

Original Article

The Contribution of Islamic Religious Education in Shaping the Character of Elementary School Students in the Era of the Industrial Revolution 4.0

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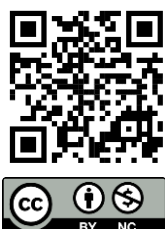
Abstract

Education has a very influential role in shaping the character of students in every era, including in the era of the industrial revolution 4.0. The students' character education is an important aspect of the implementation of learning in any field. However, this character education must be formed one of them with Islamic religious education, for example carrying out customs in schools, such as congregational *Duha* prayers, congregational midday prayers, *tadarus*, and others. The instilling character values as part of the vision, mission, and goals of the institution and trying to make it happen through real activities is one of the strategies that can be applied in developing character education for students. Writing this article aims to determine the formation of students' character through Islamic religious education in schools. The results showed that the formation of students' character through Islamic religious education was formed by learning *aqidah* as the basis of religion, learning the Koran and hadith as a way of life and as a legal guide in worship, and learning morals as a guide. guide. for good or bad behavior. Quality education is education that can shape the character of its students. This study concludes that individuals must familiarize themselves with the realization of teachings that are in harmony with Islamic teachings to have a wise personality.

Keywords : Education, Islam, Character, School, Industrial Revolution 4.0

Introduction

Islamic education is essential for humanity because it is the most important foundation for creating people who believe and fear God, namely Allah SWT, and have good psychological conditions. Islamic education is not merely directed at intellectual education, but moral education is emphasized more in Islamic education because in Islam there is a term known as *Al-Adabu Fauqo Al-Ilmi*, meaning Adab above knowledge standing. In addition, Islamic education emphasizes educating children to have a good mentality or character, noble morals, good souls, accustomed to putting others first, behave politely and live life with sincerity and honesty. Therefore, Islamic education prioritizes education about morals and character of students which is very important in today's education and can shape the character of students (Asmani, 2011) in (Jaelani, 2022).



In the view of Islamic Religious Education, the main goal is to build the character or ethics of students starting from small things, namely in family life to national and social life. Every day is not limited to legal policies, but because of good manners, respect for others, used equally in social life. Islamic values cannot be found in a society based on morals before Islamic religious education, because culture or behavior is very closely related to religion, so it can be strengthened in the form of praise. Religion as a source of education can strengthen the life of society to fulfill what is commanded by Islam and avoid what is forbidden in Islam (Lickona, 2012). In order for us to decide to do good and praiseworthy, education must be based on religion, because it cannot be denied that the clarity of things that contain, teachings, and values in religion that enable humans to achieve good behavior. honor, if he wants to use it in everyday life (Safitri, 2019) in (Jaelani, 2022).

Since the struggle for independence until today, education has played a significant role in shaping the character of the Indonesian nation. The rapid development of the times has brought us to the Industrial Revolution 4.0, a period that has impacted the world of education. From merely using manual systems, we have shifted to modern systems, namely digital systems. Therefore, everything in the world of education must be adjusted, from systems and so on, to keep up with the increasingly advanced era. The Industrial Revolution 4.0 era is a limitless era, so that people can see the world in seconds, minutes, and hours through the internet. Education in this era must shape the character of students to welcome the Industrial Revolution 4.0 era. Problems that arise for students freely facing the Industrial Revolution 4.0 era, Islamic education must filter all of them to shape student character. According to Arifuddin, Islamic education is a foundation that becomes a reference, because Islamic education is a source of true values and strength, which can realize the activities that are aspired to. The values it contains are important because they reflect universal values that can be owned by everyone (Arifuddin, 2008) in (Lisnawati, 2021).

The school environment is a fertile ground for the development of student personality, namely: understanding school as a way to update values, appreciating the moments of meeting between teachers, officials and students, both inside and outside the classroom. Megawangi & Dina (2016) said that "Schools have always been the hope of all parents to shape their children into people with useful character." Many parents put too much faith in schools that sometimes forget their nature as parents, busy with work and forgetting their responsibilities at home, even though parents in Islam are the primary school for parents, their children, especially for a mother. However, with many parents worrying about their careers, they seem to have no time to fulfill the main task of educating their children and prefer to look for good schools to educate their children (Megawangi & Dina, 2016). Therefore, parents must understand the concept and steps of good and correct education to make their children perfect human beings. Family education is expected to shape children's personalities according to the wishes of parents. There are two things that shape a child's personality as taught by the Prophet Muhammad SAW, namely the two parents who gave birth to the child and the environment in which he lives (Irmalia, 2020).

