Application of AI in Moral Education for Students

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ABSTRACT : This research explores the application of artificial intelligence (AI) in moral education for university students. Using a qualitative approach, this study delves into the views, experiences, and perceptions of students and lecturers regarding the use of AI in moral education. Data were collected through in-depth interviews, participatory observation, and document analysis, involving three lecturers and seven students from various majors. The research findings indicate that AI has great potential to enhance the quality of moral education. AI can provide a more personal and interactive learning experience, as well as quick and timely feedback, which helps students better understand and internalize moral values. The use of AI applications such as chatbots and AI-based learning platforms has proven effective in supporting moral education. However, the research also identifies several challenges, including the risk of bias in AI algorithms and concerns about data privacy. Therefore, it is important for educational institutions to develop ethical policies and practices in the use of AI, as well as provide additional training for lecturers. Overall, this research provides significant insights into how AI can be used to support moral education at universities and offers practical recommendations to address existing challenges.

Keywords - artificial intelligence, moral education, university, chatbot.

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1.   INTRODUCTION

Moral education is an important aspect in shaping the character of university students (Nucci et al., 2014). Moral education aims not only to create knowledgeable individuals but also to develop good and moral character (Narvaez & Lapsley, 2009). In the current era of globalization and digitalization, the challenges in moral education are becoming more complex (Sanger & Osguthorpe, 2013). Students are faced with various negative influences from social media, the internet, and technology that can affect their moral values. Therefore, moral education is increasingly important to ensure that students are not only intellectually intelligent but also possess strong integrity and ethics.

In this digital era, the development of technology, especially artificial intelligence (AI), has opened new opportunities in various fields, including education (Dawam & El-Hisan, 2024). AI has the ability to process large amounts of data and provide in-depth analysis, which can be used to enhance the learning process. In the context of moral education, AI can be used to identify individual learning needs and provide materials that meet those needs. Thus, AI can help create a more personalized and effective learning experience for students (Dawam, 2025).

AI has great potential to support the learning process, including in moral education. One of the advantages of AI is its ability to provide quick and timely feedback. In moral education, quick feedback is crucial to help students understand and correct their behavior. For example, AI can be used to analyze student interactions in online

discussions and provide feedback on how they can communicate more ethically and politely. Thus, AI can help students quickly understand and apply moral values in their daily lives (Delgado, 2020).

With AI's ability to personalize learning and provide timely feedback, this technology can be an effective tool in teaching moral and ethical values to students (Arthur et al., 2017). AI can be used to develop interactive and engaging learning modules that can help students better understand and internalize moral values. Additionally, AI can also be used to monitor students' learning progress and provide recommendations on how they can improve their understanding of moral values (Twenge, 2017).

The research problem in this study focuses on several key questions related to the use of AI in moral education at universities. First, this study will explore how AI can assist in teaching moral values to students. Next, various AI applications that can be used in moral education at universities will be discussed. This study will also compare the effectiveness of using AI in moral education with conventional methods. Finally, this study will identify the challenges faced in implementing AI for moral education at universities.

This study aims to explain how AI can be applied in moral education for students. Specifically, this study will examine various AI applications that can be used to teach moral values, as well as evaluate the effectiveness and challenges faced in their implementation. Thus, this study is expected to make a significant contribution to the development of more innovative and effective moral education methods.

Therefore, the application of AI in moral education has great potential to improve the quality of moral education at universities. By utilizing AI technology, universities can create a more personal, interactive, and effective learning environment that can help students better understand and apply moral values in their lives. Therefore, it is important for educators and researchers to continue exploring and developing AI applications in moral education to provide maximum benefits for students and society as a whole.

Previous research includes several important studies on the use of AI in moral and ethical education. First, a study by Hanyi Luo in 2024 published in the Open Access Library Journal titled "Reflections on School Moral Education in the Age of Artificial Intelligence" explores how AI technology can enrich moral education content, expand moral education methods, and improve moral education evaluation in primary and secondary schools. This study shows that AI can make a significant contribution to the transformation and improvement of moral education quality through digitalization (Luo, 2024). Next, a study by Bing Yi Han et al., in 2025 published in the International Journal of Artificial Intelligence in Education titled "Students' Perceptions: Exploring the Interplay of Ethical and Pedagogical Impacts for Adopting AI in Higher Education" examines students' perceptions of the ethical and pedagogical impacts of adopting AI in higher education. Using the Story Completion method, this study found that AI can enhance the learning experience through tailored interventions and timely feedback, but also poses ethical risks such as reduced student autonomy (Han et al., 2024). Finally, a study by Jaber Kamali et al., in 2024 published in the Educational Technology Journal titled "AI ethics as a complex and multifaceted challenge: decoding educators' AI ethics alignment through the lens of activity theory" discusses the complex ethical challenges in implementing AI in education. This study highlights the importance of understanding educators' perspectives on AI ethics and how this affects the implementation of AI technology in the educational context, including moral and ethical education (Kamali et al., 2024).

