

Comprehensive Application of E-Learning Based on Islamic Principles and Ethics

Avid Leonardo Sari¹, Irwandi², Eko Lianto Rihardi³,
, Irfan Nurdiansyah⁴, Erwan Prastiawan⁵,
^{1,2}*UIN Sunan Gunung Djati, Bandung, Indonesia*
^{3,4,5}*Goacademica Consulting and Research*
Email: avidleonardo@uinsgd.ac.id

Abstract

Information technology has led to a shift in the way businesses operate and conduct business (I.T.). All educational institutions have adopted electronic learning as a result of the rapid development of information technology, particularly in the field of education (e-Learning). Organizations are taking advantage of the expanding popularity of e-learning. Traditional learning has been replaced by e-Learning in all educational institutions, regardless of their level. This suggests that the possibilities of e-learning are endless. There are no moral or behavioral aspects to this new method of learning. There is no attempt to stop students from engaging in immoral actions in e-Learning institutions, either. Islam, on the other hand, places a strong value on morality and a holistic approach to education. These findings will help all companies throughout the world to understand the challenges of e-learning and how they may overcome them. In this new proposed approach, ethics and regulations from Islam's major sources, the Qur'an and the Sunnah of the Prophet Muhammad, will be incorporated into the e-Learning system.

Keywords: E-Learning, Education, Islam, Principles, Ethics

A. INTRODUCTION

The needs of learning are inextricably linked to the effect of information and communication technology (ICT). Accordingly, a growing number of professors and lecturers consider incorporating various kinds of media such as computers into the teaching and learning process (Hardyanto & Surjono, 2016). Integrating technology into educational settings has evolved into a new sort of innovation. Implementing educational innovations makes it possible to ensure that the learning process continues to progress and that the quality of education is improved. (Mawati and colleagues, 2020) Learning models that use the information and communications technology (ICT), such as e-learning, are examples of educational innovations (Hadisi & Muna, 2015).

E-learning is defined as the process of obtaining and disseminating information by means of an electronic medium (usually the internet) (Elyas, 2018). This is exceptionally advantageous for students and educational institutions that use information technology and the internet in the learning process. Nurdin (2020) discovered that adolescents between the ages of 12 and 21 are incredibly enthusiastic about e-learning. The vast majority of firms today have transitioned from traditional education to e-learning and blended learning. This is owing to the rapid growth of information and communication technology (ICT), which is predicted to aid in the development of human resources in the coming years.

There are many different sorts and genres of educational media to choose from in

today's globalized society. These media are technologically advanced, beginning with simple media and progressing to more complex media as time goes on. The more the variety of media employed, the greater the effectiveness of the aims reached (Nasucha, 2019). Students learn through teacher-led sessions and active observation, action, and example. By incorporating e-learning into Islamic education, students learn more effectively. There are various ways in which virtualization can be used to improve the appeal of instructional content. Education professionals can manage resources, upload, assign, rate, and communicate with students through chat rooms or discussion forums using e-learning-based learning (Rohmah, 2011). In addition to choosing to study independently, students also have the flexibility to decide when they begin and complete their studies. Additionally, students can choose which courses to study first as a result of the use of e-learning (Saifuddin, 2018). E-learning can benefit Islamic Religious Education teachers, mainly when delivering course materials to students.

Despite the widespread acceptance of e-learning today, it is not without its limitations. Tayebinik and Puteh (2013) discovered that students in e-learning have limited opportunities for physical engagement with one another. A wide range of immoral actions, including adultery, plagiarism, and the use of technology to cheat, are included in the term "academic cheating," which encompasses all of these and more. In the academic arena,

B. METHOD

This study employs qualitative methodologies, particularly analysis, which results in extensive research based on field data and facts. The research process begins with the development of a research design and a list of research statements/questions, followed by data collection from informants and respondents via qualitative interviews, qualitative observations, inductive data analysis, and the organization of some data into themes, followed by data analysis and interpretation in the form of data collection, data processing, and writing papers.

unethical activity such as cheating on exams, getting help from a third-party, plagiarizing, and using electronic means of cheating can be grouped into four categories (Faradiena, 2019). Students' professional ethics are influenced by their extracurricular activities' ethical standards. It is imperative that educators, institutions, and the general public become more aware of these difficulties. Electronic learning is focused solely on imparting knowledge and information to students without regard to moral or ethical standards (Bariah, 2019). There are no safeguards in place to prohibit unethical behaviour in E-learning, as well.

