

THE ROLE OF THE DINIYAH MADRASAH AS A CHARACTER BUILDING INSTITUTION IN ERA 4.0

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Abstract

Madrasah Diniyyah is an Islamic educational institution that is very popular among the public, especially in Indonesia. Where the diniyyah madrasa is present and has a very important role, especially in shaping morals, human personality and also noble character. However, in today's era the existence of madrasas which should be a provision in daily life has become dim along with technological advances that are growing from time to time. Many children are lazy to add knowledge in madrasas. This is because education in madrasah diniyyah is still lagging behind with the times, so it is felt that madrasah diniyyah education is considered less important.

The development of Islamic educational institutions is currently experiencing a backward phase when compared to the development of science and technology in the era of the industrial revolution 4.0. In fact, if you see the importance of the role of the madrasah diniyyah, the madrasah diniyyah should be central in the teaching and learning process. fortify the flow of globalization in the era of the industrial revolution 4.0. In addition, madrasas also do not only focus on religious education, but there needs to be a balance between the two in order to be able to harmonize in advancing Islamic education in shaping the character of this nation.

Keywords: *Madrasah Diniyah, Industrial Revolution 4.0, Character building*

A. Introduction

In the current era of technology that is very advanced rapidly greatly affects in various fields, one of which is the field of education and in particular is Islamic education. In essence, Islamic education and technological development of science cannot be separated, so that Islamic education in the era of the industrial revolution 4.0 needs to be synchronized or harmonized.¹ In order to be able to deal with the demands of the times and according to the needs of the community so that in its journey it is able to answer the challenges of the 4.0 era.

¹ Sukma Ayu Kurvaliany et al, "The Role of Madarasah Diniyah in Developing Education forFacing the Industrial Revolution Era 4.0", Al-Riwayah: Journal of Education Volume 12, Number 1, April 2020, 1-201, p: 40-41

The forerunner of Islamic education in Indonesia began with the existence of mosques, Islamic boarding schools, Surau (langgar) and madrasas. Along with the times, the functions of these institutions have shifted. Maybe only pesantren and madrasas are still functioning as Islamic educational institutions to this day. Talking about madrasas in the context of Indonesia, they are Islamic educational institutions that were born from the needs of the community by the community and for the community.²

The existence of Madrasah diniyyah is motivated by the desire of the Islamic community who need more facilities to study religion so that there will be a balance between religious education and general education. The community views that madrasah diniyyah is an initial provision before continuing to the world of pesantren to get to know religious education more broadly so that many people send their children to madrasah diniyyah. The need for people who want their children to have good morals and be able to write Arabic pegon is one of the reasons why they send them to madrasah diniyyah. The role of the diniyyah madrasa is important as a forum for producing generations with character in the 4.0 era.

The existence of madrasas from time to time is increasingly recognized by the government and the community. Before the birth of the National Education System Law no. 20 of 2003, Madrasah Diniyah (MADIN) is known as Madrasah. Madrasas have their own characteristics in terms of various aspects. Madrasas always follow the development of the times, giving rise to madrasa models with all their peculiarities. Even the government began to pay attention to the development of madrasas by providing recognition and facilities for madrasas. The level of education in Madrasas starts from primary, secondary and upper education or is called Madrasah Ibtidaiyah, Madrasah Tsanawiyah and Madrasah Aliyah. Meanwhile, "diniyah" madrasas in the structure of Islamic education in Indonesia are included in the category of non-formal education which is a continuation of the existence of madrasas at the beginning of its emergence.³ This paper discusses the role of the diniyyah madrasa as a character building institution in the 4.0 era.

B. Discussion

1. Definition of Madrasah Diniyyah and the Purpose of Madrasah Diniyyah

² Nuriyatun nizah, "The Dynamics of Madrasah Diniyah: a Historical Review", *Education: Journal of Islamic Education Research*, Vol. 11, No. 1, February 2016, p: 182

³ Ibit, p: 182-183

The word "madrasa" in Arabic is the form of the word "adverb of place" (zaraf eating) from the root word "darasa". Literally "madrasa" is defined as "a place of learning", or "a place to give lessons". From the root of the word "darasa" can also be derived the word "midras" which means "book to be studied" or "place of learning". If translated into Indonesian, the word "madrasa" has the meaning "school" even though at first the word "school" itself did not come from Indonesian, but from the foreign language "school" or "scola", which is a place for the teaching and learning process formal. Madrasas are no different from schools, but in Indonesia madrasas are not necessarily understood as schools, but are given a more specific connotation, namely "religious schools", places where children receive lessons on religious and Islamic issues.⁴

In Indonesia, madrasa is still used according to the original word, although the meaning is no longer exactly what was understood in the classical period, where at that time madrasa was defined as a higher education institution, while now the meaning has shifted to an educational institution at the elementary to secondary level. The shift in meaning from higher education institutions to primary and secondary level educational institutions does not only occur in Indonesia, but also in Central Tumor itself. So far, it seems that there is no definite data on when the term madrasah, which has the meaning of an educational institution, began to be used in Indonesia.

