

ISLAMIC CHARACTER EDUCATION MANAGEMENT: AN EFFORT TO STRENGTHEN STUDENTS' CHARACTER EDUCATION IN THE ERA OF INDUSTRIAL REVOLUTION 4.0

Nurwinda Aulia Nasution¹, Syafri Fadillah Marpaung¹

^{1,2}UIN Sumatera Utara Medan, Medan, Indonesia

Email : nurwindaaulianasution@gmail.com

ABSTRACT

The purpose of character education management education is to improve the quality of educational processes and outcomes so that the formation of character and noble morals of students becomes whole, comprehensive, and balanced, standards with the competence of graduates of each educational unit. This study aims to provide an overview of the importance of character education management in shaping Islamic character. The involvement of teachers, parents, the community, and digital media must be balanced in supporting the strengthening of student character education. This research uses the library research method. The results of this study show that Islamic education management is a process in education management that includes planning, implementing, organizing, directing, and supervising. The purpose of education management is to achieve educational goals optimally. Furthermore, in character education, teachers play an important role in shaping Islamic character in students. Therefore, teachers must be able to take an approach that is adjusted to technological developments. This certainly requires collaboration between parents and the community. The involvement of various parties has in fact become a supporter of the success of strengthening Islamic character education. In strengthening Islamic character education, Islamic religious education is the basis for shaping Islamic character. So the optimization of Islamic religious education needs to be done as a form of strengthening character education.

Keywords : Management, Education, Character, Islamic

ABSTRAK

Tujuan pendidikan manajemen pendidikan karakter adalah untuk meningkatkan mutu proses dan hasil pendidikan, sehingga pembentukan karakter dan akhlak mulia peserta didik menjadi utuh, menyeluruh dan seimbang, standar dengan kompetensi lulusan masing-masing satuan pendidikan. Penelitian ini bertujuan untuk memberikan gambaran mengenai pentingnya manajemen pendidikan karakter dalam membentuk karakter islami. Keterlibatan guru, orangtua, masyarakat maupun media digital harus seimbang dalam mendukung penguatan pendidikan karakter peserta didik. Penelitian ini menggunakan metode library research. Hasil penelitian ini menunjukkan bahwa manajemen pendidikan islam merupakan suatu proses dalam pengelolaan pendidikan yang mencakup perencanaan, pelaksanaan, pengorganisasian, pengarahan dan pengawasan. Tujuan adanya manajemen pendidikan ialah guna tercapainya tujuan pendidikan secara optimal. Selanjutnya dalam pendidikan karakter guru memegang peranan penting dalam membentuk karakter islami pada siswa. Oleh karena itu guru harus mampu melakukan pedekatan yang disesuaikan dengan perkembangan teknologi. Hal ini tentunya diperlukan kolaborasi antara orangtua dan masyarakat. Keterlibatan berbagai pihak nyatanya menjadi pendukung dalam keberhasilan penguatan pendidikan karakter islami. Dalam penguatan pendidikan karakter islami, pendidikan Agama Islam menjadi dasar dalam membentuk karakter Islami. Sehingga Optimalisasi pendidikan agama islam perlu dilakukan sebagai bentuk penguatan pendidikan karakter.

Kata Kunci: Manajemen, Pendidikan, Karakter, Islami⁵

Introduction

Mulyasa as cited by (Arifin, 2019) said that education management is basically the tool that is required in an attempt to achieve educational goals. Education management is a series of processes consisting of planning, implementation and evaluation associated with

the field of education. Education management is an alternative form of school in carrying out national policies in the field of education, especially character education. Character education management is a management process that consistently focuses attention, considers, internalizes and integrates character values sourced from good values, morality, culture and government policies that are manifested in every action of education management (Arifin, 2019).