There are several differences between Islamic and non-Islamic education systems. All nations are guided by Islamic principles when it comes to economic growth. As a result of this research, we hope to better understand the challenges of e-learning and provide an alternative e-learning paradigm grounded in Islamic principles. Rather of relying solely on Islamic holy scriptures and the Sunnah of Prophet Muhammad, this innovative approach recommends incorporating Islamic ethical standards and norms into e-Learning through the use of e-Learning. E-learning will be discussed, as will its difficulties and the Islamic philosophy of education. Following that, we will submit our model. At the end of the process, we will conclude the implementation of E-learning following Islamic values and ethical standards.

C. RESULT AND DISCUSSION

1. Challenges in Implementing E-Learning.

In the field of education, the word "e-learning" refers to "teaching and learning processes that are provided regardless of time or location through the use of technology" (Sutanta, 2009). However, electronic learning relies on technology tools. However, to be successful, it depends on a sophisticated setting where the teaching and learning process takes

place, referred to as the learning environment. Although there are numerous advantages to employing e-Learning, it does create several challenges when attempting to replace traditional learning methodologies (Hartanto, 2016). Consider some of the difficulties that must be considered.

a. Challenges in ethics

Academic integrity is one of the most difficult things to maintain in a virtual environment like the internet. When registering for an online course, it's impossible to know if the work is done by the student or by someone else. Numerous academic dishonesty prevention strategies have been offered by researchers. Students who cheat should be caught and punished, according to Hasan et al. (2020), who conducted the research. Developing pupils who don't want to cheat; eliminating or reducing the opportunity for students to cheat; and adopting procedures to discover and penalize cheaters are the three techniques outlined in their findings. Online training programs can present ethical challenges for instructors, facilitators and course designers alike, according to Tafqihan (2011).

b. Challenges in Comparison with Conventional Teaching

The lack of physical interaction is still a substantial obstacle to the educational process' success in e-Learning environments, even though interaction is critical to its effectiveness. Distance learning gives more opportunity for students to deviate from educational goals and engage in unethical behavior than traditional knowledge because of the lack of physical interaction and the increased flexibility offered to students without proper supervision from the teacher. Researchers Yuliani et al. (2020) found that the absence of physical interaction caused e-learning students to feel alienated and concerned. Completion rates can be affected by a lack of physical interaction as well. On the other hand, physical classrooms will assist learners in learning more quickly because they will always be able to seek guidance from

instructors or their peers. There is also no use of body language in e-learning sessions. The use of e-learning could be inappropriate for some students, particularly those who need to carry out extensive laboratory experiments. Traditional classroom teachers may have a hard time adapting to the e-learning environment because of their familiarity. This is due to the fact that online learning is still in its infancy and e-learning technology is continually growing. An electronic classroom necessitates instructors with great interpersonal skills.

Consequently, educators will require e-learning training before making the switch. So an excellent classroom instructor is not necessarily an outstanding online educator in the same way. According to Astuti et al. (2019), newcomers require several orientation courses to help them become acclimated to non-traditional learning contexts such as e-learning. As a result, beginners must be psychologically prepared for the e-learning environment before beginning. For online learners, more encouragement, guidance, and incentive is needed to successfully complete and finish their tasks.

