

## **STRATEGIC ROLE OF ISLAMIC RELIGIOUS EDUCATION IN STRENGTHENING CHARACTER EDUCATION IN THE ERA OF INDUSTRIAL REVOLUTION 4.0**

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### **Abstract**

*This study aims to analyze and examine the strategic role and function of Islamic Religious Education in strengthening character education, especially in the era of the industrial revolution 4.0. Era 4.0 is marked by the rapid development of trends in automation, data exchange, Artificial intelligence, internet of things, 3D printing, robots, and intelligent machines that massively replace human labor. Open access to information allows people to receive a variety of information and can influence and even change the character, way of thinking and behaving. Islamic Education acts as a facilitator who carries out cultural functions and ideal functions as values controls and directs the development of society. Strengthened with a social reconstruction curriculum that focuses learning on the problems faced in society so that students are able to adapt to the development of the modern world and are highly competitive but still characteristically integrative religious-holistic so that they can fortify the morale of the nation's generation from the negative effects of globalization. Strengthening character through Islamic Religious Education is an educational investment in realizing the character of the golden generation by building a balance of hard skills and soft skills which in turn will create a culture of learning communities.*

**Keywords:** *Islamic Education; Strengthening the Character Education; the Industrial Revolution 4.0*

### **Abstrak**

*Penelitian ini bertujuan menganalisis dan mengkaji peran dan fungsi strategis Pendidikan Agama Islam dalam penguatan pendidikan karakter terutama di era revolusi industri 4.0. Era 4.0 ini ditandai pesatnya perkembangan tren otomasi, pertukaran data, Artificial intelligence, internet of things, 3D printing, robot, dan mesin-mesin cerdas yang secara besar-besaran menggantikan tenaga kerja manusia. Keterbukaan akses informasi memungkinkan orang menerima beragam informasi dan dapat mempengaruhi bahkan merubah karakter, cara berpikir dan bersikap. Pendidikan Agama Islam berperan sebagai fasilitator yang menjalankan fungsi kultural dan fungsi ideal sebagai kontrol nilai dan mengarahkan perkembangan masyarakat. Dikuatkan dengan kurikulum rekonstruksi sosial yang memusatkan pembelajaran pada problema-problema yang dihadapi dalam masyarakat sehingga siswa mampu beradaptasi dengan perkembangan dunia modern dan berdaya saing tinggi namun tetap berkarakter religius-holistik integratif sehingga mampu membentengi moral generasi bangsa dari pengaruh negatif globalisasi. Penguatan karakter melalui Pendidikan Agama Islam merupakan sebuah educational investment dalam mewujudkan karakter generasi emas dengan membangun keseimbangan hardskill dan softskill yang pada gilirannya akan menciptakan sebuah kultur masyarakat belajar.*

**Kata Kunci:** *Pendidikan Agama Islam; Penguatan Pendidikan Karakter; Revolusi Industri 4.0*

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## مستخلص

أهداف هذه الدراسة إلى تحليل وتقييم دور وظيفة استراتيجية التربية الإسلامية في تعزيز التعليم الطابع، وخاصة في عصر صناعة الثورة 4.0. وضع علامة 4.0 هذا العصر اتجاه التنمية السريع من التشغيل الآلي، وتبادل البيانات، الذكاء الاصطناعي، والإنترنت من الأشياء، 3D الطباعة، والروبوتات والآلات الذكية التي تحل محل كبير العمل البشري. الكشف عن الحصول على المعلومات تمكن الناس في الحصول على مجموعة متنوعة من المعلومات، ويمكن أن تؤثر حتى تغيير حرف، وطريقة التفكير والتصرف. يعمل التربية الإسلامية كمسهل الذي يدير وظيفة الثقافية وظيفه مثالية كقيمة مراقبة وتوجيه تنمية المجتمع. عززت مع تعلم المنهج إعادة البناء الاجتماعي تركز على المشاكل التي واجهتها في المجتمع بحيث أن الطلاب قادرون على التكيف مع تطور العالم الحديث والطابع الديني التكامل بعد-كلي قدرة تنافسية عالية وذلك لتحسين الروح المعنوية للأمة من الآثار السلبية للعولمة. تعزيز الطابع من خلال التربية الإسلامية هو استثمار في تحقيق الطابع التعليمي الجليل الذهني لبناء مهارة صعبة التوازن والمهارات، والتي بدورها سوف تخلق ثقافة مجتمعات التعلم.

**الكلمات الرئيسية:** التربية الدينية الإسلامية ; تقوية تعليم الشخصيات ; الثورة الصناعية 4.0

## A. INTRODUCTION

Progress and setbacks of civilization of a nation is not only determined by its rich natural resources but the most important is the quality of human resources and the integrity of the society.<sup>1</sup> As a great nation with a diversity of race, culture, religion and race, we are required to have a strong character and high competence in realizing the robustness of the national identity in order to be able to increase collaboration and competitiveness of the nation so as to meet the challenges in an era of industrial revolution 4.0.<sup>2</sup> Trends in automation and the latest data exchange into a global phenomenon in the Industrial Revolution 4.0. The rapid development and use of artificial intelligence, internet of things, 3D printing, robots and intelligent machines are massively replacing human labor.<sup>3</sup>

Facing the challenge of the emergence of the industrial revolution 4.0, at least there are three basic skills or the ability to be turned on in a balanced manner. These three basic skills that must be developed first is life skills that equip to understand himself and his social responsibility towards the environment. Second, learning and innovation skills that equip to

<sup>1</sup> Aldo Redho Syam and Syamsul Arifin, "Aldo Redho Syam & Syamsul Arifin, MSDM Pendidikan Islam," *JAL-ASASIYYA: Journal Basic Of Education* 02, no. 02 (2017): 1–12.

