

## Forging National Character in the Digital Age 4.0: The Vital Role of Humans in Integrated Islamic Education

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### ABSTRACT

One of the key factors in the formation of national character and identity is Islamic religious education. Islamic religious education must be able to transform into a spirit that guides technology so that it is always useful in human existence in this digital 4.0 era when communication originating from a certain matter becomes global. In order to strengthen the formation of national character, this research looks for ways to incorporate science and technology into Islamic religious education. The research methodology used in this study is a qualitative descriptive research method that describes the current conditions of Islamic religious education learning and its relation to the nation's character building. The result of this research is that Islamic religious education should not be monolithic but must be integrated with non-religious subjects as well as science and technology so that today's young generation are willing and interested in studying religion well and Islamic religious education can be of value. which colors every skill and profession of Indonesian citizens, so that the morals and morals of the nation develop well according to the example of the Prophet Muhammad and aspired to by the state.

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## 1. INTRODUCTION

Manufacturing technology has embraced the trends of automation and data sharing in the industrial era 4.0. This covers cognitive computing, cloud computing, the Internet of Things (IoT), and cyber-physical systems. The economy, the workplace, and even the way people live now have all altered as a result of this advancement. In summary, the 4.0 revolution introduces intelligent technology that may be integrated into many facets of daily life. The product of education won't be able to perform at its best in the face of this quick industrial change if the world of education doesn't develop (Nagy, Oláh, Erdei, Máté, & Popp, 2018).

The repercussions of this revolution have yet to be experienced in the realm of Islamic education. The crucial role of Islamic religious education in regulating technological progress remains evident, as substandard educational resources are compounded by educators' deficiency in effectively conveying Islamic teachings. Educators often become involved in hate speech and the spread of inaccurate information due to the extensive flow of digital information (M. Taufik, 2020). The development of Industry 4.0 is still in its early stages. The project is now in a conceptual phase with the aim of incorporating a vast array of dynamic technology concepts. The objective of this review paper is to elucidate the principles of Industry 4.0 and their ramifications. Significantly, we aim to offer our readers a jargon buster due to the evolution of language and the proliferation of new specialised terms since 2011. In the next part, we provide a concise overview of key fundamental principles of Industry 4.0. As there is no universally accepted standard for Industry 4.0, each country is adopting its own customised version of it. The variations in their methodologies are primarily attributed to the unique characteristics of each market and industry they specialise in. This will ultimately alter the consequences of Industry 4.0 as we currently anticipate. Germany is actively working towards the development of completely automated, Internet-based "smart" factories (Yang & Gu, 2021).

Responding to various things about the Islamic Education (PAI) subject, it can be identified that the low quality of PAI in schools is due to several factors. First, the PAI material factor itself is more orientated towards *tafakuh* fidin so that it tends to be indoctrinated, unlike other subject matter which is directly in contact with the world of work. Second, the PAI learning method tends to be dominated by lectures and memorization. Third, PAI is not tested in the national exam. Fourth, the limitations of PAI learning facilities. Fifth, PAI is one of the subject matters that is closer to life in the family and society (Rifa'i & Choli, 2019). Therefore, the formation of national character is very dependent on the success of this integrated Islamic religious learning, especially in the era of the Industrial Revolution 4.0 which was marked by the acceleration of information technology. PAI must interact positively with technological advances but also act as a filter for the negative impacts of technology itself. So that religion becomes the spirit that animates various professions in this country.

Humans are God's most noble creatures among His other creatures. Therefore humans are required to know who created him before knowing others (Muslimin, 2016). Humans in a materialist view are just a piece of soil on earth. Humans, in the view of materialism, are nothing more than a collection of flesh, blood, veins, bones, blood vessels and digestive organs. Intellect and thoughts are considered objects, produced by the brain (Darajat, 2017). This view creates the impression that humans are low and humble creatures, similar to animals whose lives are only to meet needs and satisfaction. In the view of Islam, humans are noble and honorable creatures in His sight, created by God in a very good form. Humans are given reason and heart, so that they can understand the knowledge revealed by God, in the form of the Qur'an according to the Prophet's Sunnah. With knowledge, people can be cultured. God created man in the best condition (atTiin: 95:4). Nevertheless, humans will remain dignified if they, as caliphs (*alternative beings*), continue to live by God's teachings (QS. Al-An'am: 165).

