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ISLAMIC EDUCATION 4.0: INTEGRATION OF MORAL EDUCATION VALUES IN THE LEARNING PROCESS

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Abstract

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In the Industrial Revolution 4.0 era, humans are required to be able to seek education that is in line with the needs of the time. This is a challenge for Islamic educational institutions in particular, which are often trapped in the dichotomy of religious and general knowledge. Negative stigma still often comes from people who question the lack of scientific integration in Islamic educational institutions, so that they are less adaptive in responding to market needs. This study aims to describe the integration of moral education values into the learning process at Madrasah Aliyah DDI Masamba. This research is qualitative, using normative theological and phenomenological approaches to obtain research data. The results of the study show that, on the one hand, MA DDI Masamba has responded to the industrial era 4.0 by integrating moral education values into the entire learning process. However, on the other hand, the integration process is hampered because the teaching staff has not optimally exemplified morals in the learning process. For this reason, alternative curriculum improvements and follow-up evaluations are needed to develop an integrated and global-minded moral education.

INTRODUCTION

The progress of education today is inseparable from the industrial revolution that occurred in various parts of the country. The trend of the industrial revolution itself has always changed from time to time. The Industrial Revolution 1.0 era was marked by the invention of the steam engine which had an impact on the ability of entrepreneurs to carry out mass production of their products. Furthermore, in the 20th century, the Industrial Revolution 2.0 emerged which prioritized the use of electricity to make the budget for production costs more economical. Continuing the Industrial Revolution 3.0 which focuses on the use of computers, until now humans are in the Industrial Revolution 4.0 era which prioritizes intelligence engineering and the internet of things as the main cogs and brains of human, machine, and robot connectivity. This revolution began in 2010 until now (Prasetyo & Trisyanti, 2018).

Globalization is a new challenge that synergizes with the Industrial Revolution 4.0. become a strategy for Western countries in universalizing civilization and its values (Jemani & Zamroni, 2020). Revolution 4.0, which is wrapped in technological sophistication, was deliberately designed in the framework of accelerating the industrialization of public demand so that the world depends on the policies made by Western countries (Siswanto & Anisyah, 2018). Alvin Toffler argues that science and technology are the world's greatest strengths today (Indrioko, 2016). Likewise, the reality in the education world is that it is currently starting to be preoccupied with preparing a generation that can survive in competition in the industrial era 4.0.

The process of "globalization" which has continued to gain momentum since two decades before the new millennium has given rise to new discourses in various fields of life such as academic literature, mass media, discussion seminar forums, and discussions in various institutions, both private and government institutions (Azra, 2008). According to Azyumardi Azra, the progress of society in the present and the future is very dependent on science as a "pseudo-religion." Therefore actors and policymakers in the world of education today and in the future are required to be able to design and develop curricula as well as synergize between science and Islamic values as well as the challenges of future changes. (Lubis & Anggraeni, 2019).

In the field of education, several things must be prepared in the Industrial Revolution 4.0 era including a) Preparation of a more innovative learning system to produce competitive and skilled graduates, especially in the aspects of data literacy, technological literacy, and human literacy; b) Reconstruction of educational institutional policies that are adaptive and

responsive to the Industrial Revolution 4.0 in developing the necessary transdisciplinary knowledge and study programs; c) Responsive, adaptive and reliable human resources; d) Rejuvenation and development of infrastructure, development of educational infrastructure, research, and innovation also need to be carried out (Dimas, 2019). However, in some cases, the use of technology in learning adds to the impression of complexity in technical matters, which in turn results in a creative and innovative learning process being restricted (Azra & Islam, 2000).

The Ministry of Education also took the initiative to face this era and introduced education 4.0 as a major initiative to ensure that the state seeks to provide quality human capital and seeks to become a driving force for fostering the country's progress (Rahmat, 2019). Since 2016, through the Ministry of Education and Culture (Kemendikbud), several schools have been trained to implement Strengthening Character Education (PPK). In 2017, this policy was strengthened by the promulgation of the Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning Strengthening Character Education. A year later, Regulation of the Ministry of Education and Culture (Permendikbud) Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units was also stipulated (Ariandy, 2019; Dewayani, 2018).

