquette in the context of educational technology is often not emphasized enough. The importance of etiquette in technology-based learning arises from the need for ethical use of technology, respect for other people in the environment and an understanding of how technology can be used to facilitate a more inclusive and meaningful learning process.

In facing technological changes, it is necessary to understand how the application of etiquette in the Foundations of Educational Technology course can influence student attitudes and learning outcomes. This effort is important to maintain the integrity and effectiveness of the use of technology in the educational context and to form students who have a positive attitude towards the use of technology in learning

Sulfiya (2019), "The Concept of Student Ethics towards Teachers in the Book of Adab Al-'Alim wa Al-Muta'allim and Its Implementation in Shaping Student Character". The research results show: First, the concept of student ethics towards teachers, namely students who have good morals by placing the teacher in a noble position, not as a facilitator. Second, the application of the concept of student ethics towards teachers includes getting students to shake hands, students arranging the teacher's sandals, students praying for the teacher, students visiting the grave, students getting off their bicycles and students saying polite things. Third, the implications of students' ethical concepts for teachers in forming character include: students have the character of respect, politeness, working hard and thinking positively. The method used is, Mauidhah Hasanah; Habituation and Example.[1]

The difference between Sulfiya's research and that of researchers lies in: (1) The theme that Sulfiya discussed in her research was about "The Concept of Student Ethics towards Teachers", whereas what the researcher did was with the theme "Adab in Learning", (2) Sulfiya only discussed Student Ethics towards Teachers, while what the researchers discussed was "Student Manners towards Lecturers - Manners towards Friends - Manners in Learning - Manners towards Attitudes - Manners towards Learning Results Foundations of Educational Technology", (3) Primary data used by Sulfiya, "Kitab Adab Al-'Alim wa Al-Muta'allim", while the primary data that researchers used were "Imam Al-Ghazali's thoughts taken from his work and Al-Quran Nul Karim as well as a collection of Sahih Hadith: Bukhari, Muslim, Tirmidhi and Dawuud".

Darmawan (2022), Student Attitudes towards Islamic Religious Education Subjects at SLTPN 2 Bangkinang. The population of this research was all 1056 students. Samples from class I.a (42 people), class II.a (41 people) and class III.a (42 people). Data collection techniques use observation, interviews and questionnaires. Data analysis is presented in percentages. Conclusions from the research results: The attitude of students at SLTP N 2 Bangkinang towards PAI subjects is positive and the factors that influence this are the environmental factors they associate with outside school. [2]

The difference between Darmawan's research and that of researchers lies in: (1) The theme that Darmawan discussed in his research was regarding "Students' Attitudes towards Islamic Religious Education Subjects at SLTPN 2, while what the researchers did was with the theme "Adab in Learning towards Student Attitudes" (2) Darmawan discussed regarding "Environmental Factors that influence Attitudes towards PAI Subjects", while the researchers discussed "Manners in Learning towards Student Attitudes" (3) Darmawan used data collection techniques: observation, interviews and questionnaires. The data analysis used was qualitative descriptive techniques with percentages , while the technique that researchers use in collecting data is using questionnaires. With quantitative methods, the data is processed using descriptive - inferential statistical techniques through regression analysis, (4) Darmawan, positive research results and factors that influence the environmental factors of friends hanging out outside school, while the research results show no relationship between student attitudes and learning outcomes. .

This research aims to find out how the implementation of etiquette in the Foundations of Educational Technology course affects the attitudes and learning outcomes of Master's students in the Educational Technology Study Program using the Al Quran - Al Hadith approach. It is hoped that the implications of this research finding can contribute to the development of a more inclusive and ethical curriculum in the context of the Foundations of Educational Technology course and encourage positive attitudes and better learning outcomes for students.

II. Research Methods

This research was carried out on 24 students of the Educational Technology Study Program at the Graduate School of Ibn Khaldun University, Bogor, who took the Foundations of Educational Technology course for the 2023 - 2024 academic year. The sampling technique was total sampling, the entire population also served as the research sample, according to Arikunto [3]

The research was carried out in 4 stages, namely: First, conducting a literature study regarding Adab, Attitudes and Learning Outcomes. Literature studies are used as the basis for conducting theoretical analysis. Second, previous data collection carried out a questionnaire as a tool to measure data. Questionnaires were distributed to students taking the Foundations of Educational Technology course. Third, data analysis on the results of the questionnaire using Microsoft Excel. Fourth, drawing conclusions on the results of data analysis.