c. Technology Challenges and Learning Techniques

There are numerous advantages to e-learning, including accessing materials at any time of day or night, seven days a week. Nonetheless, this luxury does not appear to be worth it for some people who live in remote areas because of a lack of access to high-speed Internet connections. However, in today's e-learning environment, serious challenges such as limited Internet connection and insufficient bandwidth must be addressed. E-learning is supposed to be a multimedia-rich learning environment, however the limited bandwidth available might make it difficult for students to study because multimedia resources may take longer than planned to download (Nurkolis & Muhdi, 2020). A slow internet connection at home may also make it difficult for students to participate in video conference sessions. Students and e-learning providers are frequently at odds over the pre-design of the

online learning environment. There must be an implementation of the student-centered technique that is straightforward to use, where students have easy access to help and information, and that is reasonably priced for the students (Maimunah, 2016). Several e-learning systems lack safeguards against cheating, plagiarism, academic dishonesty, and strategies to keep students in line. Apart from that, the majority of e-learning systems do not consider issues such as the monitoring and management of electronic checks, security issues such as the use of digital signatures to assure authenticity, and other similar difficulties.

2. Philosophy of education in Islam

The Qur'an frequently refers to Islam's educational concept. In addition, the companions' sayings and hadiths on education abound. Educating oneself is regarded as an act of piety in the Islamic tradition. It is a systematic procedure guided by Islamic principles that aims to educate human beings on all levels of their being in order to bring them to a place of complete and utter obedience to Allah. For the purpose of teaching others, highly qualified persons employ specific content and instructional techniques.

Islam extols the teacher and elevates him to a position of honor. When Allah appointed Muhammad Messenger, and Prophet (610 AD), the Qur'an's first verse was revealed: "Read in the name of your Lord who created..." (96:1-2 of the Qur'an). There are 756 verses in the Qur'an that promote contemplation of natural phenomena, for example: "Do they not notice the sky above them: how We ordered and beautified it, and how it is devoid of the sky? the fissures in it? And the earth: how We spread it and firmly set mountains on it, causing all kinds of fertile plants to grow in it, as a guidance and a warning to every repentant human being" (Quran 50:6-8). Numerous scriptures speak of the superiority of wisdom. "He is aware of what is preceding, following, or behind them." (Quran 2:255). The Messenger of Allah alluded to this verse when he stated,

"The best of you is the one who learns and then teaches the Qur'an." (Bukhari narrates). Additionally, the Prophet said: "Whoever establishes a road for the acquisition of knowledge, Allah will make his ascension simple. Heaven." This indicates that Islam views education as a path to achieving glory and heaven. Islam likewise ascribes the same benefit to teachers to students who apply their knowledge. As the Prophet put it: "Whoever imparts knowledge will receive the same reward as those who apply it, without diminishing the prize for those who apply it" (Narrated by Bukhari).

One critical issue is that the teacher's reward continues after his death, as the Messenger of Allah stated: "When a person dies, all his works cease except three: continual alms, beneficial knowledge, and a devout son who continues to pray for him." (Muslim). Additionally, the Prophet stated that "every Muslim is obligated to seek knowledge." (Al-Haythami).

The Prophet taught his people with a wide range of educational resources. We may learn a lot about the Prophet's educational methods by looking at his views on knowledge and how he encouraged the pursuit and dissemination of information in his community. He frequently combined the welcome and question-and-answer methods. Occasionally, he transmits his lessons straight without prompting, and sometimes, someone or multiple others inquire about something, and he responds. The Prophet frequently employed a combination of knowledge and generosity to preach his message. He used to pray, "O Allah, I seek refuge in You from useless knowledge and a fearless heart..." The Prophet teaches straightforwardly. He does not overburden his buddies with studying, and he typically schedules classes around their schedules. The Prophet obligates both professors and pupils to promote the virtues that enable science to succeed, such as sincerity, honesty, and friendship.

In Islam, the teacher-student relationship is based on mutual respect and

complete attention from the students. Students are expected to adhere to a strict code of conduct and refrain from asking questions without permission from their teacher. They also have to wait patiently for the teacher to give them time to talk and ask questions. As the Qur'an describes Prophet Musa and Prophet Kaidir, it is clear that (R.A.). Scholars in the early Islamic period pushed for specific responsibilities for Muslim teachers. For example, teachers are supposed to treat students as if they were their own children, to avoid charging for their services, build character in as many students as possible and to avoid criticising other disciplines not taught. Al-Ghazali, in his book, *Ihya' Ulum al-Din* (Revival of Religious Studies, 1981), discusses these responsibilities in great detail. Islamic education promotes human dignity on a continuum extending from the individual to society as a whole, and ensures that everyone has the right to basic necessities.