The development of madrasas as a manifestation of Islamic renewal carried out by Muslim scholars, they see that the existing education system in madrasas is no longer able to keep up with the times, so it is necessary to reform so that it can be in line with the demands of the times. Most madrasas in Indonesia initially grew and developed at the initiative of concerned community leaders, especially the ulama who brought the idea of educational reform, after they returned from studying in the Middle East. Funds for development and education also come from non-governmental organizations. Because the initiative and funds are supported by the community, the community itself benefits economically, meaning they can send their children to madrasas at a low cost.

After Indonesia's independence and the Ministry of Religion was formed, the implementation of madrasas began to be considered. Although the activities are in the form of education, the development is not carried out by the Ministry of Education and Culture. Therefore,

⁴ Marwan Salahuddin, "Reposition and Existence Salafiyah Madrasas in the Global Era," Scholar, Vol 11, No 2 December 2013, p: 217

madrasas do not receive a budget from the government. Moreover, in general, madrasas are private, owned by the community. Because of this, madrasas vary widely according to the pattern of the kiai who founded them.⁵

Madrasah institutions are considered to have more advantages than conventional education, especially from the curriculum and education system, in madrasas the curriculum is designed to shape the character of the nation, specifically the curriculum contains the formation of character and morals. The existence of a decline in morals, fights between students, anarchic acts and deviations are the reasons for education actors to present a madrasa.

In addition, madrasas have a general goal of forming people who have knowledge, personality or character, faith, piety and good character. And it can be developed for the following purposes, namely: 1) As a medium for teaching Islamic values. 2) The custodian of religious traditions within the Muslim generation or Muslim community. 3) As a means of forming a generation of Muslims who have morality and has a religious character and has a high spirituality. 4) As a means of internalizing the value of nationalism in students based on Pancasila and the 1945 Constitution. 5) As an alternative Islamic educational institution to support learning and teaching of Islamic education in society.

Along with the development of science and technology as well as the influence of foreign cultures due to the rapid flow of information that can penetrate all levels of society and the lack of religious lessons in public schools, religious leaders together with the community have risen again to establish madrasah diniyah which only specifically teach religious knowledge as a complement (takmiliah) of religious subjects taught in schools. public school.⁶ This type of madrasah diniyah is not only established by the community, but is established by formal educational institutions, especially at the elementary level (elementary school) whose operations are carried out in the afternoon or afternoon after the school lesson schedule is over.

The presence of this type of madrasah diniyah, in addition to strengthening the faith and piety of students, is expected to be able to stem the moral decadence that has hit the younger generation due to the influence of foreign cultures, as well as the basic capital of whole human development. Given the importance of religious education for the younger generation in order to build a complete Indonesian nation and have a strong national character, the government should pay greater attention to the development of diniyah education. The direction of political policy towards the alignment of madrasah development needs to be done, so that the state budget

⁵ Ibit, p: 219

⁶ Ibit, p: 220



can be channeled to improve the quality of religious education. Therefore, the issuance of Law on the National Education System number 20 of 2003 and Government Regulation number 55 of 2007 became a new milestone in the development of madrasah, which in the law was given the term "diniyah education" in this global era.

With the inclusion of religious education as mentioned in the above-mentioned law in the national education system, in addition to recognizing the existence and function of madrasah diniyah, it also eliminates the impression of discrimination and dichotomy. Therefore, to explain article 30, Government Regulation number 55 of 2007 concerning Religious Education¹² and Religion¹³ was issued, which contains various descriptions of religious education. Article 14 paragraph (2) states that religious education can be in the form of diniyah education and can be carried out on formal, non-formal and informal channels. In the formal path, diniyah education can be held at the level of early childhood education, basic education, secondary education and higher education. Basic education is at the level of SD and SMP, secondary education is at the level of SMA. Non-formal diniyah education is held in the form of book review, Majelis Taklim, Al-Qur'an Education, Madrasah Diniyah Takmiliah and other similar forms.

Madrasah diniyah as an Islamic educational institution that forms and prints Islamic young generations who have religious and spiritual characters, have good morals and knowledge. nationalism students, so that they can become young generations who are resistant to the modernization clashes of today's era.⁷

. 2. Character in Islamic View

In the view of Islam, the term character is the same as morality. Etymologically, morality is the plural form of khuluk which means character, temperament, behavior or character. manners, manners, manners and actions. Meanwhile, in terms of terminology, according to Imam Al-Ghazali, morality is a trait that is embedded in the soul that gives rise to actions. actions easily and easily without the need for thought and consideration. In line with the opinion of Imam Al-Ghazali, Ibn Maskawaih also said that morals is the nature or condition that is embedded in the deepest soul which then gives birth to various actions easily without the need for further thought and consideration.⁸

⁷ Ibit, p: 42-43

⁸ Imam Lathiffuddin, "Character Educatin In Islam In The Era Of The Industrial Revolution 4.0," Journal of Tawadhu Vol. 4, No.1, 2020, p: 1030

With morals, humans will act in accordance with Islamic teachings because these traits are embedded in the soul so that of course it will be attached so that every action taken will surely remember Allah SWT without looking around but directly his heart is focused on Allah so that every what he does will be of good value according to the will of his heart. Character education is also the main mission of the Prophet Muhammad in preaching. In his personality he sows noble and noble moral values.

