

## CHARACTER EDUCATION IN THE INDUSTRIAL ERA 4.0: OPTIMIZATION OF AL-ISLAM EDUCATION AT SMA MUHAMMADIYAH 2 SIDOARJO

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### Abstract

This paper will discuss the role of Islamic religious education in schools in the formation of students' character. Character education has become a special concern in Indonesia through its integration in every subject since 2010. Moreover, Al-Islam Education that contains the values of Islamic teachings should be able to strengthen the character of students. But the reality in the field is that there is still a lot of moral degradation that occurs among students. This gap is an interesting study so that the study related to character education through the optimization of Al-Islam Education learning is present. This study uses a method in the form of a qualitative approach to field studies with the research object being at SMA Muhammadiyah 2 Sidoarjo. The data collected was obtained through interviews, observations, and data identification by reading, understanding, discussing data, presenting and drawing conclusions sourced from relevant books and journals. The results of this study show that Al-Islam Education contains the values of Islamic teachings so that it has strong relevance in shaping the character of students in the midst of the Industrial Revolution 4.0 era. The optimization of Al-Islam Education learning at SMA Muhammadiyah 2 Sidoarjo is carried out through the integration of Pancasila student profiles, the use of learning strategies that can actively involve students, teacher examples, and a supportive environment.

**Keywords:** Character Education; Al-Islam Education Learning; Active Learning; Pancasila Student Profile

## INTRODUCTION

Character education in Indonesia is one of the priorities as well as the mission of national development in the National Long-Term Development Plan (RPJPN) for 2005-2025. (Kosim, 2020) The implementation of the draft is manifested in its integration in education since the era of Susilo Bambang Yudhoyono with the presence of the National Culture and Character Education (PBKB) policy in accordance with Presidential Instruction Number 1 of 2010 concerning the Acceleration of the Implementation of National Development Priorities in 2010. The importance of Character Education makes policies regarding this matter continued in the next leadership era, namely President Joko Widodo, by presenting the Strengthening Character Education program. (Ariandy, 2019) This policy is contained in Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning the Strengthening of Character Education and Permendikbud Number 20 of 2018 concerning the Strengthening of Character Education in Formal Education Units. (Kosim, 2020)

The policy of the Minister of Education is further outlined in the Independent Curriculum which integrates all subjects with the Pancasila Student Profile. (Kahfi, 2022) The content of the Pancasila Student Profile aims to strengthen character and develop competencies as active world citizens so that to strengthen their existence is included in the teaching module. The Independent Curriculum as a curriculum that applies in Indonesia after the Covid-19 pandemic shows a policy model that provides space for teachers and students to develop freely. (Khoirurrijal et al., 2022) Character development is a priority as an effort to improve the character of students.

The global trend that occurs today is also quite affecting the nation's children, where technology, information, and communication develop rapidly so that changes in people's civilization occur rapidly marked by changes in the joints of life. (Dewayani, 2018) Students who do not have maturity in thinking need to be guided and supervised in the use of super sophisticated technology. Humans are now spoiled by technology that is practical, rational, empirical, and material. This can affect their personality in negative ways, such as individualist attitudes, materialists, to ignoring the spiritual aspect of their lives. These negative things need to be decisively minimized without ignoring the positive side created by technological sophistication in the era of the industrial revolution 4.0.

One of the alternatives that can be done in implementing character education in schools is to optimize the learning of Islamic Religious Education materials. Islamic Religious

Education as a subject that contains the values of Islamic teachings has a strategic function to shape the character of students in the era of the industrial revolution 4.0. The concept of comprehensive and universal Islamic Religious Education can be a way to form students who have good character. Religious education taught in schools is a manifestation of religious texts so that the moral values contained in it can be given to students. Religious education is a means of transforming knowledge in the religious aspect (cognitive aspect), as a means of transforming norms and moral values to form attitudes (affective aspect), which plays a role in controlling behavior (psychomotor aspect) so that a complete human personality is created. (Diana et al., 2019) The focus of learning in shaping the character of students can strengthen their good morals so that they can avoid juvenile delinquency that is increasingly rampant. (Efendi & Ningsih, 2020) Students with an appreciation of religious values can influence their environment with a religious frame. (Dahwadin & Nugraha, 2019) An exemplary element is needed in anticipating students entering the negative realm, so parents need to explore their role at home in providing examples and advice and teachers replace this role when they are at school. Through the cooperation of parents, teachers, and the community, they can maximize learning in schools. This is what Ki Hajar Dewantara initiated in carrying out learning so that the educational goals that have been formulated can be achieved. (Ainia, 2020)