For this reason, character or moral education is also important to be carried out in every educational institution, including madrasah. Madrasah plays an important role as a printer of superior generations by forming a confident personality with intelligence, moral intelligence, and noble character (Nata, 2012). In addition, a madrasah environment is a consistent place for interaction between educators and students or fellow students. These interactions can later influence and shape the personality of students (Idris, 2014; Burga, 2019).

Several previous studies on education in the Industrial Revolution 4.0 era were mapped into two groups. The first group does more research related to Islamic religious education in schools/madrasahs (Ifham, 2020; Arizki, 2020; Nasrullah, 2020; Dimas 2019; Priyanto, 2020; Rahmat, 2019; dan Rahmawati, 2019). Meanwhile, the second group examined the existence of Islamic boarding schools in the Industrial Revolution 4.0 era, as was done by Manan (2019). In contrast to previous research, in this study the authors were interested in examining the integration of moral education values in the learning process at MA Darud Da'wah wa-Irsyad (DDI) Masamba for two reasons: 1) Existing moral education has tended to only be presented in the subject of moral beliefs; 2) There is no standard form of model/integration of moral education values in the learning process in the 4.0 era at MA DDI Masamba.

Based on the results of observations, MA DDI Masamba, which is also based on Islamic boarding schools, does not get enough interest and response from the surrounding community. One of the reasons is because of the community's perception that graduates from "religious schools" can only become *Ustaz*. This assumption is often heard by teachers. So madrasa teachers try hard to change the speech and behavior of students by instilling religious values through subjects in madrasas. However, this is still considered insufficient for the needs of students, so there is a need for consistent inculcation of religious values. One of the programs that are being intensively carried out at MA DDI Masamba, namely that every educator and student is required to do reciting al-Qur'an in every first hour and last hour of the subject for about 10 minutes.

The main factor driving the integration of moral education in the learning process of MA DDI Masamba is expected to help shape a responsive model of Islamic education that is contextual toward the tendencies and development of a future society with a pluralistic character. Embedding moral education in education 4.0 era. become an interesting common problem to be discussed seriously and in-depth and is expected to be a guideline for producing students who have a noble character in the future.

RESEARCH METHODS

This research is qualitative research using a normative theological approach and a phenomenological approach. The primary data was obtained by making observations at the Islamic boarding school-based Madrasah Aliyah named MA DDI Masamba, South Sulawesi. Secondary data is obtained through journal articles, books, and related references to assist the data analysis process. Observational data are then collected and narrated and analyzed using supporting literature.

RESULTS AND DISCUSSION

The Industrial Revolution 4.0 era presented a new face in the social interactions of modern society. In this era, there was a very tight competition, both individually and in groups. This competition does not only occur between equally strong groups but also between the strong and the weak. The fast movement of information and intense competition is a challenge in itself, one of which is madrasah education. Madrasah as institutions for creating future leaders and centers for community empowerment must have well-established human resources and be able to compete strictly on the global stage. Therefore, madrasas must be able to face the Industrial Revolution 4.0 era by turning challenges and obstacles into golden opportunities for the development of Indonesian society.

Madrasah as a place of learning plays a major role in developing student character. In madrasah children and youth are accompanied to complete their learning tasks until they enter adulthood properly. In this school, the brain, heart, body, and character of children are developed so that they are smarter, sensitive, healthy, and have good character. However, in its implementation, moral education, especially at MA DDI Masamba, is still hampered by several problems. This is because the development of today's children is far different from that of ancient children. Some of the obstacles in forming children's moral values in madrasah are caused by: 1) The influence of television, the internet, and technological advances that are misused; 2) Environment and social friends; 3) Education or rules are out of sync at school and home; and 4) Teachers who have not been able to become role models for the character values they teach.

These obstacles can be overcome by integrating Islamic religious education with technological developments and other subjects. Islamic values can be taught in every subject so that limited hours are not an obstacle. Utilization of information technology can be a solution to monitor and guide students on an ongoing basis without being limited by distance and time.