The data used is primary data, which researchers obtained directly from the field, in the form of answers to student questionnaires and secondary data which researchers used from existing sources in the form of literature books, articles and other library materials. Data collection techniques: 1) using a questionnaire to measure the implementation of etiquette in learning, 2) a list of measurement scales for attitudes towards courses and 3) data on student learning outcomes obtained from academic records during learning. Data analysis techniques using Pearson Product Moment

Correlation were carried out on questionnaires containing a number of structured statements containing research construct indicators, including: Manners, Attitudes and Learning Outcomes as well as analysis of respondent characteristics. The 63 items used in the questionnaire are composed of 3 constructs, namely: (1) Adab construct = 23 items, (2) Attitude construct = 25 items, (3) Learning Outcomes construct = 15 items, after the results have been validated. Scoring is carried out using a Likert scale for positive statements given 5 points strongly agree (SS), 4 points agree (S), 3 points neutral (N), 2 points disagree (TS), 1 point strongly disagree (STS) and vice versa for negative statement.

III. Results and Discussion

Table 1 Characteristics of Questionnaire Respondents

Gender (%)		Age (%)					Marital Status (%)		Length of work (%)						
Male	Female	20-25	26-30	31-35	36-40	41-45	Marry	Not married yet	1-3	4- 6	7- 9	10-12	13-15	16-18	19-21
13	11	4	4	3	5	8	18	6	6	3	3	3	5	0	4
54,1	45,8	16,6	16,6	12,5	20,8	33,3	75	25	25	12.5	12,5	12,5	20.8	0	16,6

1. **Analysis of the concept of etiquette in learning the foundations of educational technology on student attitudes**

   The word "Adab" comes from Arabic (بدا). sz, namely Addaba - Yu'addibu - Ta'dib which can be interpreted as a process of educating or education, if it is related to morals it means manners, behavior, etiquette or politeness. polite, behavior that is in accordance with Islamic values. Adab in the Arabic-Indonesian dictionary compiled by Munawwir comes from Arabic, namely ب أدَ – د بُ يَ–ْ أد بَُ which means polite, good manners. [4] Meanwhile in the Arabic-Indonesian dictionary by Mahmud Yunus the term "Adab " comes from the word ب د أَ – َ د بُ يُ –ْ أد بَ which means civilized or polite and the word ا أد بَ – أد بَ means adab, orderly, polite. [5] In the Big Indonesian Dictionary , adab, namely all forms of attitudes, behavior or ways of life that reflect the values of good manners, refinement of character or morals, goodness. [6] Adab which is part of education concerns aspects: values and attitudes, both individuals and social groups. Good manners will have an influence on human life, including manners in the learning process.

   Manners and attitudes are two concepts that are closely related, especially in the context of social and cultural life. Adab can be thought of as a set of norms or rules of behavior that govern social interactions. Adab acts as a guide to forming appropriate attitudes in various situations. In other words, adab is seen as a foundation or guide, while attitude is a concrete expression of the application of these adab values in daily interactions.

Abdul Hamid Abu Sulayman believes that the Al-Quran is the main source for establishing the principles and guidelines of adab which cover human relationships with Allah, themselves and fellow humans. In the Al-Quran, there are several verses reflecting the essence of adab which are often quoted. [7] In the learning context of the Foundations of Educational Technology course, adab plays an important role in shaping student attitudes. Adab taken from the Koran and Hadith teaches moral values, ethics and manners which are very relevant in the academic environment. Students who are able to apply etiquette in learning will show a positive attitude, such as patience in facing complex learning challenges. In Letters. **Ali Imran (3), verse 200** explains about Sabar (Patience) the word of Allah: [8]

تُفْلِحُونَ لَعَلَّكُمْ اللَّهَ وَاتَّقُوا وَرَابِطُوا وَصَابِرُوا اصْبِرُوا آمَنُوا الَّذِينَ أَيُّهَا يَا

Meaning: O you who believe, be patient and strengthen your patience and remain alert (at the borders of your country) and fear Allah, so that you may be successful.

Being patient in learning often involves challenges, difficulties and failures. This verse reminds us to be patient amidst learning difficulties, this can include efforts to overcome difficulties in understanding material, facing challenging assignments or responding to constructive feedback. To achieve success in education requires perseverance and mental resilience. Strengthening patience can mean building resilience to academic pressure, maintaining enthusiasm for learning even when experiencing difficulties and not giving up easily in the face of learning obstacles.