<sup>2</sup> Tim Penyusun Kemendikud, *Modul Pelatihan Penguatan Pendidikan Karakter Bagi Komite Sekolah*, ed. Liliana Muliastuti (Jakarta: Kemendikbud, 2017).

<sup>3</sup> Dragan Vuksanovi , Jelena Ugarak, and Davor Kor ok, "Industry 4.0: The Future Concepts and New Visions of Factory of the Future Development," *Sinteza*, 2016, 293–98, <https://doi.org/10.15308/sinteza-2016-293-298>.

always be creative, to think critically and solve complex problems, able to collaborate and communicate effectively. Third, the literacy skills that equip with a range of knowledge and technology to solve everyday problems faced<sup>4</sup>,

Efforts to develop *life skills* Strengthening of students is done through Character Education. Character education is the basis of learning in schools, hence the application of character for students should be given early<sup>5</sup>. The Government of the Republic of Indonesia under President Joko Widodo take strategic steps to eject Indonesian Presidential Regulation No. 87 Year 2017 About Strengthening the Character Education. Based on previously developed 18 characters. It focuses on five characters that constitute the National Revolutionary Movement Mental namely religious, nationalist, integrity, self and mutual help.<sup>6</sup>

Strengthening of character education is an issue that is inevitable and should be implemented in the face of the challenges of the industrial era 4.0. The reason is the era of the Industrial Revolution 4.0 provide opportunities and challenges that are different from the previous period. In the 4.0 era, the massive use of Internet technology has become a necessity in all dimensions of life, including in education. 4.0 Industrial Revolution provides new challenges for the young generation of Indonesia. Even the theoretical and practical knowledge is not enough to equip them to survive in this era of smart technology,<sup>7</sup> Disclosure of information access enables people receive a variety of information and could eventually affect even change the character, way of thinking and behaving.

Islamic Religious Education is part of the national curriculum are taught from early childhood education to higher education. When entering the era of the industrial revolution 4.0, things that need to be understood not how to make man as a robot but it is expected is how the technology can be utilized for human *menyejahterahkan*. Technology is positioned only limited media or instruments for humans. Rapid changes in the life and the demands of a globalized world must be anticipated and responded to by the world of education<sup>8</sup>, Here, the

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<sup>4</sup> Sindo News, "Tiga Skills Diperlukan Untuk Hadapi Revolusi Industri Era 4.0," nasional.sindonews.com, 2019.

<sup>5</sup> Burhanuddin. TR, Nur Majid, and Rizki Hikmawan, "Implementation of Character Education Using Islamic Studies in Elementary School Teacher Training," in *4th International Conference on Teacher Training and Education (ICTTE 2018) Implementation*, vol. 262 (Atlantis Press, 2018), 383–87, <https://doi.org/10.2991/ictte-18.2018.71>.

<sup>6</sup> (Ministry of Education and Culture of the Republic of Indonesia 2017: 2)

<sup>7</sup> Wahyu Setiawan and Naila Najihah, "How Islamic University Beneficial For 4.0?," in *Proceedings of International Conference "Internationalization of Islamic Higher Education Institutions Toward Global Competitiveness"* (Semarang, 2018), 305.

<sup>8</sup> Direktorat Kskk Madrasah, *Keputusan Menteri Agama Nomor 184 Tahun 2019 Tentang Pedoman Implementasi Kurikulum Pada Madrasah* (Jakarta: Kementerian Agama RI, 2019).

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role and function of guiding the Islamic Education and human resource process with the guidance of the revelation that formed individuals who have character, spirituality and adequate competence.<sup>9</sup>

Often when character crises occur, accusations are directed at religious education as the cause. This is very reasonable considering that Islamic Religious Education is at the forefront of preparing quality human resources both in hard skills and soft skills. The question that arises is, where is the strategic role of Islamic Religious Education in strengthening the character of the industrial revolution 4.0? This question must then be answered as a challenge to the existence of PAI in the era of the industrial revolution 4.0. Strengthening character education through Islamic education has a significant contribution to the ideals of national education as a form of education investment in creating a golden generation in the era of the fourth industrial revolution of the global constellation.<sup>10</sup>

### **B. DISCUSSION**

#### **1. Islamic Education**

Islamic Religious Education etymologically is often interpreted as an education based on the teachings of Islam.<sup>11</sup> It is an education that deliberately organized or established with the desire and intention to embody the teachings and values of Islam<sup>12</sup>, In detail the definition of a clear and detailed Islamic Religious Education expressed by<sup>13</sup> as stated in the curriculum of Islamic Religious Education in 2004, Islamic Religious Education is a conscious and deliberate effort to prepare students to recognize, understand, appreciate to believe, pious and noble in the teachings of Islam and its main source of the holy book Quran and al-Hadith through guidance, teaching practice, and the use of experience. From the very clear understanding that Islamic Religious Education is an educative process that leads to the formation of good character or characters.

In the Islamic Religious education grades will be internalized includes the value of the Qur'an, faith, sharia, morals and dates. PAI domains include domains of cognitive, affective,

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<sup>9</sup> Hari Gunawan, *Kurikulum Dan Pembelajaran Pendidikan Agama Islam* (Bandung: Alfabeta, 2012), 207.

