

Analysis of the Sustainability of Islamic Education Morality Values in the Era of Disruption: Threats and Strategies

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Abstract

The massive digitalization and computing of Islamic education in the era of disruption has caused threats to the world of Islamic education based on the emphasis of *Akhlaqul Karimah* in the midst of an increasingly concerning phenomenon of morality. This study used *the library research method* by collecting data from various literary sources, both print and electronic. This study aims to determine the threat of the moral value of Islamic education in the era of disruption and effective strategies in an effort to anticipate the degradation of moral values for the sustainability of Islamic Education. Computing and digitalization that occur threaten the continuity of the role of education to guarantee and prepare a quality and characterful Islamic generation with the presence of computing and digitalization products, namely artificial intelligence (AI) and the development of digital platforms in the world of education which greatly threaten the role of educators because it is not impossible that the role of teachers will be substituted by digitalization and computing (AI) products.

Keywords: *Islamic Education; Morality Values; Disruption; Sustainability*

INTRODUCTION

Massive and rapid technological development in today's disruptive era gives rise to digital products such as artificial intelligence or *Artificial Intelligence* (AI) which also affects the world of Islamic Education. The disruptive era in modern society or commonly known as the era *Society 5.0*, raises challenges faced by Islamic education, including the unavailability of adequate resources in the world of education such as teachers, lecturers and other education personnel (Son, 2019). The unavailability of educational resources will certainly have implications for the quality of Islamic education. Therefore, it is important to maintain the quality of Islamic Education in order to ensure the creation of an Islamic generation based on Islamic values, especially in the midst of an era of disruption.

Seeing the trends that occur today, one of the values of Islamic Education, namely morality, is also a serious concern. According to Mashlihuiddin (2018) The school environment is considered to play an important role in the moral formation of generations by systematically carrying out guidance, teaching, and training in order to help students to be able to develop their potential, both with regard to moral, spiritual,

intellectual, emotional, and social aspects. However, the current condition of the world of education is considered unable to fully shape the morals of its students because it highlights only intellectual matters and pays little attention to moral education.

The phenomenon of moral crisis if left unchecked will cause damage to the younger generation. This will have a serious impact on the future of a nation. Therefore, efforts are needed to deal with the ethical and moral crisis (Hudi et al., 2024). Furthermore, moral crises are increasingly frequent with the many phenomena that occur today. From January to August 2023, there were 2,355 cases of child protection violations. Based on this number, 861 cases occurred within the scope of the Education unit (Anshori & Istikomah, 2020).

Based on the many cases of student violations in the educational environment, it can be the basis that student morality is not okay. Islamic education as one of the institutions that plays a role in the formation of students as based on the Qur'an and Sunnah which are full of moral values. Islamic education, which is based on the development of good morals and ethics, is certainly at the forefront of caring for moral values.

The rapid development of technology in this era of disruption makes the moral values of the Islamic generation threatened. Concerns about the erosion of moral values that are thick with the character of Islamic students seem to need to be the focus of attention. The spread of digitalization and computing has led to the emergence of many products *Artificial Intelligence* which is familiar to enter the educational environment. On the positive side, the presence of digital products makes it easy to access learning resources, the development of learning media, the development of learning methods, to the adjustment of competencies that require students to master technology.

However, on the other hand technological developments such as *Artificial Intelligence* It also has a significant impact on student behavior and morals. Moral decadence plagues learners. In this case, the role of educational institutions, especially Islamic educational institutions, holds a crucial position in maintaining the stability of students' moral values. Exposure of various variances *Artificial Intelligence* such as social media and products *Artificial Intelligence* Others cannot be ignored because they have an influence on the behavior / morals of students. Therefore, this paper seeks to know the threat of *Artificial Intelligence* towards student morality and also revealing strategies in dealing with the threat of moral decadence in this era of disruption with the aim of maintaining the sustainability of moral values through Islamic Education.

METHODS

This research uses a qualitative approach. The research method used is the literature research method (*Library Research*). Primary data sources are obtained from scientific journals and relevant printed and electronic books. While secondary data sources are obtained from websites. The data analysis technique used is a content

analysis technique. Content analysis is a research tool used to determine the presence of a particular word or concept in a text or set of texts. Researchers measure and analyze the existence, meaning, and relationships of such words and concepts, then make inferences about the message in the text, the author, the audience, and even the culture and time in which these are part (Maria, 2018).

