

Moral and Intellectual Integration in Islamic College

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ABSTRACT: The conceptualization of moral and intellectual integration in digital education at Islamic religious universities is carried out by conceptualizing moral and intellectual integration in digital education. Intellectual moral integration is carried out through three basic values, namely religion, responsibility and creativity. Morals and intellectuals are conveyed in digital education by internalizing religious values as a moral and intellectual basis that rests on Islam which regulates human relationships with God; the value of responsibility as an intellectual moral basis that regulates human relations with humans and the universe; and the value of creativity as a moral and intellectual basis that regulates humans' relationships with themselves in the context of developing themselves.

INTRODUCTION

Islamic and digital education has also become an integral part of transforming and internalizing knowledge and Islamic values. For this reason, education and digital in tertiary institutions are important factors that cause the death or development of Islamic knowledge in Islamic tertiary institutions. This dynamic between the two is one of the important factors in creating and overcoming the problem of the death of expertise or intellectuality which is currently becoming a massive phenomenon. From here, identifying the important role of Islamic higher education and the technology used is an interesting thing to study in the context of identifying and maximizing the important role of education in Islamic higher education in an effort to overcome various dynamics and problems of student expertise, one of which is based on Islamic values. which is delivered through education carried out based on digital means (Kasanah et al., 2022)

From this it can be understood that in the context of Islamic universities, the position of Islam, on the one hand, is the scientific basis that is studied and studied in education, on the other hand, it is the moral basis that is internalized in education at Islamic universities (Syam, 2016). This is where Islam in a moral and intellectual context becomes two inseparable things in the context of education at Islamic religious universities. This reality creates an ideal hope that Islamic higher education will not be the cause of moral and intellectual death in society because the substance of Islam glorifies the spirit of education as a process in perfecting humans who are responsible to humans, nature and God (Amirudin, 2017). This is where Islamic education has the main goal of expanding and perfecting the moral-intellectual community through educational activities that are integrated with Islam (Ikhwan, 2014).

On the other hand, with the development of information technology which can be accessed via digital devices, this is one of the causes of the death of expertise in the world of education. This reality is something that is unavoidable because many educational phenomena are carried out by relying on digital as a solution to lecture problems (Nichols, 2019). It is not surprising that the Islamic religious higher education environment cannot let go of the problem of pragmatism by academics or students in positioning digital in the educational contestation space which is only used for access to entertainment and enjoyment. Various phenomena do not think hard and only rely on digital to carry out orders in answering problems and tasks that must be fulfilled in Islamic higher education (Firmansyah, 2015).

Based on this study and phenomenon, it can be identified that it is related to resistance to belief in Islam as the basis for individual intellectuality with a practical and pragmatic attitude in digital contestation in Islamic higher education. This is not only a personal symptom of the academic community who are banal in using digital to access knowledge, but also communally in the education system which often patterns digital-based learning activities that are only oriented towards convenience and laziness in education. As a result, the traditions of morality and intellectuality in Islamic higher education can be slowly eroded and stranded in moral-intellectual death. Of course, this reality has been recognized by Islamic higher education. For this reason, Islamic religious universities will definitely try to overcome this problem, namely related to the proper use of digital facilities used in education, so that the death of expertise can be overcome in Islamic universities.

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For this reason, this study and research focuses on issues related to universities' efforts to integrate moral and intellectual values in education carried out through digital devices. This problem arises based on the efforts of Islamic religious universities which have a mission to internalize morals and intellectuals in education. This effort is carried out in order to produce university graduates who are experts in the fields of science and Islam. With this mission, Islamic religious universities then integrate science and Islam with digital information technology. This was done because the pandemic and its changes have made the academic community accustomed to learning activities based on digital devices. For this reason, moral and intellectual integration with digital device-based education is a real effort carried out by Islamic religious universities as an effort to overcome the problem of the death of expertise in the world of education.

Based on these three issues, this research will focus on discussing the dynamics of Islamic moral and intellectual integration and contestation in digital-based education at Islamic religious universities. The Islamic religious universities studied were the Walisongo State Islamic University (UIN) Semarang, the State Service Institute (IBN) Tegal, the Faculty of Islamic Religion, Nahdlatul Ulama University (UNU) Purwokerto, and the Raden Mas Said State Islamic University (UIN) Surakarta. Through these four Islamic religious universities, the dynamics of moral and intellectual integration and contestation will be studied and researched.