Additionally, Islam is concerned with the individual and wants to strengthen his *aqidah* (belief) to strengthen his relationship with his Creator (Allah) and awaken his religious consciousness. Additionally, Islam tries to resurrect the soul and steer it toward righteousness, noble character, and social responsibility. A community of believers will be formed around them: "Truly, Allah has sent you a light and a clear book" (this Quran). With it, Allah leads all those who seek His pleasure down calm paths, and He draws them out of the darkness into the light by His Will and directs them to the Straight Path." (Quran 5:15-6).

Education aims to generate competent community members for nation-building who have strong ethical and moral beliefs and are committed to the common good. These individuals are attracted to the organization through the educational system. All religions, particularly Islam, exhibit the same philosophy based on the same principles. There will be no change in educational objectives, whether delivered through traditional or electronic learning methods. While the conventional education system partially accomplishes this

goal due to mature policies, the e-learning education system is currently working to attain this goal due to multiple shortcomings and challenges. Towards the end of this part, we will present a conceptual model that will aid in the resolution of these difficulties and shortcomings.

The first step in developing our model is to evaluate how students learn in the general education system, followed by a review of the faults and difficulties in the e-learning education system and a proposal for our model, which is founded on Islamic principles and aims to address these issues. Learning is a five-step process in which academic institutions, teachers, learning materials, learning environments and members of the community all work together to produce influential members of the community. In addition to teaching students how to become skilled professionals, these factors also assist students develop their moral character. Ethics and morality are essential to the success of a powerful person in society. To be effective, a skilled professional must also possess strong moral and ethical principles. These are the fundamental components of traditional and distance learning systems and conventional and space learning systems. A changing learning process is being carried out on the e-Learning education platform due to technological advancements.

After all, as we have seen in the last part, e-Learning has several limitations and obstacles that might interfere with the learning process. In addition to these difficulties, the inputs into the educational system have an impact on the achievement of objectives. A lack of policies for the organization's e-learning education system is apparent. In addition, there is a lack of interaction between professors and students in the classroom. Learning environments are unsuitable; community members such as parents and guardians don't pay attention to or take good care of their surroundings, as well as other concerns, such as inadequate course curricula and supplies. Furthermore, there is a lack of suitable

infrastructure to manage and monitor unethical student behavior at the university level.