<sup>10</sup> Asep Ediana Latip, "Harapan Pendidikan Nasional Pada Jenjang Pendidikan Dasar Dalam Pembangunan Karakter Budaya Dan Daya Saing Bangsa," in *Prosiding Konferensi Nasional Pendidikan Dasar Sps Universitas Pendidikan Indonesia "Pendidikan Berkualitas Dalam Membangun Generasi Emas 2045,"* ed. Edison and Krisna Anggraeni (Bandung: Sps Universitas Pendidikan Indonesia, 2014), 440.

<sup>11</sup> Ahmad Tafsir, *Ilmu Pendidikan Islam Dalam Perspektif Islam* (Bandung: Remaja Rosda Karya, 2004), 12.

<sup>12</sup> Muhaimin, *Pemikiran Dan Aktualisasi Pengembangan Pendidikan Islam* (Jakarta: Rajawali Pers, 2018).

<sup>13</sup> Gunawan, *Kurikulum Dan Pembelajaran Pendidikan Agama Islam*, 201.

and psychomotor.<sup>14</sup> illustrate the interconnectedness values Islamic Religious Education with the following domains:

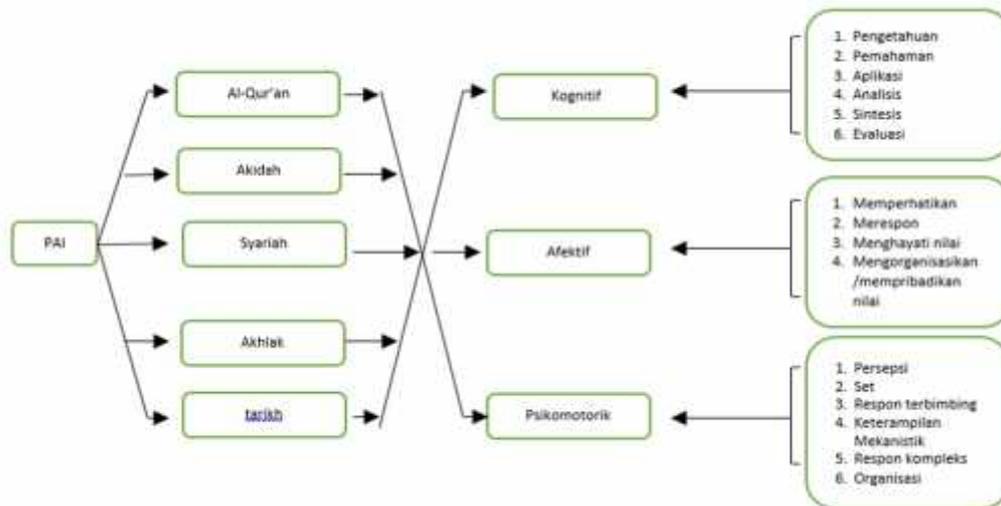


Figure 1. Linkage Domain and Values Islamic Religious Education<sup>15</sup>

## 2. The Industrial Revolution 4.0

4.0 Industry concept was first introduced in Germany as proposals to develop new industrial policy based on the most advanced technology strategy that was held in Hannover in 2011<sup>16</sup>, 4.0 The concept of industry include cyber-physical systems, the Internet of Things (IOT) and the Internet of Services (IOS)<sup>17</sup>,

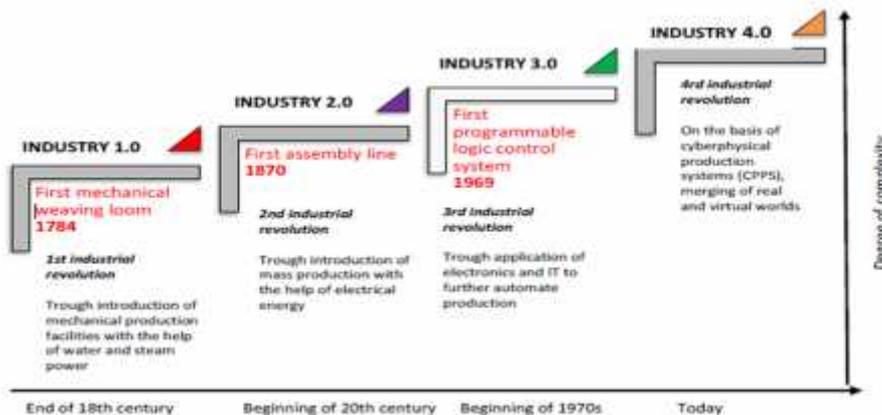


Figure 2. Phase of the Industrial Revolution<sup>18</sup>

<sup>14</sup> Ramayulis, *Metodologi Pendidikan Islam* (Jakarta: Kalam Mulia, 2004), 24.

<sup>15</sup> Ramayulis, *Metodologi Pendidikan Islam*.

<sup>16</sup> Joaquim Antunes et al., "Industry 4.0: A Challenge of Competition," *Millenium - Journal of Education, Technologies, and Health*, no. 6 (2018): 92, <https://doi.org/10.29352/mill0206.08.00159>.

<sup>17</sup> Huan Sheng Ning and Hong Liu, "Cyber-Physical-Social-Thinking Space Based Science and Technology Framework for the Internet of Things," *Science China Information Sciences* 58, no. 3 (2015): 1–19, <https://doi.org/10.1007/s11432-014-5209-2>.

<sup>18</sup> Beata Iusarczyk, "Industry 4.0 – Are We Ready?," *Polish Journal of Management Studies* 17, no. 1 (2018): 236, <https://doi.org/10.17512/pjms.2018.17.1.19>.