Apart from being patient, awareness of etiquette will influence interactions between students and with lecturers, creating a harmonious learning atmosphere. This is implied in **Surah Al Hujarat (49), verse 11**: [9]

نِّسَاءٍ مِّنْ نِسَاءٌ وَلَا مِّنْهُمْ خَيْرًا يَّكُونُوا اَنْ عَسَى قَوْمٍ مِّنْ قَوْمٌ يَسْخَرْ لَا اٰمَنُوا الَّذِيْنَ يٰٓاَيُّهَا
الْاِيْمَانِۚ بَعْدَ الْفُسُوْقُ الِاسْمُ بِئْسَ بِالْاَلْقَابِۚ تَنَابَزُوْا وَلَا اَنْفُسَكُمْ تَلْمِزُوْا وَلَا مِّنْهُنَّ خَيْرًا يَّكُنَّ اَنْ عَسَى
الظّٰلِمُوْنَ هُمُ فَاُولٰۤىِٕكَ يَتُبْ لَّمْ وَمَنْ

Meaning: "O you who believe, let not one people make fun of another group, perhaps they (who are made fun of) are better than those (who make fun of it), and neither should women (make fun of) towards other women, maybe they are better (than the woman who makes fun of it). And do not criticize yourself and do not be called by bad titles. The worst call is (the call) that is bad after faith and Whoever does not repent then they are the wrongdoers,"

This verse emphasizes not to demean one another, in the student context this can be interpreted as the importance of respecting classmates, not demeaning or insulting the abilities or background of other students. Differences are not used as a tool to

demean others. This verse highlights that people who are considered lowly can be better in the sight of Allah. In a learning environment, each individual has their own potential and strengths. This verse also prohibits criticizing or making sarcasm of each other.

In interactions between students and with lecturers, it is important to maintain positive communication, avoiding words that demean or hurt other people's feelings. This statement is supported in the Hadith regarding politeness and politeness in speaking which reads:

Narrator Abu Hurairah: "The person most loved by Allah and the person closest to Him on the Day of Resurrection is the person who has good morals and is soft-spoken."

يُعفَ لا يصفح لا والذي ،يلحم لا يحلم لا والذي ،شرائه في ولين مخالطته في لين المؤمن.

Meaning: "A believer is gentle in socializing and gentle in buying. And whoever does not have patience, he will never get goodness. And whoever does not have an attitude of forgiveness, he will never get reward (virtue)."(HR . At-Tirmidhi). [10]

In learning the Foundations of Educational Technology, the expression of etiquette can be seen in how students deal with lectures. A positive attitude reflected in the application of etiquette includes discipline, cooperation and respect for fellow classmates and lecturers. Students who have manners in learning tend to be open to other people's ideas and views, so that the discussion and collaboration process becomes more productive. Adab also builds awareness of responsibility for learning, encouraging students to actively ask questions and be involved in the learning process. Reflected in **Surah An-Nisa (4), verse 59** regarding order and obedience to authority:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ

Meaning: "O you who believe, obey Allah, obey the Messenger and the ulil amri among you." [11]

Although this verse is more related to obeying Allah, the Messenger and the government, the values of obedience and discipline also apply in relationships with lecturers or people who have authority in science

Meanwhile, cooperation and respect are implied in the Letter. **Al-Furqan (25), verse 63** regarding good social relations:

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سَلَامًا قَالُوا الْجَاهِلُونَ خَاطَبَهُمُ وَإِذَا هَوْنًا الْأَرْضِ عَلَى يَمْشُونَ الَّذِينَ الرَّحْمَـٰنِ وَعِبَادُ

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Meaning: "And the servants of (Allah) the Most Gracious are those who walk the earth humbly and when ignorant people greet them, they say polite words." [12]

This verse reflects a humble, polite and good attitude in social relations. It is important to remember that Islam teaches universal values, such as respect and appreciation for knowledge and good social relations.

Awareness of the application of etiquette in learning the Foundations of Educational Technology course, student attitudes not only include cognitive aspects, but also moral and ethical aspects. It provides a solid foundation for continuous character development, creating graduates who are not only competent in technology, but also have strong moral integrity in accordance with Islamic teachings. As explained in **Surah Al Maidah (5) verse 2**: [13]

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مِّنْ فَضْلًا يَبْتَغُوْنَ الْحَرَامَ الْبَيْتَ اٰمِّيْنَ وَلَآ الْقَلَآىِٕدَ وَلَا الْهَدْيَ وَلَا الْحَرَامَ الشَّهْرَ وَلَا اللهِ شَعَآىِٕرَ تُحِلُّوْا لَا اٰمَنُوْا الَّذِيْنَ يٰٓاَيُّهَا الْبِرِّ عَلَى وَتَعَاوَنُوْا تَعْتَدُوْاۘ اَنْ الْحَرَامِ الْمَسْجِدِ عَنِ صَدُّوْكُمْ اَنْ قَوْمٍ شَنَاٰنُ يَجْرِمَنَّكُمْ وَلَا ۖفَاصْطَادُوْا حَلَلْتُمْ وَاِذَا ۗوَرِضْوَانًا رَّبِّهِمْ الْعِقَابِ شَدِيْدُ اللهَ اِنَّ ۗاللهَ وَاتَّقُوا ۚوَالْعُدْوَانِ الْاِثْمِ عَلَى تَعَاوَنُوْا وَلَا ۖوَالتَّقْوٰى

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Meaning: "O you who believe, do not violate the laws of Allah and do not exceed the limits determined by Allah. And fear Allah, to Whom you will be gathered."