Moral education is more aimed at improving the nation's morals. Moral education teaches the younger generation about the values and morals that they should have (La Fua, 2015). Moral education is aimed at preventing the increase in criminal cases, moral degradation, and the use of illegal drugs by the younger generation (Choli, 2020; Gussevi & Muhfi, 2021). Through values-based learning, it is hoped that students can determine good and bad values in their lives so that they can improve their quality of life in society (Yusuf, 2017; Mahfud & Sutama, 2020). But in reality, the faster flow of technology makes students more complacent and have an attitude that is reluctant to be responsible, and less moral and there is an increase in criminal cases among students. In addition, social media, which is expected to make it easier to access information and communication, has resulted in the proliferation of crime in online media. This is due to the lack of moral education that is instilled by educators to strengthen the moral character of students so that they do not fall prey to and are complacent with the rapid pace of industrial technology 4.0.

Moral education is an effort to help students to reach a stage of development according to their readiness. To increase the success of moral education programs, these educational efforts must be carried out in an equitable school environment. This is due to the many values that have begun to erode due to the transformation of industry 4.0, such as first, cultural values. Cultural values are values related to culture, characteristics

of the social environment, and society. Education can help students see social and cultural values systematically by developing a healthy balance between openness and skepticism. (Diatmika, 2012; Natajaya, 2012).

Second, formal juridical values. This value is related to political, legal, and ideological aspects. The socio-political value of teaching material is the content of values that can provide instructions for humans to behave and behave in good social or political terms in their lives (Syamsuar & Reflianto, 2019; Purba & Yando, 2020; Nuswantari & Rachman, 2020). Third, religious values, this value is the toughest challenge in facing the Industrial Revolution 4.0. The development of the times requires humans to be more creative because the era cannot be resisted. Industrial Revolution 4.0. many use the services of machines compared to humans. But there are important things that distinguish machines from humans, namely in terms of human values that are not shared by machines. It is this value instillation that needs to be strengthened to elevate the nation's dignity, especially in the education world (Gussevi & Muhfi, 2021; Nasrullah, 2020; Mahfud & Utama, 2020).

In addition, the existence of Islamic boarding schools in the national education sub-system in Indonesia based on the context of Law Number 20 of 2003 concerning the National Education System is an integral part of religious institutions. This is also included in Government Regulation (PP) Number 55 of 2007 concerning Religious Education and Religious Education in which it is expressly stated that Islamic boarding schools provide diniyah education at the elementary and secondary levels, belonging to the sub-system of national education in Indonesia which aims to educate a nation, to make human beings who believe in and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become citizens who are democratic and responsible.

As an institution engaged in education and socio-religious fields, the madrasah development of pesantren-based must be continuously encouraged. Because the development of madrasah is inseparable from the obstacles that must be faced. Especially recently, the world has dynamically shown rapid development and change, which of course, both directly and indirectly can affect the world of education in madrasahs.

There are several obstacles faced by MADDI Masamba in carrying out its development, namely: First, Islamic boarding school-based Madrasah Aliyah is considered an educational institution that is traditional, and informal, and breeds terrorism. This assumption influences the mindset of some people to leave Islamic boarding school-based educational institutions. This is a challenge that must be answered as soon as possible by the pesantren world today. Although several facts show that pesantren education is the oldest education in Indonesia,

it still survives amidst the negative image and modernization of education outside the pesantren itself.

As a center of knowledge, in social ascent, pesantren-based madrasas experience a metamorphosis that is rooted in the epistemological construction of variations in understanding among Muslims. The important point is the fact of the existence of pesantren as one of the triggers for social cohesion. This necessity is because Islamic boarding schools are open with a spirit of simplicity, kinship, and social care. The conception of social behavior displayed by these pesantren has high social cohesiveness and is difficult to find in other educational institutions.

Second, the visible supporting facilities and infrastructure are still inadequate. Not only in terms of building infrastructure that must be addressed immediately but also the lack of boarding rooms for students. So far, life in Islamic boarding schools which is full of simplicity and modesty seems to still require awareness, especially in carrying out a clean and healthy lifestyle. It is also influenced by the feasibility of the arrangement and provision of facilities and infrastructure.