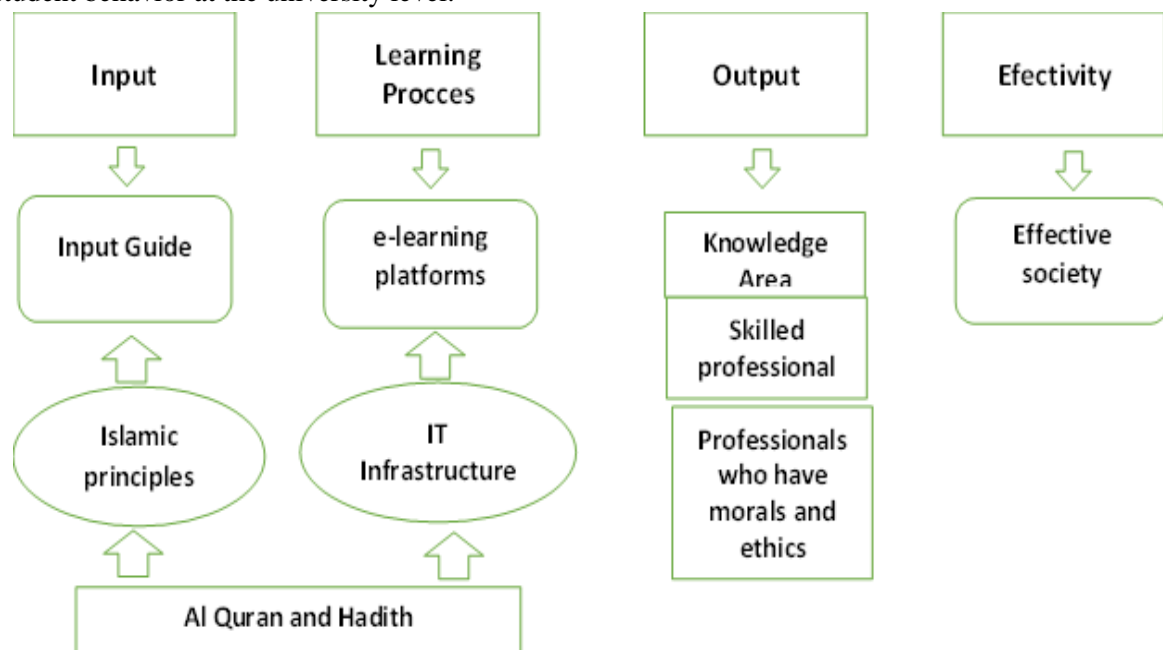


Figure 1. Recommended Model

This approach is represented in Figure 1 in the following paragraphs. We propose input factor rules and policies following Islamic principles and an information technology infrastructure to support e-Learning education platforms. The Quran and the Sunnah, the fundamental sources of Islamic education around the world, will guide our governments, procedures, and structures. In order to deal with the problems described above, we must use ICT, which is heavily utilized in the e-Learning educational system. Because of Muhammad's worldwide role model status, educators and educational institutions should follow his teaching methods. Parents, teachers, students, and academic institutions must all engage with one another and monitor the learning environment through information and communications technology. There must also be an adequate information technology infrastructure that monitors student activity and offers appropriate feedback. Academic organizations can generate skilled professionals who have ethical and moral values that are beneficial to society if they follow the principles and policies that have been provided.

D. CONCLUSION

E-learning is increasingly being used as a primary instructional tool in most enterprises worldwide. Almost every firm has shifted away from traditional education toward e-learning. However, organizations frequently focus exclusively on the benefits and make insufficient efforts to mitigate the disadvantages. This article discusses several issues that the current e-learning system faces and introduces the Islamic educational philosophy. Muslim academic institutions face significant challenges in achieving educational goals in the existing e-Learning system. As a result, people must reconsider their attitude to the identification. We offer a model that incorporates all relevant components. Furthermore, new tools and applications are needed to construct an Islamic e-Learning system that is complete and based on Islamic principles. We hope to build well-rounded Muslim professionals who will adhere to the teachings of the Qur'an and the Sunnah through the use of the strategy we've provided.