Based on the explanation above, we can all see that Islamic religious education can provide solutions to character issues. Therefore, it is hoped that with Islamic religious education as a foundation for character formation, noble and commendable characters can be created or developed. The purpose of this article is to explore character formation through Islamic religious education.

LITERATURE REVIEW

Islamic Religious Education (PAI) plays a strategic role in shaping students' character, particularly at the elementary school level, which is the initial phase of value, moral, and personality formation. Several previous studies have emphasized the importance of religious education in instilling moral, spiritual, and social values amidst the challenges of modernization. For example, according to Nata (2019), PAI functions not only as a teaching of religious dogma but also as a value system that shapes students' mindsets and behaviors to foster noble character. Syaodih & Suhendar (2020) add that character education based on Islamic values serves as a moral bulwark capable of countering the negative influences of technological developments and globalization.

In the context of the Industrial Revolution 4.0, the integration of religious values and technological advancements has become a crucial issue in education. Hidayatullah (2021) highlighted that the primary challenge of religious education in the digital era is instilling spirituality relevant to the modern world without losing the essence of morality. On the other hand, Rohman (2022) found that many elementary schools still face a gap between technological mastery and the internalization of Islamic character values. Consequently, Islamic Religious Education (PAI) practices often stop at the cognitive level, neglecting students' affective and psychomotor aspects.

Based on a review of these various studies, it appears that research on Islamic religious education and student character development has been quite extensive. However, most previous research has focused on *traditional approaches* to Islamic Religious Education (PAI) teaching or on general moral aspects without considering the dynamics of the Industrial Revolution 4.0 era. Previous studies have also not explored how Islamic Religious Education (PAI) teachers can utilize digital technology to shape students' character contextually and interactively in elementary school settings.

Thus, this research presents a new research gap by emphasizing the contribution of Islamic religious education in shaping the character of elementary school students through an adaptive approach to the Industrial Revolution 4.0. This research not only highlights the normative function of Islamic religious education as a value instiller but also explores how Islamic religious education can transform into a digital-based character learning medium capable of balancing spiritual intelligence and technological literacy. This focus distinguishes this research from previous studies and makes it relevant for study in the context of contemporary Islamic education.

Method

The research method that can be used to examine the contribution of Islamic religious education in shaping the character of elementary school students in the era of the industrial revolution 4.0 is using a qualitative method with a type of library research, where researchers focus more on the use of a large number of words and language rather than numbers. In addition, in this method, the data collected is data taken from certain sources such as literature, documents, or previous research reports to explain in detail the contribution of Islamic religious education in shaping the character of elementary school students in the era of the industrial revolution 4.0. In this study, conclusions are drawn by examining the essence of the evidence and then connecting it to the underlying theory.

Results and Discussion

1.1. Definition and Position of Islamic Education

Islamic religious education is education derived from the word *murid*, which means learning, maintaining, and protecting. Thus, by analogy, education can be explained as a continuous process of maintaining and preserving the amount of knowledge and improving individual talents accordingly, so as to produce individuals who are knowledgeable, well-behaved, and can continue to carry out cultural activities. teachings to society. The word education is associated with Islam and becomes a unity that cannot be interpreted separately. Islamic Religious Education (PAI) is part of Islamic education and national education, which is a compulsory subject in all Islamic educational institutions. Islamic religious education, as stated in the GBPP PAI in public schools, explains that Islamic religious education is a conscious and planned effort to prepare students to know, understand, appreciate, and believe in Islamic teachings, accompanied by the obligation to uphold followers. other religions in relation to harmony between religious communities so that national unity and integrity are achieved (Ratnasari et al., 2016).