RESULT AND DISCUSSION

Islamic Education

Education is a necessity for every layer, someone who is involved in the field of education tends to have a broader understanding. According to Zakiah Daradjat, an expert in Islamic education and Indonesian psychology, Islamic education is essentially a human being with noble morals, or in other words, morality is pious charity (Al-Farabi et al., 2023). From this opinion, it is the responsibility of Islam to play a role in facing moral decline in today's millennial era. Technological advances, social changes where there are significant differences in association and Islamic values that are increasingly disappearing become an obligation for every Muslim to be able to restore Islamic identity.

The purpose of Islamic education is to educate people with noble morals, sufficient religious knowledge, and good academic and social abilities. Islamic education also aims to develop one's potential in various areas of life, such as moral, ethical, religious, social and cognitive (Astuti et al., 2023). That is, Islamic Education aims to shape all aspects of students starting from aspects of attitudes, knowledge, and skills, especially social skills.

In terms that include Islamic education, it certainly cannot be separated from the term, *Tarbiyah*, *Ta'lim*, and *Ta'dib* which became the basis of Islamic education. *Tarbiyah* in Arabic comes from the word *Rabp-yarbu* which means to increase and grow; *Rabiya-Yarba* which means to be great; and *Rabba-Yarubbu* which means repairing, mastering affairs, guiding, guarding, and maintaining (Damsir & Yasir, 2020). According to the term *at-Tarbiyah* means the process of growing and developing the potential (physical, intellectual, social, aesthetic and spiritual) contained in students so that they can grow and be fostered optimally, through maintaining, nurturing, caring, improving and managing them in a planned, systematic and sustainable manner (Ridwan, 2018). From the various studies above, the author concludes that: *Tarbiyah* It has the meaning of the process of transferring knowledge from individual to other individuals with the aim of developing and growing the potential that exists in the individual through a forum called education.

Ta'lim derived from the word *'Allama - Yu'allimu - Ta'lîm* which means transforming science or teaching science. Abdul Fattah Jalal defined *ta'lim* as a process of giving knowledge, understanding, understanding, responsibility, cultivation of trust, so that the human self becomes pure or clean from all impurities and makes the human self in a condition that allows for acceptance *Al-Hikmah* and learn all that is beneficial to him and unknown to him (Damsir & Yasir, 2020). While Rashid Rida gives meaning *Al-Ta'lim* as a

process of transferring various knowledge to one's soul without any specific restrictions and provisions (Mappasiara, 2018). It can be concluded that the term *ta'lim* It is the process of teaching knowledge to others with the aim of gaining life wisdom.

Ta'dib derived from the word "*addaba*", *Yuaddibu'* which means educating ethics. In this case, Islamic education focuses more on aspects of human moral formation which includes concepts *hablumminannas* as a manifestation of benefit to other humans. Terminologically, *ta'dib* Defined as an educational process aimed at building student ethics and culminating in a process of moral refinement (Ulfah, 2011).

Muhammad Naquib al-Attas formulated education as a process of knowledge and recognition gradually instilled into man of the proper places of everything in the order of creation, thus leading towards the recognition and recognition of the power and majesty of God (Mappasiara, 2018). Hereby the term *ta'dib* has a different term compared to *ta'lim* and *Tarbiyah*, *Ta'dib* Focus more on moral and character education so that it can form a Muslim personality with charity.

Islamic education has an important role in improving human morals, with the three concepts above can be the answer that every Muslim has an obligation to overcome moral decline in the current era. *Tarbiyah* focusing more on education by teaching Islamic concepts such as monotheism and devotion to Allah SWT. *Ta'lim* teach the concepts of science that have developed and *Ta'dib* Focus on Education *Akhlakul Karimah* For Muslims.

The concept of Islamic education according to Mohammad Natsir is an integral, harmonious, and universal Islamic education. Integral education means education that includes the human self between the physical and spiritual. Harmonious Islamic education means an education system that harmonizes all the potential of students. Universal Islamic education means education that not only guides students to become someone who attaches importance to personal desires of a worldly nature, but also ukhrowi / hereafter (Anshori & Istikomah, 2020).

Moral Values

Morals according to Rubinii in Abidin (2021) is a value related to good and bad human behavior. Therefore, morals are concerned with values, especially affective values (attitudes). Morality is an aspect of a person's personality in relation to social life in a harmonious, just and balanced manner. Moral behavior is indispensable for the realization of a peaceful, orderly, orderly, and harmonious life. In the context of Islamic Education, morality is a noble value in the personality of an ideal student. The representation of a good student is seen from one aspect, namely personality, morals, and ethics towards his environment.