Character education is not only carried out at school but also at home and in the community environment so that its formation is maximum. (Sapitri et al., 2022) The formation of this character can be carried out in Islamic Religious Education learning through teaching, habituation, example, coercion, and punishment that encourage and shape the character of students. (Kulsum & Muhid, 2022) Islamic Religious Education that has material content of Islamic teachings should be an education that optimizes character formation so that every individual is able to survive and not be eroded by negative influences in the current global era. (Sunarso, 2020) Somad emphasized that character education must start from an early age by using the right method according to Islamic teachings so that students become individuals who are educated in faith, knowledge, charity, and noble character. (Somad, 2021) Learning as an interaction between students, teachers, and learning resources shows that teachers have an important role to encourage students to have good character. (Hazyimara et al., 2023) It was also emphasized that teachers are in charge of strengthening character education for their students. (Setiawan et al., 2021)

The concept of character formation in Indonesia which is integrated in the applicable curriculum is a symbol that the government puts firmness related to character education. This is not in line with the rampant immoral events carried out by students who are widely reported. This is what attracted the author to analyze the optimization of character education through Al-Islam Learning at SMA Muhammadiyah 2 Sidoarjo. Islamic Religious Education carried out by Islam-based schools can certainly answer the gap that occurs between the concept and the existing field conditions today so that the strategies of Islamic Religious Education teachers will be known and strengthen the character of their students.

## **METHODS**

Research related to character education through the optimization of Al-Islam Education learning at SMA Muhammadiyah 2 Sidoarjo uses a type of qualitative research with data obtained through field research. Research using this type of qualitative encourages the presentation of detailed explanations through descriptive descriptions of a phenomenon that occurs in social contact. Through qualitative research, researchers will act as instruments and data collectors. In addition, the instruments used are observation and interview guidelines to support the success of the research. This research was carried out from January 8, 2024 to February 8, 2024 at SMA Muhammadiyah 2 Sidoarjo. The data obtained by the researcher will be processed and analyzed using data reduction, data presentation, and drawing conclusions (Anggito & Setiawan, 2018) by validity test using data triangulation so that the data obtained is real and true in the field. (Sugiyono, 2016)

## **RESULTS**

Al-Islam Education Learning at SMA Muhammadiyah 2 Sidoarjo is held according to the learning design of the Independent Curriculum. Where this curriculum hints at student-centered learning and teachers become facilitators who guide and supervise learning. This design encourages students to play an active role in learning so that they experience each process themselves. The Independent Curriculum that gives independence to students shows that learning is carried out centered on it so that students not only wait for the teacher's instructions but also have the opportunity to forge themselves more optimally.

Regarding learning planning, of course, this is related to the teaching module, what is the teaching module, what is it really, the scenario may be in movies, or the procedures in teaching. At SMAMDA, teachers are facilitated with training that can maximize the creation of teaching modules, as I said earlier, there is indeed training and making teaching modules with friends throughout MGMP. In the teaching module, what will be present during the learning carried out has been affixed.

The most prominent characteristic of the Merdeka Curriculum is the integration of Pancasila values in each subject. This is included in the teaching module so that each learning material aims at several values from the Pancasila item. In the concept, the values of Pancasila are called the Pancasila Student Profile. The preparation of the teaching module at SMA Muhammadiyah 2 Sidoarjo has been provided with a model so that teachers refer to the model to make their teaching modules. The teaching module as a reference for teachers in teaching contains initial competencies, Pancasila student profiles, facilities and infrastructure to be used, and learning models. The learning model is then elaborated into learning objectives, meaningful understanding, triggering questions, and learning activities. This planning must be carried out so that learning is carried out properly and systematically.

