



## MORAL EDUCATION TOWARD THE DIGITAL REVOLUTION (COMPARATIVE ANALYSIS OF THE ISLAMIC AND WESTERN PHILOSOPHY PERSPECTIVE)

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### **ABSTRACT**

*The development of digital flows in many countries has grown rapidly, one of that is the way of interacting between people, from interacting directly to virtual interactions. The shifting certainly makes access between people easier and faster, but it can't be avoided that it can also lead to negative actions. Education needs to pay serious attention to this, how students maintain good character in a virtual interaction or digital world. The step taken by education stake holders is to reflect on how to embed moral education in students. This study aims to describe and analyze moral education based on a philosophical perspective from Islamic and western views. Literature review research is the method of this study by using content analysis techniques. To complete this study, data was collected through various sources of relevant studies from books, journals and news. The results reveal that moral education in the western view can lead students to explore life skill education in social life. Meanwhile, according to the Islamic view, moral education also has implications for spirituality aspects, that make the students who have good morals, faith and takwa.*

**Keywords:** *Digital Revolution, Moral, Education.*

## INTRODUCTION

The use of technology is currently experiencing very rapid development, this can be seen from the changes in human lifestyles caused by digital life. In Indonesia itself, the occurrence of these changes is certainly not only found in urban areas, but has taken root in the layers of rural society (Siagian, 2020). According to Kaplan and Haenlein in Kaawon et al., the digital revolution certainly has a very influential impact on everyday life, where many users, especially young people, can increase their productivity and creativity by using technology that is considered more effective (Selviyanti, 2021).

The presence of technology in various human activities certainly has a good and bad impact in various fields, one of which is in the field of education. The use of technology in learning can increase the level of teacher creativity and can be a solution in the learning process (Zabidi, 2020). The transition to the digital era replaces face-to-face social activities with virtual ones, so that the activities carried out are not bound by distance and time (Sirajul, 2021: 69-87). The optimization of digital-based learning has been carried out by many educational institutions or agencies, especially in Indonesia. There is a COVID-19 pandemic that has an impact on education, thus requiring the learning process to run remotely or online (Atsani, 2020: 82-93). However, in its implementation, digital-based learning is not easily accepted by all educational institutions, because it requires several adjustments such as support from infrastructure, especially in areas that still lack signal (Trisiana, 2021: 17-29).

The transfer of the learning process to distance mode or virtual meeting, is not necessarily easy. In addition to the constraints previously mentioned, this can result in inequality in educational goals, where students tend to be more directed towards intellectual mastery and mastery of technology (Manullang, 2020: 1-13). This then makes teachers and parents feel a dilemma, because the offer of technology that is quite practical and facilitates many things tends to make the generation negligent of values, morals and spirituality (Manullang, 2020). The use of technology as part of the learning process makes students tend to be familiar with the digital world or can be called the virtual world. Various information can be obtained easily just by pressing a few buttons on a laptop or cellphone (Lestari, 2021: 497-507). Based on the ease of access obtained, it is possible for students of all levels to access sites that are inappropriate and not in accordance with their age, thus triggering actions that deviate from values and morals (Saefulloh, 2018). This is a phenomenon that must be taken seriously as well as a challenge for education today, especially the attention of teachers and parents (Saefulloh, 2018) (Surahman, 2021).

There are several cases of irregularities in the use of technology among students that cause actions such as violence, pornography, hoaxes, cyberbullying and so on (Fitri, 2017). The results of the UNICEF U-Report 2021 survey stated that as many as 45 percent of 2,777 young people aged 14-24 years had experienced cyberbullying (Novia, 2021). Even Rahayu mentioned that in fact, cyberbullying often occurs when students are in the school environment (Rahayu, 2012). In addition, the negative impact of the technological era is the decline in physical contact so lazy to interact, as well as the rapid development of negative content that can be accessed easily (Rahman, 2016).