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The history of the first industrial revolution occurred in England in the mid 18th century and strengthened by the invention of the steam engine by James Watt. In this period of human labor is replaced by the use of mechanical machine using water and steam energy. In the second half of the 19th century the industrial revolution both in Europe and the United States. The Revolution was characterized by mass production and replacement of steam with chemical and electrical energy. In this phase, demand increased production so that the various industries and mechanization technologies are developed, like an assembly line by automatic operation, allowing for improved performance. In the late 1960s, the advances in computing and electronics that allow the production of more optimized and automated, known as logic control system that can be programmed.<sup>19</sup>

Currently what is known as the era of industry 4.0, a smart industrial era where digital devices are connected and communication occurs between raw materials, semi-finished products, products, machinery, equipment, robots and humans. The industry is marked (characterized) by flexibility, efficient use of resources and the integration of customers and business partners in the business process,<sup>20</sup> The industrial revolution has transformed the way we live, work, and interact with each other,<sup>21</sup> Changes in the industry to change the methods, technical and technological development of the industry which then affect a paradigm shift not only in the world of industry, but also to the world of education.

Today, people with digital that changing lifestyles, learning must respond to changing student behavior. The perpetrators education must redefine public education to respond to innovative and educational needs of the era 4.0. Therefore, it is not enough just to define the 21st century skills, but also consider the learning management and virtual aspects of social learning; that graduates will be intellectually and in the end it will help build the nation's smart. Including efforts to develop people with new technological innovations to use intelligent agents, mobile and computing technology and services. Model appropriate learning management is a challenge for the world of education to prepare the competence and skills of students in facing the challenges of the future.<sup>22</sup>

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<sup>19</sup> Iusarczyk, "Industry 4.0 – Are We Ready?"

<sup>20</sup> Vuksanovi , Ugarak, and Kor ok, "Industry 4.0: The Future Concepts and New Visions of Factory of the Future Development."

<sup>21</sup> Aida Aryani Shahroom and Norhayati Hussin, "Industrial Revolution 4.0 and Education," *International Journal of Academic Research in Business and Social Sciences* 8, no. 9 (2018): 316, <https://doi.org/10.6007/ijarbs/v8-i9/4593>.

<sup>22</sup> Vichian Puncreobutr, "Education 4.0: New Challenge of Learning," *Humanitarian and Socio-Economic Sciences* 2, no. 2 (2016): 96.

4.0 industrial era is an era where the production process and industrial applying artificial intelligence or artificial intelligence<sup>23</sup>. One form of such application is the use of robots to replace human labor that is cheaper, effective, and efficient. Industry 4.0 is a model of the industrial revolution that shows how industrial production following the latest developments and changes over time. Thus, the human, machine and the industry became a force in the intelligence and network independence. Communication takes place via the Internet allows interaction and exchange of information, not only among men (consumer to consumer) and between man and machine (consumer to machine), but also between machines (machine to machine).<sup>24</sup>

### 3. Strengthening the Character Education

Strengthening the Character Education is the continuation and revitalization of the national movement of the character education that started in 2010. The strengthening of educational character (character education) or moral education (moral education) in this period needs to be implemented to address the moral crisis that is sweeping the country. The values is a primary value that needs to be developed and to be a priority in mental revolution,<sup>25</sup> Strengthening the characters become very important in the era of science and digital technology, as now, that science is not value-free and there is no statement that man as a robot without the human being endowed conscience by God. This is in line with the aim of education is not only to transfer knowledge but also to form a noble person, and to form a strong character<sup>26</sup>,

Character comes from the word “*Kharasein*” (Greek) which means to make a sketch or a tool for making engraved, a sign that suggests, stamp, or characteristic to distinguish, the child in the family.<sup>27</sup> Character is a sign that makes someone different or stand out. Character is a combination of several different elements that make up a person or more prominent. Character is a combination of several elements that make up a person’s superior, and affirm who we are who we are. Thus it can be concluded that the character of the nature, character,

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<sup>23</sup> Raymond Tjandrawinata, “Industri 4.0: Revolusi Industri Abad Ini Dan Pengaruhnya Pada Bidang Kesehatan Dan Bioteknologi,” 2016, 1–12, <https://doi.org/10.5281/zenodo.49404>.

<sup>24</sup> Antunes et al., “Industry 4.0: A Challenge of Competition.”

<sup>25</sup> Imron Arifin Atik Maisaro, Bambang Budi Wiyono, “Manajemen Program Penguatan Pendidikan Karakter Di Sekolah Dasar,” *Jurnal Adminitrasi Dan Manajemen Pendidikan* 1, no. 3 (2018): 305.

<sup>26</sup> Chairul Anwar et al., “The Effectiveness of Islamic Religious Education in the Universities: The Effects on the Students’ Characters in the Era of Industry 4.0,” *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 3, no. 1 (2018): 77, <https://doi.org/10.24042/tadris.v3i1.2162>.

<sup>27</sup> Iswan dan Herwina, “Penguatan Pendidikan Karakter Perspektif Islam Dalam Era Millennial IR. 4.0,” in *Seminar Nasional Pendidikan Era Revolusi “Membangun Sinergitas Dalam Penguatan Pendidikan Karakter Pada Era IR 4.0,”* vol. 1 (Jakarta: Universitas Muhammadiyah Jakarta, Indonesia, 2018), 24.

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or behavior of someone who reflects his personal qualities to be able to distinguish itself with others.

