

Building Character Based On The Qur'an Facing Disruption Culture Of Community In Industrial Revolution 4.0

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Abstract

This paper discusses the importance of strengthening the character of student in the face of the current disruption of culture society in the industrial revolution era 4.0. This industrial era reats on intellectual engineering and the internet of thingsthan oper up unlimited space and opportunities for humans to access information and virtually and easily and at very low costs. Therefore, the 4.0 industrial revolution is predictcted as a new civilization that will present opportunities and challenges for human life. The disruption society that is raised does not only concern economic and technological aspects but also political, social, cultural and even religious education aspects. Character education based on the Qur'an as one solution to prepare and fortify humans, especially the young generation (millennial) in interacting and communicating through digitizing the virtual world by sticking tho the noble values that come from the Qur'an and sunnah Rasulullah Muahammad SAW.

Keywords: Al-Qur'an-based character education, cultural disruption, industrial revolution 4.0

Introduction

Around the year 2010 the industrial revolution era was launched through intellectual (intellectual intellegennce) engineering and the interned of things as its main foundation. This era has fundamentally caused disruption of society in the form of changing mindsets and models of human interaction and communication with society. Even various other activities such as economy, politics, social, culture and even religion,^{1]}Disrupsi isself is understood as something uprooted from its roots. Kasali interpreted Disrupsi as "innovation" as well as

¹ Dr. Muhammad Amin al-Hashimi "*Building a Qur'anic Character for the Digital Age*" Islamic Book Trust, 2022

“threat” that is the threat to the concept of culture and existing values and firmly mbedded before.²

Disruption society as the real change and global word system in era 4.0 continues to develop massively and change the patterns and lifestyles of the word community. Human activities in the real world begin to shift and be replaced by digital activities that occur in the virtual world.³ so it is not uncommon for noise in cyberspace to become a trending topic that is integrated with the real world.

The presence of the internet and the ease of access has caused the model of interaction and social communication to be unlimited by space and time,⁴ but behind the ease, speed and low cost offered, it actually present a variety of extraordinary social problems. Conventional and manual work system are displaced by digitalization and automation, natula damage is getting worse due to massive industrial exploitation, the rise of HOAX due to the ease of dissemination and access to information even the disruption of the morality of young millenials is inevitable, such as the proliferation of alcohol and narcotics parties, free sex, student violence, bullying, murder, robbery and rape, even the most recent and the main topic of citizenship and the wider community is online prostitution, which involves the generation of school age (millennial). A survey conducted in 2003 in several cities such as Jaklarta, Bandung, Surabaya, Yogyakarta, Semarang and Medan noted that 78% of young people age 13-15 have had premarital sex with their girlfriends⁵ no to mention falling into online prostitution network with various modus operandi.

² Dr. Syed Muhammad Naquib al-Attas *"Islamic Character Development in the 21st Century"* Penerbit: International Institute of Islamic Thought, 2020

³ Prasetyo, B., & Trisyanti, U, *Revolusi Industri 4.0 dan Tantangan Perubahan Sosial*. In Prosiding SEMATEKSOS 3 “Strategi Pembangunan Nasional Menghadapi RevolusiIndustri 4.0.” 2019

⁴ Hendra Suwardana, *Revolusi Industri 4. 0 Berbasis Revolusi Mental*, JATI UNIK, Vol.1, No.2, Hal. 102-110, 2017

⁴ Yusuf al-Qaradawi, *The Qur'anic Path to Character Formation*" Dar Al-Furqan, 2021

⁵ Imtiaz Ahmad, *Educational Values in the Qur'an: Implications for Contemporary Society*" Oxford University Press, 2023

Methodology

This study uses a descriptive qualitative approach that is a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior.⁶ therefore descriptive qualitative research is also called artistic behavior⁷ the research data was source, so that this research is expected to be able to describe, as well as to find a comprehensive and intact about Al-Qur'an – based character strengthening in the face of the Disruption of Public Culture in the era of the industrial Revolution 4.0

Result and Discussion

In general, education in this country is experiencing “disruption values”, even degraded because it is only stuck in the routine of recording, memorizing and practicing students skills in working on the completing exam question (UN).⁸ on the other hand education is still carried out as a process of commercialization that is so rigid calculating profits and losses that education has turned into a commodity that is traded or traded in a structured and systematic manner⁹ as a result, there is often a gap between the implementation of education in schools and the reality of graduates in society has not yet been faced with the challenge of the disruption of the 4.0 era society which is currently developing very fiercely.