Character building today is quite concerning, in the era of 4.0 there are still many children who do not have a character that is sufficiently good. The noble character values that have been practiced by the Indonesian nation and state for centuries, that now started to erode must be rebuilt, especially through education. Character building is very important to be strengthened so that children, especially in the age of adolescence, who are in the stage of finding their identity, are not contaminated with things that can damage the character of the nation's children such as promiscuity, free sex, to criminal acts that violate the law.

Nowadays, character building is always be an interesting topic of discussion and a source of solutions to various problems. Character cultivation and formation is indeed very important, because it is related to the quality of a nation, as expressed by (Faiz, 2019:1), character is an important aspect in the civilization of a nation, because the quality of character determines the existence of a nation. However, at this time character building has entered a new era and challenges, in addition to the domino effect of the conditions of the times and technological advances, character building is also faced with the conditions of the Covid-19 pandemic which hinders the implementation and formation of character building in students.

Based on cases that are currently going viral as cited from kemenpppa.go.id: The case of child marriage in Indonesia is very concerning. In recent years, data from religious courts on applications for dispensation of child marriage, in 2021 there were 65 thousand cases and in 2022 there were 55 thousand submissions. The submission of applications for marriage at a child's age is mostly due to the factor that the female applicant is already pregnant in advance and the factor of encouragement from parents who want their children to get married immediately because they already have close friends / dating. Nur Djannah Syaf, Director at the Directorate of Religious Courts Administration, Director General of Religious Courts, Supreme Court emphasized that the issue of child marriage is very urgent and emergency. The love factor and parental pressure to get married immediately become one of the main factors of the reason for the marriage complaint.

"In 2022, nationally, there will be around 52,000 marriage dispensation cases submitted to religious affairs and of that number, around 34,000 of them are based on love, so parents ask the court to marry off their children immediately. About 13,547 applicants applied for marriage because they were already pregnant and 1,132 applicants claimed to have had intercourse. Other factors include economic reasons and arranged marriages considering that their children have reached puberty, have started menstruating and growing genital hair on boys," said Nur Djannah. Data in 2022, the largest number of marriage dispensations was in the East Java high religious court (PTA) in Surabaya, with the highest area in Malang due to school dropout factors. Furthermore, there were also many applications in PTA Semarang, PTA Bandung and PTA Makassar. Although the reasons for non-pregnant marriage disputes are higher than the number due to pregnancy, the number of pregnancies outside marriage still needs serious attention.

Furthermore, the latest case of early marriage in 2023, quoted from bengkuluinteraktif.com, at the beginning of the year starting one month, 16 cases of minors were found again, and who performed early marriages in the Seluma Regency area, Bengkulu province. The Public Relations Officer of the Tais Religious Court, Rifki Qowiyul, said that early marriage is actually not recommended, but most cases of underage marriage are due to the condition of the female partner who is pregnant before the marriage.

The next case is brawl, which resulted in fatalities in the Central Java area. Based on Kompas.com, Tegal Police named six suspects of violence in the death of a junior high school student who was the son of a member of DPRD in Tegal Regency, Central Java on Thursday (9/3/2023). The next case of brawl which resulted in fatalities in the Central Java area. Based on Kompas.com, Tegal Police named six suspects of violence in the death of a junior high school student who was the son of a member of the Tegal Regency DPRD, Central Java on Thursday (9/3/2023). Previously, the police arrested 31 students as perpetrators or children in conflict with the law after being involved in a brawl. Of that amount, 20 students were named as suspects. With details of 6 suspects of violence that resulted in the death of victims, and 14 suspects of having sharp weapons. Another case was a 15-year-old student who was still in junior high school who committed motorcycle theft.

From several cases of free sex that led to many early marriages and brawls that caused the loss of life, it turns out that character building still has many problems that must be resolved. If we discuss one by one, of course there could be similar cases in each region, but in this article researchers will not report similar cases in each region. But a little bit provides an overview of cases that have occurred where students who in fact receive guidance and education from teachers. It is necessary to follow up in dealing with the problem as described earlier. It is the lack of character building that makes many school children have bad character and are not morally upright. There needs to be a proper management that must be implemented in designing character building education that can improve and shape and reinforce the Islamic character of students. Thus this article will specifically discuss how the management of Islamic education in an effort to strengthen the character of students.