The negative actions that occur among students are certainly homework for education, where education is one of the keys to the success of a civilization to provide knowledge and guide each generation to have noble character and become good citizens. One of the requirements in the purpose of education is moral education, where education

does not only aim to produce a generation that is able to understand all knowledge (transfer of knowledge), but can interact and socialize well in social life (*transfer of value*) (Iskarim, 2017). Moral education is not a new idea or conversation, but the discussion of moral education has long been discussed by previous education experts. The occurrence of the development of the times that cannot be avoided makes moral education must continue to be studied and reflected again, so that the goals of education will still be achieved in the midst of changing times.

Based on the previous explanation, this article aims to examine moral education from the views of two figures, namely between western figures and Muslim figures in dealing with the world of technology. Therefore, it is necessary to have a special and in-depth study related to moral education, as a form of reflection for teachers, parents and the community towards the goals of education in the midst of the digital revolution.

## METHOD

This study uses a descriptive qualitative approach, namely the direction of research is aimed at concepts or ideas related to the research focus. The source of data from the research is through library research in the form of journal articles, books, and news by searching using the keywords digital revolution and moral education, then the data is analyzed and poured in the form of a description. This method is used to provide further facts to provide conclusions in analyzing research problems (Huda, 2017).

## THE UNDERSTANDING OF MORAL EDUCATION

The meaning of moral etymologically comes from the Latin "mos" with the plural form "mores" which means ordinances or customs (Hasanah, 2018). The moral understanding in moral education according to Dewey in Zuriah is almost the same as rational, namely a moral reasoning that is prepared as part of the principle of critical thinking in order to arrive at moral choices and judgments (*moral choice and moral judgment*) (Zuriah, 2007). Moral in the view of Islam is a reflection of faith that is contained in the form of behavior, speech and attitude, meaning that morality is evidence of one's faith in the form of actions that are carried out with full awareness and only because of Allah (Hakim, 2019: 15-29).

According to Rubini, moral education aims to direct a person to be able to adapt to the goals of life in society. Based on this, there are two initial stages that are important points to do, namely moral conditioning and moral training (Rubini, 2019). Meanwhile, according to Zuriah, moral education is an effort to develop a person's behavior pattern based on the will of the community, where the will is in the form of morality and decency which contains two aspects, namely values and real life. So that moral education will discuss more about the dilemma of making the best moral decisions for oneself and society (Zuriah, 2007).

Moral education is intended to protect a person from bad deeds or bad deeds that are not in accordance with existing norms in education, society, nation and state. So the high and low moral considerations of a person determine whether or not a person's moral behavior or actions in society is good. The essence of moral education is not academic and non-academic teaching, more than a conscious effort to prepare a complete human being to become a human with noble character in all his roles in the present and in the future. Moral education is a process that must be carried out comprehensively and

conducive, where the process does not only apply to the school environment, but is an obligation for all parties, both parents and the community (Purnaningtias, 2020).

Moral value is an attitude or behavior that contains elements of obligations such as honesty, justice, and responsibility. Moral values direct us to have to do it even if someone doesn't want to. The moral values are divided into two categories: First, universal moral values, namely in the form of affirmation of humanity and fundamental human dignity, such as respecting life, freedom, equality of others and treating others fairly; and Second, non-universal moral values that do not have an element of obligation are universal. This can be exemplified as an obligation for adherents of a certain religion, meaning that someone must obey it individually and not impose this obligation on others (Lickona, 2014).

## **T. LICKONA'S PERSPECTIVE MORAL EDUCATION CONCEPT**

According to T. Lickona, education has two goals, namely to make a smart and good generation. Consciously between being smart and good are not the same, so in the past the purpose of school was more towards moral education which was balanced with intellectual mastery, literacy and decency, as well as character and knowledge. So that education aims to form a society or generation that utilizes their intelligence for the benefit of themselves and others in order to build a better world life (Lickona, 2014).

There are two basic moral values that must be applied by schools, namely respect and responsibility. Based on these two basic values, it can then be further elaborated into ten moral values, including: justice, honesty, wisdom, tolerance, self-discipline, compassion, helping, courageous, cooperative, and democratic (Lickona, 2014).

The basic principles of moral education according to Lickona in Kuswandi include: 1) covering the basic values of ethics as the basis of good character; 2) covers cognitive, affective and psychomotor aspects; 3) take a proactive, comprehensive and deliberate approach; 4) schools become communities that care for each other; 5) students have the opportunity to take moral action; 6) meaningful academic curriculum; 7) can foster students' intrinsic motivation; 8) the role of teachers and education personnel; 9) the existence of moral leadership in the school environment; 10) parental and community involvement; and 11) evaluate (kuswandi, 2020).

