

Pesantren Education in the Digital Era: Concepts and Opportunities for Moral Education from a Virtue Ethics Perspective

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Abstract

Research was conducted to find the concept of moral education in Pesantren. The discovery of the concept of moral education was built through the perspective of virtue ethics. This research is a literature study which aims to explain the title analytically and descriptively. Data was taken from books, articles, previous research discussing moral education. The data collected is then analyzed using critical analysis by comparing one another. The results of the analysis are presented in the form of descriptive data, and presented in table form. Moral education from a virtue ethics perspective is an opportunity for moral education, especially Pesantren and Islamic schools. Moral education from a virtue ethics perspective is built through awareness with a rationalization process guided by common sense and revelation, namely Islam. Moral education from a virtue ethics perspective in Pesantren education units is more appropriately carried out through a hidden curriculum that is spread throughout all daily activities of students at school.

Keywords: Pesantren, Digital Era, Moral Education, Virtue Ethics

Abstrak

Penelitian dilakukan untuk menemukan konsep pendidikan moral di di Pesantren. Penemuan konsep pendidikan moral dibangun melalui perspektif virtue ethics. Penelitian ini adalah studi pustaka yang bertujuan menjelaskan judul secara analisis dan deskriptif. Data diambil dari buku, artikel, penelitian terdahulu yang membahas tentang pendidikan moral. Data yang dikumpulkan kemudian dianalisis menggunakan analisis kritis dengan cara membandingkan satu dengan lainnya. Hasil analisis disajikan dalam bentuk data deskripsi, dan disajikan dalam bentuk tabel. Pendidikan moral perspektif virtue ethics menjadi peluang pendidikan moral terutama pesantren dan sekolah Islam. Pendidikan moral perspektif virtue ethics dibangun melalui kesadaran dengan proses rasionalisasi yang dibimbing oleh akal yang sehat dan wahyu yaitu Islam. Pendidikan moral perspektif virtue ethics di satuan pendidikan pesantren lebih tepat dilakukan melalui hidden kurikulum yang menyebar pada semua aktivitas santri sehari-hari di sekolah.

Kata Kunci: Pesantren, Era Digital Era, Pendidikan Moral, *Virtue Ethics*

Introduction

Problems often occur in establishing good and bad moral standards in the world of Pesantren education.¹ Differences in moral concepts of good and bad between Pesantren students often become a complex subject in moral studies. This is caused by factors including because each student has a unique background, culture and experience. The students' background forms their moral foundation, for example what is considered good or bad in one culture may be different in another culture. Religious beliefs and

¹ Siti Chomsiatin Binti Ni'matul Ummah, Happy Susanto, and Miftah Hur Rahman Zh, "Internalization of Social Care Character among Female Santri through the Safari Dakwah Program," *International Journal of Learning and Education* 1, no. 1 (2025): 47–54.

spirituality also play an important role in shaping moral concepts. Religious teachings set different moral standards for their adherents.

Education and the social environment in which students grow up influence moral perceptions. The values taught in the family, school, and society can shape views about what is good or bad. Additionally, actions that are considered good or bad can vary depending on the situation and context. The most obvious are consistent and clear moral principles between students, while others may be more flexible in their views on what is considered good or bad. This can give rise to differences in moral judgment between students. This condition makes the concept of moral education need to be discussed again. This research discusses moral education from a virtue ethics perspective so that it is hoped that it can become a strong foundation for future moral education. Because the current conditions and realities show that it is important to have a shared awareness of morals.

The following is some research that is relevant to this discussion, including: The article written by Mustain, M. 2013, explains that the factors that influence the implementation of ethics in institutions are the work environment, reward and punishment , supervision, sincerity and religious practice. This article discusses how good and bad moral ethics are implemented in institutions, while this article focuses on the concepts and opportunities for moral education in pesantren from a virtue ethics perspective.²

The article written by Pablo Garcia-Ruiz, 2014 explains that in consuming goods, each person will experience differences if they consume an item based on a virtue ethics approach . If the goods to be consumed will have a bad impact such as pollution then this can be considered bad. This research has similarities with this research in that, the moral concepts of good and bad experience differences in a person based on the approach used, the difference is the object of study. Pablo discusses virtue ethics in consumption practices, this article discusses the concepts and opportunities for moral education in pesantren from a virtue ethics perspective.³

discussion of the concept of virtue ethics is an article entitled Reclaiming Virtue Ethics For Economics Bruni 2013, which explains that the concept of good and bad morals in the world of market economics, namely that the market is seen as a place for cooperation, not as a free market. This discussion has similarities with this research in that the concept of good and bad morals is based on market goals, namely cooperation , while the difference is the object of study, namely economics, while this research is about the concepts and opportunities for moral education in pesantren from a virtue ethics perspective.⁴

The next discussion is about the perspective of virtue ethics David 2014, that the ethics of goodness between individuals and organizations are different, sometimes individual ethics are good but for the organizational context they are not good. This discussion has similarities with this article, namely that they both discuss the virtue ethics perspective but the object of study is different, where the virtue ethics perspective is discussed by comparing individual and social virtue ethics, while this research

² Ibrahim, M. M., Darmiyanti, A., & Saprialman, S. (2023). Kode Etik Dalam Meningkatkan Profesionalisme Pendidik, Reaktulisasi dan Pengembangan Kode Etik Guru di Lembaga Pendidikan. *Jurnal Ilmiah Wahana Pendidikan*, 9(4), 303-309.