REFERENCES

1. Apriyani, Y., Supriyati, Y., & Margono, G. (2021). The Influence of Learning Models on Scientific Literacy in Physics Course: A Meta-Analysis Research. *International Journal of Science and Society*, 3(4), 44-51.
2. Astuti, C. C., Sari, H. M. K., & Azizah, N. L. (2019). Perbandingan Efektifitas Proses Pembelajaran Menggunakan Metode E-Learning dan Konvensional. *Proceedings of the ICECRS*, 2(1), 35-40.
3. Azis, R. (2019). *Ilmu Pendidikan Islam*. Yogyakarta: LKiS
4. Bariah, S. K. (2019). Rancangan Pengembangan Instrumen Penilaian Pembelajaran Berbasis Daring. *Jurnal Petik*, 5(1), 31-47.
5. Elyas, A. H. (2018). Penggunaan Model Pembelajaran E-Learning Dalam Meningkatkan Kualitas Pembelajaran. *Warta Dharmawangsa*, (56).
6. Faradiena, F. (2019). Uji Validitas Alat Ukur Ketidakjujuran Akademik. *JP3I (Jurnal Pengukuran Psikologi dan Pendidikan Indonesia)*, 8(2), 88-104.
7. Hadisi, L., & Muna, W. (2015). Pengelolaan teknologi informasi dalam menciptakan model inovasi pembelajaran (e-learning). *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan*, 8(1), 117-140.
8. Hardyanto, R. H., & Surjono, H. D. (2016). Pengembangan dan Implementasi E-Learning Menggunakan Moodle dan Vicon Untuk Pelajaran Pemrograman Web di SMK. *Jurnal Pendidikan Vokasi*, 6(1), 43-53.
9. Hartanto, W. (2016). Penggunaan E-Learning Sebagai Media Pembelajaran. *Jurnal Pendidikan Ekonomi: Jurnal Ilmiah Ilmu Pendidikan, Ilmu Ekonomi dan Ilmu Sosial*, 10(1).
10. Hassan, R., Zain, F. M., Bakar, K. A., & Kamaruzaman, A. F. (2020). Kefahaman Nilai Etika dan Moral Pelajar di Institusi Pengajian Tinggi: Satu Sorotan Literatur (Understanding of The Dimensions of Ethical and Moral Values In Higher Learning Institutions: A Literature Review). *MALIM: Jurnal Pengajian Umum Asia Tenggara (SEA Journal of General Studies)*, 21.
11. Ishak, D. (2020). Implementasi Kebijakan Pendidikan Online Selama Masa Pandemi Covid-19. *Jurnal Kelola: Jurnal Ilmu Sosial*, 3(1), 8-18.
12. Jam'an. (2021). The Principal's Role in Improving School Quality through Human Resource Management in Schools. *Endless: International Journal of Future Studies*, 4(1), 178-186.
13. Maimunah, M. (2016). Metode Penggunaan Media Pembelajaran. *Al-Afkar: Jurnal Keislaman & Peradaban*, 5(1).
14. Mawati, A. T., Permadi, Y. A., Rasinus, R., Simarmata, J., Chamidah, D., Saputro, A. N. C., ... & Prasetya, A. B. (2020). *Inovasi Pendidikan: Konsep, Proses dan Strategi*. Yayasan Kita Menulis.
15. Nasucha, J. A. (2019). Inovasi Pembelajaran Pendidikan Agama Islam "Pembelajaran PAI Berbasis Inquiry". Osf.io.
16. Nudin, B. (2020). Konsep Pendidikan Islam Pada Remaja. *LITERASI (Jurnal Ilmu Pendidikan)*.
17. Nurkolis, N., & Muhdi, M. (2020). Keefektivan Kebijakan E-Learning berbasis Sosial Media pada PAUD di Masa Pandemi Covid-19. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 5(1), 212-228.
18. Rohmah, L. (2011). Konsep E-Learning Dan Aplikasinya Pada Lembaga Pendidikan Islam. *AN NUR: Jurnal Studi Islam*, 3(2), 255-270.
19. Saifuddin, M. F. (2018). E-Learning dalam Persepsi Mahasiswa. *Jurnal Varidika*, 29(2), 102-109.
20. Sandi, A. L., & Sitika, A. J. (2021). The Role of Teacher's Teaching Style and Motivation in Improving Learning Outcomes of Islamic Religious Education at Sindangmulya 04 State Elementary School (SDN), Cibarusah. *INFLUENCE:*

- International Journal of Science Review*, 3(1), 1-8.
21. Saragih, D., Batubara, O. P., Halawa, V. P. A., Sipayung, S. R., & Napitupulu, S. (2022). Strategies to Improve Speaking Skill for Tourism Students. *AKSELERASI: Jurnal Ilmiah Nasional*, 4(1), 1-7.
22. Sarbini. (2020). Sikap Siswa Madrasah Diniyah terhadap Pembatasan Pembelajaran Agama Masa Pandemi. *PAPATUNG: Jurnal Ilmu Administrasi Publik, Pemerintahan Dan Politik*, 3(3), 121-131.
27. *an daring untuk pendidikan: Teori dan penerapan*. Yayasan Kita Menulis.
23. Sutanta, E. (2009). Konsep dan Implementasi E-learning. *Jurnal Dasi*.
24. Tafqihan, Z. (2011). Karakteristik dan Pemilihan Media Pembelajaran dalam E-Learning. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 9(2), 141-154.
25. Tayebinik, M., & Puteh, M. (2013). Blended Learning or E-learning? *arXiv preprint arXiv:1306.4085*.
26. Yuliani, M., Simarmata, J., Susanti, S. S., Mahawati, E., Sudra, R. I., Dwiyanto, H., ... & Yuniwati, I. (2020). *Pembelajar*