This verse teaches the importance of obeying established rules and boundaries, a principle that is very relevant in an academic context that emphasizes integrity, honesty and adherence to research ethics. In the learning context of the Foundations of Educational Technology course, students work together to support learning that is useful and in accordance with ethical values and devotion to Allah. The presence of God's harsh punishment can be interpreted as a reminder for students to always maintain their attitudes and actions in learning, because the consequences of unethical actions or violations can have serious consequences.

In the research, it was found that Adab (X) was in the strong category in forming attitudes (Y1), amounting to r = 0.715. However, there are several obstacles related to etiquette in learning and attitudes during lectures involving aspects such as communication, discipline and interaction between students and with lecturers. There are several students who face communication difficulties in class, in the form of asking questions during constructive discussions. Another obstacle is discipline related to non-compliance with lecture rules and regulations, such as late attendance at lectures or negligence in submitting assignments and not sharing knowledge when friends have difficulty using it. new technology.

Diagram 1. Korelasi Adab dengan Sikap
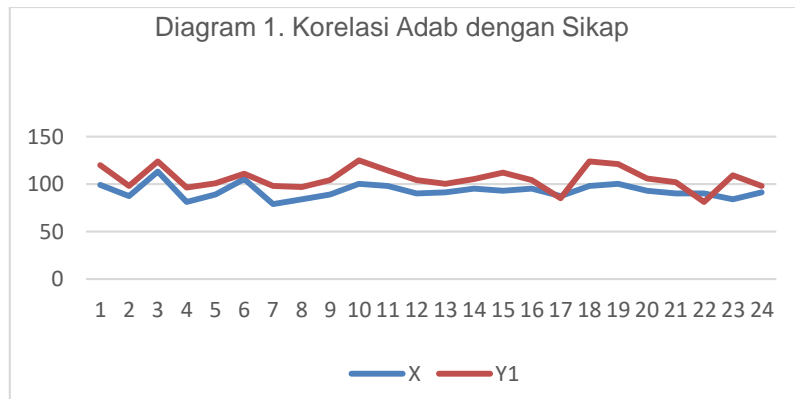
The researcher's recommendation to overcome this obstacle is to strengthen the adab component in the learning curriculum, such as holding workshops or training that focuses on interpersonal communication skills and soft skills that should not be ignored. In this context, lecturers can integrate exercises or projects that promote collaboration and productive discussions in the classroom. This will not only strengthen adab based on Islamic teachings but also build social skills necessary in professional and personal life.

2. Analysis of the concept of etiquette in learning, the basis of educational technology on learning outcomes

Manners and learning outcomes have a very close relationship and influence each other. In the learning context of the Foundations of Educational Technology course, the application of etiquette based on the Al-Quran and Hadith has a significant positive impact on the learning process and student academic achievement. Adab includes norms of behavior and ethics in interactions, demonstrated by students with a respectful attitude towards lecturers and classmates, order and discipline in learning, tends to create a positive learning environment.

Student etiquette in learning, etiquette between students and lecturers creates a positive learning climate, where students feel comfortable interacting and sharing thoughts. Active involvement in class discussions and collaborative learning activities, provides a positive contribution to understanding the material and mastery of educational technology skills, explained in **Surah Al Mujadila (58), verse 11**: regarding involvement in learning

يَآَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ

Meaning: "O you who believe, if it is said to you: "Stand up in the assembly", then take up space and Allah will make space for you. And when it is said: "Stand up", then stand up and Allah will elevate the people." those who believe among you and those who have been given some degree of knowledge. And Allah is All-Knowing of what you do." 14)

This verse teaches an open attitude and willingness to learn, if there is an opportunity to gain knowledge or participate in learning, a place will be given. The command to give a place in the assembly teaches the importance of politeness and respect in social interactions. This is relevant in the context of the learning environment, where students are expected to have an open and friendly attitude, students are obedient and submissive to instructions, both from lecturers and academic rules to create an orderly and productive learning environment. This verse also confirms that Allah will exalt those who are given knowledge. This provides encouragement for students to appreciate and respect science and strive to achieve higher levels of knowledge.