Thus, Islamic Religious Education emphasizes the ability to produce individuals who interact with Islamic teachings, which will later be demonstrated to society. Religious education aims to achieve noble morals and instill spiritual values in children. This demonstrates the important role of religion in shaping children's character. Therefore, it is appropriate that religious studies be a compulsory subject at all levels of education. Schools are required to optimize religious education by instilling religious values in schools, which must be continuously implemented, starting from teachers, students, and other school members (Hubbi, Ramdani, & Setiadi, 2020). Religious values instilled in children will help them understand good and bad deeds (Saputra, 2016) in (Noor, 2022).

Religion is not only limited to the things defined above, but a set of beliefs that are embodied in rituals, teachings in the form of teachings and prohibitions. So religion is universal, it is the most important element in human history (Muslim, 2022). Religious education plays a very important role in the education system . Religious education enlightens students and instills religious values , beneficial for students in life. With these values, children are expected to become human beings with character and morality which is part of the goal of national education. According to Zulfarno, religious education in schools can be achieved through activities in school and outside of school as well as habituation to daily activities (Zulfarno, Mursal, 2019) in (Noor, 2022).

In short, Islamic education is education with an Islamic "style." Therefore, Islamic education is education based on Islamic teachings (Aprilianto, A., & Arif, M., 2019) in (Jaelani, 2022). Therefore, these Islamic teachings provide style and color and serve as the basis for all teachings. Islam is a religion rich in teachings and in accordance with the natural nature of each individual. The Islamic values contained in the Qur'an provide rules for all areas of a person's life and serve as guidelines for humans to live a happy and prosperous life in this world and the hereafter. Therefore, Islam's position in the order of every person's life is as a foundation that can guide human life in all aspects (Arief, A, 2012) in (Jaelani, 2022). Recently, the position of Islamic religious education has become a subject that is widely explained in schools as an effort to provide information about Islam not only to be understood and studied, but to be practiced and implemented in daily life, for example, students' ability to pray, fast, and other prayers that are directly related to Allah SWT, as well as the ability of students in prayers that

are closely related to individuals, such as paying zakat, giving alms, trading and others also have religious meaning in the broadest sense.

It can be concluded that in Islamic Religious Education taught in schools, it's not enough to simply understand and study; students are also required to practice and implement it. Furthermore, several mandatory subjects, such as those related to the five pillars of Islam, include performing prayers, paying zakat, and so on. This is what differentiates it from other subjects.

1.2. Challenges Islamic Education Learning in the Era Industrial Revolution 4.0

The challenges of Islamic Education learning in the Industrial Revolution 4.0 era include :

- a. The inefficiency of the online teacher-student relationship has reduced face-to-face interaction between teachers and students. This appears to alter Islamic teachings regarding the process of learning, which must have a clear source to maintain the purity and accuracy of the knowledge gained.
- b. There is concern that the role of Islamic religious education teachers will be replaced by technology. If teachers cannot keep up with rapid technological developments, then the efforts of Islamic religious education teachers to cultivate and instill Islamic learning comprehensively will be hampered. The role of teachers is not only to transfer knowledge *but* also to be able to transfer values (*values* , attitudes, or beliefs).
- c. Without the intermediary of a teacher, students can freely navigate to find learning materials. This presents a significant challenge for Islamic religious education teachers, as Islam itself teaches humility toward teachers to gain their special blessing so that students can easily absorb learning and achieve optimal results.
- d. The industrial revolution, which no longer requires a relationship between teachers and students in educational relationships , clearly has an impact on the degradation of important Islamic values. The ODL (*Online Distance Learning*) education system promoted by the Industrial Revolution 4.0 is not related to Islamic values that teach that the teacher-student relationship contains high spiritual values called "mercy or blessing," "reverence," "service" and even "very important words outside the learning content."
- e. The attitude of *humility* toward teachers has disappeared along with the diminishing sense of "need" for teachers' knowledge. Students feel they can seek knowledge on their own with this rapidly developing technology, thus posing a major challenge for Islam. Islamic religious education teachers must teach students to feel the need for the knowledge they possess. In the Islamic context , a teacher is not only about their knowledge, but also about their daily behavior and the divine "aura" they possess, which their students must learn from. Virtual media does not reflect the real behavior and divine aura of teachers; if that happens, the "spirit" of Islamic education will be polluted.
- f. Students will easily fall into negative paths without guidance because the knowledge they acquire is uncertain in its source and accuracy. They simply accept it without understanding its origin, whether it's true or false, and simply follow along. In the Quran, Surah Al-Isra' (17:36):

