
INTEGRATING ISLAMIC VALUES IN ONLINE LEARNING: A COMPARATIVE STUDY OF WESTERN AND ISLAMIC EDUCATION PHILOSOPHIES

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Abstract

The aim of this research is to examine the application of Islamic values in online learning and compare the principles of online learning from the perspectives of Western Education Theory and Islamic Education Philosophy. This qualitative research employs a literature review methodology. The findings indicate that integrating Islamic values into online learning is essential without compromising these values. The research contrasts practical online learning principles as viewed by Western educational theories and classical Islamic scholarship. A significant difference identified is that Islamic education incorporates worship values, whereas Western educational philosophy focuses solely on the humanitarian process without the worship aspect.

Keywords: education; Islamic; learning; online; Western

Abstrak

Penelitian ini bertujuan untuk mengkaji penerapan nilai-nilai Islam dalam pembelajaran daring dan membandingkan prinsip-prinsip pembelajaran daring dari perspektif Teori Pendidikan Barat dan Filosofi Pendidikan Islam. Penelitian kualitatif ini menggunakan metodologi tinjauan literatur. Temuan menunjukkan bahwa mengintegrasikan nilai-nilai Islam dalam pembelajaran daring adalah penting tanpa mengkompromikan nilai-nilai tersebut. Penelitian ini membandingkan prinsip-prinsip praktis pembelajaran daring menurut teori pendidikan Barat dan karya-karya cendekiawan Islam klasik. Perbedaan signifikan yang teridentifikasi adalah bahwa pendidikan Islam mengandung nilai ibadah, sedangkan filosofi pendidikan Barat hanya berfokus pada proses kemanusiaan tanpa aspek ibadah.

Kata kunci: pendidikan; Islam; pembelajaran; daring; Barat

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Introduction

The rapid development of technology in the era of Industrial Revolution 4.0 has significantly impacted almost all aspects of life, including education. This era has seen the emergence of various platforms designed to facilitate educational management, exemplified by the implementation of management information systems in educational institutions ranging from elementary schools to universities (Nurdiansyah & Hudriyah, 2021). Technological advancements benefit educational progress in numerous ways, such as through the use of technology-based media in learning, which simplifies the achievement of learning goals (Lubis & Dasopang, 2020). These developments also aid teachers in the evaluation process using various applications (Yundarini et al., 2020). Additionally, the rise of distance learning or web-based online learning has made education more accessible and flexible, allowing for learning to occur anytime and anywhere (Saputra et al., 2018; Astuti et al., 2020).

Currently, learning processes continue to evolve in both formal and non-formal education settings. Educators and students are inextricably linked in the learning concept. Despite similarities in the learning processes of different disciplines, technological advances have significantly entered the digital application realm, particularly the use of information technology. Kusuma (2021) notes that advancements in information and communication technology have greatly influenced the creativity and development of teachers, students, and academics. These advancements necessitate a high level of interest and enthusiasm for learning, even among those initially unfamiliar with computers. For instance, the manual process of student admissions has shifted to an online system, and national exams are now conducted online (Bahri & Aravah, 2020).

The challenges posed by Industry 4.0 and Society 5.0 require educators to keep up with rapidly changing technological innovations. Educators must possess digital skills, think creatively, and be more imaginative and dynamic in classroom learning (Ratnanenci & Hudaidah, 2020). Teachers must be creative and dynamic in their teaching to foster a direct connection between students and the subject matter, ultimately accelerating educational transitions (Laila & Hendriyanto, 2021).

Online learning, or e-learning, conducted via the internet has specific characteristics: it is interactive, independent, accessible, and enriching (Hamid et al., 2020). During the pandemic, online learning required interactive designs to foster positive interactions between teachers and students (Sadikin & Hamidah, 2020). Flexibility in online learning enables students to engage with lessons and access learning materials more easily, thus achieving learning goals more effectively (Fauzi & Khusuma, 2020). The potential of online learning lies in its ability to improve student learning outcomes (Hatta et al., 2020).

This research seeks to theoretically examine the principles of online learning, specifically comparing Western educational philosophy and Islamic education. Western educational concepts, rooted in rationalism, empiricism, humanism, and other philosophical traditions, (Kamelia, M., Fadli, & Irdayu, 2022) contrast with Islamic education, which is based on the Qur'an, Sunnah, and scholarly *ijtihad* (Syakhrani, 2020). Understanding these different educational frameworks is crucial, especially when examining online learning widely applied in Indonesia.