³ Garcia-Ruiz, P., & Rodriguez-Lluesma, C. (2014). Consumption practices: A virtue ethics approach. *Business Ethics Quarterly*, 24(4), 509-531.

⁴ Bruni, L., & Sugden, R. (2013). *Reclaiming virtue ethics for economics*. *Journal of economic Perspectives*, 27(4), 141-164.

discusses the concepts and opportunities for moral education in pesantren from a virtue ethics perspective.⁵

Next is research conducted by (Baďurov, B. 2018) the concept of virtue ethics offers great potential in contemporary ethics education in Slovakia. One of the important elements of virtue ethics is the emphasis on the superior characteristics of moral agents, which can help in the development of critical thinking, habits, communitarian thinking and the public interest, as well as a balance between emotion and reason. The difference between this research and this article is that the object of study discusses the potential of virtue ethics in ethics education in Slovakia , while this article discusses the concepts and opportunities for moral education in pesantren from a virtue ethics perspective.⁶

Another research on virtue ethics was conducted by Drabarek, A 2021, who explained that virtue ethics is love for goodness and humanity which emphasizes love and perfection. The difference is that virtue ethics in the research is discussed from Aristotle's perspective, while this article discusses the concepts and opportunities for moral education in Indonesia from a virtue ethics perspective . Based on several previous researches, this research with the title "Pesantren education in the digital era: Concepts and opportunities for moral education from a virtuous ethics perspective" is novel in the form of explanation and data analysis that was built to show the concepts and opportunities for moral education in pesantren from a virtue ethics perspective.⁷

Methods

This research is a literature study which aims to explain the title analytically and descriptively. Researchers explain the title "Pesantren Education in the Digital Era: Concepts and Opportunities for Moral Education from a Virtue Ethics Perspective" by collecting data from books and previous research documents that discuss virtue ethics in various contexts and perspectives. The data collected is then analyzed using critical analysis by comparing one another.

Analysis was carried out to find differences in each perspective of the concept of virtue ethics and their similarities. The results of the analysis are presented in the form of descriptive data, and presented in table form. Presenting data in tabular form is intended to make the data appear attractive and easy to understand. From the results of the critical analysis presented in the form of descriptive data and tables, conclusions are then drawn as the final part of this research.

Results

Virtue ethics is a method of building good ideas from within students which is the basic reason for students to do good and know what is wrong based on logical analysis based on complex backgrounds.⁸ The main focus of virtue ethics is to develop good character in students, not because they follow rules or because of external pressure or rewards. Virtue ethics in this case becomes a paradigm for thinking about what virtues should be done.⁹ If related to morals, then morals are the implementation of a thinking paradigm or idea built through virtue ethics or in other words, morals are an

⁵ Bright, D. S., Winn, B. A., & Kanov, J. (2014). Reconsidering virtue: Differences of perspective in virtue ethics and the positive social sciences. *Journal of business ethics*, 119, 445-460.

⁶ Baďurov, B. (2018). The potential of virtue ethics in ethical education in Slovakia. *Metodiki ogledi: asopis za filozofiju odgoja*, 25(2), 67-84.

⁷ Drabarek, A. (2021). A revitalisation of *virtue ethics* in contemporary education. *ARGUMENT: Biannual Philosophical Journal*, 11(2), 349-361.

⁸ Zagzebski, L. T. (1996). *Virtues of the mind: An inquiry into the nature of virtue and the ethical foundations of knowledge*. Cambridge University Press.