This study has several significant novelties. First, this study specifically explores the application of AI in moral education at the university level, different from previous studies that focused more on primary and secondary education. Second, this study uses a qualitative approach to explore the views, experiences, and perceptions of students and lecturers regarding the application of AI in moral education. This approach allows for a deeper understanding of how AI can be effectively used in this context. Third, this study not only explores the potential use of AI but also evaluates the effectiveness and challenges faced in its implementation. This is important to provide practical and implementable recommendations in moral education at universities. Thus, this study is expected to make a significant contribution to the development of more innovative and effective moral education methods, as well as provide insights on how AI can be used to support moral education at universities.introduction of the paper should explain the nature of the problem, previous work, purpose, and the contribution of the paper. The contents of each section may be provided to understand easily about the paper.

2. RESEARCH METHODOLOGY

This study uses a qualitative approach to explore the application of artificial intelligence (AI) in moral education for university students. A qualitative approach is chosen because it allows researchers to deeply explore the views, experiences, and perceptions of students and lecturers regarding the use of AI in moral education. Through this approach, researchers can gain a richer and more comprehensive understanding of the phenomenon being studied (Creswell, 2014).

The population in this study consists of students from various majors at the university. The research sample is selected purposively, based on specific criteria relevant to the research objectives. The sample selection criteria include students who have used or been involved in moral education programs utilizing AI technology. Additionally, lecturers who teach courses related to moral education and AI technology are also included as respondents in this study. The total respondents in this study consist of three lecturers and seven students.

To collect qualitative data, this study uses three main instruments: in-depth interviews, participatory observation, and document analysis. In-depth interviews aim to gather detailed information about the views, experiences, and perceptions of students and lecturers regarding the application of AI in moral education. Interviews are conducted face-to-face or online using a list of open-ended questions prepared in advance. The interview results are recorded and noted for further analysis (Merriam & Tisdell, 2016).

Participatory observation is conducted to directly observe students' interactions with AI technology in the context of moral education. The researcher follows learning activities that use AI as a tool, noting the behavior, reactions, and interactions of students during the learning process. Observation sheets are used to record important findings that emerge during the observation (Patton, 2015).

Additionally, document analysis is conducted to analyze relevant documents to obtain additional information about the application of AI in moral education. The documents analyzed include curricula, learning modules, research reports, and scientific articles related to the topic. The researcher reads and analyzes the content of the documents to find relevant patterns and themes.

The data collection procedure begins with preparation, which includes preparing interview questions and observation sheets, as well as identifying and selecting respondents who meet the research criteria. After that, the researcher schedules interviews and observations. In-depth interviews are conducted with the selected respondents, and the interview results are recorded and noted for further analysis. Participatory observation is conducted by following learning activities that use AI as a tool, and noting the behavior, reactions, and interactions of students during the learning process.

After the data is collected, the next step is data analysis. The collected data is organized and categorized, then analyzed to find emerging main themes and patterns. The data analysis results are compiled into a research report that includes the main findings and interpretations in the context of moral education and AI.

By using this method, it is hoped that this study can provide a deep understanding of how AI can be applied in moral education for university students, as well as identify the benefits and challenges faced in its implementation. This study is expected to make a significant contribution to the development of more innovative and effective moral education methods.

3. RESULTS AND DISCUSSION

3.1. The Nature of Moral Education

Moral education is a crucial aspect in shaping an individual's character. According to Majid & Andayani (2017) in their book "Pendidikan Karakter Perspektif Islam" (Character Education from an Islamic Perspective), moral education serves as the main foundation in forming a personality with integrity and morality. Most of a person's success in social and professional life is determined by the quality of their morals, not merely by cognitive abilities.

The term "akhlak" (morals) comes from the Arabic word "خُلُقٌ" (khuluqun), which means character, behavior, manners, etiquette, and actions. In the etymological study conducted by Al-Attas (1999) in "The Concept of Education in Islam," it is explained that the word "akhlak" shares the same root as "khaliq" (creator) and

"makhluq" (created), indicating an integral relationship between humans, behavior, and their creator. Syaifudin (2013) in the journal "Epistemé: Jurnal Pengembangan Ilmu Keislaman" reinforces this concept by explaining that the etymological understanding of "akhlak" provides a strong philosophical foundation for the development of character education based on Islamic values (Syaifudin, 2013).

Allah SWT's command in the Qur'an, Surah Al-Qalam, verse 4: "وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ" which means "And indeed, you (Muhammad) are of a great moral character" is a direct affirmation from Allah SWT about the perfection of Prophet Muhammad's morals. In Tafsir Al-Qurthubi, it is explained that the phrase "خُلُقٍ عَظِيمٍ" (khuluqin 'adzim) encompasses all the praiseworthy qualities of the Prophet, including patience, courage, generosity, justice, and gentleness in interacting with all creatures (Al-Qurthubi, 2020).

Imam Ibn Kathir, in his tafsir, quotes a narration from Aisha (ra) when asked about the Prophet's morals (Ibn Kathir, 2000), she replied, "His character was the Qur'an." This explanation is further supported by Imam At-Tabari in Tafsir At-Tabari, who states that this verse is the highest praise from Allah SWT to Prophet Muhammad, where no one else receives similar praise in the Qur'an (At-Tabari, 1994). Furthermore, Imam Al-Alusi in Ruh Al-Ma'ani interprets that the use of the word "'ala" (عَلَىٰ) in this verse indicates the height and firmness of the Prophet's morals, which have reached the peak of perfection (Al-Alusi, 2019).