By delving into Western educational theories and the historical development of Islamic education, this research aims to explore the theoretical underpinnings of online learning in both contexts. Western

education emphasizes progressive, reason-based approaches that introduce students to their cultural environment. In contrast, Islamic education integrates religious teachings to organize social life. This study will investigate the application of Islamic values in online learning and compare the principles of online learning from Western and Islamic educational perspectives, addressing the challenges and opportunities in the current digital era.

Method

This research employs the library research method, where information and data are collected from various materials available in the library, such as books, journals, documents, magazines, historical stories, news, and other relevant sources (Dewi, 2020). According to Sugiyono (2018), literature encompasses references, theoretical studies, scientific literature, and other materials related to the values, culture, and norms that develop in the social situations being studied. This research uses a qualitative approach with a library method to examine various data related to the research topic. The procedures involved in this research include several stages: selecting the topic, developing themes, and choosing specific issues. Additional steps involve planning, searching libraries and databases, and selecting and evaluating the literature based on these issues. The initial phase is to determine the topic relevant to the research objective, which is the principles of online learning from the perspectives of Western and Islamic education. After identifying the topic, the next step is to develop the research theme and select specific problems for in-depth study. Planning involves strategizing the search and collection of data from various library sources. Literature is searched in various library databases, both physical and digital. The selection and evaluation of literature are based on relevance to the research topic, the quality of sources, and their contribution to understanding online learning in the context of Western and Islamic education. The selected literature includes books, journals, documents, magazines, historical stories, and news. Data analysis involves examining the collected data to identify patterns, themes, and relationships among concepts found in the literature. This analysis aims to understand how the principles of Western and Islamic education are applied in online learning. A qualitative approach is chosen as it allows for an in-depth and contextual understanding of the educational principles being studied. The library method is used because it effectively gathers extensive and detailed information from existing sources. Thus, the combination of the qualitative approach and the library method will significantly contribute to the field of Islamic education studies, particularly in the context of online learning.

Results and Discussion

The Application of Islamic Values in Online Learning

Online learning is an adaptation of traditional learning methods using internet devices. While it generally requires specific equipment and can be costly, many schools and madrasas use social media as an alternative tool for distance learning (Nata, 2018). Integrating Islamic values into the online learning system is crucial to ensure that the character developed in students is based on strong Islamic values.

The process of qualitative learning involves understanding and interpreting the world around students. A person is considered to be learning if they experience internal changes or progress to a higher stage (Zamhari & Masamah, 2017). Therefore, systematic learning can be integrated into every aspect of human life, influencing national and state affairs directly or indirectly.

Existing literature highlights the crucial role of the learning system in shaping students' character in dealing with various life phenomena. Recent cases reflect a decline in societal character, emphasizing the importance of the learning process in shaping societal values (Zamhari & Masamah, 2017). Therefore, the learning system should be integrated with Islamic values to ensure that the character developed through learning is genuinely based on these values.

Several models exist for incorporating Islamic values into the learning system. One such model is the bayani method, which clarifies the intended values through text (Marvavilla & Suparlan, 2018). This integration can be effectively achieved using learning media (Adiwijaya et al., 2016). Key Islamic values that can be integrated into online learning include: 1) **Seeking Knowledge as an Act of Worship:** Instilling the understanding that seeking knowledge is an act of worship. The intention of *thalabul-ilm*, which is *fardh*, must not be abandoned. Teachers can remind students of this in every online learning session, for example, by starting the class with prayers and intentions to learn; 2) **Wisdom in Choosing Knowledge and Teachers:** Encouraging students to be wise in choosing the knowledge they learn, as well as their teachers and discussion partners. This can be applied by providing students with guidelines on reliable learning sources and encouraging them to discuss with competent and morally upright individuals; 3) **Respect for Knowledge and Scholars:** Teaching students to respect knowledge and scholars. This can be realized by appreciating the contributions of scientists and teachers, and maintaining manners and ethics during the online learning process, such as listening attentively, not interrupting, and expressing gratitude for the explanations given; 4) **Purpose of Seeking Knowledge:** Emphasizing that the primary purpose of seeking knowledge is to gain Allah's pleasure, advance religion, and eliminate ignorance. Teachers can integrate materials that show how the knowledge learned can be used for the betterment of the *ummah* and how it can bring them closer to Allah. 5) **Preparation for Learning:** Preparing oneself as best as possible for the learning process, including cleansing oneself of despicable traits. This can be done by encouraging students to have sincere intentions, be honest in completing tasks, and avoid laziness and procrastination (Al-Zarnuji, n.d).