Third, human resources. Even though human resources in the religious field cannot be doubted, to increase the existence and role of Islamic boarding school-based madrasah in the field of social life, serious attention is needed. Provision and improvement of Human Resources (HR) in the field of institutional management, as well as fields related to the social life of the community, must be a consideration.

Fourth, accessibility and networking. Increasing access and networking is one of the needs for the madrasah development. Mastery of access and networking in the world of pesantren-based madrasah still looks weak, especially those in remote areas. The disparity between large and small pesantren-based madrasah is still very clear.

Fifth, is institutional management. Management is an important element in managing Islamic boarding schools. At present, it is still seen that Islamic boarding schools which are managed traditionally, have mastery of information and technology which is still not optimal. This can be seen in the process of documenting (database) students and alumni of Islamic boarding schools which are still less structured.

Sixth, institutional economic independence. Financial needs have always been an obstacle in madrasas, both related to the needs of madrasah development and in the process of daily madrasah activities. Not a few madrasah development processes take a long time because they only wait for donations from outsiders, and even have to do fundraising on the side of the road.

Seventh, a curriculum that is oriented towards developing the life skills of students and the community. Islamic boarding school-based madrasah still concentrate on increasing the religious insight and experience of students and the community. If you look at the increasingly severe challenges ahead, increasing the capacity of students and the community is not only sufficient in the religious field alone but must be supported by skills that are expertise in nature. Thus, pesantren-based madrasah not only offer a religious curriculum but also offer a “general” curriculum to integrate the existing curriculum in pesantren. This means that the existing curriculum in the world of Islamic boarding schools, on the one hand, is a monochromic curriculum that focuses on customer needs. On the other hand, pesantren education does not break away from Islamic normative values, namely the Al-Qur’an and Al-Hadith.

From the obstacles above, Madrasah Aliyah DDII Masamba needs to make a breakthrough, especially to integrate its educational curriculum with the needs of the community. The curriculum, which was originally only religiously oriented, needs to be changed into an integrative curriculum that is monotonically oriented between the religious sciences and general sciences. From the “old” curriculum which was only limited to religious subjects to the “new” curriculum which includes all activities designed by educational institutions to be presented to students to achieve educational goals (institutional, curricular, and instructional). Furthermore, the curriculum needs to be presented in the scope of learning or outside the Islamic boarding school.

The curriculum in the new sense above is always dynamic according to developments in science and technology, social values, the needs and demands of society. To realize an established curriculum, it is necessary to make efforts to renew the curriculum, both in the initial conception and structurally. The innovation of the pesantren-based Madrasah Aliyah curriculum is a feature of efforts to overhaul stagnation in the development of pesantren. This effort indicates that the existence of Islamic boarding schools in accompanying the development of science and technology plays a very big role. This role can be seen from efforts to foster the quality of students in the field of Islam through a recitation or madrasah system which is fully under the sovereignty and leadership of a person or several teachers/ clerics who have charismatic characteristics.

Another solution to answer the challenges of Islamic religious education in the Industrial Revolution 4.0 era is in terms of the abilities and character formation of students. This is certainly inseparable from the goals of education in the Industrial Revolution 4.0 era to obtain competent educational graduates, where children are not only able to utilize

Information and Communications Technology (ICT) but is also competent in literacy, critical thinking, problem-solving, communication, collaboration, and have good character qualities. The use of various kinds of learning methods that are fun and following the stages of child development is also important for optimizing all the abilities of students.

Based on this explanation, various approaches, strategies, and methods used by educators must be able to provide opportunities for students to develop the abilities expected in the industrial era 4.0. Each educator has their own choices which are of course adapted to the characteristics of their students. In addition to cognitive abilities, character or value development in students is also very much needed. That is what distinguishes humans and robots or machines. As explained in the study of challenges in the Industrial Revolution 4.0 era above, the point that needs to be observed is that there must be a distinction between humans and machines, so that whatever happens with the changing times, humans will still be needed in the work world. Therefore, education in the Industrial Revolution 4.0 era must be able to produce students with character so that they not only survive their era but are also able to criticize the times.