Research Method

This research used the library research method. (Wohlin et al., 2020) states that the library research process is carried out by reviewing the literature and analyzing relevant topics that are combined. Library research can utilize sources such as journals, books, dictionaries, documents, magazines and other sources without conducting field research. Specific features used to develop the research knowledge base include: research is directly confronted with data or texts that are already available and, not data from field research. (Wohlin et al., 2020) explains that the literature research process is carried out by reviewing the literature and analyzing relevant topics. Literature study reviews may utilize sources such as journals, books, documents, magazines, news, and other sources without conducting field research.

Basically, literature research is categorized as qualitative research, because there is an interest in interpreting and finding meaning from written texts. In order to understand and interpret the literature and texts, a hermeneutic approach is used. The urgency of the hermeneutic approach in research is as an effort to understand the meaning of texts (scriptures, books, journals and others) which serves to avoid distortion of messages or information (differences in meaning) between the author of the text and the reader (Irman and Tobroni, 2001).

Result

The results of the research will be presented in the form of a table where data is reviewed from several secondary sources related to Islamic education management in an effort to strengthen student character building in the era of revolution 4.0. Furthermore, data in the form of sentences that will produce conclusions will be explained in the form of literature analysis.

No	Writer	Research Title	Main Point of Discussion	Conclusion
1	(Nelliraharti and Nurmalina 2022)	Islamic Education Management in Shaping Student Character in the Era of the Industrial Revolution 4.0	<p>The purpose of this study was to determine the management of Islamic education in shaping student character in the era of revolution 4.0. Based on the content of the results and discussion in this article Journal is, in Islamic education management, proper planning needs to be carried out so that the objectives and strategies that are prepared can be carried out in the future so that they can achieve their goals. The function of direction becomes a process of guidance by utilizing religious principles. The monitoring function is to conduct an assessment of members (teachers) so that they can be directed towards what is in accordance with the objectives. Furthermore, this study explains that student character building can be done in an integrated manner with learning. Character building is closely related to exemplary, good environment, and habituation. Things that must be familiarized by a teacher in building the character of his students are setting a good example for students, being an appreciator or a supporter, teaching moral values in every lesson, being honest and open to every mistake, teaching good manners, giving students the opportunity to learn to be leaders and sharing inspirational experiences. School programs for student character building also must be supported by good human resource management. The school program must be able to support various programs related to character values such as fear of Allah the Almighty, discipline, hard work, honesty, courtesy, respect, love for the country, and knowledge, and so on. Character building is the responsibility of all parties, including parents, schools and the community. Good cooperation between schools, parents and the community will shape Islamic character in students rapidly.</p>	<p>Based on the core of the discussion, it can be concluded that in order to achieve educational goals, especially character building, good management is required so that the goals can be achieved. In addition, it can be concluded that the formation of student character can be accomplished by learning. This implies that in all subjects, every teacher should provide education which is linked to character building. Thus, it can shape the character of students. Habituation of character in students can be achieved through programs owned by the school, which means that it is necessary to create a school culture in character building. However, character building is not only performed by teachers. In providing character building services, it requires the support of good human resources. Where the character education of students is the responsibility of all parties that include the school, parents and the community. Good cooperation between all parties is needed</p>