Sheikh As-Sa'di in Tafsir As-Sa'di elaborates that this great moral character (As-Sa'di, 2020) includes the vertical relationship with Allah SWT (حَبْلٌ مِنَ اللهِ) and the horizontal relationship with fellow creatures (حَبْلٌ مِنَ النَّاسِ). In this context, Imam Al-Baghawi in Ma'alim At-Tanzil explains that the perfection of the Prophet's morals is reflected in every aspect of his life (Al-Baghawi, 1988), whether as a leader, husband, father, or member of society. This is also reinforced by the interpretation of Imam Fakhruddin Ar-Razi in Tafsir Al-Kabir, which mentions that the greatness of the Prophet's morals includes both external and internal aspects, making him a perfect example for his followers (Ar-Razi, 2016).

In practical terms, Imam Al-Qushayri in Latha'if Al-Isyarat emphasizes that this verse is not only a praise but also a lesson for Muslims to emulate the Prophet's morals (Al-Qushayri, 2019). Similarly, Sheikh Muhammad Mutawalli Asy-Sya'rawi in his tafsir Tafsir Asy-Sya'rawi explains that the use of the word "innaka" (وَإِنَّكَ) which begins with the emphatic letters "wa" and "inna" highlights the importance of the Prophet's role as a moral example (Asy-Sya'rawi, 1991) that must be followed by all humanity, as mentioned in another verse: "لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ" (Indeed, in the Messenger of Allah, you have a good example).

The concept of "akhlak" in Islamic thought has been deeply discussed by Muslim scholars and philosophers. Ibn Miskawayh, a renowned Muslim philosopher who lived in the 10th century AD, in his book "تَهْذِيبُ الْأَخْلَاقِ" (Tahdzib al-Akhlaq) provides a fundamental definition of "akhlak." According to him, "akhlak" is a trait embedded in the soul that drives a person to act without the need for prior thought and consideration. This definition emphasizes that "akhlak" is a deeply rooted mental condition in a person, resulting in spontaneous and natural actions (Ibn Miskawayh, 2016).

Ibn Miskawayh's thought aligns with the concept proposed by Abu Hamid Al-Ghazali, a great scholar known as Hujjatul Islam. In his monumental book "إِحْيَاءُ عُلُومِ الدِّينِ" (Ihya' Ulumuddin), Al-Ghazali asserts that "akhlak" is a trait embedded in the human soul from which actions are born with joy and without prior thought when performing them (Al-Ghazali, 2009). This understanding is reinforced by the hadith of Prophet Muhammad SAW narrated by Imam Ahmad: "إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ" which means "Indeed, I was sent to perfect noble morals."

Both figures emphasize the aspect of spontaneity in "akhlak," but with slightly different emphases. Ibn Miskawayh focuses more on the philosophical and psychological aspects of moral formation, while Al-Ghazali pays more attention to the spiritual and practical dimensions of moral formation. In Tahdzib al-Akhlaq, Ibn Miskawayh explains that "akhlak" can be formed through consistent habituation and education, while Al-Ghazali in Ihya' Ulumuddin emphasizes the importance of soul purification (tazkiyatun nafs) in the process of moral formation.

The concept of "akhlak" proposed by these two figures has important implications for Islamic character education. First, "akhlak" is not merely knowledge about good and bad but a deeply ingrained condition of the soul that produces spontaneous actions. Second, the formation of "akhlak" requires a long and consistent

process through proper habituation and education. Third, good "akhlak" must encompass both internal (soul condition) and external (behavior manifestation) dimensions.

Furthermore, the thoughts of these two figures affirm that "akhlak" is closely related to spirituality and rationality. Ibn Miskawayh, with his philosophical background, emphasizes that "akhlak" must be based on a rational understanding of goodness, while Al-Ghazali emphasizes the importance of the spiritual dimension in moral formation. This shows that the formation of "akhlak" in Islam is a comprehensive process involving spiritual, rational, and practical aspects.

In the modern context, the thoughts of these two figures are still highly relevant for the development of character education. Their concept of the importance of habituation and internalization of moral values aligns with modern psychological theories on character and behavior formation. The hadith of Prophet Muhammad SAW about the perfection of morals also emphasizes that moral formation is a continuous process that requires systematic and consistent efforts, not merely the transfer of knowledge about morals and ethics.

The scope of moral education in Islam has comprehensive and profound dimensions, encompassing various aspects of human life. The first and most fundamental dimension is morality towards Allah SWT (حَبْلٌ مِنَ الله), which is the main foundation in forming a Muslim personality. This is explicitly stated in the Qur'an, Surah Al-Dzariyat, verse 56: "وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ" which means "And I did not create the jinn and mankind except to worship Me."

In interpreting this verse, Imam Ibn Kathir in his tafsir explains that the worship mentioned is not limited to formal rituals such as prayer and fasting but encompasses all aspects of life performed with the intention of seeking Allah's pleasure (Ibn Kathir, 2000). This is reinforced by the opinion of Imam At-Tabari, who states that the word "لِيَعْبُدُونِ" has a meaning that includes total submission to Allah in all aspects of life (At-Tabari, 1994).

Morality towards Allah SWT includes various forms of implementation, as explained by Imam Al-Ghazali in "Ihya Ulumuddin" (Al-Ghazali, 2009). These forms include ma'rifatullah (knowing Allah), mahabbatullah (loving Allah), shukr (gratitude for His blessings), ikhlas (purifying intentions solely for Him), tawakkal (relying on Him), raja' (hope in Him), and khauf (fear of Him).