RESEARCH METHOD

The type of research used in this research is qualitative-field research, namely research carried out with a series of qualitative research performances whose data sources come from phenomena in the field (Purwohadi, 2020). The phenomena in the field that are the targets of research are subjects in the form of individuals or humans being studied; the social place that is the research setting; and various events that are the target of research (Muhadjir, 2019). A series of activities carried out by individuals in an event in a certain social setting is what is then referred to as a phenomenon that occurs in the field.

By focusing on research objects of moral and intellectual contestation and integration in digital dynamics carried out in educational and learning activities at Islamic religious universities, the place of this research is Islamic religious universities which are limited to their location in Central Java. Of course, there are very many Islamic religious universities in Central Java. For this reason, taking into account the principles of capability and affordability, the Islamic religious universities that will be studied include: Walisongo State Islamic University (UIN) Semarang; Institut Bakti Negara (IBN) Tegal; Faculty of Islamic Religion, Nahdlatul Ulama University (UNU) Purwokerto; and Raden Mas Said State Islamic University (UIN) Surakarta.

Data is raw material in the form of information obtained in the research process whose truth can be trusted and can be used to draw conclusions (Moleong, 2019). The data in this research are in the form of spoken and written expressions and words which contain information related to moral and intellectual integration and contestation in digital education at Islamic religious universities (Muhadjir, 2019). The data collection techniques in this research used: First, Observation is a way of collecting data through observing and recording an event or phenomenon (Sugiyono, 2021). Second, data collection techniques carried out by interviews. An interview is a question and answer process in an effort to exchange information and ideas on a topic whose meaning can be constructed (Muhadjir, 2019). Third, documentation. The documentation data collection technique is a data collection technique that is done through careful reading and study of the documents that are the source of research data.

This data analysis technique is carried out through analysis activities on the data obtained interactively, namely through a process data reduction (data reduction), data presentation (data display), and conclusion drawing and verification (conclusion drawing and verification) (Sugiyono, 2021). The steps in this data analysis technique are carried out through: First, data reduction. The author did this when he got a lot of data. The researcher then reduced the data by looking for the information needed, namely related to integration and contestation in Islamic morals and intellectuals in digital dynamics. This method can provide a clear picture and make it easier for writers to find other necessary data. Second, data display. After the data that has been collected has been reduced, the author then presents the data by organizing, compiling and analyzing the relationship patterns so that the data becomes more meaningful and easy to understand. Ketiga, Conclusion drawing and verification. Conclusions and verification are carried out when the data collected is supported by evidence. The conclusions obtained are answers to the research problem formulation. The validity of the data in the second stage of research using qualitative methods is that the author uses a triangulation credibility test technique, namely collecting the same data with different data collection techniques (Sugiyono, 2021).

RESULTS AND DISCUSSION

Moral and intellectual integration carried out by Islamic religious universities, namely the State Islamic University (UIN) Walisongo Semarang; Institut Bakti Negara (IBN) Tegal; Faculty of Islamic Religion, Nahdlatul Ulama University (UNU) Purwokerto; and the State Islamic University (UIN) Raden Mas Said Surakarta through educational activities carried out on a digital basis. Digital has been used as a tool that is always present in educational activities by integrating morals and intellectuals in education.

Moral and intellectual integration in religious universities is largely conditioned by the educational situation and ecosystem that has been designed and developed by each Islamic religious college. The moral and intellectual integration is carried out with the main aim of being able to convey and internalize the vision and mission of Islamic religious universities which are implemented

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through digital education. Digital education is then used as a means of transforming students' knowledge, skills and attitudes through lectures or educational activities (Daryono et al., 2020). This moral and intellectual integration then occurs in the digital education space. Direct digital education then shapes students' knowledge, skills and behavior that are mediated by digital, namely the actions, attitudes and behavior of students who use digital devices as media and sources in educational activities at Islamic religious universities (Interview Results).

From here, the integration of morals and intellectuals in digital education is a joint effort in conceptualizing morals and intellectuals in digital education which is carried out collectively by Islamic religious universities for students. The aim is to transform Islamic ideas and behavior in students through digital-based education (Interview Results). For this reason, every effort to conceptualize moral and intellectual integration in digital education always communicates two important aspects, namely communicating and representing digital morals and intellectuals (Susilawati et al., 2022). This means, in conceptualizing the moral and intellectual integration of digital education in Islamic religious universities, ideal moral and intellectual ideals are always needed. Morals and intellectuals are the basis of students' knowledge, skills and attitudes in learning that are in line with the demands of today's digital world. This concept then became the main basis for moral and intellectual integration in Islamic religious education. This is where it is important to conceptualize moral and digital integration in higher education.