				so that it can form Islamic character in students.
2	(Heriyanto, D. Satori, A. Komariah, A. Suryana, 2019)	Character education in the era of industrial revolution 4.0 and its relevance to the high school learning transformation process	<p>This study aims to discuss the approach to implementing character education management in the era of industrial revolution 4.0 (IR 4.0) and its impact on student learning transformation. The research method in the data collection process was conducted through literature study and interviews with character building teachers and high school students. Based on data analysis conducted by researchers, a gap was found between the ideal conception and the actual conception in the implementation of character building in character education. Where ideally teachers should understand the meaning of character education and actively participate in the implementation of the program. 65% of teachers still do not understand the concept of character education. As a result, teachers' involvement is superficial because they think teaching is not their responsibility. Meanwhile, 87% of students feel that character education has been boring. They expect out-of-class practice on character building programs. However, as many as 95% of parents do not even understand their responsibilities in the character building program. This is due to several reasons: schools do not have a holistic concept in implementing character building, lack of supporting infrastructure, lack of communication and coordination, and even the absence of indicators of program success. Regarding the digital character building module, teachers, students, and parents agreed that it should be provided immediately. Based on the results of the respondent questionnaire, 97% of parents need digital modules for business reasons, lack of understanding of the character values that must be taught, and the desire to know their children's character development. While 95% of students need digital modules to make it easier for them to access and discuss.</p> <p>Referring to the responses obtained by the author, it is necessary to implement character education in senior high school students. The questionnaire results also indicate the necessity of improving the approach in the character building program. The approach is that</p>	From the results of this study, it can be concluded that the findings of this study indicate that the lack of teacher understanding of IR 4.0 has an impact on the use of character building approaches used by teachers. The role of teachers in the school environment is very important in shaping Islamic character. Teachers should understand and be able to keep up with the times, by adjusting their habits in using technology needs to be utilized and engaging parents as supporters.

			<p>teachers should involve students more in the learning process. For the optimization of the program, the involvement of all parties is needed, and the use of digital modules that can be easily accessed by both students and parents. In addition, achievement indicators also need to be emphasized.</p> <p>Based on the research, the implementation of character building program still does not involve many students. The method of teachers dominating the class and making students as listeners is one of the obstacles to the effectiveness of the character building program. This condition is inversely proportional to learning theory and student expectations, especially in this digital era. Student involvement in using digital technology and computers is very helpful in increasing student understanding of learning in this digital era. The psychology of learning theory mentions four basic needs of students: competence needs, autonomy needs, relatedness needs, and learning. Education in the IR 4.0 era emphasizes the skills of learners known as the 4 Cs (creativity, critical thinking, communication, and cooperation).</p>	
3	(Muhammad Kosim, 2020)	Reinforcement of Character Building in the Industrial Age 4.0: Optimizing Islamic Religious Education in Schools	<p>This article finds that the optimization of Islamic Religious Education in Strengthening Character Education in schools can be done by: first, strengthening the character of Muslim teachers who imitate the character of the Prophet SAW as a true educator; second, optimizing Islamic Religious Education in Strengthening Classroom-Based Character Education with tauhi-based, science paradigm, integrating Islamic values in learning, and strengthening materials. Islamic Religious Education in schools; third, optimization of school-based Islamic Religious Education. Strengthening Character Education by applying the concept of taqwa-based Islamic education and fourth, optimizing Islamic Religious Education in Strengthening Community-based Character Education by organizing Islamic parenting and school collaboration with parents and communities in reinforcing student character.</p>	<p>Based on the core of the discussion in this article, it can be concluded that in strengthening character education in shaping Islamic character in students, it is necessary to optimize Islamic religious education. Moreover, the concept of the desired character is that which means akhlakul karimah, therefore this is where the significance of the role of a teacher especially PAI teachers to be able to develop the strategic role of PAI in schools. not only centered on classroom learning</p>

				<p>but also implemented into various school activities including school programs. If Islamic Religious Education can be developed, then in facing the industrial revolution 4.0 it can be a solution in shaping the character of students with noble character.</p>
--	--	--	--	---

Discussion

Nowadays, character education is highly underestimated. A group of people argue that good and bad human character is innate. If the innate soul is good, then the character is also good, and vice versa, if the innate is not good, then the character of the person is also not good. If this opinion is correct, then character education is meaningless, because it is impossible to change the character of a person who has been taken for granted. At the same time, another group of people have a different view, namely that character can be shaped and strived for so that character education becomes very crucial for humans to have good character. Character building is not just about teaching children what is right and what is wrong, but character building instills good habits in students to learn to understand, feel, and want to act well. Therefore, education carries the same mission as character education or moral education (Marpaung, 2019).