It is because of his knowledge that man is superior (*can be distinguished*) from other creatures, and God created man to serve Him, as God says in Surah Adz-Dzariyat (51): 56.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

*I did not create jinn and humans except to worship Me (Al-Qur'an, 2019).*

Human nature can be defined as the inherent characteristics of individuals, who possess the capacity for both good and evil, as they are creations of God. An organism undergoing ongoing development remains unfinished throughout its lifespan. Individuals who are greatly influenced by the environment, especially the social environment, cannot even develop according to their human dignity without being influenced by their environment (Asmaya, Burga, & Santoso, 2018).

## 2. METHODS

This research method uses library research which is a theoretical study, references and other scientific literature related to culture, values and norms that develop in the social situation under study, by searching for data related to the discussion (Sugiyono, 2019). The data as an elaboration of the research questions addressed to the literature which discusses the philosophy of Islamic education. Library research aims to collect data and information with the help of various materials found in library rooms, such as books, magazines, documents, notes, historical stories and so on. The development of personality/character or whole soul is only possible through the influence of the environment, especially education. Target achieved or intended in the formation of this personality/character is personality those who have noble morals and the level of moral nobility are closely related with a degree of faith. In the formation of one's character, every teacher should realize that in the formation of character is needed coaching and moral exercises to students, not only taught theoretically, but must be taught in the direction of practical life (Rifa'i & Choli, 2020). Religion as an essential element in the human personality can play a positive role in the journey human life, besides the truth can still be absolutely believed. The reason regarding the use of methods and approaches in this study is that this research is categorized as a descriptive research because the approach taken is through a qualitative approach. Descriptive study, namely collecting as much data as possible regarding the factors that support human research and their relevance to integrated Islamic education in building national character in the digital era 4.0 (Ibrahim, 2018). Therefore, the data analysis technique used in this study is an inventory of data, interpretation of data and drawing conclusions (Darmalaksana, 2020).

## 3. FINDINGS AND DISCUSSION

### 3.1 Human Definition

According to etymology connected with science, the word human comes from the form *Mens* which means thinking or reasoning and also comes from the word *Homo* which means born from the ground. Meanwhile, according to terminology, it can be viewed from two perspectives, namely:

- a. Anthropological Materialism which explains that humans are bodies composed of material materials from the inorganic world.
- b. Biological materialism, that is, human essence is a living body or living organism that unites all the traits and activities of the body's life (Permata, 2022).

There are 3 words in the Qur'an that are usually interpreted as human beings, namely *Al-Basyar*, *An-Nas* and *Al-Ins* or *Al-Insan*.

#### 3.1.1 Al-Basyar

*Basyar's* understanding of man is based on his material existence as a physical being, which shares physical similarities with other creatures. This fact is scientifically verified and necessitates the need for eating and drinking to sustain life. Hence, it can be seen that the term *al-Basyar* encompasses the facets of human existence, both as an individual and a biological entity (Mughtar Aflatun, 2022). The term "*Al-Basyar*" is mentioned around 35 times in different surahs of the Qur'an. The majority of the passages discuss the controversy surrounding the apostles, asserting that they are no different from other human beings and were created in the same manner. The verses that include the term "*Al-Basyar*," along with others, are:

Verse 2:

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ۚ

Not revealed to them a new warning from God, unless they listen to it while playing (QS. *Al-Anbiya*: 21 (2) (*Al-Qur'an*, 2019)).

Verse 3

لَا هِيَءَ قُلُوبُهُمْ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلَكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تُبْصِرُونَ ۚ

(and) their hearts are in a state of heedlessness. They, those wrongdoers, kept the conversation secret (by whispering to each other), "Isn't this (person) (Prophet Muhammad) nothing but a human being like you? Did you follow that magic (488) even though you witnessed it?" (QS. Al Anbiya: 3) (Al-Qur'an, 2019).

### 3.1.2 An-Nas

An-Nas in this context is seen from its aspect as a social being. The Qur'an explains that the purpose of human creation is to get along and relate to each other, to help each other, to advise each other to stick to the truth (Still in a state of neglect) that is empty (their hearts) to contemplate the meanings. (And they whisper) they keep their conversation secret (that is, the wrongdoers) the pronunciation of this verse is Badal from Dhamir Wawu which is found in the pronunciation of Wa Asarrun Najwa ("This person is none other) that is the Prophet Muhammad (*is only a human like you*) and what he delivered was mere magic (then did you accept that magic) that is, did you want to follow him (*even though you witnessed it?*") while you already knew that what he delivered was magic letter Hujarat verse 13 namely:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*People, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant (Al-Qur'an, 2019).*

### 3.1.3 Al-Ins or Al-Insan

The word al-Insan refers more to the increase in degree due to which humans are given the potential in the form of reason and conscience in order to carry out the burden of responsibility and mandate as caliph fil 'ardh. This is what distinguishes humans from other creatures. Therefore, even though humans are the Khalifah fil 'Ardhi, humans also cannot avoid the essential human nature, which is forgetfulness. In the Al-Qur'an, there are approximately 65 verses that explain these words, among others:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ ۱ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ ۲ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ ۳ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ ۴ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم ۝ ۵

1. Read by (saying) the name of your God who created!
2. He created man from a clot of blood.
3. Read it! Your God is the Great.
4. Who teaches (man) with a pen
5. He teaches people what they do not know (Al-Qur'an, 2019).