The second dimension of the scope of morals is the relationship with fellow creatures (حَبْلٌ مِنَ النَّاس). Imam Al-Qurthubi in his tafsir "الجَامِعُ لِأَحْكَامِ القُرْآنِ" provides a comprehensive explanation of human responsibility as a caliph on earth to maintain harmony with all of Allah's creations. This concept includes relationships with humans, animals, plants, and all environmental components.

In the context of relationships with fellow humans, Sheikh Muhammad Mutawalli Asy-Sya'rawi explains that morals encompass various levels of relationships, from close family to the wider community (Asy-Sya'rawi, 1991). This aligns with the hadith of the Prophet SAW narrated by Bukhari and Muslim: "مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ" which means "Whoever believes in Allah and the Last Day, let him honor his neighbor." (Al-Bukhari, 1993; Muslim Al-Naisaburi, 1955)

Another important aspect of the scope of morals is the relationship with oneself. Sheikh Abdul Rahman As-Sa'di in his tafsir emphasizes the importance of maintaining a balance between the rights of Allah, the rights of other humans, and the rights of oneself. This includes aspects such as maintaining health, developing one's potential, and controlling desires.

Regarding morals towards the environment and other living beings, Imam Fakhruddin Ar-Razi in "Tafsir Al-Kabir" emphasizes that Islam teaches the concept of ecological balance. He explains that environmental damage (الْفَسَادُ فِي الْأَرْض) mentioned in the Qur'an includes all forms of destruction to environmental components, both biotic and abiotic.

All these dimensions of morals are interconnected and cannot be separated from one another. Imam Ibn Qayyim Al-Jauziyyah in "Madarij As-Salikin" explains that the perfection of morals is achieved when a person can balance all these aspects in their life. He emphasizes that good morals towards Allah will be reflected in good relationships with fellow creatures, and vice versa (Al-Jauziyyah, 1998).

Moral education has a fundamental goal of forming individuals with integrity, ethics, and good morals. From an Islamic perspective, the formation of morals is not only oriented towards success in this world but also happiness in the hereafter. Ibn Qayyim Al-Jauziyyah in his book "مَدَارِجُ السَّالِكِينَ" (Madarij As-Salikin) emphasizes that the

formation of good morals is a continuous process that requires earnestness and consistency. He analogizes the process of moral formation to planting a tree that requires continuous care until it produces good fruit.

Furthermore, in the same book, Ibn Qayyim explains that the process of moral formation must go through three main stages. The first stage is al-'ilm (knowledge), where a person must deeply understand the values of good and bad morals. The second stage is al-hal (condition), where this knowledge begins to be embedded in the soul and influences a person's perspective. The third stage is al-'amal (action), where the moral values that have been understood and embedded in the soul manifest in real behavior.

In Ibn Qayyim's view, earnestness (mujahadah) in forming good morals encompasses three dimensions: the spiritual dimension, the intellectual dimension ('aqli), and the physical dimension (jasadi). The spiritual dimension involves efforts to cleanse the heart from reprehensible traits and fill it with praiseworthy traits. The intellectual dimension relates to understanding and reasoning about moral values, while the physical dimension involves habituating behavior that aligns with these values.

Consistency (istiqamah) in moral formation, according to Ibn Qayyim, requires three important components: sincere intention (ikhlas), strong determination ('azm), and patience (shabr). A sincere intention becomes the foundation of internal motivation to continuously improve oneself. Strong determination is needed to face various challenges and temptations in the process of moral formation. Meanwhile, patience is required because moral change is a long process that cannot be achieved in a short time.

The implementation of moral education in the modern context, as outlined by Saputra et al. (2024), requires a comprehensive and integrative approach. A study conducted by Munifah shows that effective moral education must combine traditional methods with contemporary approaches (Munifah, 2019). The five key components in modern moral education include conceptual understanding, continuous practice, self-reflection, social engagement, and technology integration.

In its implementation, Ibn Qayyim emphasizes the importance of role models (qudwah hasanah) in moral formation. He explains that humans have a natural tendency to imitate the behavior of others, especially those considered role models. Therefore, the presence of good role models, from parents, teachers, to community leaders, becomes a crucial factor in the success of moral education. This aligns with the educational methods applied by the Prophet Muhammad SAW, who not only taught morals verbally but also provided direct examples through his behavior.

In its implementation, reinforcing Ibn Qayyim's opinion, moral education must pay attention to effective methods according to the guidance of the Prophet Muhammad SAW. This is based on the hadith narrated by Bukhari: "خَيْرُكُمْ أَحْسَنُكُمْ خُلُقًا" which means "The best of you are those with the best morals." This method includes role modeling (قُدْوَة), habituation (تَعْوِيد), and advice (مَوْعِظَة).

The results of good moral education will be reflected in daily behavior that aligns with societal norms and Islamic teachings. Imam An-Nawawi in his book "رِيَاضُ الصَّالِحِينَ" (Riyadhus Shalihin) compiles various hadiths showing that the perfection of a person's faith is reflected in the nobility of their morals. As the Prophet SAW said: " أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا" which means "The most complete of the believers in faith are those with the best morals."(Al-Nawawi, 1987).