To identify the conceptualization of moral and intellectual integration in digital education at Islamic religious universities, one can begin by discussing aspects of the educational paradigm at Islamic religious universities. This happens because education at Islamic religious universities is essentially a process of activities that transform ideas, knowledge, information, experiences and experiences of lecturers to students through learning activities (Interview Results). In the transformation process, the educational paradigm always represents the spirit of the times, one of which is the spirit of the current digital era which cannot be separated from the lives of students today.

In the context of Islamic transformation, education at Islamic religious universities is a medium for internalizing moral and intellectual values in students through learning activities with digital devices. With this moral and intellectual nature in digital education, education at Islamic religious universities can be an important means of building a better life which must be preceded by changing students' knowledge, skills and attitudes for the better (Kusrahadi, 2017). Education based at Islamic religious universities is also carried out and empowered to formulate and transform morals and digital, one of which is done through a digital-based education process.

In this digital education process, morals and intellectuals play a very important role in education today. This happens because morals and intellectuals in digital education integration can be interpreted as the nature and soul possessed by every student involved in the process of educational integration activities (Hendayani, 2019; Jalil, 2012). It is not surprising that morals and intellectuals are guidelines (traits or behavior) that determine the direction of digital education integration carried out by lecturers and students. This cannot be separated from the main aim of education in improving the moral and intellectual quality of students. It is not surprising that morals and intellectuals in digital education are then identified as the main components of education which can function to develop students' potential so that they have good awareness and noble morals (Iqbal, 2015). Morals and intellectuals in digital education are the main keys in the integration of digital-based education.

Here it means that moral and intellectual in digital education will be formed if the integration of education in Islamic religious universities can be carried out repeatedly on a regular basis until it becomes a main conceptualization which in the end, not only becomes a guide to life, but has become a characteristic or behavior that forms the personality of students who are moral and intellectually good. From here, moral and intellectual formation in student digital education always cannot be separated from life skill (Interview result). Life skill here we can mean it as something related to skills in practicing or practicing certain abilities, namely skills in developing moral and intellectual skills and using digital devices well and wisely for the benefit of the world of education.

The process of developing knowledge, skills and attitudes as a moral and intellectual basis for students usually starts from something that is unconscious and incompetent about a field of expertise. From here it becomes something that is recognized and competent in that field. These moral and intellectual instillations or internalizations in digital education can be implemented and become a culture in Islamic religious education and higher education. An effective process for building an Islamic religious higher education culture is to transform morally and intellectually in digital education through educational integration carried out by lecturers and students with the aim of internalizing moral beliefs, values and norms (Bahri, 2015; Daryono et al., 2020).

Here it can be understood, studied and identified the importance of conceptualizing moral and intellectual integration in digital education in Islamic religious universities. This can all start from exploring students' understanding of morals and intellectuals in digital education which is then contextualized in the realm of educational integration in higher education (Interview Results). Here we can identify that morals and intellectuals in digital education in the integration of higher education have an important role. One of them, educational integration for students can be used to instill morals and intellectualism in students (Wattimena, 2021).

This happens because digital education integration is an effort carried out by lecturers in higher education which is carried out through digital education integration activities that connect lecturers with students (Richardo, 2016). Moral and intellectual

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integration in digital education is an important educational integration carried out by universities. In this educational integration, lecturers carry out the task of making students more humane (humanist) in order to realize educational prosperity which can raise the status and dignity of students who initially do not know, to become individuals who have knowledge and have skills and knowledge (Interview Results).

Here it means, in the conceptualization of the integration of digital education with morals and intellectuals, students are required to have morals and intellectuals that are in line with the demands of digital education developed in Islamic religious universities. In this digital education, students are then positioned as individuals who must have the moral and intellectual qualities needed and support the educational integration process (Kertamukti, 2021). For example, students must have good moral and intellectual qualities and be responsible so that they can be used as basic capital for the educational integration process in higher education. In this reality, students will be involved with the integration of digital education. Students must be able to show good attitudes and character, moral and intellectual which must be seen from their patterns or activities in the integration of digital education. Students' morals and intellectuals in digital education integration must have an adaptive attitude. This means that digital education integration activities in a certain period or period of time are always different. Every era or era always brings its own moral and digital educational integration demands. Even in education, students will always be different and change according to changing times (Interview Results).