Etiquette in learning influences the use of technology, students who have etiquette will use technology wisely, maintain ethics in the use of digital resources and respect copyright and be more careful in conveying information, preventing the spread of incorrect information or harming people, as explained in **Surah Al Hujarat (49), verse 12**:

بَّعْضُكُمْ يَغْتَبْ وَلَا تَجَسَّسُوْا وَّلَا اِثْمٌ الظَّنِّ بَعْضَ اِنَّ الظَّنِّ مِّنَ كَثِيْرًا اجْتَنِبُوْا اٰمَنُوا الَّذِيْنَ يٰٓاَيُّهَا
12 رَّحِيْمٌ تَوَّابٌ اللّٰهَ اِنَّ اللّٰهَ وَاتَّقُوا فَكَرِهْتُمُوْهُ مَيْتًا اَخِيْهِ لَحْمَ يَّأْكُلَ اَنْ اَحَدُكُمْ اَيُحِبُّ بَعْضًاۗ

Meaning: "O you who believe, stay away from most prejudices, because some prejudices are a sin. And do not find fault with people and do not let some of you backbite others. Would one of you like to eat the flesh of his dead brother? "Surely you feel disgusted with him. So fear Allah. Indeed, Allah is Most Accepting of repentance, Most Merciful." [15]

This verse emphasizes the importance of staying away from negative prejudice, avoiding slander and realizing that spreading false information or demeaning other people can be a sin.

Manners in using technology have an impact on student learning outcomes. Students who have ethics in learning tend to use digital resources wisely, creating a positive environment. Students use technology with academic integrity, respect copyright and participate ethically in discussions, all of which strengthen aspects of learning outcomes that include mastery of technology and application of ethics. Using technology requires responsibility, as explained in the hadith regarding responsibility, namely:

"رَعِيَّتِهِ عَنْ مَسْئُوْلٌ وَكُلُّكُمْ رَاعٍ كُلُّكُمْ" :وَسَلَّمَ عَلَيْهِ اللّٰهُ صَلَّى اللّٰهِ رَسُوْلُ قَالَ :قَالَ عَنْهُ اللّٰهُ رَضِيَ هُرَيْرَةَ أَبِي عَنْ

Meaning: "From Abu Hurairah Radhiyallahu 'anhu, he said: Rasulullah Sallallahu 'alaihi wa sallam said, 'Each of you is a leader and each of you is responsible for leadership.'" **(HR. Al-Bukhari)** [16]

This hadith can be interpreted as a form of individual responsibility for the use of technology. Students are reminded to be responsible for how they use technology in the learning context

When using technology, students sometimes forget to use their time well. The Koran explains the prohibition against wasting time in **Surah Al-Asr (103), verses 1-3** read:

إِنَّ الْإِنسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ وَالْعَصْرِ

Meaning: "For the sake of time. Indeed, humanity is in loss, except for those who believe and do righteous deeds, and advise each other to the truth and advise each other to patience." [17]

This verse reminds us of the importance of time and emphasizes that humans are naturally inclined towards loss, except for those who believe, do good deeds and advise each other to truth and patience. With that, Islam teaches not to waste time in doing good deeds and trying to achieve benefits in this world and the hereafter. This verse can be related to the use of technology and social media, students are reminded not to waste their time using technology unproductively.

In the research, it was found that Adab (X) was in the very weak category in forming Learning Outcomes (Y_2), amounting to r = 0.292. There are several main obstacles in implementing manners based on the Al-Quran and Hadith in learning and learning outcomes after attending lectures involving aspects such as a lack of reflection on learning material and low students' ability to transfer knowledge. Students face difficulties consistently applying etiquette in every aspect of learning, both in interactions with lecturers and fellow students. In addition, the lack of reflection on learning material hinders deep understanding, while the low ability to transfer knowledge makes it difficult for students to apply the concepts learned in real contexts.