A good character has three sections that deal, that moral knowledge, moral feeling and moral action. Moral knowledge consists of moral awareness, knowledge, moral values, to understand another point of view, moral reasoning, decision making, and self-knowledge. Moral feeling consists of conscience, self-esteem, empathy, love kindness, self-control, and humility. While the moral action consists of competence, desires, and habits.<sup>28</sup>

Education characters have 18 character-forming values that have been identified and the results of empirical studies Curriculum Center that comes from religion, Pancasila, culture and national education goals.<sup>29</sup> These values are religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, love of country, respect for the achievements, friends / communicative, love peace, love reading, environmental care, care social, and responsibility,<sup>30</sup>

Through Indonesian Presidential Regulation No. 87 Year 2017 About Strengthening the Character Education, the previous character education includes 18 character values boosted to 5 character values are religious, nationalist, integrity, independence and cooperation,<sup>31</sup> Making it clear that the KDP is not a new program, but rather an ongoing program in shaping the character of the nation through education unit that involves cooperation between the education unit, family, and community. Through the implementation of the CO is expected to build and equip students to become Indonesian golden generation of 2045 with the spirit of Pancasila and good character education in order to face the changing dynamics in the future.

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<sup>28</sup> T Lickona, *Educating for Character (Mendidik Untuk Membentuk Karakter)* (Jakarta: Bumi Aksara, 2012), 82.

<sup>29</sup> S Nawarti, *Pendidikan Karakter* (Yogyakarta: Pedagogia, 2011), 64.

<sup>30</sup> Yayan Paryana, "Pendidikan Karakter Di Sekolah Dasar," in *Prosiding Konferensi Nasional Pendidikan Dasar Sps Universitas Pendidikan Indonesia "Pendidikan Berkualitas Dalam Membangun Generasi Emas 2045,"* ed. Edison and Krisna Anggraeni (Bandung: SPs Universitas Pendidikan Indonesia, 2014), 391.

<sup>31</sup> Tim Penyusun Kemendikud, *Modul Pelatihan Penguatan Pendidikan Karakter Bagi Komite Sekolah.*



Figure 3. Dimensions Strengthening Character Education<sup>32</sup>

explained about the dimensions of each reinforcement value of character education.

1. First, the value of the religious character reflects keberimanan against God Almighty. The religious subnilai among others, which love peace, tolerance, respect for differences of religion and belief anti-bullying and violence.
2. Second, the value of nationalist character is a way of thinking and behaving that show concern and respect for the language, environmental, social, cultural, economic, political and nation. Subnilai nationalists among others, which are willing to sacrifice, excel, and excel, love of the homeland, protecting the environment, law-abiding, self-discipline, respect for cultural diversity, ethnicity, and religion.
3. Third, the value of an independent character is an attitude and behavior does not depend on others. Subnilai independently among others the work ethic (hard work), professional, and creative.
4. Fourth, the character values of mutual cooperation appreciate the action reflects the spirit of cooperation in solving common problems and give help / aid to people in need. Subnilai mutual assistance among others that respect, cooperation, commitment to a joint decision, consensus, mutual help and solidarity.
5. Fifth, the character value integrity are values that underlie behavior in order to make himself as a trustworthy person. Subnilai among others namely honesty integrity, anti-corruption, fairness, and responsibility. a commitment to a joint decision, consensus, mutual help and solidarity. Fifth, the character value integrity are values that underlie behavior in order to make himself as a trustworthy person. Subnilai among others

<sup>32</sup> Atik Maisaro, Bambang Budi Wiyono, "Manajemen Program Penguatan Pendidikan Karakter Di Sekolah Dasar," 306.

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namely honesty integrity, anti-corruption, fairness, and responsibility. a commitment to a joint decision, consensus, mutual help and solidarity. Fifth, the character value integrity are values that underlie behavior in order to make himself as a trustworthy person. Subnilai among others namely honesty integrity, anti-corruption, fairness, and responsibility.

### **4. Strategic Role of Islamic Religious Education In Strengthening character Education In The Era Of Industrial Revolution 4.0**

The fourth industrial revolution (Industrial 4.0) has become a major topic throughout the world. Era of Industry 4.0 stimulate the advancement of science and technology through the Internet of Things (IOT), Internet of Services (IOS), Center of Data (IoD) and Cyber-Physical Systems (CPS) which resulted in the creation of intelligent machines or autonomous robots. 4.0 Industrial Age got a quick response around the world, including Indonesia. The Indonesian government appealed to the Indonesian people in all aspects of technology literacy, especially in the aspects of education.<sup>33</sup>

In the era of the industrial revolution 4.0 manpower replaced by machines that are digitally connected through the Internet. So no wonder many businesses or professions bankrupt because of their inability to adapt and innovate. According to the WEF survey as quoted by,<sup>34</sup> In 2020 as many as five million jobs could be lost because of using digitalization in modern industrial countries. The survey reinforced by the results of the McKinsey study in 2016 that the impact of the digital technology towards industrial revolution 4.0 in the next five years there will be 52.6 million kinds of jobs will be shifted or disappeared from the face of the earth.<sup>35</sup> Digitalization will quickly stop the market demand for products made by the technology that was outdated due to lack of quality, and such production should be closed because of high costs and inefficiency. Implementation of digitization is certainly a significant impact on the industry in developing countries including Indonesia.

The above results give the message that the era of global competition 4.0 to be prepared mentally and skill that have a competitive advantage (competitive advantage) on the other. The main skills a must-have is to have a good behavior (behavioral attitude), improve the competence of self and spirit literacy. The provision of self preparation can be traversed

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<sup>33</sup> Anwar et al., "The Effectiveness of Islamic Religious Education in the Universities: The Effects on the Students' Characters in the Era of Industry 4.0."

<sup>34</sup> Vuksanovi , Ugarak, and Kor ok, "Industry 4.0: The Future Concepts and New Visions of Factory of the Future Development."