Online learning must be aligned with the government-set curriculum, ensuring consistency of materials despite different delivery modes. Innovations by Islamic religious education teachers include multimedia presentations, emphasis on a 'friendly' learning environment, and the use of project-based methods. Online discussions and assignments using applications such as Zoom and WhatsApp are common, fostering independence and accountability in students (Oke & Fernandes, 2020; Arar et al., 2022).

In the process of online learning, digital media such as videos, interactive presentations, and online discussion forums can be utilized to convey materials containing Islamic values. For example, videos demonstrating the application of Islamic values in daily life, presentations discussing Muslim scholars, and discussion forums encouraging students to share their views and experiences on how to apply Islamic values in the context of learning. Additionally, project-based assignments requiring students to conduct research and present on topics related to Islamic values can encourage students to delve deeper and internalize these values. For example, research projects on the history of Islamic civilization, the role of science in Islam, or the application of Islamic values in modern life.

Integrating Islamic values into online learning is essential to shape students' character to be faithful and pious. A systematic and innovative learning process that includes various models of integrating Islamic values ensures that students not only acquire knowledge but also develop strong ethical and

spiritual values (Ali, 2018). Thus, online learning can be an effective tool for educating a generation with strong character and noble morals.

The Comparison of Online Learning Based on the Perspective of Western Education and Islamic Education Philosophy.

Islamic epistemology does not recognize a conflict between revelation and reason. Therefore, a comparison between Islamic educational philosophy and Western educational philosophy is pertinent. In Western education, various concepts exist regarding the general goals of education, such as education for life, education to fill free time, education to achieve social efficiency, education to achieve democratic life, and so on (Hidayat, 2021).

Based on studies on education, the differences between Islamic educational philosophy and Western educational philosophy are crucial in formulating an educational philosophy unique to Islamic teachings, distinct from other educational philosophies. In general, several comparisons between Islamic educational philosophy and Western educational philosophy are explained in Table 1.

Table 1. Comparison of Educational Concepts Based on Western and Islamic Education Philosophy

No	Aspect	Western Education	Islamic Education
1	Educational resources	Mono-dimensional human philosophy refers to experts in certain fields who ignore human spiritual aspects.	Based on revelation.
2	Basic Views of Education	Based on a purely humanistic and profane educational philosophy that relies on rationalization.	Integrates worldly interests with the interests of the afterlife simultaneously.
3	Freedom and Truth	Recognizes partial freedom, often resulting in a kind of battle between educational ideas or theories.	Does not recognize limited truth but rather universal truth.
4	Educational View	Develops only profane aspects. Western educational philosophy develops personality and human nature partially.	Maintains an integral view between the profane and the sacred.
5	Reality of Education Concept	Emphasizes reason only. All realities of human life cannot actually be explained through reason alone. There are things that can only be explained by the human heart and soul.	Pays attention to and develops everything to realize the basic goal of life, namely worshiping Allah in all its broad meanings. Thus, education is the highest form of worship in Islam, with nature as the field, humans as the center, and a life of faith as the goal.
6	Directions of Educational Development	Just makes sense. All realities of human life cannot actually be explained through reason alone. There are things that can only be explained by the human heart and soul.	Pays attention to and develops everything to realize the basic goal of life, namely worshiping Allah in all its broad meanings.
7	Ideas and Notions	Ideas are difficult to transform into action, let alone use them as a way of life. The philosophies of idealism and realism are all just ideal planes that are difficult to transform into real life.	The ideas and thoughts in Islamic educational philosophy, apart from being theoretical, are also realistic and can be realized in the form of behavior.