Regarding learning that actively involves students before the existence of the Merdeka Curriculum, we have actually done it, it's just that we involve students in the process of finding and concluding that it is a student. Providing opportunities for students to seek their own information related to the theme or topic to be discussed

All curriculum actually have the same estuary, namely student-centered learning which encourages the application of active learning. If we have a learning model, it depends on the teacher involved, but it must still be the dominant student. When the material is there and the book is actually simple, we can tell them (read: students) to read but if it is only a formality, it will continue to be so that it does not even enter. Sometimes we make children who become teachers, they try to explain to their friends after that a student activity is made (there is a quiz that accompanies the material that has been delivered that has been made by the students themselves).

Al-Islam Education is the term Islamic Religious Education used in Muhammadiyah schools, where the school has an Islamic base. The content contained in the Al-Islam Education subject is the Qur'an hadith, Akidah akhlak, Fiqh, and Islamic Cultural History.

In the learning process of Al-Islam Education which contains material on Islamic religious teachings, it is carried out by actively involving students so that these values are conveyed properly and understood optimally. Learning begins with the teacher triggering students regarding the material being presented which aims to make students conditioned before entering the core learning activities. In addition, to prepare students psychologically and physically to participate in learning, arouse and focus students' attention so that they can actively participate in learning. In early activities like this, teachers usually invite prayers, check the attendance of students, review past materials, and demonstrate the learning objectives that will be implemented.

In the core activities, teachers use learning strategies that encourage the active involvement of their students, such as discovery learning strategies, inquiry learning strategies, problem-based learning strategies, project-based learning strategies, scientific learning strategies, cooperative learning strategies, and contextual teaching and learning strategies. The use of learning strategies, including in Islamic Religious Education learning, is the absolute right of teachers to determine, but must still pay attention to the demands of the Merdeka Curriculum, teachers' abilities, student conditions and infrastructure facilities that can support the implementation of previously formulated strategies. Through the learning strategy he chooses, the teacher tries to make these students have a fun and not boring learning experience. Students are encouraged to learn while working, encouraged to find concepts, and solve existing problems. The presence of fun and not boring learning will also attract the attention of students. Students as the main actors in learning are encouraged and given opportunities by teachers so that they can directly experience the learning they are implementing. As stated in Permendikbud No. 19 of 2007, the quality of learning can be developed through the involvement of students actively, democratically, educating, encouraging creativity, and dialogism. Through active learning, students can be encouraged to achieve an understanding of concepts, not just limited to the material provided by the teacher.

Al-Islam Education teachers are not only responsible for the implementation of learning but also responsible for maintaining the school environment so that they can form the superior personality of students. Through the example that is reflected, teachers in behaving and acting aim to provide an example to students to become good individuals. In addition, teachers also give advice to their students to remind. Giving advice to students is very useful because this can minimize actions that deviate from religious norms. It can be

likened to straightening people's paths before getting lost far away. Then with the punishment method, in the practice of Islamic Religious Education can be done with the punishment method so that children do not do things that are not in accordance with the values of Islamic Religious Education.

The content of the Pancasila student profile is applied by teachers in learning through activities carried out by students. Just as the profile of fearing Allah is reflected through praying before learning begins, the profile of noble character is reflected through teamwork by conducting interactive dialogues among group friends and helping each other so that they have an understanding of the material and other examples. In addition to these activities, teachers can demonstrate the meaning contained in Al-Islam educational materials so that students can understand it. These two ways are what teachers do in optimizing the formation of students' character through learning Al-Islam Education. The curriculum policy that is currently in effect strengthens the formation of students' character, because learning not only encourages students to master the material cognitively but also aims at the character of students needed to forge themselves in life.

The dialogue carried out between students and students with teachers is also positioned in the formation of students' character. Through this, students actively demonstrate their ideas related to the values of Islamic teachings contained in the material they are studying. In addition, other students can respond to their friend's ideas to be criticized according to their understanding. Meanwhile, teachers can supervise and analyze and strengthen after the students are responsive to each other about their ideas. The interactive involvement of students in learning can sharpen their knowledge and through the process of experiencing it can lead to meaningful learning.