3.2.   AI Technology in Education

Artificial intelligence (AI) has become an integral part of technological development in various sectors of life, including education (Russell & Norvig, 2016). The history of artificial intelligence began in the 1950s when Alan Turing posed the question in his famous paper, "Can machines think?" This question became a catalyst for the development of the concept of artificial intelligence. Turing argued that if a machine could behave like a human in certain contexts, then it could be considered "thinking." This paved the way for further research in this field.

In the 1960s, the first computer-based tutoring systems, such as the "PLATO" program for language learning, were introduced. These programs allowed interaction between students and computers, providing immediate feedback. Although the initial focus of AI was on solving mathematical and logical problems, interest in applying AI in education emerged in the following decade. This innovation marked the early steps of utilizing technology in the teaching and learning process (Luckin et al., 2016).

However, in the 1970s, the development of AI experienced a decline in interest and support, known as the "AI winter." Limited computing capacity and a lack of data to train AI models were factors causing this stagnation. Nevertheless, in the 1980s, interest in AI in education re-emerged. Advances in parallel processing and the development of machine learning algorithms provided new hope for researchers and educators.

With the advent of personal computers in the 1980s, educational software programs began to proliferate. These programs were designed to help students understand concepts in mathematics, language, and science in a more interactive way. For example, educational software like "Math Blaster" and "Reader Rabbit" became popular among children. This demonstrated that technology could be used to enhance student engagement in the learning process.

In the late 1990s and early 2000s, the internet played a key role in transforming education. E-learning models emerged, providing access to educational resources globally. Web-based learning and digital content became major trends, enriching the learning experience. Platforms like Moodle and Blackboard enabled more structured and organized distance learning.

In recent years, AI has rapidly developed and started to enter various sectors of life, including education. This technology not only assists teachers in administrative and assessment tasks but also provides a more personalized and efficient learning experience for students (Baker & Inventado, 2014). For example, AI-based learning applications can analyze students' learning behavior data to tailor teaching materials to individual needs.

AI has great potential to change the way we teach and learn. By utilizing machine learning algorithms, systems can provide relevant content recommendations based on student progress. This creates a more adaptive and responsive learning experience to student needs. Additionally, this technology also makes the learning process more interactive and enjoyable.

However, the implementation of AI in education also faces its own challenges. One major issue is the need for training educators to understand and effectively utilize this technology (Holmes et al., 2019). Without adequate understanding of how AI works, teachers may struggle to integrate these tools into their curriculum. Therefore, it is important for educational institutions to provide adequate training for educators.

By understanding the history and development of AI in education, it is hoped that educators and educational institutions can leverage this technology to improve the quality of education. Additionally, policies supporting the ethical use of AI are also crucial to ensure that this technology is used for the best interests of students.

Finally, with the continuous development of AI technology in the education sector, there is hope that this innovation will open up broader learning opportunities for students worldwide. With the right approach, AI can become a powerful tool to enhance learning outcomes and prepare future generations to face global challenges in the digital era.

3.3. The Use of AI in Learning

Artificial intelligence (AI) has opened new opportunities in various fields, including moral education (Dawam et.al., 2024). In this context, AI can serve as an effective tool for teaching moral values through interactive and engaging applications. By utilizing this technology, educators can create a more profound and relevant learning experience for students. One example of AI application in moral education is the use of chatbots designed to provide moral and ethical advice to students. These chatbots can not only answer students' questions about complex moral situations but also provide guidance based on pre-programmed ethical principles.

Chatbots used in moral education can function as always-available learning companions. Students can ask questions at any time and receive answers that match the context of their queries (Han et al., 2025). For instance, if a student faces a moral dilemma, the chatbot can offer different perspectives based on established ethical values. This not only helps students understand the situation but also encourages them to think critically about the consequences of their actions. In this way, chatbots act as facilitators of moral discussions, allowing students to explore moral values more deeply.

Additionally, AI can be used in the development of personalized learning modules. AI-based learning platforms can analyze students' learning progress and adjust the learning materials according to individual needs (Reiss,

2021). By leveraging data analytics, AI systems can identify areas where students may struggle and provide additional content or relevant exercises. This allows students to learn about moral values more effectively and efficiently, as they receive a learning experience tailored to their own learning style and pace.

AI can also be used to create simulations of moral situations that allow students to practice making ethical decisions in a safe and controlled environment. Through these simulations, students can face various scenarios depicting real moral dilemmas and are asked to make choices based on the moral values they have learned. For example, an application might present a situation where a friend asks for help cheating on an exam. Students must consider the consequences of their actions and choose the best answer based on the taught ethical principles. Such simulations not only enhance the understanding of moral concepts but also help students develop decision-making skills.

The use of AI in moral education can also encourage group discussions among students. By using AI-based platforms, students can collaborate to solve moral problems together. For instance, they can engage in discussion forums where they discuss specific moral situations and receive feedback from the AI system on their arguments. Such discussions not only enrich students' understanding of moral values but also improve their communication and teamwork skills.

While the use of AI in moral education offers many opportunities, there are also challenges that need to be addressed. One of them is the need to ensure that the ethical content delivered through AI applications is inclusive and unbiased. Educators need to work with technology developers to ensure that the ethical principles taught reflect the diversity of cultures and societal values. Additionally, it is important to involve students in the learning process so that they feel they have an active role in developing their own moral values. With the right approach, AI can become a powerful tool to support moral education in this digital era.