Based on this phenomenon, Al-Qur'an based character education is one of the solution to fortify and strengthen students' character in facing the current of cultural disruption in the era of industrial revolution 4.0,¹⁰ the Qur'an is seen as final source of noble teachings, just how human beings concoct and translate the teachings according

⁶ Lexi J. Moeleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2000

⁷ Sugiyono, “Metodologi Penelitian: Pendekatan Kualitatif, Kuantitatif, dan R&D”, *Alfabeta*, 2017

⁸ Amri Rahman dan Dulsukmi Kasim, *Pendidikan Karakter Berbasis al-Qur'an Upaya menciptakan Bangsa yang Berkarakter*, Jurnal al-Ulum Vol. 14 No. 1 Juni 2023

⁹ Zainal Fanani, *Penanaman Nilai Karakter Melalui Pengembangan Budaya Sekolah*” Tuban: Jurnal Al Hikmah, Volume 3, Nomor 2, September 2020

¹⁰ Zainal Abidin Bagir, *Karakter Qur'ani dalam Dunia Digital*” Mizan, 2020

to the social dynamics that are constantly.¹¹ The Qur'an teaches characters by using the word "akhlaq" which means "habitual will"¹² therefore character education is not only learning-oriented about something that is right and shows which are wrong, but more about habituation to always do good and stay away from wrong actions so that they are able to understand (cognitive) which are right and which ones are wrong and even feel (affective) those good values and are accustomed to doing them (psychomotor).

Islam is present as a religion again universally positioning itself as a religion "rahmatan lil'alamin"¹³ that is religion that gives clues and enlightenment to the universe, including humans and their environment, so that Islamic religious values are sourced from the Qur'an and the Sunnah must be used as a norm and a value system. that embraces and underlies the system of life in society and nation. In other words re-earth the Qur'an in the universe of human life.¹⁴ in Qs. Al-Ahzab; 21 Allah explained about the best and perfect example of the life of the prophet Muhammad SAW both concerning his relationship with Allah (Hablum Min-Allah) or with others (hablum min-An Nas) even with all other beings in the universe. More than that in Qs. Al-Qalam; 4 Allah made the nobleness and the morality of the prophet Muhammad (hadith / sunnah) as a legal foundation that has a very important position again strong after the holy book of the Qur'an.

The perspective on character education based on Al-Qur'an, explains that the Qur'an must be understood as a value system that is taught, instilled and transformed and even accustomed to by students so that these values are inherently strong and become distinctive

¹¹ Ahmad Fathoni *Penguatan Karakter Qur'ani dalam Pendidikan Digital di Era 4.0*, Jurnal Volume: 12, Issue: 2 Pendidikan Islam, 2021

¹² Sara Al-Jabari, *The Impact of Qur'anic Values on Character Building in a Technological Society*, Journal of Islamic Education, 45, Issue: 1, 2022

¹³ Hasan S. Al-Farsi, *Integrating Qur'anic Character Education in Modern Islamic Curriculum*, International Journal of Islamic Education, 14, Issue: 4, 2020

¹⁴ Dian Fitria, *Karakter Qur'ani dan Tantangannya di Era Digital*, Jurnal Pendidikan dan Kebudayaan, 19, Issue: 1, 2022

characters as well as their human identity. Therefore, Al-Qur'an-based character education must be interpreted as a process of trying to inherit noble values (religiosity) that exist as well as a systematic and innovative effort in order to earth the values of the Qur'an in accordance with the evolving modern situation.

Thus, Al-Qur'an-based character education is positioned as the goal ending of an educational process in general. Because basically the character is the fruit of conscience while conscience derives from moral and moral originating from life consciousness centered on the mind so that moral can be understood as a direction, consideration and even roundup in doing something and being responsible in accordance whit the values, noms and culture he chooses¹⁵ So learning character means learning values Sehingga mempelajari karakter berarti mempelajari nilai, norma dan moral.

Tabel 1. Planting Character Values Based on the Qur'an in School

No	Habit of Character Values	Information
1	Character values are related to belief in God Pray before starting and ending the lesson	1. Berdo'a sebelum memulai dan mengakhiri pelajaran 2. Prayers in congregation at school and at home 3. Get used to dhikr and bertadabbur of the power of Allah SWT 4. Get used to reading Al-Qur'an before starting and closing the lesson 5. Realizing school literacy through BTQ learning

¹⁵ Abdul Kareem al-Sharifi, *Character Development in the Light of the Qur'an in the Context of Industry 4.0* , Journal of Islamic Social Sciences ,Volume: 11, Issue: 3, 2023

2	Character values are related to morality and modesty	1. Ged used to saying and answering greeting
		2. Familiarize the tradition of salim with teachers, parents and peers of the same sex
		3. Cultivate honesty, discipline, dispose of garbage in its place, and dress according to syar'ih Islam
3	Character values are related to studens' duties and responsibilities indepence	1. Independence
		2. Honest and Responsible
		3. Professnaism
		4. The soul of nationalism