## 3.2 The Origin of Human Genesis

Human origins can be viewed from several aspects, including:

### 3.2.1 Viewed from the Bible

According to the Bible, the origins of humans in its books are very varied, meaning that one book and another is different or from one agreement to another, it is not uniform. For example, in the Sakerdotal version 9 of Genesis 9 and the Yahwist 10 version, the origins of human are different, in the Sacerdotal version Chapter I verses 25-27 it says that: "Then God said, 'let us make humans in our image, according to us; and they became master the fish in the sea, birds in the air, livestock, and everything on earth and creatures that crawl on the earth (Muslimin, 2016). "So God created man in His own image, in the image of Tahan He created them; He created them male and female" "And God had mercy on them, and God said to them 'be fertile and multiply, and fill the earth and subdue it ; and have dominion over the fish of the sea and the birds of the air and every living creature that moves on the earth.' And God said 'look, I have given you every plant that bears seed that covers the whole earth, and every tree with seed in its fruit; you shall use it. all that is for food. And to every beast on the earth,

and to every bird in the air, and everything that creeps on the ground, everything that breathes, I have given all green plants for food.' And His will be done. And God saw everything which he made, and saw that it was good. And there was night and morning on the sixth day". "On the day when Jehovah God made the earth and the sky, when crops had not yet grown in the fields of the earth and there were no vegetables yet because Jehovah God had not yet sent Rain upon the earth, and no man had yet to cultivate the Land: but a mist rose from the earth and watered the entire surface of the land and then Jehovah God created man from the ground, and breathed into his nostrils the breath of life; and man became a living being."

### 3.2.2 Judging from Darwin's Theory

According to Darwin the creation of humans is the result of evolution from ancestors or great apes. It is possible to assume that some seventy years ago there lived various species that were half insect and half primate and formed the origin of these lineages. But there are few fossil remains. Examples have been found in soils dating back around thirty million years, and these are all attributed to early forms of a type of ape. Charles Darwin was about 22 years old when he went on an expedition with the HMS Beagle (*an English ship that sailed around the world*). The expedition was supposed to take two years but Darwin took up to five (L. M. Taufik, 2019).

### 3.2.3 Judging from the Qur'an

The main spiritual meaning of the origin of humans from the soil does not exclude the notion, which is in the Qur'an about what is today referred to as the chemical components of the human body that can be found in the soil (Muslimin, 2016).

Indicators that can explain this meaning are like the letters below:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ  
 وَإِلَىٰ تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَعْرِزُوا  
 ثُمَّ تَوَلَّوْا إِلَيْهِ ۗ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ٦١

To (the people of) Samud (*We sent*) their brother, Saleh. He said, "O my people, worship God! There is no god for you but Him. He has created you from the earth and made you prosperous. 357) Therefore, ask Him for forgiveness, then repent to Him. Indeed, my Lord is very close and He accepts (*the prayers of His servants*) (Al-Qur'an, 2019).

## 3.3 Relevance with Islamic Education Islam

The implementation of learning requires consideration of five interconnected parts that are essential and cannot be overlooked. These factors are objectives, resources, methods, tools or media, and evaluation. The initial component represents a specific objective that students are expected to attain following their completion of the educational process. This target pertains to overarching educational objectives. The next four aspects are instrumental components that facilitate students' attainment of educational objectives, specifically through the provision of learning resources. In order to fulfil the learning objectives, it is necessary to process this material in conjunction with other parts.

The material covers the fields of knowledge taught to students. Al-Quran discussions about science cover all fields of study, from Islamic studies to social and exact sciences. This is described in various verses mentioned in various letters. This discussion of the holy book regarding the field of science is oriented towards the same goal, namely to give birth to students who believe and fear Allah SWT. Thus, in general, there are 3 materials, namely:

### 3.3.1 Islamic Studies

Islamic studies cover many fields of knowledge. In general, it can be categorized into 2 kinds, namely the sciences as tools needed in understanding Islam and the sciences as principles and guidelines in living life. The first part covers Arabic language sciences such as Nahwu, Sharaf, Balaghah, Ulum Al-Quran, Ulum Al-Hadith, Usul Fiqh, Mantiq, and others. While the second part covers Aqidah, Fiqh, History, and Morals (Hardiyati & Baroroh, 2019). There are many verses in the Qur'an that command people to believe in the Islamic faith, obey, obey God and have noble character.