Translation: And do not follow that which you have no knowledge of. For the hearing, the sight, and the conscience, all of these will be questioned. (Ministry of Religion of the Republic of Indonesia, 2015:208).

Islam provides guidance that when seeking knowledge, it must be "referenced" and not cut from its original source. The extent of one's knowledge is determined by the "renewal" of the chain of knowledge they acquire. The more verses, the more valid the knowledge (Ifadah & Utomo, 2019).

1.3. Learning Strategies Used by Islamic Religious Education Teachers in Facing the Challenges of the Industrial Revolution 4.0 Era

A learning strategy is an activity plan that includes the implementation of strategies and the use of various learning resources designed to achieve learning objectives (Surya, 2011). In the era of the Industrial Revolution 4.0, a new civilization has been created for humans who are specialized and utilize science, technology, and information. All three are no longer limited by differences in spatial and temporal dimensions, providing a new social context to be exploited in accordance with scientific progress. Technological advances have accelerated the process of globalization and forced the reorganization of human life in various fields (Tilaar, 2002). The use of Islamic Religious Education learning strategies should be adapted to student characteristics, including:

- a. Teachers provide *blended learning*, a learning strategy that combines traditional and modern educational systems. Teachers divide learning sessions into two groups, with 80% of each group using the traditional system and 20% using the online system (Nikmah & Mubarak, 2022). *Blended learning* is a solution for Islamic education, with several modifications that support the legacy of Islamic education that has long existed and developed in society.
- b. Students are assigned to solve a problem by looking for a solution on a website that contains Islamic religious education content that is trusted to be true, then students send their assignments via email by sending the assignment.
- c. Teachers teach using word processing (WP). Word processing is a term for substitute learning that uses "words" or data about words as content through computer technology. Word processing uses many "word" applications, especially Microsoft applications such as Ms. Word, Ms. PowerPoint, and Ms. Achievement.
- d. Teachers use Web-based learning (WBL) learning strategies, which are a type of learning that can be used in CBI (*Computer Based Instruction*) or CAI (*Computer Assisted Instruction*).
- e. Teachers implement online learning by monitoring activities and providing positive activity guidance for students on social media, so that students experience the positive benefits of rapid technological advancements and can reduce the negative effects of this sophisticated technology (Ifadah & Utomo, 2019).
- f. Teachers can also use audio-visual media (Rahmasari & Mubarak, 2022) to face the challenges of Islamic Education learning in the Industrial Revolution 4.0 era.

It is hoped that in the stage of identifying various challenges and strategies for PAI learning in the Industrial Revolution 4.0 era, the goal of PAI learning will be achieved to prepare the community to become the bearers of the duties of *Khalifah fi al-ardh*, which is expected to be able to improve human personality from piety to Allah alone and the application of the morals of the Qur'an through the example of the Prophet SAW, so that teachers can direct students' intellectual potential in seeking truth and truth. causes, which leads to the formation of a holistic personality as a reflection of society living in a pluralistic society (Ifadah & Utomo, 2019).

1.4. Characteristics Pesta Didik Di Era Revolusi Industri 4.0

Industry 4.0 is the name of the latest revolution in automation and information exchange technology in factories. This term encompasses cyber-physical systems, the internet of things, cloud computing, and cognitive computing. Industry 4.0 creates a "smart industry." In a structured smart factory, physical systems on the Internet monitor physical processes, create virtual copies of the physical world, and make decentralized decisions. Through the Internet of Everything (IoT), cyber-physical systems communicate and interact with each other and with humans. Through cloud computing, internal and integrated services are provided and used by various parties in the value chain (Selamet, 2019) in (Lisnawati, 2021).