Basically, character values that must be instilled and developed by students must be reflected in each subject because education is the substance of the teaching process, planting and developing the quality of thinking (cognitive), increasing skills (psychomotor) and strengthening attitudes (affective). So that between subjects must collaborate with different learning methodes, thus each subject teacher can supervise and even evaluate the achievement and matery of students in each lesson taught (Contructioivism)¹⁶

Character education is a coaching and learning effort that is carried out systematically and directed towards individuals and groups to grow and develop into human beings who are independent, responsible, creative, knowledgeable, and have a noble character.¹⁷ Characater means character, behavior or inner nature that affects all human thoughts and deeds.¹⁸ Character is also interpreted as a way of

¹⁶ Fauzi A. M. *Pengaruh Pendidikan Karakter Qur'ani terhadap Sikap Siswa di Era Teknologi*, Jurnal Pendidikan Agama Islam, Volume: 17, Issue: 2, 2023

¹⁷ Omar Idris, *Digitalization and the Preservation of Qur'anic Values in Character Education*, Journal of Islamic Education and Technology, Volume: 8, Issue: 2, 2022

¹⁸ *Implementing Qur'anic Principles for Character Building in a Digital World* , Journal of Islamic Educational Studies, Volume: 10, Issue: 4, 2023

thinking and acting someone who shows his characteristic and identity in living in a community,¹⁹ Therefore, identity is a someone to the rules and moral standarts that apply

Caharacter or meaning means feeling or soul, instinct, or character of a person that is displayed in real behavior and causes certain reactions to emerge from other people.²⁰ therefore, character can be understood as a condition of a strong soul to create a behavior without the need for thought and contemplation first. So that the morality in the view of Islam is higher in status compared to ethics and morals if the understanding is limited to modesty in outward behavior Islam positions akhlaq in a very broad sense relating to the attitude of the mind and the human mind in the totality of life.²¹

Therefore, Lickona considers that the planting of character values in students will succeed if they fulfill the stages ; a) moral knowing emphasizes the development of cognitive aspects namely instilling knowledge so that students are able to know an abstract value, b) moral feeling emphasizes aspect attitude so that students are able to feel and believe something that has been obtained in the learning process so as to create moral feelings, c) moral action emphasizes the psychomotor aspects to that students are able to get used to behaving well.

¹⁹ Anwar Abdullah, *Developing Qur'anic Values to Strengthen Character in a Globalized Society* , International Journal of Islamic Studies ,Volume: 13, Issue: 2, 2021

²⁰ Lina Muhammad ,*The Role of Qur'anic-Based Character Education in Digital Society* ,Al-Azhar Journal of Islamic Education ,Volume: 29, Issue: 1, 2020

²¹ Intiaz Ahmad, *Educational Values in the Qur'an: Implications for Contemporary Society* Oxford University Press, 2023

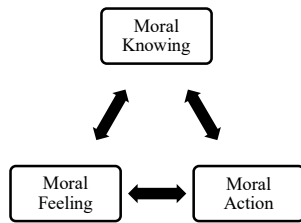


figure 1. cultivating students characters²²

Character education is understood as a process of internalizing and acculturating culture into a person or society so that it can make it a dignified human and civilized society. Zakariya explains character education more broadly, namely the educational process that takes place holistically and connects the moral dimension to the social realm in student life as the foundation for the formation of a qualified generation, able to live independently and have principles of truth that can be justified.²³

Industry era 4.0 has overhauled the patterns and models of human activities in scale, scope, and complexity and even transformation from previous life experiences. So that humans will live in global uncertainty²⁴. Therefore humans must have self-literacy skills in the form of the ability to predict their future which is changing rapidly. The emergence of the disruption of society has brought new value to humans and their civilization. Various ideas that emerged through artificial intelligence were able to fundamentally change all sides of human life even disrupting culture and civilization, economic, political, socio-cultural, educational and even manual religion.

²² Rahim Khan, *The Role of Qur'anic Values in Building a Strong Digital Society*, Cambridge University Press, 2021

²³ Sulaiman N. al-Turki, *Islamic Education and Character Development in the Digital Age*, Brill, 2023

²⁴ Abdullah bin Bayyah, *Islamic Pedagogy and Character Building in the 21st Century*, IIPH (International Institute for Islamic Thought), 2023

experienced digitalization and automation so that humans lost their roles and even their personalities became estranged in his own world.

Conclusion

Disruption society has engulfed all aspects of human life such as economics, politics, social, culture, morals and even religion an education. Al-Qur'an-based character education is perceived as one of the solutions in dealing with this disruption flow, especially for the younger generation (millennial) so that character strengthening must include knowledge of goodness so that it creates a strong desire to always be used to doing good (*desiring the good*). The implementation of Al-Qur'an-based character education can be carried out with a landed learning model that is combining the face to face learning model with an online sistem learning. The principle of developing and strengthening student character is exemplary, awareness and continuity.

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