Allah says in QS. An-Nisa verses 36-37. Educational Materials in this paragraph include 3 things namely:

- a. Worship God. The verse above commands people to worship God. The essence of worship is obeying God's teachings in the nuances of monotheism with full humility.
- b. Faith of Tawheed. It is involved in the paragraph. The field of aqeedah studies must be the most important teaching material given to students, because all the good things in the form of obedience to worship, obedience, honesty, and other noble morals can be developed and developed only through the cultivation of this aqeedah of monotheism.
- c. Noble Morals. Noble behavior in dealing with humans and the natural world is one of the subjects of Islamic studies that must be taught in educational institutions. The verse above teaches humans to do *ihsan* (*good*), to both parents, relatives, orphans, the poor, neighbors, and people on the way (Hardiyati & Baroroh, 2019).

### 3.3.2 Social and Exact Sciences

In addition to Islamic studies, the educational curriculum based on the perspective of the Al-Quran also encompasses social and exact sciences. To attain the primary objective of Islamic education, it is essential to integrate the study of Islam with the learning of these two disciplines in a synergistic manner. Hence, the Al-Quran's discourse on the two domains of study is inherently intertwined with faith and monotheism. In Surat Al-Ra'd, verses 2-3, Allah states.

#### a. Integration of Islamic Religious Education with Science and Technology in the Digital Age 4.0

The learning of Islamic religious education is currently still monolithic, meaning it stands alone, not integrative. If you look closely and carefully, in essence the learning of Biology, Physics and Chemistry is an application of Islamic Religious education. even scientific theories have existed long ago in the Qur'an (Sunhaji, 2014). Referring to Islamic history, technology is not something foreign. Technology will continue to develop in line with human intelligence to facilitate life's affairs. Islam has never hindered or even prohibited technology, especially from being used for education. There is no law that something is *haram* unless there is clear text and evidence stating that something is *haram*. The discourse on the integration of science and religion in Indonesia has long been echoed as stated in UUSPN Number 20 of 2003 article 30 which requires the implementation of religious education at all levels of education as a form of shared awareness to achieve a complete quality of life (Habe & Ahiruddin, 2017).

Today's students are very critical and do not simply accept Islamic religious education lessons. When conveyed about the prohibition of certain foods, they do not necessarily accept it, but they question about the prohibition of these foods. It is in cases like this that the role of science is expected to be able to provide a thorough explanation. So that between Islamic religious education and science can support each other in providing a complete understanding to students. The synergistic integration between religion and science will consistently produce reliable resources in applying knowledge that is strengthened by a strong spirituality in dealing with life. Islam is no longer seen as an old-fashioned religion, but rather a need to actualize oneself in various fields of life, and as a facility for the development of science and technology.

Integrating Islamic Religious education with science and technology can be started from Islamic religious learning methods. In PAI learning there are subjects that have relevance and synergy with the subject matter of Physics, for example about the need for proper measures in weighing *zakat*, the size of the *nishab* of *zakat* and so on as in the Qur'an sura al-Qomar verse 49 (*indeed we created all something according to size*), and in the letter al-Furqan verse 2 (*He has created everything and determined its measurements neatly*). Likewise in the biology of living things, a description of the process of human events is explained, starting from the meeting of the egg (*ovum*) with the spermatozoon, then becoming blood, then becoming flesh, then becoming bone to the fetus. Likewise about animals and plants (*flora and fauna*). In PAI learning there is also a subject about the process of occurrence of humans, animals and plants, from the fetus to adulthood. In the Qur'an (Surah al-Fathir verses 27 and 28), about plants

and animals, then (QS.al-Mu'minin verses 12-14), about the process of human occurrence from the spermatozoon until it becomes a fetus (QS. al-Mu'minin verses 18-22) about the development of living things. From this example, it is hoped that the integration of science in the implementation of PAI learning can make a positive contribution, especially that students' understanding of PAI is more integral and is expected to increase their pious behavior.