Technology 4.0, as part of the technological revolution, will transform human activities in terms of scale, scope, complexity, and changes from previous life experiences. Humans live in an uncertain world. Therefore, one needs to anticipate that the future will change rapidly. Every country must respond to these changes in an integrated and comprehensive manner. This response involves all political actors, from the public sector, the private sector, schools, to civil society, so that the challenges of Industry 4.0 can sometimes be managed (Selamet, 2019) in (Lisnawati, 2021).

Characteristics emerging in the Industrial Revolution 4.0 generation include internet addiction, self-confidence, high self-esteem, greater openness, flexibility, and tolerance for change, as well as a much higher level of education and knowledge than previous generations (Bali & Hajriyah, 2020). The development of the Industrial Revolution 4.0 presents an opportunity for technological advancement, including advancements in education. This advancement makes it easier for students to meet their knowledge needs by searching for, evaluating, organizing, and communicating the information they have learned to solve the problems they face (Sudjana and Rakhmatin, 2019). The presence of increasingly sophisticated technology also facilitates the learning process. The presence of technology has shifted education from the traditional model that requires teachers to hold face-to-face meetings with students to more flexible learning (Budiman, 2017). Teachers can use online learning environments to communicate learning and assign assignments to students (Anggraeni, 2018). In addition, teachers can also utilize sophisticated technology through online learning, commonly known as e-learning. This system is a learning model that utilizes information and communication technology (Cholily et al., 2019). Therefore, Islamic Religious Education teachers must upgrade their competencies (Muhaemin & Mubarak, 2020) to be able to face the challenges of the Industrial Revolution 4.0 era.

In Indonesia, several applications and websites support e-learning. These include Ruang Guru, Edmodo, Zenius.net, and others. The educational resources offered in the Industrial Revolution 4.0 era are more flexible and efficient, with videos explaining the material, online practice and test questions, and qualified instructors who are always available when needed. All internet-based learning processes enable teaching and learning anywhere and anytime (Cholily et al., 2019).

Life in the 21st century is full of challenges and competition, this has a major impact, including on high rates of depression, as well as the availability of opportunities for those who have life skills and multiliteracy that strengthen physical, mental, and intellectual abilities. Therefore, students are required to have a strong character to face the challenges of the 21st century. (Daryanto & Karim, 2017) in (Khasanah & Herina, 2019). Today, the development of Industry 4.0 has changed the characteristics of

students. With the convenience offered in the current era, students are spoiled with technology and also postpone everything that is instant (Pratama, 2019). This clearly causes a decline in character values for the next generation of Bangsa. If this decline continues, bad things will happen such as students daring to confront teachers/parents, criminal cases and even sexual harassment (Hendayani, 2019) in (Salsabilla et al., 2022).

The establishment of schools of the future poses a challenge for education in Indonesia. Furthermore, Indonesia has been a colony for nearly 350 years (Adiputri, 2014). There must be a balance between the education system based on the old paradigm and the new paradigm. Education in the digital revolution era requires the use of digital technology as a tool to improve academic quality (Syamsuar & Reflianto, 2018). Discussing education cannot be separated from the role of teachers, whose presence plays a very strategic role in producing generations of the Revolution Era 4.0, 5.0, 6.0, and so on (Cholily et al., 2019).

These technological advances are expected to meet the demands of the 21st century , where education must be able to develop students' skills and abilities to solve everyday life problems (Dinni, 2018). These demands indirectly require teachers to further improve their skills in order to produce students who are competitive and able to think at a higher level. Teachers can implement HOTS (*High Order Thinking Skills*)-based learning to meet these needs. HOTS-based learning allows students to apply their knowledge and skills through critical thinking (Hidayati, 2017) in (Cholily et al., 2019).

1.5. Definition of Character

Essentially, education is about guiding someone to develop character. Character here is defined as good behavior. Good behavior means being aware of one's responsibility to God, fulfilling one's obligations to oneself and others, and striving to improve oneself towards perfection as a civilized human being. In implementing character education, parents play a crucial role in its achievement, as character education initiated from childhood determines subsequent development (Us'an & Suyadi, 2022).