The components of moral education based on Lickona's view consist of three aspects, namely moral knowing, moral feeling, and moral education *moral action* (Lickona, 2014). Moral knowledge is the ability to evaluate situations and conditions, both self-assessment as a form of awareness that he is moral, as well as empathizing with the conditions of others. Then moral feeling is how a person can love good things and have the ability to control himself to do bad things. Moral action consists of three aspects: 1) competence (individuals can change themselves from the stages of moral knowing and moral feeling to moral action, 2) will (the existence of an individual desire to take moral actions or good things, and 3) habits. (the individual has managed to get through many situations, so that moral action has become routine (Abdullah, 2021: 1-22).

Based on the previous description, Lickona's moral education includes three educational contents, namely in the form of knowledge aspects, affective or attitude aspects, and psychomotor aspects. These three aspects are certainly related to the concept of moral education described by Lickona, namely education can lead students to be

intellectually intelligent and good socially. In addition, Lickona also mentioned that the student environment is very influential for the formation and moral development of students, so full support and cooperation are needed between the school, family and community (Hikmasari, dkk, 2021).

In addition, the most important part of being alive must also be based on moral considerations towards oneself and others. Moral reflection provides an understanding that every person's actions are not enough with the capital of desire. Therefore, there are six aspects of moral reflection, including (Lickona, 2014: 295-296): 1) Having moral awareness (seeing the moral dimension based on life situations), 2) Having an understanding that morals are objectively useful (such as respect and responsibility), 3) Being able to take the views of others, 4) Being able to think morally (reflecting reasons) one action is morally better than another), 5) Able to decide morally with a mature mind (considering consequences and alternatives), and 6) Have self-understanding (ability to criticize oneself)

### **AL-GHAZALI'S PERSPECTIVE MORAL EDUCATION CONCEPT**

According to Al-Ghazali, education is a process of systematic activity that can give birth to progressive changes in human behavior, so that education can instill good morals and eliminate bad morals (Maragustam, 2020). Education in Al-Ghazali's view has two goals, namely to get closer to Allah SWT. and achieve happiness in this world and the hereafter (Sulaiman, 1986). Based on this, all educational activities in Al-Ghazali's view are directed to the introduction and approach of the creator. So that the principle of learning in acquiring the knowledge that is implanted is solely to strengthen religion or tafaquh fiddin (Suryadarma dan Hifdzil Haq, 2015).

The purpose of moral education according to Al-Ghazali is to lead a person to happiness which is synonymous with goodness and self-perfection. The happiness mentioned is happiness in the hereafter and worldly, while goodness in Al-Gzahali's view is summarized into four aspects, namely wisdom, syaja'ah, iffah, and adalam. 1) Wisdom (wisdom) is the power of reason, which is having a good arrangement in the form of good thoughts in dealing with something to judge which is more beneficial and important. So that cleanliness of mind becomes an important point to be proficient in understanding something and conveying commendable consequences. 2) Courage (syaja'ah) is the lust of anger or strength in suffering, being generous and happy with noble behavior, 3) Self-care (iffah) is the virtue of lust in the form of feelings of shame, patience, generosity, tolerance, order, and stay away from sinful acts, and 4) Fair (adalam) is to maintain a balance of the three aspects above so that it always runs in an orderly manner as it should (Fajri and Mukarroma, 2021).

Moral education based on Al-Ghazali is an effort to prevent and eliminate bad habits so that humans will get used to doing noble actions. This view can be said as a process of forming and fostering human behavior towards the realization of balance and self-preservation. Oler therefore, Al-Ghazali also revealed that the efforts of behavioral development are also accompanied by treatment of the soul, which he calls the concept of tazkiyat an-nafs. This concept is a step in purifying the soul to avoid disgraceful acts and is formed with the spirit of life based on Islamic values (Suryadarma and Haq, 2015).