Character building is a genuine, deliberate effort to help a person understand, care, and act on the basis of the core of ethical values (Lickona, 2009). Based on this concept, character building is a deliberate and planned effort to instill, grow and even as a step to restore the increasingly massive character degradation in the lives of students. Efforts to produce good character are not something that can happen spontaneously. In the school context, true character building requires the cooperation of various parties and even the development of the right system. Character building is a national movement that creates schools that nurture ethical, responsible, and caring young people by modeling and teaching good character through an emphasis on the universal values we all share.

However, to provide proper character building, an approach to instilling character building is also required. In the Indonesian context, character building uses a class-based approach, school culture, and community (Hendarman et al, 2016). The approach to character building in schools prioritizes the formation of a whole student personality. The whole personality reflects harmony and harmony in mind/intelligence, heart/honesty and responsibility, sport/health and hygiene, and initiative/skill and creativity. Over time, its implementation cannot rely on the grip pattern, which considers the teacher as the only source of knowledge, has absolute authority over students, while students are only considered as an audience. Open access to information for students requires learning teachers and students to be productive and have character. Teachers must become friends, value filters, and also role models for students.

Islamic character building requires management in its implementation. The effective management of character education is when it is integrated into school management, especially school-based management. In other words, character building in schools also has a lot to do with school management (Wibowo, 2013). Character building in

schools also has a lot to do with school administration or management. The so-called management refers to how to plan, manage, direct and evaluate character education as a whole in educational activities at school. This management includes values that need to be instilled, curriculum content, learning, assessment, educators and education personnel or other relevant components. Therefore, school management is one of the effective media for the implementation of character education in schools (Sugeng dan Nurmaliyah, 2010). Thus, it can be understood that character education management is a strategy applied in the development of character building, which aims to manifest the school's social mission through management activities, with the aim of instilling noble values.

Implementing education is the activity of translating plans into concrete actions to achieve goals effectively and efficiently, making them beneficial. The implementation of education in schools can be done in an integrated manner through at least four alternative strategies. The first is to integrate the established content of moral education into various disciplines. Second, integrating character education into daily activities at school. Third, incorporating character education into organized or planned activities. Fourth, establishing cooperative communication between the school and parents (Novan, 2012).

Therefore, it requires the involvement of all parties in strengthening the character of students. There must be habituation that is carried out regularly at school. So that when in the environment of the community they continue to carry out these good habits. Routine activities that are carried out at school become a habit for students. Good habits will foster good behavior, while bad habits will foster bad behavior as well.

For example, if students are currently familiarized with memorizing and understanding the contents of the Quran, then over time they will gain a love for the Quran. So that with their love for the Quran will encourage them to apply the contents in it and apply it in everyday life. Habituation here is intended as familiarizing students in doing things that have Islamic character. As it is known that character building starts early. In planting Islamic characters, habituation is needed which is carried out repeatedly every day such as getting used to praying on time, getting used to speaking politely and being polite to anyone, learning to respect others by not mocking or underestimating others, in a school environment such as getting used to students to respect and give greetings to teachers and so on.

As already known that cooperation with parents is carried out so that a school can achieve good educational results, it is necessary to establish a close and harmonious working relationship between the school and parents. Through this cooperation, parents will get:

1. Teachers' insight and experience in educating children.
2. Understanding the various difficulties that children often face at school.
3. Understand the child's behavior during school, such as whether the child is diligent, lazy, likes to skip class, likes to be sleepy, naughty, etc. For the teacher, through this collaboration, the teacher will get:
 - a. Information from parents about overcoming difficulties faced by their students.
 - b. Get help from parents in providing character education to their children at school.