3.4.   Student Interaction with AI

Student interaction with AI technology in the context of moral education can provide a deeper and more personal learning experience. In today's digital era, students have access to various AI applications designed to support their learning. One way this interaction occurs is through the use of chatbots, which can serve as discussion partners for ethical dilemmas faced by students in their daily lives. These chatbots not only provide quick feedback but also help students understand various ethical perspectives they might not have considered before (Han et al., 2025).

The use of chatbots in moral education allows students to explore moral values more interactively. By asking questions and receiving immediate answers, students can engage in dialogues that encourage critical thinking. For example, when a student faces a situation where they must choose between honesty and loyalty, the chatbot can provide an analysis of the situation based on pre-programmed ethical principles. This not only enhances their understanding of the situation but also strengthens their ability to make the right decisions in the future.

In addition to chatbots, AI-based learning platforms also provide learning materials tailored to each student's learning style. By analyzing students' learning data, AI can recommend materials that need further study. This is crucial in moral education, where a deep understanding of values is necessary. With this approach, students not only learn passively but also actively engage in the learning process, thereby increasing the effectiveness and efficiency of their learning.

Interactive simulations developed with AI technology also play an important role in moral education. Through these simulations, students can practice making ethical decisions in realistic and complex situations. For example, an application might present a scenario where a student must choose between helping a friend or breaking school rules. By practicing in a safe and controlled environment, students can develop better decision-making skills and understand the consequences of their choices.

However, despite the many benefits of interacting with AI, there are also challenges to consider. One of them is the risk of reduced human interaction, which can affect the development of students' empathy and social skills. Therefore, it is important for educators to ensure that the use of AI technology does not replace human interaction but rather complements the learning experience. Educators must create a balance between the use of technology and direct interaction to ensure that students continue to develop important social skills.

The integration of ethical values in the use of AI technology should be a primary concern in moral education (Gokcearslan et al., 2024). Students need to be taught about moral responsibility in the use of technology and how to use AI in accordance with ethical principles. Thus, their interaction with AI not only enhances academic understanding but also shapes their character and integrity as individuals. With the right approach, student interaction with AI can become a powerful tool to support moral education in this digital era.

The application of AI in moral education has various advantages and challenges (Reiss, 2021). One of the main advantages is AI's ability to provide a personalized learning experience. AI can analyze students' learning data and adjust the learning materials according to individual needs. This can enhance learning effectiveness and help students more quickly understand and internalize moral values.

Additionally, AI can provide quick and timely feedback. In moral education, quick feedback is crucial to help students understand and correct their behavior. AI can analyze student interactions in online discussions and provide feedback on how they can communicate more ethically and politely. AI can also be used to develop interactive and engaging learning modules, which can help students better understand and internalize moral values.

However, the application of AI in moral education also faces various challenges. One of the main challenges is the risk of bias in AI algorithms. If the data used to train AI algorithms contains bias, then AI can produce unfair or inaccurate recommendations. Therefore, it is important to ensure that the data used to train AI is representative and free from bias. Additionally, there are concerns about data privacy and security. The use of AI in moral education requires the collection and analysis of students' personal data, which can pose privacy risks if not managed properly.

Overall, the application of AI in moral education has great potential to improve the quality of moral education at universities. By utilizing AI technology, educators can create a more personal, interactive, and effective learning experience, which can help students better understand and apply moral values in their lives. However, it is important to address the existing challenges and ensure that the use of AI in moral education is conducted ethically and responsibly.

As mentioned earlier, this research aims to explore the application of artificial intelligence (AI) in moral education for university students. In this context, moral education becomes increasingly important, especially in the digital era where students often face complex moral dilemmas. To achieve the research objectives, data were collected through in-depth interviews, participatory observation, and document analysis. The research respondents consisted of three lecturers and seven students from various majors at the university, providing diverse perspectives on the use of AI in the context of moral education.

3.5.   Key Findings: The Use of AI in Moral Education

One of the main findings of this research is that most respondents stated that AI has been used in various forms to support moral education. Respondents reported that the use of AI applications such as chatbots has helped them obtain quick and relevant moral advice. These chatbots are designed to answer questions about ethical dilemmas faced by students, providing useful feedback and helping them understand various moral perspectives. With this technology, students feel more supported in their learning process, especially when facing situations that require ethical consideration.

In addition to chatbots, respondents also revealed that AI-based learning platforms provide interactive learning modules that enhance student engagement. These platforms allow students to learn in a more personal and adaptive way, adjusting the teaching materials according to individual needs. This is very important in moral education, where a deep understanding of moral values is required. Additionally, moral situation simulations developed with AI technology allow students to practice making ethical decisions in realistic contexts. In this way, they can hone their decision-making skills and understand the consequences of their choices.

Overall, this research shows that the application of artificial intelligence in moral education has great potential to enhance students' learning experiences. However, it is important to continuously evaluate the effectiveness of this method and address challenges that may arise, such as the lack of human interaction and potential bias in AI algorithms. Therefore, it is recommended that educational institutions not only focus on the application of

technology but also consider the ethical and social aspects of using AI in moral education. With a balanced approach between technology and human interaction, moral education can become more effective and relevant for university students.