⁹ Ibid, Baďurov, B. (2018)

expression of virtue ethics. The following is previous research data found and selected regarding morals and virtue ethics:

Table 1. Moral education

Researcher	Research Results
Samsuri, S.	Moral education in Indonesia in the New Order era was still a form of pressure and demand from the government
Muckson, AR	Moral education in Indonesia in the New Order era was influenced by the government's economic and development interests
Habibah	of the Islamic Religion as a fence and defense for Indonesian moral education
Giri	Pancasila is a philosophy that is relevant to Indonesian moral education
Hamali	Religion from a sociological perspective shows that religion has a great influence on social life and Indonesian society
Huda, M., et al.	Moral character education from an Islamic perspective according to Zarnuji, the importance of awareness regarding the form of intention and belief in God and all its consequences.
Kania, DD	philosophies of virtue ethics are important in emphasizing reason and revelation, so that morals are guided by reason and revelation
Hidayatullah	Lastly , according to al-Attas, the foundation of moral ethics is religion which is approved by common sense, knowledge and freedom of will, while the principles are self-perfection, freedom, true faith and knowledge.
Kusrahmadi, SD	Seeing the reality and conditions of Indonesian society, especially children, is the reason for the importance of moral education for them which is expected to be a solution to the nation's problems
Inawati, A.	Moral education from an Islamic religious perspective in schools can be done through a hidden curriculum so that the concepts used are concrete in learning

Table 2. Moral Education from Virtue Ethics Perspective

Researcher	Research Results
Miller, A.	Love for virtue cannot possibly grow without habituation.
Zagzebski, LT	The ethical virtue of knowledge starts from the mind to gain awareness. Thought and knowledge will find virtue
Hursthouse, R.	Virtue ethics is based on the goodness of nature
Sullah, M.	Moral and moral education which is the application of virtue ethics begins with experience and habituation
Hastangka, H.,	Moral education in Japan is carried out through habits rooted in cultural habits
Jibiliza	Teleological as a virtue ethics approach to moral and immoral depends on the logical reasons students carry out immoral actions even though they conflict with religious beliefs
Junaedi, M., & Syukur, F.	Moral education in Japan is carried out through moral discovery by students and avoiding traits that indoctrinate students, (if viewed from a philosophical perspective, this learning process uses a <i>virtue ethics approach</i>)
Komarudin, et al.	Moral education in Japan was based on concern and awareness of being left behind from other nations in 1860
Hinta, et al.	The implementation of moral education in Japan is designed and implemented in schools, families and communities
Widiuseno	Moral ethics in Japan emphasizes collective ethics, prioritizing the interests of shared values

Discussion

Moral education in Indonesia has a history of ups and downs. Before the Reformation, moral education was controlled by the authorities for several decades.¹⁰ This condition is influenced by centralized leadership factors, so that morale is also controlled by one source. Moral education in these decades has become the government's interest in sustainable development and economic development.¹¹ If morals are not based on moral ethics and virtue, it will be a challenge for society's morals. The concept of moral education based on the interests of external parties is certainly not in accordance with the philosophy of virtue ethics which is built on natural goodness.¹²

Moral education in Indonesia needs to be returned to the moral source itself. The most influential moral source in the lives of Indonesian people is not the authorities but beliefs, including Islam as the majority belief and the strongest moral stronghold in

¹⁰ Samsuri, S. (2004). Civic virtues dalam pendidikan moral dan kewarganegaraan di Indonesia era orde baru. *Jurnal Civics: Media Kajian Kewarganegaraan*, 1(2).

¹¹ Muchson, A. R. (2004). Pendidikan kewarganegaraan paradigma baru dan implementasinya dalam kurikulum berbasis kompetensi. *Jurnal Civics: Media Kajian Kewarganegaraan*, 1(1).

¹² Hursthouse, R. (2017). On *virtue ethics*. In *Applied Ethics* (pp. 29-35). Routledge.

society.¹³ In state life, morals are concretized in the form of a formulation of the five principles, namely Pancasila.¹⁴ Religion and Pancasila, which are also inspired by Islam, greatly influence people's lives.¹⁵ Islam as a moral source accommodates reason and thought to find true morals. Islam realizes the need for santri awareness in finding morals through rationalization guided by Islamic revelation.¹⁶

Of course, this rationalization is different from the rationalization of the western world which emphasizes reason alone and abandons religion.¹⁷ In Islam, if you want to implement morals, they must be built on awareness, namely in the form of intentions based on belief in God Almighty through a thought process with common sense, knowledge and the ability to decide whether an action is good or bad with correct principles.¹⁸ Through this concept and the reality that exists in society, it is very important to socialize and apply moral education built on Islam as a revelation that guides reason and knowledge because of the reality that occurs in pesantren.¹⁹

Moral education can be started in the form of co-curricular or hidden curriculum in pesantren.²⁰ Moral education from a virtue ethics perspective, which starts from habituation,²¹ is more appropriately carried out through a hidden curriculum. Implementation takes the form of daily learning activities that are practiced in all lessons. Its implementation requires control, cooperation between teachers and teaching staff in the pesantren education unit. Because if it is habitual in nature, all teachers and teaching staff must get used to the same thing with the concept of moral education from a virtue ethics perspective.