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأُمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ۚ وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رِزْقَيْنِ لِيُبَيِّنَ لِلنَّاسِ أَيُّهَا اللَّيْلِ النَّهَارُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝ ٣

*Allah who raises the sky without pillars that (can) you see. Then, He resided on the Throne 377) and subdued the sun and the moon. Each circulates until a predetermined time (apocalypse). He (Allah) arranges the affairs of (His creatures) and specifies the signs (His greatness) so that you believe in (your) meeting with your Lord. 3. He is the one who spread the earth and made mountains and rivers on it. He made on it (all) the fruits in pairs (and) covered the night with the day. 378) Verily in such there are signs (of God's greatness) for people who think (QS Ar-Ra'd:2-3) (Al-Qur'an, 2019).*

This verse discusses the reality of the universe that can be witnessed by humans. It includes the heavens built without pillars, the sun and moon rotating on their axis. Likewise the natural phenomena found on earth, which include the earth that stretches above the mountains which function to strengthen the earth. When viewed from the aspect of the field of knowledge study, it is clear that the verse above is talking about social and exact sciences. Even more specifically, this verse also talks about astronomy, geography, agriculture and land sciences. So the learning objectives of the social and exact sciences are the same as the learning objectives of Islamic studies, the difference lies only in the cognitive and psychomotor goals while the affective goals are the same. The characteristics of learning according to the Al-Quran perspective have a pattern of learning based on faith and monotheism in all fields of science (Yusuf, 2020).

#### **b. The Role of Islamic Religious Education in Forming National Character**

The formation of personality or the entirety of one's soul can only occur through the impact of the environment, particularly through education. The objective of cultivating this personality is to develop individuals with virtuous morals, where the degree of moral excellence is intricately linked to the level of faith. When shaping one's character, every educator should recognise that cultivating morality in students is essential. This involves not just imparting theoretical knowledge, but also instilling practical applications for real-life situations. Religion, as a fundamental aspect of human identity, has the potential to have a beneficial impact on one's life. Furthermore, its veracity remains unquestionably reliable (Sudrajat, 2021).

Morality is sometimes referred to as the study of human behaviour and temperament, as it provides insights into the virtues of the soul, including how to cultivate and purify it when it becomes corrupted. Character, in essence, refers to the inherent values that encompass goodness, the desire to do good, leading a virtuous life, and making a positive impact on the environment. These values are deeply ingrained inside oneself and are reflected through one's actions and behaviour. Character is formed by the thoughtful cultivation of one's thoughts, the cultivation of one's emotions and intentions, and the cultivation of one's physical and mental well-being (Supriyanto & Efendi, 2021). The primary objective of education in Islam is to cultivate morality and character. The significance of moral education is evident in various hadiths of the prophet, including the following: "Instruct your children in kindness and provide them with proper education." In Islam, the notion of education acknowledges that individuals possess inherent capacities, including 1) the capacity to positively impact the environment, 2) the capacity to harm the environment, and 3) a divine capacity that encompasses non-physical abilities (Hamriah, 2019).

#### 4 CONCLUSION

From the above discussion, it can be inferred that humans and their significance in Islamic education possess distinct attributes as they adhere to the teachings of the Al-Qur'an and As-Sunnah. Etymologically speaking, the word "human" is derived from the Latin word "Mens," which signifies thinking or reasoning, and also from the Latin word "Homo," which means born from the ground. The objective of Islamic education entails fundamental elements in the educational process, providing guidelines for teachers to enhance their own abilities. This process is slow and ongoing, requiring specific approaches that are readily embraced in order to be executed effectively and judiciously. The objective is to get knowledge (intellectual growth) that results in positive transformation (spiritual enlightenment), enabling individuals to become exemplary Muslim individuals who faithfully worship and seek the satisfaction of Allah SWT. The educational material is categorised into two distinct fields: Islamic studies and social sciences, as well as exact sciences. Children who are brought up with robust ethical principles and etiquette will be more equipped to assume leadership roles in the country and foster a culture of politeness, uphold the nation's esteemed principles, and become an enlightened generation. Hence, it is crucial to cultivate virtuous qualities in children at a young age. Engaging in the cultivation of religious devotion and belief. Hence, it is imperative that pupils get Islamic religious instruction in schools to foster the cultivation of their character. Children's character development is enhanced when it stems from a religious consciousness that permeates all aspects of national behaviour. The growth and development of religious behaviour can be facilitated by integrating Islamic Religious education with all courses, including science and technology. In order to get comprehensive research findings and provide valuable insights for educational theory, it is recommended that future researchers increase the number of respondents in their study. Therefore, this research strongly suggests that the cultivation of Islamic character in education during the 4.0 era is of utmost importance and should be prioritised.

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