According to many opinions, the word " *character* " comes from the Latin words " *kharakter* ", " *kharassein* " and " *kharax* ", which mean " *tools for marketing* ", " *to engrave* " and " *pinted stake* ". This word began to be used in French as " *character* " in the 14th century. When introduced into English, the word " *character* " was changed to " *charac-ter* ". While in Indonesian, the word " *character* " was changed to " *karakter* " (Wibowo, 2013). Maragustam explains that in terms of language, character is character; character; psychological, moral or behavioral qualities that distinguish one person from another. In terms of character , it is the main trait that is engraved and integrated in a person's thoughts, feelings, beliefs and behavior that distinguishes him from others (Maragustam, 2018) in (Pratama, 2019). According to Komara, character education is a habit, so it is necessary for a society with character, including families , schools, religious organizations , media, government and other parties that influence the younger generation (Suhendro, 2022). Agus Wibowo (2012) also put forward the same idea that character is a way of thinking and behaving that is used as a characteristic of everything in life and cooperation, including family, society, nation and state (Wibowo, A., 2012). Based on Michael Novak's opinion , character is a combination from conformity in all virtues identified by religious traditions , literary narratives , wise groups , and the association of individuals with perfect minds found in history (Yulia, H., 2015). Character is a set of values that have been transformed into a way of life so that it

becomes a character that is grounded in the individual's soul. Such as the character of hard work, not giving up easily, honesty, simplicity, and others. Through this character, a person's quality can be measured (Sutarjo, A, 2012) in (Jaelani, 2022).

The progress of a nation lies in its character. Character is a very important and fundamental thing. Character is a living gem that distinguishes humans from animals. They say that a person without character is someone who has crossed the line. People with strong character and good morals, both individually and socially, are those who possess good morals, ethics, and manners. Parents must be aware of the importance of instilling positive character in children to face a broader life later and determine their future. It is explained that the gateway to instilling positive character is through the family. Within the family, the first child receives education after birth (Abudin Nata, 2005: 12) in (Irmalia, 2020).

Sheikh Fuhaim Musthafa stated that character programs that teachers can apply to children (including at the elementary school level), namely: 1) training children to do assignments; 2) always telling children to obey all parental orders as long as they do not conflict with religion; 3) ensuring children learn about legal and illegal matters; 4) not exaggerating; 5) making them understand the dangers of lying and stealing, as well as shameful actions that can have negative impacts; 6) teaching children to always respect the rights of others; 7) accustoming children to always be patient and steadfast in facing difficulties, so as not to curse when angry; 8) training children to have good attitudes; and 9) teaching children to build friendships. (Qamar, 2018) in (Us'an & Suyadi, 2022).

Based on the various explanations of character above, it can be concluded that character is a set of life values that refer to moral and ethical actions that accompany a person's life from childhood to adulthood, which become their character in everyday life. Examples of character traits include hard work, persistence, honesty, noble character, patience, and so on. Therefore, using character, we can measure a person's competence.

1.6. Strategy Dalam Pendidikan Character

One strategy for shaping student character is to maximize the role of parents in shaping student character. This is because the family is the primary social group whose responsibility lies with parents' skills and character. Learning from early learners with guidance from parents. According to Maksum, A. (2019), the school strives to maximize the role of parents in the character education of its students. The school's strategy to simulate the role of parents in maximizing the formation of student character is by (1) emphasizing character values as part of the institution's vision, mission, and goals and striving to realize them through real-world activities; (2) building strong relationships to strengthen students' character values; (3) training educators who work as educators to prioritize responsibility for the success of students' character education; and (4) conditioning schools that can support character formation (Marina Sifa et al., 2022).

Character education in schools is more closely related to the teaching of values. To be considered integral and complete, character education must also consider various methods that can help achieve the ideals and goals of character education. These methods can be crucial elements of character-building projects in schools. Character education anchored in the school context can inspire and guide schools towards a realistic, consistent, and holistic appreciation of character education. Annual updates to experiential learning force educators to better understand existing developments, not

abandoning old (traditional) methods or techniques , but instead developing them by innovating them to facilitate the transmission of experimental learning. Smart teachers are those who are able to apply the latest innovations to develop students' potential according to their development and growth, as each child has different problem-solving abilities (Marina Sifa et al., 2022).