Moral education that is built on the awareness of santri will become more firmly rooted in the santri.²² As the moral education built in Japan is based on awareness of how far behind the Japanese people are in achieving progress.²³ Japan strongly internalizes moral education in individuals, families and society.²⁴ This pattern makes morals their collective consciousness. Indonesia as a religious country has a great

¹³ Habibah, S. (2018). Filsafat Pendidikan Islam dan Tameng Moralitas Bangsa. *Ta'lim: Jurnal Studi Pendidikan Islam*, 1(1), 40-58.

¹⁴ Giri, I. P. A. A., Ardini, N. L., & Kertiani, N. W. (2021). Pancasila sebagai landasan filosofis pendidikan nasional. *Sanjiwani: Jurnal Filsafat*, 12(1), 116-126.

¹⁵ Hamali, S. (2017). Agama dalam Perspektif Sosiologis. *Al-Adyan: Jurnal Studi Lintas Agama*, 12(2), 223-244.

¹⁶ Kania, D. D. (2017). Konsep *Virtue ethics* dalam Pemikiran Syed Muhammad Naquib al-Attas dan Tantangan Postmodernisme. *Tasfiah: Jurnal Pemikiran Islam*, 1(2), 157-178.

¹⁷ Jibiliza, X. (2021). The Rationality of Ethics: Teleological Theory reconciled in the context of Abortion. *Pharos Journal of Theology*, 102.

¹⁸ Hidayatullah, E. A., & Arif, S. (2022). Syed Muhammad Naquib al-Attas' Exposition on the Concept of Ethics. *Afkar: Jurnal Akidah & Pemikiran Islam*, 24(1), 409-446.

¹⁹ Kusrahmadi, S. D. (2007). Pentingnya pendidikan moral bagi anak sekolah dasar. *Dinamika Pendidikan*, 14(1), 118-130.

²⁰ Inawati, A. (2017). Strategi pengembangan moral dan nilai agama untuk anak usia dini. *Al Athfal: Jurnal Pendidikan Anak*, 3(1), 51-64.

²¹ Miller, A. (2017). Virtue through challenge: moral development and self transformation. *Journal of Philosophy of Education*, 51(4), 785-800.

²² Zagzebski, L. T. (1996). *Virtues of the mind: An inquiry into the nature of virtue and the ethical foundations of knowledge*. Cambridge University Press.

²³ Komarudin, O., Hasanah, A., Fajrussalam, H., & Caturiasari, J. (2021). Perbandingan Core Ethical Values di Indonesia dan Jepang berdasarkan Falsafah Negara dan Pespektif Sejarah. *Attractive: Innovative Education Journal*, 3(1), 1-12.

²⁴ Hinta, E., Djou, D., Ntelu, A., & Mirnawat, M. (2020). Character Education Comparison of Primary School Students in Indonesia and Japan. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 17(9), 2744-2754.

opportunity to become a nation with strong morals, especially Islam has a very significant influence in Indonesia. If discussed from the perspective of virtue ethics, Islam accommodates the importance of thoughts guided by revelation to instill strong morals in students. It is very important for moral education in Indonesia to be reconceptualized according to the characteristics of religious Indonesian society.

The implementation of religious-based morals in society must start from childhood through a habituation process so that it becomes an experience for students, as the concept of virtue ethics is built on awareness based on experience and habituation.²⁵ This moral education can be compared to that in Japan, which starts from childhood through a process of habituation and experience. The habituation process is preceded and designed so that students discover morals based on their awareness.²⁶

Conclusion

Moral education from a virtue ethics perspective is an opportunity for moral education that requires consistent planning, mentoring and implementation, especially pesantren and Islamic schools. Moral education from a virtue ethics perspective is built through awareness with a rationalization process guided by common sense and revelation, namely Islam. So that the resulting morals are rooted in the students so that bullying and other immoral acts can be avoided based on the students' awareness, so that wherever and whenever the students are strong, they adhere to the morals they have.

Moral education from a virtue ethics perspective in pesantren education units is more appropriately carried out through a hidden curriculum that is spread throughout all daily activities of students in pesantren. Implementation through the hidden curriculum requires cooperation and awareness of parents, teachers and teaching staff so that the habituation process which is the basis of moral education in pesantren and Islamic schools can run well. The values are taught using a discovery-based learning process. Awareness built based on discovery will become strong in the students' perception. This implementation strategy starts with guidance to teachers regarding the urgency of moral education from a virtue ethics perspective.

²⁵ Sullah, M. (2010). *Studi komparasi konsep pendidikan akhlak Syed Muhammad Naquib Al-Attas dan Ibnu Miskawaih* (Doctoral dissertation, Universitas Islam Negeri Maulana Malik Ibrahim).

²⁶ Junaedi, M., & Syukur, F. (2017). Moral education in Japanese schools a model for improving character education in Indonesia. *Analisa: Journal of Social Science and Religion*, 2(1), 23-40.

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