Students reported that they feel more engaged and motivated in moral education when using AI technology. The interactive and responsive learning experience makes them more active in the learning process. For example, students stated that using chatbots to discuss ethical dilemmas gives them the opportunity to explore moral values in depth. The quick feedback provided by AI allows students to immediately understand the consequences of their choices, thereby enhancing their understanding of complex moral situations. Thus, AI technology not only serves as an aid but also as a partner in the learning process, encouraging students to think critically and reflectively.

Despite the many benefits, some students also expressed concerns about data privacy and potential bias in AI algorithms. In an era where personal data is often collected and analyzed, students feel the need to understand how their information is used by AI applications. These concerns include the potential misuse of data and the negative impact that may arise if personal information falls into the wrong hands. Additionally, students are aware that AI algorithms can reflect biases present in the training data, which can affect the decisions or recommendations provided by the system. Therefore, it is important for educational institutions to be transparent about data usage and ensure that the technology implemented is free from bias.

Considering both sides of this interaction, educational institutions need to create a safe and ethical learning environment when integrating AI technology into moral education. Educators should provide students with an understanding of how AI works and how they can protect their privacy when using this technology. Additionally, it is important to continuously evaluate the algorithms used in AI applications to ensure that they are fair and non-discriminatory. With a careful and responsible approach, the use of AI can become a highly effective tool in supporting moral education among students.

3.6. Advantages and Challenges of Implementing AI in Moral Education

The implementation of artificial intelligence (AI) in moral education offers several significant advantages, according to research respondents. One of the main advantages is the personalized learning experience. With AI's ability to analyze students' learning data, learning platforms can tailor teaching materials to individual needs and learning styles. This allows students to learn at their own pace and focus on areas that require more attention, thereby deepening their understanding of moral values. This personalized learning experience can also increase student motivation, as they feel that their learning is relevant and aligned with their personal context.

Additionally, quick and timely feedback is another advantage of implementing AI in moral education. Students can receive instant responses to questions or ethical dilemmas they face, helping them to immediately understand the consequences of their choices. This feedback not only enhances student engagement but also allows them to reflect more effectively. With AI technology, the learning process becomes more dynamic and interactive, where students can actively participate in moral discussions without feeling pressured by time or social situations.

However, despite the many advantages, the implementation of AI in moral education also faces several challenges. One of the main challenges is the risk of bias in AI algorithms. If the data used to train AI systems contains bias, the results provided by the system may also reflect that bias. This can potentially lead to errors in moral judgment or unfair recommendations. Therefore, it is important for developers and educators to work together to ensure that the algorithms used are fair and representative.

Concerns about data privacy also pose a significant challenge in the implementation of AI in moral education. Students need to be assured that their personal information will be protected and not misused. Additionally, there is an urgent need for additional training for lecturers to use AI technology effectively. Without sufficient understanding of how AI works and how to integrate it into the curriculum, lecturers may struggle to fully utilize the potential of this technology. Therefore, educational institutions must provide comprehensive training programs to ensure that lecturers feel confident in using AI as a teaching aid in the classroom. By addressing

these challenges, the implementation of AI in moral education can become more effective and beneficial for students.

The interpretation of research results indicates that the application of artificial intelligence (AI) in moral education has great potential to enhance the quality of moral education at universities. One of the main aspects of this potential is AI's ability to create a more personal and interactive learning experience. By using AI technology, students can engage in a learning process tailored to their needs and preferences. For example, AI-based learning platforms can analyze students' learning progress and provide relevant materials and challenges that match their level of understanding. This allows students to more quickly understand and internalize the moral values being taught.

Quick feedback provided by AI is also a significant advantage in the context of moral education. Students can receive instant responses to questions or ethical dilemmas they face, allowing them to quickly gain clarification and improve their understanding. This feedback not only helps students correct their behavior but also encourages them to think critically about the decisions they make. With timely feedback, students feel more supported in their learning journey, which in turn increases their engagement and motivation.

However, data analysis also reveals several challenges that need to be addressed to ensure the successful implementation of AI in moral education. One of the main challenges is the risk of bias in AI algorithms. If the data used to train AI systems is not representative or contains bias, the recommendations and decisions generated by the system can be unfair or inaccurate. This can potentially harm students, especially when it comes to moral decision-making. Therefore, it is important for technology developers and educators to work together to ensure that the data used to train AI is representative and free from bias.

Concerns about data privacy are also a significant challenge in the implementation of AI in moral education. With the increasing use of digital technology, students are increasingly concerned about how their personal data is collected, stored, and used. To address these concerns, educational institutions need to develop strict policies and practices related to the protection of students' personal data. This includes transparency about data usage and providing students with options to control their personal information. In this way, students will feel safer when using AI-based applications in the learning process.

Additionally, it is important to provide training to lecturers so they can use AI technology effectively in moral education. Without adequate understanding of how AI works and how to integrate it into the curriculum, lecturers may struggle to fully utilize the potential of this technology. Therefore, educational institutions must provide comprehensive training programs to ensure that lecturers feel confident in using AI as a teaching aid in the classroom.