Based on this reality, in this discussion the focus is on discussing the conceptualization of students' ideal moral and intellectual integration as a result of paradigmatic integration of digital education. This is to try to identify changes in moral and intellectual patterns that are in accordance with changes in the digital age. Here, we can identify the moral and intellectual aspects of integrating digital education for students at Islamic religious universities in the context of the development of higher education. This is important because the moral and intellectual demands of ideal digital education for students at any time in their education are greatly influenced by developments in their time. This influence has an impact on digital education development design efforts which are aligned and carried out based on the situation, conditions and needs of the time, namely the social realities that surround students today. This situation is then used as the basis for meeting moral and intellectual needs in digital education for students at Islamic universities (Wardhani, 2019).

With context It is In this digital era, as the world of education develops in this digital era, moral and intellectual needs in education are very important. Education must be designed to form ideal student intellectual morals so that students always adapt and improve their qualifications to suit the conditions of the current digital era. For this reason, in this all-digital era, education is always required to be able to make students able to adapt and innovate in this all-digital condition (Interview and Observation Results). With this adaptation and innovation, students can be actively involved in the educational process well.

To realize this, Islamic religious universities conceptualize morals and intellectuals in the form of three main values which become the moral and intellectual basis of digital education. Three conceptualizations of moral and intellectual integration in education carried out by Islamic universities are religious, responsibility and creativity (Shariati, 2020). Three conceptualizations that rely on universal consciousness include: First, Religious values are the moral and intellectual basis for students in building faith in God which are implemented through pious behavior and continuous worship routines which make students become religious individuals, namely individuals who have faith and have noble morals in accordance with Islamic guidance (Interview Results). These religious values are the main basis as a moral and intellectual foundation in digital education carried out and developed by Islamic religious universities.

Second, the value of responsibility, namely the value that relies on student responsibility in a humanitarian context. Students are responsible for themselves as individuals. Responsible for the social environment as a social creature. Responsible for nature as a natural creature. Responsible for the cultural environment as a cultural creature. All aspects of responsibility that lead to the subtlety and sensitivity of students' humanity (Interview Results). These values then educate and condition students to behave kindly towards themselves, their society, the natural environment and culture, including in responding to a world that is currently oriented towards technology. This value of responsibility is what makes students continue to be noble human beings even though they live in this digital world. This conceptualization of moral and intellectual integration has become the collective consciousness of Islamic religious universities as an important vision that is distributed and internalized to students in education which is carried out using today's digital device base (Sagala, 2018).

Third, creativity value, namely students' abilities and skills in utilizing learning outcomes delivered via digital devices into work of added value (Interview Results). This value rests on the fact that digital education functions to transform students' systems of knowledge, skills and attitudes so that through digital-based education students master competencies in these areas of knowledge, skills and attitudes. However, this knowledge, skills and attitudes are still potential, that is, they are only limited to knowledge. For this reason, the value of creativity will condition and make students have the expertise to develop the knowledge, skills and attitudes obtained from learning outcomes through digital devices into works in the form of products and performance that provide added value, both added value to economic products and added value. from the aspect of creative skills possessed by students. For this reason, moral and intellectual integration in digital education at Islamic universities is oriented towards forming creative students,

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who are able to develop their learning outcomes into works that can bring existence, achievement and material things to themselves (Chang, 2020).

These three values are the main basis as a result of the conceptualization of moral and intellectual integration in digital education at Islamic universities. These three values are an important foundation in building and creating students who are capable of becoming a digital generation who will lead to the progress of education in Islamic religious universities which is also the progress of the nation (Mansir & Purnomo, 2020). To realize the idealization of this conceptualization, education is created in such a way by using digital devices properly, so that students can continue to develop and maximize their moral and intellectual potential on a digital basis through attitudes that show a religious, responsible and creative personality (Suharwoto, 2020).

From this conceptualization of moral and intellectual integration based on religious values, responsibility and creativity, students in this digital era will have ideal morals and intellectuals who can guide, teach, direct, motivate, facilitate, and in the educational process use digital well and is able to improve his personality as a religious, humanist and highly creative being (Ismail, 2015; Muhaemin & Mubarak, 2020). For this reason, this conceptualization of values will be able to integrate moral and intellectual aspects with the dynamics of digital education developed by Islamic religious universities. Digital education in Islamic religious universities will also be able to shape and create students who must have religious, responsible and creative morals and intellectuals, namely students who are morally and intellectually good and progressive in creating knowledge, skills and behavior in the dynamics of life. which is now completely digital (Hamalik, 2015; Lubis et al., 2021).