Active learning as carried out in Al-Islam Education learning at SMA Muhammadiyah 2 Sidoarjo requires teachers to develop the character of students in accordance with the content of the Pancasila student profile. To develop these characters, teachers need to identify students' potential, design personalized learning as the concept of differentiated learning, encourage active student involvement, encourage students' creativity and innovation, facilitate character building, connect learning with local contexts, and develop student independence. This is in line with the function of teachers contained in Law No. 14 of 2005 which emphasizes that teachers have 7 main duties, namely educating, teaching, guiding, directing, training, assessing, and evaluating their students.

## DISCUSSION

Character education plays an important role in building a virtuous person, able to adapt to his environment, excel, and become a fortress for students from negative things. (Hazyimara & Suwarni, 2023) This is in line with the Indonesian law no. 20 of 2003 concerning the National Education System which hints at the development of abilities and the formation of the nation's character and civilization which aims to develop the potential of students to become human beings who have faith, fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and can become democratic and responsible citizens. (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, n.d.) The educational objectives contained in the law need to be a special concern for teachers in educating and supervising students so that these goals are achieved. As explained above, Al-Islam Education teachers of SMA Muhammadiyah 2 Sidoarjo forge their students in school by aiming at their cognitive, psychomotor, and affective domains. This is done as an effort to provide knowledge, practice, and appreciation to students so that Al-Islam Education materials containing Islamic teaching values can be applied in daily life.

The existence of Al-Islam education in the Indonesian education system is maintained as a means of developing the personality of students so that they become obedient Muslim individuals. (Hazyimara et al., 2024) Islamic Religious Education that has Islamic teaching material should be an education that optimizes character formation so that every individual is able to survive and not be eroded by negative influences in the current global era. (Sunarso, 2020) The integration of Pancasila values popularized with the project to strengthen the profile of Pancasila into all subjects is clear evidence of Indonesia's education attention to the nation's character. As in Al-Islam Education learning, teachers are responsible for the achievement of the Pancasila student profile that develops in the students. There are six competencies in the Pancasila student profile developed in the Merdeka Curriculum, namely faith and fear of God Almighty as well as noble character, global diversity, cooperation, independence, critical reasoning, and creative thinking. The six competencies formulated show that the Pancasila student profile not only focuses on the cognition of its students but also focuses on characters that are in accordance with the identity of the Indonesian nation as well as the citizens of the world. (Mulyasa, 2023)

Al-Islam education is one of the most important pillars of character education. Character education will grow well if it starts from the instillation of the spirit of religion in children, therefore Al-Islam Education materials in schools are one of the supports for character education. Through the study of Al-Islam Education, students are taught the Qur'an and hadith as a guideline for their life, taught aqidah as the basis of their religion, taught fiqh as legal signs in worship, taught Islamic history as an example of life, and taught morals as a guideline for human behavior whether in the good or bad category. Therefore, the main goal of learning Al-Islam Education is the formation of personality in students which is reflected in their behavior and mindset in daily life. In addition, the success of learning Al-Islam Education in schools is also determined by the application of the right learning methods. (Putri et al., 2024)

Character education that is integrated into the learning of Al-Islam Education based on the Merdeka Curriculum uses a differentiated learning approach so that students develop themselves according to their learning character. In line with this, the Merdeka Curriculum puts pressure on the development of competencies as well as the formation of character and the development of students' creativity to welcome their future. (Mulyasa, 2020) Character education that is focused on the Pancasila student profile is expected to support character education in Indonesia which has been a special concern since 2010. The era of the Industrial Revolution 4.0 which offers sophistication has succeeded in changing the order of life so that education as one of the components of life needs to be in harmony with unstoppable conditions.

The learning design of Al-Islam Education applied at SMA Muhammadiyah 2 Sidoarjo involves students actively in learning. This is done as an effort to provide an immersive learning experience to students. As Silberman puts it, through 'what is heard, seen, discussed with friends and done, knowledge and skills are acquired.' (Silberman, 2016) Students' involvement with physical and intellectual activity conditions students to obtain meaningful learning and are oriented towards students' active participation in the learning process. (Hazyimara, 2023) In designing the learning, teachers formulate strategies, methods, and learning media that can support the process. Isnu Hidayat offers 50 learning strategies that teachers can use by actively involving their students. (Hidayat, 2019) Some examples of these learning strategies as used by Al-Islam Education teachers. Regarding the learning methods and media used in accordance with the learning strategies used, teachers generally use concrete learning media so that students can see it directly.