Considering all these advantages and challenges, the implementation of AI in moral education can be a significant step towards improving the quality of education at universities. If these challenges can be addressed effectively, the use of AI will not only enrich students' learning experiences but also help create a generation that better understands and internalizes moral values in their daily lives. Therefore, the integration of AI technology in moral education must be done carefully and responsibly to ensure maximum benefits for all parties involved.

The findings of this research have several important implications for moral education at universities. First, the application of AI in moral education can provide a more personal and effective learning experience for students. By utilizing AI technology, educators can create learning modules tailored to individual needs. This can increase student motivation and engagement in moral education. For example, AI-based learning platforms can analyze each student's learning progress and adjust the teaching materials according to their needs. Thus, students can learn in a more flexible and relevant way for themselves.

Second, quick feedback provided by AI can help students more quickly understand and correct their behavior. This is important in moral education, where timely feedback can help students better internalize moral and ethical values. For example, when a student faces an ethical dilemma, a chatbot can provide instant feedback on what is right and wrong. Thus, students can immediately understand the consequences of their choices and make wiser decisions.

However, it is important to ensure that the feedback provided by AI is accurate and fair. This requires good data management and bias-free algorithms. If the data used to train AI is not representative or contains bias, the recommendations provided by AI can also be inaccurate. Therefore, it is important for educators and technology developers to ensure that the data used to train AI is representative and free from bias. In this way, the feedback provided by AI can be reliable and help students better internalize moral values.

The challenges faced in the implementation of AI, such as the risk of bias and concerns about data privacy, need to be addressed with appropriate policies and practices. Educators and educational institutions need to work together to ensure that the use of AI in moral education is conducted ethically and responsibly. For example, educational institutions can develop clear privacy policies and provide students with options to control their personal information. Additionally, additional training for lecturers is also needed to ensure that they can use AI technology effectively in moral education.

This training not only helps lecturers understand how AI works but also how to integrate it into the curriculum ethically. Thus, lecturers can use AI as an effective teaching aid without compromising the quality of moral education.

Overall, this research shows that the application of AI in moral education has great potential to enhance the quality of moral education at universities. However, it is important to address the existing challenges and ensure that the use of AI is conducted ethically and responsibly. Thus, AI can become an effective tool in supporting moral education and helping students become individuals with integrity and morality.

To realize this strategic implementation, several specific steps need to be taken. First, educational institutions must develop clear standard operating procedures (SOPs) for the use of AI in moral education. These SOPs should include guidelines for data processing, identification and mitigation of bias risks, and strict privacy protocols.

Second, intensive training for educational staff is necessary to ensure they are prepared to face modern technological challenges. This training should include workshops, seminars, and online courses that cover both the technical and ethical aspects of using AI.

Third, collaboration between the informatics/information technology department and the education department is crucial to develop integrative solutions. This collaboration can help identify the specific needs of the institution and develop products that meet those needs.

Fourth, ongoing monitoring and evaluation of AI implementation are also required to ensure that the system created is effective and operates without disruptions. This evaluation should include student surveys, statistical analysis, and independent reviews to ensure that the system continues to operate optimally.

By implementing these strategic steps, educational institutions can ensure that the use of AI in moral education is conducted ethically and responsibly. Thus, AI can become an effective tool in supporting moral education and helping students become individuals with integrity and morality.

4.   CONCLUSION

4.1.   Conclusion

This research aims to explore the application of artificial intelligence (AI) in moral education for university students. Based on the research findings, it can be concluded that AI has great potential to enhance the quality of moral education. The use of AI in moral education allows for a more personal and interactive learning experience, which can help students more quickly understand and internalize moral values. The quick feedback provided by AI also helps students to correct their behavior more effectively.

The research findings show that students feel more engaged and motivated in moral education when using AI technology. They appreciate the quick feedback provided by AI and feel that AI helps them better understand moral values. However, the research also reveals several challenges that need to be addressed, such as the risk of bias in AI algorithms and concerns about data privacy.

Overall, the application of AI in moral education has great potential to improve the quality of moral education at universities. However, it is important to address the existing challenges and ensure that the use of AI is conducted ethically and responsibly.

4.2. Recommendations

Based on the results of this research, several recommendations can be made for the application of AI in moral education at universities:

1. Development of Bias-Free Algorithms: It is important to ensure that the data used to train AI algorithms is representative and free from bias. Developing fair and accurate algorithms will help reduce the risk of bias in the recommendations provided by AI.

2. Data Privacy Protection: Educational institutions need to implement strict policies and practices to protect students' data privacy. The use of AI in moral education requires the collection and analysis of students' personal data, so it is important to ensure that this data is managed securely and in accordance with applicable privacy regulations.

3. Training for Lecturers: Lecturers need to be given additional training to use AI technology effectively in moral education. This training will help lecturers understand how AI works and how to utilize it to enhance the quality of moral education.

4. Development of Interactive Learning Modules: Developing interactive and engaging learning modules can help students better understand and internalize moral values. AI can be used to create simulations of moral situations that allow students to practice making ethical decisions in a safe and controlled environment.

5. Ongoing Evaluation and Further Research: Continuous evaluation of the application of AI in moral education is necessary to ensure its effectiveness. Further research is also needed to explore various aspects of AI application in moral education and identify ways to address existing challenges.

By implementing these recommendations, it is hoped that the application of AI in moral education can provide maximum benefits for students and help create individuals with integrity and morality.

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