Source: Hidayat (2021)

Every place has a different culture and community background. In general, Western educational philosophy consists of two streams, namely traditional and modern. Western philosophy has its roots in Athens, Rome, and Judeo-Christianity, while Islamic philosophy comes from Islam, Confucianism, Taoism, and Mahayana Buddhism. This fundamentally influences their living systems, and of course, shapes their education systems.

Based on studies by Hassan et al. (2020), there are differences between Western and Islamic education in how to develop and shape individuals, both in terms of skills and attitudes. Different cultures will have different philosophies, which result in different ways of doing things, especially in educating the

next generation. In the online learning system, what is different is the learning pattern described in Table 2.

Table 2. Comparison of Educational Learning Patterns Based on Western and Islamic Education Philosophy

No	Aspect	Western Education	Islamic education
1	Student Involvement in Class Activities	Emphasizes active learning for students. Western philosophers such as Aristotle, Plato, and Socrates encouraged rational thinking, preferring passive learning.	Obtain direct knowledge from religious teachings, such as Islam, Buddhism, Confucianism, Hinduism, and Taoism.
2	Teaching Method	The role of students is recognized by giving them rights and respect in the teaching and learning process itself. They have the freedom and right to control their own learning because they are given the opportunity and freedom to regulate their own learning process.	Stick to the teaching concept. Students receive full knowledge from the teacher in the classroom. Students receive knowledge in a rigid way because it seems as if they only study and learn directly from the teacher.
3	The Role of the Teacher	Teachers act as facilitators and not as producers of knowledge for their students. Teachers are responsible for helping and guiding students in their learning process rather than teaching them what to do.	A good teacher must work hard in conveying ideas, teaching, and maintaining good relationships with his students.
4	Expression of the Learning Process	Children will be open-minded and tend to come up with ideas. They will evaluate critically, not just memorize. Students learn through understanding. They do not memorize what they have learned but rather understand it. This gives students the opportunity to understand the topics they are studying in more depth.	Students practice the concept of memorization, as this philosophy primarily focuses on book learning and memorization in the teaching and learning process. The education system is exam-oriented, and teachers must immediately read textbooks to prepare their students for exams.
5	Student Abilities	Individualism and creativity are encouraged among practitioners. Because students are given the freedom to express their creativity, they are not afraid to be different or make mistakes.	Emphasizes conformity and originality. Students have many school rules that must be obeyed, and the main purpose of these rules is to produce perfect students. Prioritize the absorption of good manners and moral support for children so that they are accustomed to all the rules, especially at school.
5	Learning facilities	Facilities are more sophisticated and advanced due to more complete science and technology.	Facilities often do not accommodate, especially in rural schools.
6	Educator competency in IT.	Educators have mastered IT and have competence in technology.	The theme is that there are still many educators who have not mastered IT in conducting online learning.

Source: Hassan et al., (2020)

Based on a research literature review by Ardiansyah et al., (2022), the differences in online education based on the principles of Western and Islamic Education Theory are explained in Table 3.

Table 3. Comparison of Principles Based on Western and Islamic Educational Theories

No	Aspect	Western Education	Islamic education
1	Principles of Effective Online Learning Assessment	Empowering students in the learning and assessment process. Empowerment can take the form of student responsibility for their learning activities, such as (1) discussions, (2) participation in collaborative activities, and (3) self-reflection as an important assessment model.	Students reflect on the progress of their spiritual learning. This reflection can be done in the middle or end of the learning period. Every collaborative activity included in online learning should contain a reflective component. At a minimum, students are asked to reflect on their participation in activities and contributions to the group.
2	Assessment Plan	Assessments to evaluate contributions to discussions, assignments, projects, and the collaboration itself. Rubrics help ensure high quality of assignments and assist students in understanding assignment and assessment requirements.	Performance spectrum by providing categories that cover all possible job outcomes, from basic accomplishments to extraordinary accomplishments.

3	Collaborative Assessment	Collaborative learning is a learning method wherein students at various skill levels work together in small groups to achieve common goals. Students are challenged socially and emotionally when they hear different perspectives, and they are asked to articulate and defend ideas.	Offline learning does not fully guarantee that students can absorb the teacher's cognitive and affective knowledge, but the benchmark is the sincerity of both students and teachers.
4	Development and feedback	Instructors can guide students to develop their ability to provide feedback by providing them with guidance on how to practice it.	Activities can also train them to interact with other people so that their affective abilities are also honed.
5	Effective assessment techniques	Assignments and assessments are not only relevant to the learning objectives of the field of study. However, they are also relevant to students' real lives, making them more involved and active in collaborative activities.	Adequate assessment techniques are based on educational principles (tarbiyyah) and not just teaching (ta'lim).