Through the active involvement of students, they are encouraged to build an interactive dialogue between students, teachers, and learning resources. This interactive dialogue is a suggestion for students to discuss as a process of forming a critical personality so that they are responsive to existing problems. Students are used to solving problems systematically. As is done by the Al-Islam Education teacher at the school, usually the teacher supervises the dialogue to encourage students to express their ideas and ask questions and answers with fellow students. After the activity is over, the teacher will ask about something that students get through the dialogue and close by the reinforcement given by the teacher as a reflection. This certainly requires the teacher's expertise in regulating classroom conditions so that the climate in the classroom can support learning.

The active involvement of students in learning does not negate the role of teachers in learning, teachers still give control over students. (Mashudi, 2021) As the function of teachers is stated in Law No. 14 of 2005 which emphasizes that teachers have 7 main duties, namely educating, teaching, guiding, directing, training, assessing, and evaluating their students. (Undang-Undang Republik Indonesia Nomor 14 Tahun 2005 tentang Guru dan Dosen, 2005) The duty of teachers to guide and direct students is related to authority and ability to influence students so that students are interested in carrying out teacher orders. (Faiz & Purwati, 2022) In addition, the role of teachers in schools also includes as leaders who have the power to influence students to emulate, as models and role models, as advisors, and as evaluators who can assess and provide input on student behavior. (Jamil, 2022; Suprayitno & Wahyudi, 2020; Kulsum & Muhid, 2022)

Students as the dominant subject in learning cannot be separated from the guidance of teachers. In its implementation in the classroom, teachers need to condition students through perceptual activities so that they pay attention to learning. Modern learning that affirms the existence of the diversity of students' characters is an important value so that students can process according to their respective characters and prevent students from feeling failed in the learning they are participating in. This is why character education formulated in the Pancasila student profile is very strategic and makes it easier for teachers to take on their role as educators. (Afif & Hakim, 2024) The design of character education offered by the government requires maximum teacher understanding so that in its implementation, the formation of students' character is carried out, not just as a blank content.

The values of Islamic teachings contained in the learning of Al-Islam Education are in line with the values of Pancasila contained in the profile of Pancasila students. This further strengthens the learning position of Al-Islam Education in schools to make character education a success. Students must be guided to the maximum and equipped with these values so that they can be wise in responding to this unfiltered flow of globalization. The sophistication offered by the Industrial Revolution 4.0 era is not taken for granted, but by strongly suppressing its negative side and taking the maximum benefits. It is known that through the development of increasingly sophisticated technology, the world of education is given the benefit of being able to access the widest possible range of learning resources. (Muis & S., 2021) Therefore, through the optimization of learning, Al-Islam Education seeks to strengthen the personality of students to be able to face the progress of the times which not only offers technological sophistication that can be used to empower themselves but also has a negative side that can relax so that it harms themselves and others.

## **CONCLUSION**

Character education in the era of the Industrial Revolution 4.0 is urgently needed to equip students with values that can be used to deal with it. It takes wisdom in taking advantage of the sophistication offered by this era. Learning as a complex system that is systematic can be a means to equip students so that they are able to face this era well. Al-Islam education as a subject that has a content of character values has a strategic position in helping students. In addition, the current Merdeka Curriculum encourages all subjects to be integrated with the Pancasila student profile which has six components, namely faith and fear of God Almighty as well as noble character, global diversity, cooperation, independence, critical reasoning, and creative thinking. Optimizing Al-Islam Education learning at SMA Muhammadiyah 2 Sidoarjo to build the character of its students in the midst of technological advances that have positive and negative impacts is carried out through integrating Pancasila values as the philosophy of the Indonesian nation, encouraging students to be actively involved in learning, teachers choose learning strategies that attract students' attention, teachers become role models for students, and create a classroom and school environment that good.

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