The teacher's task is no longer to educate, but to shape and develop children's potential according to their development. Therefore, teachers must be able to integrate and live with students who approach them, not repel them. Great teachers are able to bond with their students through interactions to create a learning community. Good learning means learning comfortably without any element of fear. To create enjoyable learning, teachers are expected to be innovative in the process. By maximizing the role of parents, student behavior develops as a result of maximizing their role in character formation, such as students getting used to greeting colleagues, teachers, and the principal, students having an attitude of tolerance and respect for differences, students being honest, students being polite, and so on (Husni, H. 2020).

Maximizing the role of parents as a strategy in educating students' character has an effective influence on student character formation (Ismail. I. 2016). In addition to maximizing the role of parents in character education, another strategy in building student character is integrating character education values into the curriculum (Marina Sifa et al., 2022).

According to Darma (2021), the steps for integrating character education values into the curriculum are: (1) Incorporating selected skills education values into the curriculum; (2) Incorporating character education values into the lesson plan (LPP) prepared by the teacher; (3) Organizing learning in accordance with the RPP, paying attention to the learning process to master skills and internalize values; and (4) Guiding students in assessing learning outcomes. Teachers must be innovative and creative in designing learning models that have character values in them. This is emphasized so that character formation can take place during learning activities. Based on the discussion of character education strategies, it can be concluded that maximum efforts are needed regarding the roles of parents and teachers in implementing character education so that character values are instilled and developed in students (Marina Sifa et al., 2022).

Strategy in character education also requires analysis, where this analysis is useful for knowing the state of something by using tools and comparing the results with certain conditions to make decisions. As the results of research (Yasin, 2020) that in the formation of Akhlakul Karimah / Character education at Ma'arif Middle School, North Sangatta applies the Vision and Mission indicators outlined in the school regulations, which must be obeyed by all school residents, for example: reading prayers together, student promises in the yard before entering the room. Each class also memorizes short surahs before delivering lessons according to the predetermined schedule. Thus, when the lesson ends, the students also read prayers together then leave the classroom while shaking hands with the teacher.

In moral education, assessments are conducted to measure the presence or absence of a particular character or group of characters within a school over a specific period. Therefore, the essence of assessment in the context of moral education is an effort to compare a child's behavior with the standards (values) set by the teacher or school. The role of Islamic education in helping to create a morally and spiritually healthy environment in society also provides general guidelines for teachers involved in providing sound Islamic education. The uniqueness of Islamic education described here,

if implemented, is certainly an effective way to build a stable society. Such a society is greatly needed in an age of morality and spirituality. Such a society can help Muslims live in harmony and peace and obtain salvation from God in the afterlife. Furthermore, the community will encourage non-Muslims to participate in Islamic education and play a vital role in dispelling doubts about Islam (Marina Sifa et al., 2022).

1.7. The Role of Islamic Religious Education in Shaping Student Character

The role of Islamic education is very much needed in supporting character formation, which is an era full of challenges faced by students today, students become confused and wonder what to do and how to behave. Through Islamic religious education, students can have the opportunity to have an honest character in everyday life (Ningsih, 2019). The role of Islamic Religious Education is the same as Personality or Moral Education, namely forming humans with noble morals, which is a condition that concerns humans without going through a process of calculation, thought and research that gives birth to good things (Sada, 2015) in (Jailani et al., 2019).

Educating people to be faithful and pious, so that the meeting point is the creation of a prosperous situation and environmental conditions, is one of the missions achieved in Islamic Religious Education (IRA). Education of faith, worship, and education of noble morals are three important things that must be taught seriously and continuously to students. The importance of religious education is to increase the faith and piety of the next generation of the nation, so that they do not lead students astray, such as radical Islamic movements, drugs, brawls and promiscuity, which are currently very concerning. Therefore, religious education is taught to children to train a dedicated young generation and accustomed to worship such as prayer, fasting and reading the Qur'an. Meanwhile, education of noble morals aims to create a pious, intelligent, and noble young generation. Therefore, good cooperation between parents, teachers and students is essential to form good morals. According to Zakiyah Daradjat, as quoted by Abdul Majid, Islamic religious education is an effort to advance and develop students so they can always understand Islamic teachings holistically. Therefore, the goal remains, ultimately, to practice and make Islam a way of life (Majid and Andayani, 2011) as cited in Marina Sifa et al., (2022).