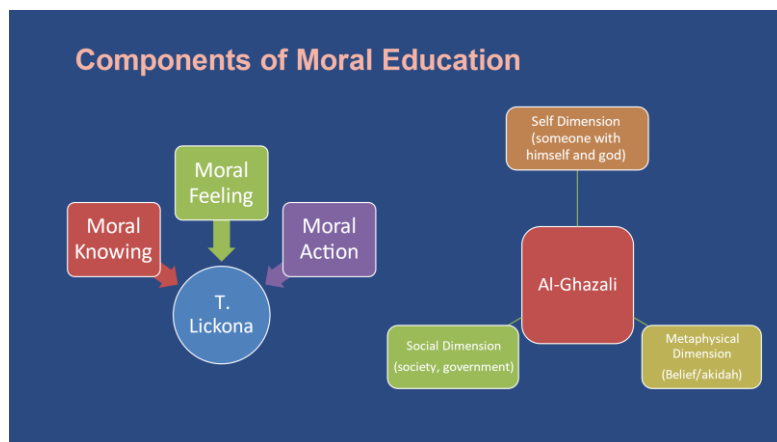
Based on the previous explanation, according to Al-Ghazali human behavior is a reflection of the state of his heart. Human personality or the nature of humans is to be able to accept the good and the bad (Maragustam, 2020). However, in this case, Al-

Ghazali's tendency for good things is greater than evil, so that moral education requires training, direction and guidance to change it to commendable behavior (Sudrajat, 2012). This becomes very important, especially in the formation of behavior and morals in a child, where there is a need for a habituation process that must be carried out as early as possible. In addition, there are two methods that can be passed to change a person's behavior, namely the first by means of mujahadah (restraint) and riyadhah (training oneself) and the second is through friendship and association, where as social beings humans will be very vulnerable to being influenced by the environment. Surroundings (Sudrjat, 2012).

The component of moral education according to Al-Ghazali consists of three dimensions, including: Self-Dimension, namely moral education for oneself and for God, where moral education according to Al-Ghazali is an effort to improve the soul and draw closer to the Creator; The social dimension is related to the social environment for living a social and state life, namely moral education is also directed to avoid disgraceful acts that can harm others; and the Metaphysical Dimension, which is a belief or creed that is embedded in a person so that it becomes the basic foundation in every action (Suryadarma and Haq 2015).

Al-Ghazali's view is certainly in line with what is stated in the aspect of Islamic education, which must include cognitive (fikriyyah ma'rifiyyah), affective (khuluqiyah), psychomotor (jihadiyah), spiritual (ruhiyah), and social (ijtima'iyah). . Therefore, it can be said that the progress and decline of the nation's civilization is determined by how education is carried out by its generations (Rahman, 2021).

Al-Ghazali's view of moral education that has been described previously is more directed to the theological aspect that is outside the goal of goodness itself. The goal in question is in the form of ultimate happiness, namely: *makrifatullah* (Fajri and Mukarrom). This is what distinguishes it from the concept of the Western view which aims for the common good, where moral behavior is the product of a mutual agreement by the community (Sudrajat). So that the difference between Lickona's and Al-Ghazali's views is in the spiritual aspect, where Lickona mentions that moral education can lead a person to have good behavior for himself and others. However, it is different from Al-Ghazali who stated that moral education has a main goal, namely as a form to get closer to Allah.



Picture 1

Components of Moral Education Islamic and Western Views

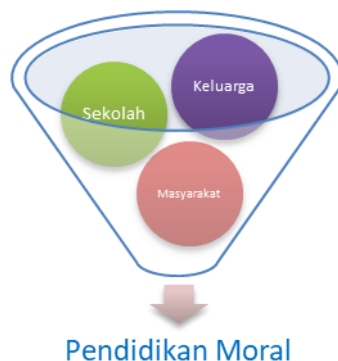
## MORAL EDUCATION IN THE ERA OF THE DIGITAL REVOLUTION

Several researchers have expressed their criticisms of education in the digital era because there is a negative impact on aspects of learning, socialization and student motivation. In addition, digital-based education is also considered to be lacking in embedding and developing norm learning because the learning environment is virtual and focuses on mastering technology (Triyanto, 2020). This is certainly different when compared to conventional learning concepts, where interactions between teachers and students and between students can be carried out directly and more interactively, so that the expressions of the interlocutors can be captured clearly and understand better the context that is being discussed or explained.