Diagram 2. Korelasi Adab dengan Hasil Belajar
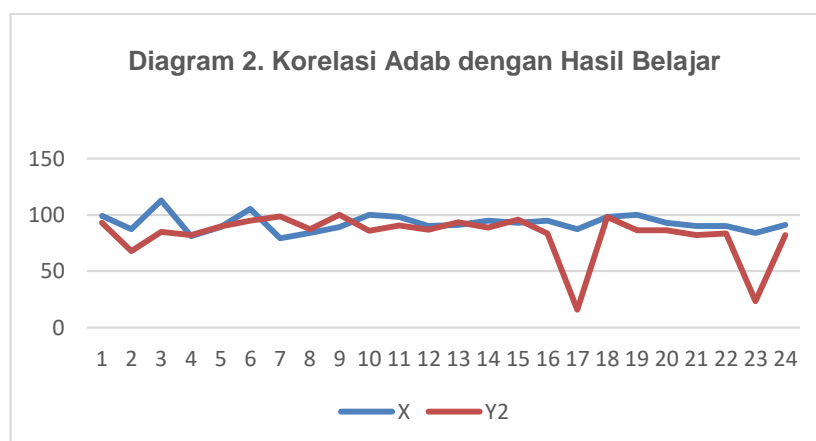
A recommendation to overcome this obstacle is to place greater emphasis on the development of self-reflection and practical application of learning material. Lecturers can encourage students to regularly reflect on the concepts studied and how ethical values can be applied in everyday life. This reflective coaching can help students

internalize ethical values better. Apart from that, it is necessary to build a learning environment that supports and encourages consistency in the application of etiquette. Lecturers provide positive examples and stimulate discussion about how manners can be realized at each stage of learning. Collaborative and participatory learning can also be an effective means of honing students' knowledge transfer abilities. Lecturers and educational institutions can provide interpersonal skills training and integrate ethical values into the learning curriculum. This can help students understand how important etiquette is in learning and design strategies to overcome obstacles that arise. With this joint effort, it is hoped that students can develop strong manners in learning and achieve optimal learning results.

3. Analysis of the Concept of Attitudes in Learning on the Foundations of Educational Technology on Learning Outcomes

Attitudes in social life are one thing that creates interaction between individuals. With attitude, a person can determine what steps should be taken as a response to the situation that is being or will be faced. Attitude is a person's readiness to act in facing an object, including in learning situations. A student's learning attitude can be interpreted as a student's behavioral tendencies when in the learning process.

Learning outcomes are times when someone has completed one or several subject matter topics and has taken part in a learning evaluation. Learning outcomes can be in the form of numbers obtained by students who have completed the concepts of the subject matter in accordance with the objectives that have been set. Generally, learning outcomes are in the form of grades, both raw grades and accumulated grades. Evidence that someone has learned is a change in behavior and changes in aspects of knowledge, skills, appreciation, emotions and social relationships. After going through a long learning process, students should obtain good learning outcomes. However, student achievement of learning outcomes is influenced by many factors, and will not automatically produce good learning outcomes. One of the psychological factors that influences learning outcomes is the student's own attitude in the learning process.

Analysis of attitudes in learning the Foundations of Educational Technology course highlights a strong correlation between student attitudes and learning outcomes. Students' attitudes towards the use of technology can have a significant impact on the extent to which students can optimize their learning experience. Students who have a positive attitude towards technology tend to be more motivated to explore learning resources, participate actively in discussion forums and use digital learning tools effectively.

A collaborative attitude in using technology can also enrich student learning outcomes. Students who are willing to collaborate, share knowledge and are open to the views of classmates tend to achieve a deeper understanding of concepts. This positive attitude has a positive impact on the results of group evaluations, collaborative projects and discussions. In the Koran, the concept of collaboration or cooperation

between people for good purposes is often emphasized. One verse that reflects the values of cooperation is the verse in **Surah Al-Ma'idah (5) verse:2**, where Allah says

الْبَيْتَ آمِّيْنَ وَلَا الْقَلَآئِدَ وَلَا الْهَدْيَ وَلَا الْحَرَامَ الشَّهْرَ وَلَا اللهِ شَعَآئِرَ تُحِلُّوْا لَا اَمَنُوْا الَّذِيْنَ يَٰٓاَيُّهَا

عَنِ صَدُّوْكُمْ اَنْ قَوْمٍ شَنَاٰنُ يَجْرِمَنَّكُمْ وَلَا فَاصْطَادُوْا حَلَلْتُمْ وَاِذَا وَرِضْوَانًا رَّبِّهِمْ مِّنْ فَضْلًا يَبْتَغُوْنَ الْحَرَامَ

اِنَّ اللهَ وَاتَّقُوا وَالْعُدْوَانِ الْاِثْمِ عَلَى تَعَاوَنُوْا وَلَا وَالتَّقْوٰى الْبِرِّ عَلَى وَتَعَاوَنُوْا تَعْتَدُوْا اَنْ الْحَرَامِ الْمَسْجِدِ

٢ ‒ الْعِقَابِ شَدِيْدُ اللهَ

Meaning: "... and help you in (doing) righteousness and piety and do not help in committing sins and transgressions. And fear Allah, indeed Allah is very severe in punishment." [18]

This verse shows the importance of collaboration in doing good deeds, being devout and preventing sins and violations. Collaboration that is positive and beneficial to society is encouraged, while assistance or cooperation in doing things that are contrary to the values of virtue and piety are prohibited. In a learning environment, this verse teaches the values of collaboration and mutual assistance between individuals to achieve common goals. This creates an atmosphere conducive to the exchange of ideas, understanding and increasing knowledge. In addition, this verse provides an ethical basis by emphasizing the avoidance of behavior that is contrary to moral and religious values.