The concept of moral and intellectual integration in digital education is oriented towards forming religious, responsible and creative students who will be able to use rapidly developing information and communication technology for the better in life. From this attitude, the development of technology and information which is an important feature in life will shape good student behavior so that the digital education process implemented by teachers and accepted by students will run well (Interview Results). From this, it can be identified that the digital education process in Islamic religious universities currently has distinctive morals and intellectuals, namely morals and intellectuals that are religious, responsible and creative. Morals and intellectuals that will make lecturers and students utilize digital technology in ways that are easy to understand and put into practice in exploring knowledge. The relationship between lecturers and students in this digital era can be said to be a relationship that has two sides of interrelated values in advancing the goodness and civility of the surrounding environment (Interview Results).

To realize this conceptualization in the integration of capital and intellectual capital in digital education at Islamic religious universities, then First, Lecturers and students must have in-depth skills related to their fields, so that in implementing digital education they can easily master and impart their knowledge to students. Second, lecturer and students are required to have good morals and intellectuals, which places digital education as an effort to realize themselves to become good individuals from divine, humanitarian, social and cultural aspects. Third, Digital education organized by Islamic religious universities is addressed creatively and innovatively so that it can easily have a good impact on the provision of knowledge to students.

It is through these moral and intellectual demands that digital education at Islamic religious universities will be able to meet life's needs and provide solutions to various digital problems that are widely prevalent (Interview Results). This religious, responsible and creative attitude is essentially a dimension of students' abilities in the process of developing knowledge, technology and art into something that is meaningful and adds more value to life. In other words, this conception is the moral and intellectual basis in digital education which will shape students into individuals who will be able to come up with, create or build something new, whether in the form of ideas, concepts or actions. In this process, moral and intellectual in digital education is actually an effort to give birth and create a new step or idea that exists within a person to be demonstrated and implemented so that it forms a form of responsibility to God, humanity and the environment. This is important because moral and intellectual aspects in digital development are very much needed. For this reason, moral and digital conceptualization will be able to create students to think critically, compete, and compete in realizing a reform that will later be useful in everyday life (Ismanto et al., 2022).

From here, the conceptualization of moral and intellectual integration through this religious, responsible and creative attitude, then the innovation of ideas, thoughts and methods that can be recognized as something new for students, whether in the form of development, renewal or creation of a the new one. From here, digital education will become innovative, capable of realizing innovation to achieve certain goals and being able to solve problems faced by students and their environment. In the practice of digital education, this moral and digital conceptualization can be said to be an act of updating or improving a digital education system so that education becomes better and has a positive impact on life today (Supriyadi et al., 2018).

From here, the concept of moral and intellectual integration in digital education will build meaningful relationships between lecturers and students which can have a good impact in the form of productive things that make students more active, creative and productive in digital education which takes place more warmly and motivate students to continue to do something new. It is these morals and intellectuals that will be able to meet the needs of students in this digital era. Students will also have good competitiveness and be able to create something new from a religious, responsible and creative attitude based on passion and his passion for doing certain things. This moral and intellectual nature will be a solution and fulfill important needs in today's digital education which will also make students more explorative of technological developments and things related to their daily lives to be able to provide feedback towards themselves and their environment (Kamaludin & BS, 2021).

CONCLUSION

The conceptualization of moral and intellectual integration and contestation in digital education at Islamic religious universities is carried out by conceptualizing moral and intellectual integration in digital education. Intellectual moral integration carried out by the State Islamic University (UIN) Walisongo Semarang; Institut Bakti Negara (IBN) Tegal; Faculty of Islamic Religion, Nahdlatul Ulama University (UNU) Purwokerto; and Raden Mas Said Surakarta State Islamic University (UIN) is to integrate morals and intellectuals through three basic values, namely religion, responsibility and creativity. Morals and intellectuals are conveyed in digital education by internalizing religious values as a moral and intellectual basis that rests on Islam which regulates human relationships with God; the value of responsibility as an intellectual moral basis that regulates human relations with humans and the universe; and the value of creativity as a moral and intellectual basis that regulates humans' relationships with themselves in the context of developing themselves.

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