<sup>35</sup> S Priyatmoko, "Memperkuat Eksistensi Pendidikan Islam Di Era 4.0," *Ta'lim: Jurnal Studi Pendidikan Islam* 1, no. 2 (2018): 12.

by the path of education (long life education) and the concept of self through the experience of collaborating across generations / across disciplines (experience is the best teacher).<sup>36</sup>

At present the so-called 4.0 era is the era in which information can be quickly disseminated and received from various parts of the world. Through the smart phone can access a variety of information and transactions. Openness access to communications and information may be misused and have a negative impact if not accompanied by a good character. Misuse of information media will have an impact on social issues is prolonged. Rampant corruption, conflicts, fights, anarchic behavior, bullying, pornography, promiscuity, rising crime, rape, murder, lack of work ethic, injustice, law enforcement, the loss of respect and so forth into the culture in a society that makes this nation hard rise from adversity.<sup>37</sup> This condition is exacerbated the fact Indonesia has become one of the countries with very high levels of corruption in the world. A love of traditional culture as noble precious heritage of the nation also increasingly eroded. As if these people begin to lose all sense of nationalism and Indonesiaannya (Budimansyah, 2012).

From the literature, can be found at least eight common diseases in modern society.<sup>38</sup> First, the disintegration between science cause a pengkotak-kotakannya aka the human mind and tend to confuse the public. Second, the split personality (splite personality) as a result of life modeled by science is too specialized and not character values of divinity. Third, the superficial sense of faith, piety and humanity as a result of a life that is too rationalistic and indivodualistik. Fourth, the emergence of the materialistic pattern of relationships as a result of the pursuit of worldly life to excess. Fifth, tend to justify any means as a result of hedonism that struck understand life. Sixth, easily stressed and frustrated, as a result of too trusting and proud of his abilities without diberengi attitude of resignation and faith in God's provision. Seventh, feelings of alienation in the crowd tengaaah (lonely) as a result of individualistic attitude. Eight, loss of self-esteem and their future, as a result of the deviant act.

Often when there is a crisis of character, accusations directed at religious education as the cause. It is very reasonable considering Islamic education into the forefront of preparing qualified human resources both hard skills and soft skills. The question that arises is, where is the strategic role of Islamic education in the strengthening of the characters in the era of the

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<sup>36</sup> Syam and Arifin, "Aldo Redho Syam & Syamsul Arifin, MSDM Pendidikan Islam"; Hendra Suwardana, "Revolusi Industri 4. 0 Berbasis Revolusi Mental," *JATI UNIK: Jurnal Ilmiah Teknik Dan Manajemen Industri* 1, no. 1 (2018): 102, <https://doi.org/10.30737/jatiunik.v1i2.117>.

<sup>37</sup> Paryana, "Pendidikan Karakter Di Sekolah Dasar."

<sup>38</sup> Abudin Nata, *Manajemen Pendidikan Mengatasi Kelemahan Pendidikan Islam Di Indonesia* (Bogor: Kencana, 2005), 82.

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Industrial Revolution 4.0? This question must be answered as a challenge then the existence of PAI in the era of the industrial revolution 4.0.

The main character becomes a must-have skill in dealing with the challenges of the industrial revolution 4.0 in the 21st century then it is appropriate to then government under Presidential Decree No. 87 in 2017 to implement a character education program reinforcement Strengthening Character Education as a strategic step to prepare capable human resources, superior and competitive. Strengthening Character Education is an effort to strengthen the character of the learner through the harmonization if the heart, though the taste, though the thought, and sports. On implementation, Strengthening Character Education is the responsibility of the educational unit with the involvement and cooperation between the education unit, family, and community.

Strengthening Character Education can be implemented through Islamic Education. The main reason is the values contained in the CO comes from religion, Pancasila, culture and national education goals. The values of Strengthening Character Education universal because it can be used by anyone without discrimination (Paryana, 2014: 321). Pew Research notes that in 2010 the population of adherents of Islam in Indonesia as much as 209.1 million or by 87.2%. The amount is to make Indonesia as the country with the largest Muslim population in the world. With the great potential of human capital as the majority in Indonesia, Islamic religious Education has a very important role in shaping the character of the students.

Prophet said: "*Verily, I am sent to perfect noble character*",<sup>39</sup> This concept and vision of Islamic Education major in Indonesia. The main target of Islamic education is to train and establish a clean conscience. If good conscience then all behavior will be good. Conversely, if the condition of bad conscience then the behavior displayed too bad the other limb (hadith). This view requires the implementation of the curriculum at the school accompanied by painstaking efforts and exercise (*mujahadah-Riyadlah*) to rid themselves of reprehensible character (*takhliyah*) and in constant adorn themselves with the finer (*tahliyah*) through habituation, civilizing and empowerment,<sup>40</sup>

A review of the national curriculum put Islamic Religious Education as compulsory subjects are taught from an early age level up to college,<sup>41</sup> It makes Islamic Religious

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<sup>39</sup> Ririn Nursanti, "Manajemen Peningkatan Akhlak Mulia Di Sekolah Berbasis Islam," *Jurnal Kependidikan* 66, no. 2 (2012): 37–39.

<sup>40</sup> Madrasah, *Keputusan Menteri Agama Nomor 184 Tahun 2019 Tentang Pedoman Implementasi Kurikulum Pada Madrasah*.

<sup>41</sup> Muhammad Zaki, "Pendidikan Agama Islam Di Berbasis Multikulturalisme," *Nur El-Islam* 2, no. 1 (2015): 41.