Conclusion

The purpose of this paper is to provide an understanding that character building education is the responsibility of teachers, parents and society. Character building management is an effort made to strengthen character building. The decline in the character of students is due to the lack of Islamic character education which emphasizes the non-optimal Islamic religious education. It should be understood that teachers become examples in character education. In the era of revolution 4.0 teachers are required to be able to master

educational approaches by utilizing digital technology. Character education can be implemented by setting a good example, teaching moral values and so on, creating a religious culture. The revolutionary era is a challenge for teachers to be able to adapt learning to current conditions. The balance between the use of technology and character will give birth to a competitive and dignified generation and the involvement of all parties is the key to transforming students towards a better one.

Daftar Pustaka

- Arifin, B. S. (2019). *Manajemen Pendidikan Karakter*. CV Pustaka Setia. <http://digilib.uinsgd.ac.id/19852/1/Manajemen Pendidikan Karakter.pdf>
- Faiz, A. (2019). Program Pembiasaan Berbasis Pendidikan Karakter Di Sekolah Aiman Faiz karena kualitas karakter menentukan. *PGSD Universitas Muhammadiyah Cirebon*, 5(20). <https://doi.org/https://doi.org/10.32534/jps.v5i2.741>
- Hendarman, D. (2016). *Konsep dan Pedoman Penguatan Pendidikan Karakter Tingkat Sekolah Dasar dan Menengah*. TIM PPK Kemendikbud.
- Satori, D., Komariah, A., & Suryana, A. (2019). Character education in the era of industrial revolution 4.0 and its relevance to the high school learning transformation process. *Utopia y Praxis Latinoamericana*, 24(5), 327-340.
- Kosim, M. (2020). Penguatan Pendidikan Karakter di Era Industri 4.0: Optimalisasi Pendidikan Agama Islam di Sekolah. *TADRIS: Jurnal Pendidikan Islam*, 15(1), 88. <https://doi.org/10.19105/tjpi.v15i1.2416>
- Lickona, T. (2009). *Educating for character: How our schools can teach respect and responsibility*.
- Marpaung, S. F. (2019). *Pendidikan Pancasila Membangun Karakter Masyarakat Indonesia*. Yayasan Fadillah Malay Islami. <http://repository.uinsu.ac.id/9068/1/PANCASILA MEMBANGUN KARAKTER.pdf>
- Nelliraharti, N. (2022). Manajemen Pendidikan Islam Dalam Membentuk Islamic Education Management in Forming Student Character in the Era of the Industrial Revolution 4 . 0. *Journal of Education Science (JES)*, 8(1), 62-69.
- Nurmaliyah, S. L. P. & F. (2010). *Perencanaan Pembelajaran: Pada Bidang Study, Bidang Study Tematik, Muatan Lokal, Kecakapan Hidup, Bimbingan dan Konseling*. UIN-Maliki Press.
- Putri Nurjannah Kurita. (2023, April). Nekat Curi Motor, Seorang Pelajar Diringkus Polisi di Sentani Jayapura: Ini Sosok Pelaku. *Trubun-Papua.Com*. <https://papua.tribunnews.com/2023/04/06/nekat-curi-motor-seorang-pelajar-diringkus-polisi-di-sentani-jayapura-ini-sosok-pelaku>
- Tobroni, I. S. dan. (2001). *Metodologi Penelitian Sosial-Agama*. PT. Remaja Rosdakarya.
- Wibowo, A. (2013). *Manajemen Pendidikan Karakter di Sekolah, Konsep dan Praktik Implementasi*. Pustaka Pelajar.
- Wiyani, N. A. (2012). *Manajemen Pendidikan Karakter; Konsep dan Impleentasinya di Sekolah*. PT Pustaka Insan Mandani.
- Wohlin, C., Mendes, E., K, F. and, & Kalinowski, M. (2020). "Technical Report: Papers found in the two updated SLRs." <https://www.wohlin.eu/TR2020.pdf>