Attitude can reflect independence and responsibility in responding to academic tasks. Students with a good attitude have higher motivation and a strong learning ethos can increase academic achievement. Attitude includes mental and behavioral traits that reflect self-integrity. Independence in carrying out academic tasks is reflected in the awareness that each individual has personal responsibility for learning. In this context, attitude requires a person to be in control of time and effort, not to depend entirely on the guidance of others. This independence shows readiness to face challenges and complete tasks with one's own abilities.

The Qur'an as the main guide for Muslims contains many verses that reflect the values of independence and responsibility in learning. One example of a verse that emphasizes the importance of effort and responsibility in seeking knowledge can be found in **Surah Al-Zumar (39:9)**, where Allah says:

يَعْلَمُوْنَ الَّذِيْنَ يَسْتَوِى هَلْ قُلْ رَبِّهٖ رَحْمَةَ وَيَرْجُوْا الْاٰخِرَةَ يَّحْذَرُ وَّقَآئِمًا سَاجِدًا الَّيْلِ اٰنَآءَ قَانِتٌ هُوَ اَمَّنْ

٩ الْاَلْبَابِ اُولُوا يَتَذَكَّرُ اِنَّمَا يَعْلَمُوْنَ لَا وَالَّذِيْنَ

Meaning: "Is there anyone who knows that what has been revealed to you from your Lord is true like a blind person?" [19]

This verse highlights the importance of knowledge and understanding gained through learning efforts. People who know and understand God's revelation will have true knowledge, this cannot be achieved without serious study efforts.

Meanwhile, learning efforts are implied in **Surah Al-`Alaq (96:1-5)** which emphasizes learning activities and knowledge: [20]

1) Read (O Muhammad) in (mentioning) the name of your Lord who created,

١ خَلَقَّ الَّذِىٰ رَبِّكَ بِاسْمِ اِقْرَآ \

2) He created man from a clot of blood. عَلَقٍّ مِنَ الْإِنْسَانَ خَلَقَ ٢

3) Read, and your Lord is Most Gracious, الْآكَرَمُّ وَرَبُّكَ اِقْرَآ ٣

4) Who teaches (humans) through kalam, بِالْقَلَمِّ عَلَّمَ الَّذِىٰ ٤

5) He taught man what he did not know. يَعْلَمُّ لَمْ مَا الْإِنْسَانَ عَلَّمَ

This verse emphasizes the importance of reading and studying as a form of effort to achieve knowledge. Allah teaches humans through His words and this requires activeness and independence in acquiring knowledge. By referring to these verses, it can be concluded that the Qur'an firmly teaches the values of independence and responsibility in learning, both in the context of seeking religious knowledge and knowledge of the world. Learning is a form of worship and effort and responsibility in seeking knowledge is a form of obedience to God's commands.

Supporting the explanation above, have you ever heard the sentence "Results will not betray the effort"? This sentence is in line with the verse of the Qur'an **Surah Ar-Ra'd (13), verse 11**:

مَا يُغَيِّرُواْ حَتَّىٰ بِقَوْمٍ مَا يُغَيِّرُ لَا ٱللَّهَ إِنَّ ٱللَّهِ أَمْرِ مِنْ يَحْفَظُونَهُ خَلْفِهِ وَمِنْ يَدَيْهِ بَيْنِ مِّنْ مُعَقِّبَٰتٌ لَهُ
وَالٍ مِن دُونِهِ مِّن لَهُم وَمَا لَهُ مَرَدَّ فَلَا سُوٓءًا بِقَوْمٍ ٱللَّهُ أَرَادَ وَإِذَآ بِأَنفُسِهِمْ

Meaning: For humans there are angels who always follow them in turns, in front of and behind them, they guard them at the command of Allah. Indeed, Allah does not change the condition of a people until they change the condition of themselves. And if Allah wants evil for a people, then no one can resist it; and there is no protector for them besides Him. [21]

In this verse, Allah SWT says that He will not change a person's situation for the better if that person has not tried. This verse is a motivation for everyone to be able to balance effort and prayer in whatever form they are trying.