The role of Islamic education in building character in the era of the industrial revolution 4.0 can also be realized through intracurricular and extracurricular activities in schools. Intracurricular activities include religious learning such as: Al Quran Hadith, Fiqh, History of Islamic Culture, Aqidah Akhlak and Arabic. These teaching and learning activities are expected to make students aware that the religious knowledge they have is not only for the purpose of developing religion, but can also be applied in everyday life, demonstrating good attitudes and behavior. Then extracurricular activities that can be carried out include the habit of praying dhuha and dzuhur prayers in congregation, tilawatil Qur'an (reading the Qur'an) with digital literacy methods, tahfidzul Qur'an (memorizing the Qur'an), *khitobah*, *hadroh* and calligraphy. These activities are activities that can stimulate students' potential and competence, because they see the very diverse potential of students, so that schools become a place to channel these students' potential (Ningsih, 2019).

Character education in Islamic education has a value that goes beyond mere moral education (right or wrong) and teaches the idea of doing good. There are two main paradigms in Islamic education: First, the paradigm that views character education within a narrower realm of moral understanding, which assumes that students need

specific character traits that simply need to be imparted. Second, from a broader perspective, this paradigm views character as pedagogical and presents individuals involved in the world of education as key actors in character development (Priyanto, 2020). Character education must be based on basic human character based on universal (absolute) moral values sourced from religious revelation, also called the golden rule (Anwar, 2016). Character education in schools is a very important prerequisite for equipping the next generation with basic skills that can not only provide lifelong learning as an important character for life in the era of global reform, but also work as a positive participation, both as individuals, family members, citizens, and global citizens (Ningsih, 2019) in (Jailani et al., 2019).

With Islamic character education, it is hoped that in the future this nation will be ready to welcome education 4.0 which emphasizes the excellence of life skills to become a competitive nation (Umiarso and Asnawan, 2017). Therefore, strengthening character education is very important in this era without barriers and barriers, because character shows the identity of the nation, the strength of a country, the unity and integrity of a country, and is the meaning of forming good human beings, in accordance with the goals of national education itself (Priyanto, 2020).

Thus, religious and moral education must also be interconnected and interact throughout the daily lives of community development. Education itself is seen as a process of shaping one's personality from early childhood through adulthood and old age, embodying the belief that education is a never-ending process, as education, infused with religious values, ultimately shapes a person as a whole.

Conclusion

Based on the analysis and discussion, it can be concluded that the Industrial Revolution 4.0 era has brought two main aspects to the world of education: technological advances that increase efficiency and access to learning on the one hand, and serious challenges to student morality and character on the other. The emergence of digital technology, online learning systems, and widespread internet use have created an adaptive and modern learning environment. However, at the same time, an instant culture and dependence on technology have given rise to a degradation of values and weakened the formation of the spiritual character of elementary school students.

Factors influencing the decline in student morality stem not only from technological advancements themselves, but also from habits, social environments, family education patterns, and the lack of integration of religious values into modern learning systems. Therefore, Islamic religious education (PAI) plays a fundamental role as a means of developing students' morals and spirituality through planned, contextual, and consistent teaching. PAI must be the primary instrument in instilling values of faith, morality, and social ethics so that students can navigate the currents of globalization without losing their religious and national identity.

New findings from this study demonstrate that Islamic religious education can act as a bridge between technological and spiritual intelligence. By integrating Islamic values into digital-based learning, Islamic education serves not only as a moral instrument but also as an adaptive character education model that aligns with the demands of the Industrial Revolution 4.0. This confirms that the success of education in the modern era is not determined solely by technological sophistication, but rather by the education system's ability to synergize digital innovation with students' moral and religious values.

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