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Education is able to strategically implement the values of characters in a sustainable manner. The existence of PAI acts as a facilitator that facilitates people to learn and practice actualize all its potential, both physical (physical) and non-physical (spiritual), whose profile is described Allah in the Koran as being *ulil albab*, as humans Muslims plenary, namely a man of faith, knowledgeable, and always productive perform good deeds in accordance with the guidance of Islamic teachings.<sup>42</sup>

At the madrasah education institutions under the Ministry of Religious Affairs Islamic Religious Education a group taught in five subjects namely moral creed, Cultural History of Islam, the Qur'an Hadith, Fiqh and Arabic. While on school education institutions under the Ministry of National Education is only one cluster of Islamic Religious Education. Nevertheless the strengthening of the Islamic character and coaching can be done through habituation and extracurricular activities.

4.0 The presence of the industrial revolution is an opportunity and a challenge for Islamic Education in Indonesia that was clean. The phenomenon of the birth of disruption opportunities through innovative education system digitalization technology applications such as Massive Open Online Course (MOOC) and Artificial Intelligence. MOOC is an online learning innovations that are designed open, shared, linked or networked with one another.<sup>43</sup> This principle signed the commencement of the democratization of knowledge creates opportunities for everyone to use technology productively. While Artificial Intelligence is an artificial intelligence engine designed to perform a specific job to help the human daily tasks. In the field of artificial intelligence education help learning individual, which is able to search information and present it in a fast, accurate, and interactive<sup>44</sup>,

Facing the industrial revolution 4.0, Islamic Education was instrumental in preparing the generation of a strong and independent. This is as the messages contained in the Qur'an Surah An-Nisa verse 9 which means "And let fear (Allah) people that if they left weak offspring behind them that they are worried about the (welfare)." the above verse to warn and motivate in order to prepare the next generation ready to face all the challenges of the times. In the era of disruption that has the characteristics of uncertainty (uncertainty), complexity (complexity), fluctuity (fluctuations), ambiguity (ambiguity) impact on human life. This era

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<sup>42</sup> Gunawan, *Kurikulum Dan Pembelajaran Pendidikan Agama Islam*.

<sup>43</sup> Muhamad nur Rizal, "Menghadapi Era Disrupsi," *REPUBLIKA.CO.ID*, November 2017.

<sup>44</sup> Vitello, 2018

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affect human lives to be able to perform the adjustment quickly to any changes in fundamental life<sup>45</sup>.

Problems faced in Indonesian society today requires vision and orientation of education that not only emphasizes the intellectual or cognitive aspects alone, but also filling the soul, character and obedience training in conducting worship. Islamic education plays a role in the formation of religious character, self and mutual help learners through character-based learning and habituation to carry out the rituals of worship and deepening the spiritual values such as habituation Duha prayer, fasting on Mondays and Thursdays, rote prayer, learning the hadith, tafsir Al- Qur'an, rote learning and literacy juz'amma al-Qur'an (BTQ).

Islamic Education seeks to integrate a wide range of knowledge fragmented into monotheism bond that is a belief that the science generated through human reasoning is proof of God's love to man. The award must be preserved to worship God through the works of man,<sup>46</sup> What God karunia as science and technology should be utilized for the betterment of the nation and the State of Indonesia. Here, the role of Islamic Education become very important in the formation of a nationalist character and integrity of the learners. In creating and utilizing technology, learners instilled a sense of responsibility, honest and fair. Fair in the sense of being able to use the media of appropriate technologies and interests. Meanwhile, related to nationalism, learners instilled patriotism and practice the values of Pancasila as the state ideology for example through learning the history of Islamic Culture, Date, and moral theology.

In a situation of disruption as described previously, Islamic education has a cultural role and function that is an effort to preserve, develop and pass on the ideals of society. In the ideal function, Islamic education becomes the control value and directs the development of the society,<sup>47</sup> In this case, Islamic Education to exercise control and direction through the evaluation and recommendation. The function of the direction in question is that education is supposed to help humans perform the functions of the caliphate through the provision of knowledge, skills and expertise needed themselves and the community, especially in the era of industry 4.0 that desperately need vocational skills and digitization.<sup>48</sup>

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<sup>45</sup> Madrasah, *Keputusan Menteri Agama Nomor 184 Tahun 2019 Tentang Pedoman Implementasi Kurikulum Pada Madrasah.*

<sup>46</sup> Nata, *Manajemen Pendidikan Mengatasi Kelemahan Pendidikan Islam Di Indonesia*, 83.

<sup>47</sup> Nata, *Manajemen Pendidikan Mengatasi Kelemahan Pendidikan Islam Di Indonesia.*

<sup>48</sup> Ahmad Fuad Al-Abrasyi, *Al-Tarbiyah Al-Islamiyah Fi Al-Qur'an Al-Karim*, 1st ed. (Mesir: Dasar al-Fikr, 1990), 149.

## MUHAMMAD TAUFIK

Efforts to strengthen the character of the students must be accompanied by a curriculum that is more oriented toward social construction that is the curriculum that was designed in the context of social change,<sup>49</sup> This kind of curriculum is dynamic abreast of changes and social demands. Islamic Education Curriculum perform a social reconstruction step with the issuance of Ministerial Decree No. 183 2019 Religion Curriculum Islamic Education and Arabic In Madrasah. The curriculum is intended to be a social reconstruction Islamic Education learning more focused attention on problems-problems faced in society. Through student interaction with teachers, students and students, students with community members and students with other learning resources trying to solve problems-problems that happened in the community towards the establishment of a better society.<sup>50</sup>