Apart from independence, responsibility in an academic context requires an attitude that goes beyond simply completing assignments on time. An attitude that reflects responsibility teaches that the quality of work also has a big meaning. This involves a determination to provide the best, conducting in-depth research and presenting information clearly and accurately in a responsible manner, including

respecting the copyright of others and avoiding plagiarism practices. As explained in the Hadith about Maintaining Trust (which is a responsibility), the narrator Abdullah bin Amr bin Al-Ash (ra): "Indeed, trust is revealed in writing in the hearts of every person, so whoever denies that trust, he has truly denied it. most religions." (**HR. Ahmad**).

الْفَاجِرِ الْخَائِنِ لِلْكَاتِبِ وَالْوَيْلُ الرَّحْمَـٰنِ كَاتِبُ الْأَمِينُ الْكَاتِبُ

Meaning: "A trustworthy writer is a writer for Allah's (grace) and perdition for a treacherous and wicked writer." [22]

In the research, it was found that Attitude (Y_1) was in the very weak category in shaping Learning Outcomes (Y_2), amounting to r = 0.329. Obstacles related to students' attitudes regarding independent learning. Students who lack an independent attitude and openness to technology experience difficulties in overcoming learning obstacles and taking advantage of the learning opportunities presented by technology.

Diagram 3. **Korelasi Sikap dengan Hasil Belajar**
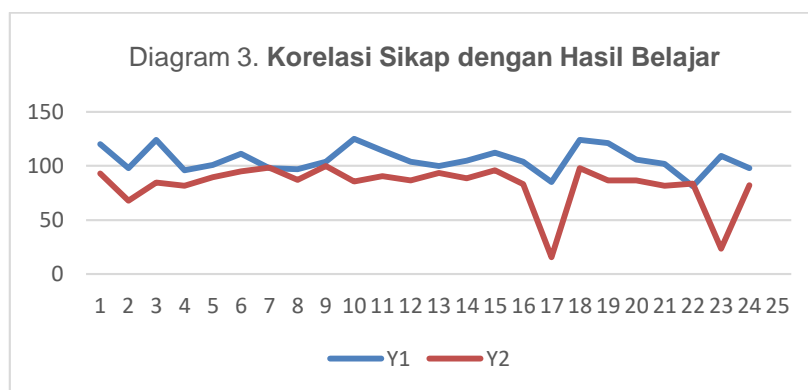
Recommendations for improving student learning outcomes through attitude analysis involve providing training on positive attitudes towards technology, facilitating collaborative activities that can increase interaction between students and implementing coaching strategies to increase learning independence. By understanding and managing student attitudes holistically, the Foundations of Educational Technology course can create a learning environment that motivates, builds collaboration and supports the achievement of optimal learning outcomes for students.

IV.   Conclusion

Implementation of etiquette towards attitudes in learning. The Foundation of Educational Technology provides a solid foundation for creating a positive and inclusive learning environment. In the digital era, manners towards technology are key in shaping the attitudes of lecturers and all students. Mutual respect, politeness and collaboration are the foundations of interaction. Lecturers, as mentors, set an example in using technology with good ethics, teach responsible use and facilitate constructive

discussions. An open attitude towards differences of opinion, cooperation in joint projects and responsibility for actions are the ethical values applied in learning the Foundations of Educational Technology. Implementing etiquette towards attitudes is not only a guide in interacting digitally, but also creates a balanced learning atmosphere, respects diversity and fosters positive collaboration in a modern learning environment.

The implementation of etiquette towards learning outcomes in Educational Technology Foundation learning is the main pillar for creating effective and meaningful learning experiences. Students and lecturers practice mutual respect, self-discipline and responsibility for their duties. Manners are reflected in the way lecturers provide constructive feedback, respond to students' individual needs and create an inclusive learning environment. Students are expected to use technology ethically, maintain academic integrity and understand that learning outcomes do not only include numerical points, but also skill development and understanding of concepts. By applying etiquette in learning the basics of educational technology, learning outcomes are not only an academic goal, but also create a learning process that has integrity, supports character development and has a positive impact on students' educational journey.

The implementation of attitudes towards learning outcomes in the Foundations of Educational Technology learning illustrates the commitment of students and lecturers to achieve optimal achievement through a proactive and focused approach. This attitude includes student persistence in overcoming learning challenges, availability to accept feedback as an opportunity for improvement and discipline towards consistent assignment completion. Lecturers, as learning facilitators, encourage students to develop intrinsic motivation, recognize the diversity of ways of learning and use technology intelligently to achieve a deep understanding of concepts. Thus, implementing an attitude towards learning outcomes not only creates high achieving students, but also strengthens the foundation of character and sustainable learning ethics in an increasingly digitalized world of education.

V.   Bibliography

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