Source: Ardiansyah et al., (2022)

Western and Islamic education systems are different due to their cultural variances, which indirectly highlight the strengths and weaknesses of both cultures. By reviewing these two philosophies, each has its own roots, principles, and approaches in developing and producing a quality and superior society. This is because the role of science not only functions to provide explanations and information but, most importantly, science appears as a medium for influencing, developing, and shaping the views of humans and society itself. Apparently, Western education emphasizes active learning, student-centeredness, meaningful learning, creativity, praise, and close relationships between teachers and students (Schunk, 2020). Western educational philosophy emphasizes active learning, which involves active participation of students in class and group discussions. This kind of education builds students' self-confidence to speak in front of the class, resulting in individuals who are outspoken and confident and not afraid to voice their thoughts (Johnson & Johnson, 2019). Apart from that, it also trains students to be tolerant and accept other people's opinions, as well as develop interpersonal skills in exchanging ideas with each other (Smith et al., 2021). In this way, students listen to other people's ideas and, at the same time, learn from their peers (Ryan & Deci, 2017). However, active learning is a time-consuming process and can lead to the inability to complete the teaching syllabus, but this can be encouraged by providing various types of exercises to children.

By comparing these two schools of thought, it can be concluded that Westerners emphasize active learning for their students, while Muslims prefer passive learning. Westerners, since ancient Greece, Western philosophers such as Aristotle, Plato, and Socrates encouraged rational thinking. This is different from Islamic communities, which generally obtain knowledge directly from their religious teachings, such as Islam, Buddhism, Confucianism, Hinduism, and Taoism (Chia Mun Onn, 2009). This is more of a one-way transmission of knowledge, where these beliefs prepare them for the rules and regulations of their lives.

On the other hand, the teaching and learning process through Islamic educational philosophy emphasizes the main results of the teacher. This means that the teacher is fully responsible for the effectiveness of the class, by preparing and planning all activities for his students. For example, students are not trained or required to do anything, but all material is provided by the teacher. Usually, they are not required to do any research on the topics that will be discussed in the next lesson but are only responsible for receiving input from their teacher. Based on this study, there is no definite good or bad

about Western and Islamic educational philosophies, which are two extremes, which have conflicting pros and cons. Because none of these educations are truly good or bad.

CONCLUSIONS

Based on the discussion, it can be concluded that developing online learning while incorporating Islamic values is essential without compromising the integrity of Islamic principles. The implementation of practical online learning should be informed by both Western online learning theories and the insights of central Islamic scholars. Crucial principles for online assessment include designing student-centered assessments, fostering activity-based learning, encouraging student contributions to learning activities, promoting self-assessment, and providing feedback on assessments and assignments.

A significant distinction exists between online learning as depicted in various studies, where Islamic education is portrayed as a process of human investment imbued with the value of worship, while Western educational philosophy primarily emphasizes a humanitarian process devoid of worship. Despite these differences, both Islamic and Western education treat humans as both subjects and objects of education. This underscores the necessity for education to be continuous throughout human life (lifelong education).

Islamic education integrates spiritual development and moral values as central components, as emphasized by scholars such as Al-Ghazali, while Western education often focuses on secular humanism and individual achievement, as reflected in the works of John Dewey. Integrating Islamic values into online learning presents both challenges and benefits. Challenges include ensuring that online content aligns with Islamic ethics and addressing potential conflicts between religious principles and technological advancements. Benefits include fostering a holistic approach to education that nurtures both spiritual and intellectual growth.

Integrating Islamic values into online learning is feasible and beneficial, provided it respects Islamic principles. This integration supports lifelong learning, blending spiritual and intellectual development.

Future research could explore practical applications of these principles, such as developing online platforms tailored to Islamic education or examining the long-term impact of value-based online learning on students' moral and intellectual growth. These efforts will further bridge the gap between traditional and modern educational paradigms, enriching the learning experiences of students worldwide.

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