Several steps are taken to create students with character to welcome the 4.0 education period, including 1) Students are guided and trained by working while learning. The intelligence of thinking of children is developed as widely as possible; 2) Fostering a child's personality following the personality of the Indonesian nation so that they become individuals who are confident, brave, responsible, and independent; 3) Lessons are not only given during class hours but also at every opportunity outside of school hours; and 4) The teacher sets an example by doing good deeds. These things distinguish humans from machines in the era of industrial globalization 4.0 (Syamsuar & Reflianto, 2019). There is a balance between cognitive abilities and character possessed by students which must be the goal of education in the current era. In this case, the readiness of all parties is needed to be able to provide understanding, examples, and evaluation of the habituation of values in everyday life.

Several things that must also be done to prepare human resources in the Industrial Revolution era include: a) Providing understanding or knowledge to all educators to be able to utilize ICT in learning to facilitate the implementation of Islamic education; b) Providing continuous training, mentoring and evaluation to educators to create responsive, reliable and adaptive educators; c) Preparing educators to be able to create innovative learning; and d) Providing meaningful citizenship education for students, as part of value education to create human beings with character (Arizki, 2020; Mahyudin et al., 2016).

Related to this, Drijvers, Boon, and Van Reeuwijk put forward three didactic functions of technology in Islamic education learning, namely: (1) Technology for doing, functions as a substitute for paper and pencil media in learning activities; (2) Technology for practicing skills, functioning as a learning environment to hone skills; (3) Technology for developing conceptual understanding (Drijvers, 2010; Putrawangsa & Hasanah, 2018), functions as a learning environment to develop conceptual understanding. If technology is well integrated into learning, it will bring up new, contemporary, and fun learning patterns. Therefore, Islamic education is transformed by being oriented toward moral education. Apply methods of moral education for children can be done with lectures, guidance, memorization, discussions, stories, exemplary, demonstrations, *rihlah*, giving assignments, giving punishments and prizes, and so on (Priyanto, 2020). While the application of character education methods is done by knowing, loving, wanting, and doing (knowing the good, loving the good, desiring the good, and acting the good).

By implementing this integration Madrasah Aliyah DDI Masamba can grow and develop while maintaining the characteristics of traditionality and also adopting a good modern system for future institutional development. On the other hand, Islamic boarding schools in North Luwu Regency as educational institutions can be seen as special institutions, which have some fundamental values that so far have rarely been seen by those who consider themselves modern. With the application of these values in the educational process, traditional Islamic boarding schools can still form superior and resilient individuals in living life with the changes that accompany it.

In its working mechanism, the system displayed by MA DDI Masamba is generally unique compared to systems implemented in education in general, namely: 1) Using a traditional system that has full freedom compared to modern schools, so that there is a two-way relationship between students and teachers/Religious teacher; 2) Life in madrasah shows the spirit of democracy because they work together to overcome non-curricular problems; and 3) The Islamic boarding school-based madrasah system prioritizes simplicity, idealism, brotherhood, equality, self-confidence and the courage to live.

CONCLUSION

Moral education and the Industrial Revolution 4.0 cannot work alone. Both must continue to live sustainably and give a new color to human civilization. Moral education must lead to the integration of religious knowledge and general science so as not to create a scientific dichotomy because both have their respective roles that are in harmony with

one another. Moral education must be able to answer the challenges of civil society and managers of moral education must be able to keep up with the progress of the current IT (information and technology) media. MA Masamba has attempted to integrate the values of moral education in the learning process, where moral education is not limited to subjects of moral ethics but throughout the learning process. However, moral education that comes from the teacher's example is still not optimal. Because one of the alternatives that can be done is to revise the curriculum which includes instilling moral values in the learning process and developing education that has a global perspective and utilizes educational technology. That way the education carried out at MA Masamba can answer the challenges and problems faced in the Industrial Revolution 4.0 era.

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