Based on the negative impact of digital learning that has been described previously, moral education is something that needs to be reviewed and considered again. There are several efforts to keep moral education alive as an educational goal, including through: 1) revamping the school curriculum, namely in the form of preparing learning plans that contain human values in each subject, 2) Implementation of learning, can be carried out by providing examples - concrete examples such as applying problem solving and inquiry methods, and 3) Learning assessment, as a reflection material to encourage each student to practice the values taught in everyday life (Sahronih, 2018).

In addition to the efforts that can be made as before, there are several learning processes to instill moral values in students, including: 1) habituation of religious culture, such as reading prayers before starting learning, 2) planting ethics and a culture of courtesy, 3) integrating moral education at all levels. subjects, 4) the balance of assessment of learning outcomes, between cognitive, affective and psychomotor, and 5) teaching moral action through field practice (Prihatmojo and Badawi, 2020).

The realization of moral education can be passed with cooperation between education stakeholders. In addition, the role of teachers, parents and the community is certainly a core part of moral education, so that students not only get education from school, but also from home and the surrounding environment. Full support from these three aspects can foster student motivation in doing good, where all three are environments that are very influential in students' daily lives.



Picture 2

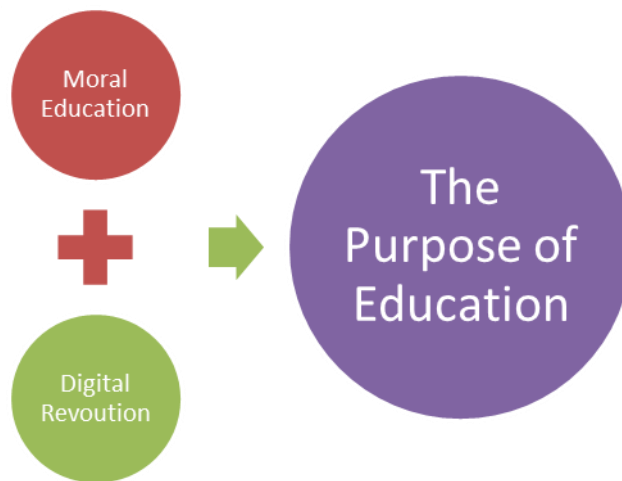
Colaboration Stakeholders

Each particular model of moral education is also highly dependent on the influence of the model. If in a school setting, teachers should set an example of virtue or by telling more often about models in history, biographies, and fiction. In teaching moral

reasoning, teachers must demonstrate the validity of reasoning both in their subject matter and in the context of moral issues. However, this does not mean that the moral education approach relies more directly on modeling than on the ethics of caring (Noddings, 2010).

Based on the presentation of the views of the figures on moral education that have been discussed previously, moral education certainly cannot be separated directly from the technological developments that are currently taking place. This is certainly a material that should continue to be studied and reflected on together. Various difficulties and negative impacts caused by the digital revolution in the world of learning can certainly be prevented by improving learning strategies and the full role of teachers and parents. The existence of maximum guidance and supervision in moral education of students can raise awareness in carrying out various actions. Furthermore, teachers and parents are also the most important role models to support this process.

In addition, as a religious community, the aspect of spirituality is the basic grip that must be instilled in every student. Where the strengthening of the spiritual aspect also has an impact on the consideration of one's behavior and can distinguish between good behavior and bad behavior. Therefore, the digital revolution must of course be balanced with strengthening moral education so that both are in accordance with the values in educational goals, namely to produce a generation that is intelligent in knowledge, emotionally intelligent, and spiritually intelligent..



Picture 3

The Relationship between Moral Education and the Digital Revolution

## CONCLUSION

Moral education in the West view can direct students to explore life skills education in social life. Meanwhile, according to the Islamic view, moral education also emphasizes aspects of spirituality, namely making students who have noble character, faith, and piety. Therefore, a balance between technological intellectual abilities with moral and value aspects is very much needed to strengthen educational goals in the face of the digital revolution.

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