Morals have a correlation with good or bad actions, attitudes and behaviors of a human being, and these actions, attitudes and behaviors can be accepted by everyone as good and beneficial (Wahab, 2020). Ethical and moral principles in Islam include justice,

honesty, modesty, patience, generosity, respect and respect for others, keeping promises, and amanah (maintaining the trust of others) (Hudi et al., 2024). A student is said to be a good student is a student who always lives noble ethics and applies them in everyday life.

Islamic Education in the Era of Disruption

The challenge of Islamic Education to the development of digital technology makes it easier to access all information, freedom to enjoy technological facilities, along with this comes a negative side that cannot be avoided, so easy crime is facilitated, opium for students to games *Online*, It's easy to access pornographic content, even copyright infringement is so easy to do (Munir et al., 2021).

In an era of disruption which is prone to the revocation of moral values due to the growth of technological developments that are pragmatic so as to ignore ethical and moral principles. Morals and ethics are considered unimportant because they are often considered archaic, restrictive, and irrelevant because of modern man's tendency toward pragmatism. As a result, the moral and ethical principles that play a role in maintaining student behavior are fading more and more. So it is no longer surprising that behavior that is contrary to the norms and ethics of student morality, known as educated people, often causes anxiety about student attitudes in this era of disruption.

The biggest problem in the condition of Islamic Education in this era of disruption is how to find ways to teach students to successfully instill ethical values in the fast-moving digital era. There are three kinds of challenges facing Islamic education in the digital age. Munir et al. (2021) stated that the first challenge is time control teachers from Islamic educational institutions must understand the effects of technology use over time. The second challenge is safety and security related to privacy protection and respect for the privacy of others. The third challenge is digital bullying in cyberspace such as *cyberbullying*.

The toughest work of Islamic Education as one of the elements of maintaining student morality is highlighted in this discussion. Islamic education that is thick with wisdom, wisdom, and noble temperament has long been attached to a student through Islamic Education. The challenge of liberalism in terms of thinking that seeks to eliminate wisdom principles such as respect for others, respect for the opinions of others, courtesy towards elders, has become commonplace to ignore. Egocentricity and individualism have already influenced the temperament of today's students. Islamic education is needed to reorganize moral inequality so that disruption through moral decadence can be suppressed.

Threats and Strategies for the Sustainability of Islamic Education in the Era of Disruption

With the development of the times, there are many new problems that must be resolved immediately. Technological developments that cannot be contained give rise to new problems that threaten the sustainability of Islamic education. Increasingly normalized activities such as profanity, adultery are threats to Islamic education. The current era that prioritizes sensation rather than essence on social media which is often used as a standard of life. And many foreign cultural influences are swallowed by the people of Indonesia. The following is a summary of some things that threaten the sustainability of Islamic education in the era of disruption like today:

1. Foreign Cultural Influences and Moral Decadence

Today's millennial era the absorption of information is very wide and can be accessed from various devices and *platform* certain. Of course, this has a positive impact on life, but there is also a lot of inappropriate information and hoax spreaders. The influence of globalization makes information that develops on the internet difficult to filter, so people need to review the information obtained before disseminating it to others. In the internet of information having freedom and openness of information is something that is difficult to avoid, because it has a positive influence for example facilitating access to information from the outside world, but there are negative impacts such as, mini clothes, bebas association, individualist lifestyle and hedonism and westernization (Irmania et al., 2021). Therefore, to find out where the position of Islamic educational institutions in carrying out Islamic Education in this era of globalization, it is necessary to map the strengths and weaknesses as well as the opportunities and challenges of Islamic educational institutions first in implementing Islamic Education (Palupi et al., 2023).

The influence of social media has a significant influence on people's lives, especially teenagers. They think Western culture is cooler and more interesting and local culture is regarded as archaic and lacking *up to date*. Technological advances have also caused many cases of misuse of technology and information such as *Hackers*, the spread of hoax news, the spread of pornographic videos, and there are also Indonesian students who use the internet during exams (Irmania et al., 2021). This needs to be faced and find the best solution to keep the nation's next generation proud of the nation and able to become a golden generation who is able to advance the Indonesian nation which is certainly based on morality.