In addition to strengthening the character, Islamic Religious Education prepare students who have four generic competencies 4 C (critical thinking and problem solving, creativity, communication and collaboration) and has a high literate culture.<sup>51</sup> Thus, the curriculum and learning Islamic Religious Education is demanded to adapt the development of the modern world that is highly competitive, but still-holistk integrative religious character so as to fortify the morale of the nation's poor from the impact of globalization. In this social reconstruction curriculum, Islamic Religious Education seeks to encourage learners have sufficient knowledge of social problems are urgent (crusial) and cooperation or bergotongroyong to solve.<sup>52</sup>

Curriculum change impacts on Islamic Religious Education of learning in the classroom. The learning process is now required Islamic Religious Education -oriented students (student centered). In learning with student-centered approach, teaching and learning activities in order to obtain information and so much more is done by the students. Islamic Religious Education learning that usually only depends on the teacher and the textbook as a learning resource, so now the information contained in the literature supplemented by information from other sources such as newspapers, magazines, radio, internet, television, exhibitions, museums, galleries, events fieldtrip, activities socially integrated with learning activities. The learning process was aimed at critical thinking and problem solving. In this way, students are trained to be creative, independent and productive<sup>53</sup>, Character is what is

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<sup>49</sup> Sawaluddin Nasution, *Pengembangan Kurikulum* (Bandung: Citra Aditya Bakti, 1991).

<sup>50</sup> Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori Dan Praktik* (Bandung: Rosda, 2010), 91.

<sup>51</sup> Dede Rosyada, "Menjadi Guru Di Abad 21," UIN Jakarta, 2017.

<sup>52</sup> Sukmadinata, *Pengembangan Kurikulum Teori Dan Praktik*.

<sup>53</sup> Nata, *Manajemen Pendidikan Mengatasi Kelemahan Pendidikan Islam Di Indonesia*.

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needed in facing the social changes in society in the era of the industrial revolution 4.0. Conditions such as this in turn will create a community culture of learning (learning society).

Islamic Religious Education through exemplary teaching in the classroom for students. Learning the old way which is considered hampers skills learners should be amended or even replaced. Teachers in this case must be prepared to update and upgrade the skill and competence. In the era of information such as this, students can easily gain knowledge through Internet-connected smartphones that they have. The duty and role of teachers as informant in the transfer of knowledge began to be replaced by artificial intelligence or artificial intelligence. One could even say that the knowledge obtained by the students via the Internet is much broader than the knowledge that teachers teach in the classroom.

Islamic Religious Education strategic role in the strengthening of character through the study carried out by the teacher as the spearhead of education. Teachers are the most direct contact with the students in the process of education and teaching in schools / madrasah,<sup>54</sup> If previous approaches is teacher centered where learning is centered on the teacher, now with a student centered approach is the teacher's role as facilitator, initiator, motivator, mediator and evaluator. Despite advances in technology and artificial intelligence is able to take on most of the teacher's role in learning as informant and transfer of knowledge, but the role of the teacher as a model for transforming the values of faith, character, morals and culture remains irreplaceable. Learners need of someone who is able to guide, direct and be exemplary in the activity of learning.

The teacher's role as a facilitator is to facilitate the use of technology by students for learning wisely and on target.<sup>55</sup> As a motivator directed by students that in the present era, equipping oneself with technological knowledge is important, but to equip oneself with religious and character knowledge is far more important. As the initiator, the teacher inspires students to become related parties that the industrial revolution 4.0, learning science and technology is becoming easier, but what needs to be considered is how to become a character and religious order to wisely use good technology from present to the future. The learning process is also directed at critical thinking and problem solving. In this way students are trained to be creative, independent and productive.<sup>56</sup> This character is very much needed in the face of social change in society in the era of the industrial revolution 4.0. Such conditions

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<sup>54</sup> Uhar Suharsaputra, *Administrasi Pendidikan* (Bandung: Refika Aditama, 2013), 166.

<sup>55</sup> Sukmadinata, *Pengembangan Kurikulum Teori Dan Praktik*.

<sup>56</sup> Nata, *Manajemen Pendidikan Mengatasi Kelemahan Pendidikan Islam Di Indonesia*.

will in turn create a culture of learning societies. Thus, Islamic Religious Education is able to prepare future generations who will have character, religious values and be able to improve life based on technology.

### **C. CONCLUSION**

Strengthening the Character Education through Islamic education became a strategic step in shaping the character of young generation in the era of the industrial revolution 4.0. The reason is, demographically 87.2% of Indonesian people are followers of Islam. It became compulsory subjects are taught from early childhood education level to university so as to allow the formation of character gradually and continuously.

In the era of information access Openness allows people receive a variety of information and could eventually affect even change the way of thinking and behaving. The phenomenon of the birth of disruption opportunities through innovative education system digitalization technology applications such as Massive Open Online Course (MOOC) and Artificial Intelligence. Here Islamic Religious Education acts as a facilitator that facilitates people to learn and practice actualize all the potentials in accordance with the guidance of Islamic teachings. Facing negative impact disrupsi, it has a cultural role and function that is an effort to preserve, develop and pass on the ideals of society. In the ideal function, it becomes the control value and steer the development of society.

In the aspect of learning, Islamic Religious Education and promote exemplary student centered approach that encourages students have sufficient knowledge of social problems pressing (crusial) and cooperation or bergotong royong to solve it. The formation of a religious character, self and mutual help learners in the learning Islamic Religious Education implemented through character-based learning and habituation to carry out the rituals of worship and deepening of spiritual values. As part of the national education system, it do the perfecting of social reconstruction based curriculum oriented learners the ability to adapt to the development of the modern world that is highly competitive, but still-holistk integrative religious character. Thus, Islamic Education seeks to prepare a generation that will have character values, religious and able to prosper life based on technology.

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