In addition to foreign cultural influences, moral decadence is also prevalent among society. The decadence or moral decline of the younger generation today is caused by the development of globalization currents that continue to grow rapidly so that over time the morals brought by the younger generation today will also disappear and threaten the future of the nation (Casika et al., 2023). This is not only the responsibility of the government but it is the obligation of all levels of society to maintain the next generation

of the nation. Some of the factors that lead to moral decadence include: (Casika et al., 2023):

a. Lack of Religious Grip

Religion is crucial for every individual, by holding fast to religion can make the heart calmer and not easily influenced by others. In this era of disruption, people who understand religion will be considered a taboo and seem strange like being labeled as self-righteous, and less sociable. This is the need for the role of Islamic education as an important factor in facing today's moral decadence.

b. Technological Advancements

It is undeniable that technological developments today are able to develop rapidly. As humans certainly cannot reject outright technological progress, many positive impacts are produced even though there are also many negative impacts caused. Wisdom in technology needs to be socialized continuously to the community in order to be able to utilize technology properly so as to create quality progress in human development.

c. Lack of parental supervision

Parents as *Madrasatul Ula* or the first madrasah for children has a major role in education. Lack of parental supervision is also a cause of moral decadence such as parental indifference to development and lack of control over the use of technology for children, so that children are free to access anything on the internet, especially things that should not be seen.

2. Technology Dependency

The development of technology has two different impacts. According to Han in Hakim et al. (2024) states that the use of AI in Islamic education can provide benefits by facilitating learning, but it should be used wisely. Otherwise, AI can distort religious education by replacing the role of teachers in conveying religious and moral values to students, reducing personal experiences in learning.

The use of AI wisely will be able to help human life a lot, and vice versa, if it is not wise to use technology, it will cause many negative impacts on society. Occurrence *Artificial Intelligence* (AI) new challenges for society, some are very helpful for human activities and can even threaten the availability of job vacancies that can be replaced by robots.

Nowadays internet access is very easy, without any control and technological wisdom makes a threat to generations. Like easy access to pornography, online gambling, drugs, and promiscuity make factors supporting moral decadence. Dependence on technology also leads to disruption *NomoPhobia*, i.e. dependence on *Smartphones* which makes fear and anxiety about the disconnection of access to the digital world (Kartika & Irwansyah, n.d.). This requires assistance and socialization to use technology wisely and limit daily use.

3. Lack of Resources and Innovation

One of the fundamental factors of lack of resources is budget constraints that make many educational institutions less updated with regard to technology. The high cost of technology that develops in the world and the high cost of assets needed make its own obstacles for the Indonesian nation. This is what causes moral decadence in this nation.

Despite the lack of resources, new innovations are indispensable for the sustainability of mankind. These innovations can be in the form of training or workshops regarding the use of technology and modern learning methods. The lack of training leaves many teachers undertrained and undertrained *Update* against the current of modern globalization as it is now.

The use of Artificial Intelligence in the world of education, will provide many benefits and conveniences. Among other things, it opens up opportunities to improve the efficiency and effectiveness of the teaching and learning process, and prepare students for the world of work in the field of technology, improve support systems for students, improve the quality of teachers, minimize administration in schools and campuses, and enable the learning process (Saihu, 2021).

In this disruption era, several things that must be prepared: 1) Preparing students with the ability to think critically and solve problems, being able to develop interpersonal communication well, creatively, and of course collaboratively; 2) Change the mindset of teachers and other education stakeholders to be more adaptive to technological developments in learning. This of course needs to be complemented by debriefing in the form of training skills in the use of technology adequately; 3) The need for curriculum adjustments to equip students with big data, artificial intelligence, and digital society in general; 4) Provide digital learning content that is easily accessible to all students. The provision of facilities such as learning houses that are already running well can be adopted and developed. Entering the learning house feels like an inspirational virtual class; 5) Using interactive learning methods, with interesting media. With the enrichment of Islamic values and the treasures of Islamic historical wealth, it feels like the digital visualization of Islamic Education is able to be so compelling and inspiring (Saihu, 2021).

CONCLUSION

The role of Islamic Education in maintaining moral values in an era of disruption is very important. Islamic education as an effort to maintain moral values and form the ideal character of a student who still lives and maintains wisdom and manners, certainly experiences great challenges. The development of AI coupled with technological advances is like a double-edged sword that brings positive sides oriented towards efficiency, ease, and speed. Meanwhile, on the other hand, Ai greatly threatens the sustainability of student morality values in an era of disruption that is prone to the uprooting of morality and ethics. Islamic education needs to adopt and integrate every positive development that exists with the value of Islamic Education which is full of morality and wisdom.

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