Character education in Islam can also be interpreted as mental and physical exercise. Such training can produce highly cultured human beings to carry out their duties and obligations. Morals are the basic foundation of a character. So that individuals who have good morals will later become part of a good society. It is morality that distinguishes human character from other creatures. Without morals, humans will lose their status as the most honorable servants of Allah.⁹ This is what makes character education important in the world of education, especially in the era of 4.0 where everything is so sophisticated that sometimes people will forget their position in morals with each other.

.3. The Role of Diniyyah Madrasas as Character Building Institutions in the 4.0

Era In its development, the diniyah madrasah also took part in fortifying the modernization of the times, and some of the central roles of the diniyah madrasa in the era of the industrial revolution 4.0 include: firstly, the diniyah madrasa is a means of debriefing, teaching and inculcating competent Islamic values in their fields so that students can become human beings who can benefit the world and the hereafter, secondly, in addition to taking part in the national education arena as a driving force in the field of education with national or comprehensive standards in the country and recognized as an educational institution, the third is being able to answer problems in social life as a practice of knowledge possessed, which Fourth, inculcating Islamic morals and nationalism in order to avoid a domestic identity crisis and upholding ethics and adab as a social basis, and fifth, creating a community climate that is harmonious, safe, prosperous, plural and tolerant in life.¹⁰

Some of the important roles for madrasas in the 4.0 era are very significant with the current developments. The existence of madrasas can exist even though the flow of the industrial revolution is very fast, but still preserves the traditional system which is then modified into relevant new systems. It is a duty for Muslim leaders to still be able to meet the needs of the community in

⁹ Ibit, p:1031

¹⁰ Ibit, Sukma Ayu, hlm: 43-44



accordance with the demands of the times so that they will not be left behind by the very fast changing times. This means that the existence of madrasas in the 4.0 era is still standing even though it has experienced dim but there is a struggle from Muslim leaders who take part in it.

Today's society increasingly makes madrasas a unique educational institution. When science and technology are developing rapidly, when modern human philosophy is experiencing a moral and religious crisis and when free world trade is almost at its gate, this is where the existence of madrasas is increasingly seen as needed. ¹¹

4. Education In Era 4.0

The term Industrial Revolution 4.0 or industrial revolution 4.0 was first introduced by Professor Klaus Schwab (2016), an economist through his book entitled "The Fourth Industrial Revolution". The book reveals Schwab's ideas about the industrial revolution 4.0 which has changed lives, mindsets and the way people work. The development of education in the world cannot be separated from the development of the industrial revolution that occurred in the world. Because indirectly changes in the economic order also change the educational order in a country. The industrial revolution started from: 1) The industrial revolution 1.0 occurred in the 18th century, through the invention of the steam engine so that goods were mass-produced. 2) The 2.0 industrial revolution occurred in the 19-20 century, through the use of electricity which made production costs more affordable. 3) The industrial revolution 3.0 occurred around the 1970s, through the use of computers. 4) The industrial revolution 4.0 occurred around the 2010s, through intelligence engineering and the internet of things, as the backbone of the movement and connectivity of humans and machines.

The development of the industrial revolution, which has occurred until now is marked by the era of disruption. Namely the emergence of online/digital based industries. Not only computers, mobile technology is endemic and almost everyone is connected online. In this revolution, the role of innovation becomes the competitiveness of a product in the market. Many employment opportunities are difficult for human resources, which in addition to having the ability to read, write, and count, are also big data data literacy, coding technology literacy, and human literacy, communication and design. This new industrial pattern resulted in the creation of new job positions and skills as well as the loss of several positions. One of the important factors is the skills and competencies that must be consistently improved according to the needs of the growing job market. Therefore, Hanif added that the world of education and industry must be able to develop

¹¹ Anwar Rasjid, "The Urgency of Madrasas in the Contemporary Era," *Journal of Islamic Religious Education* Vol 1, No 1, May 2013, hlm: 196 196



an industrial transformation strategy by considering the development of the labor sector because industrial transformation will succeed with a competent workforce.¹²

Thus there is a relevance between globalization and changes in education in madrasas, in various aspects, including: (1) competitive globalization encourages madrasas to produce quality human resources, both physically, intellectually and morally (2) advances in technology and industry provide convenience in holding worship and increase the effectiveness of the learning process (3) globalization, which is partly marked by the proliferation of business and trade, provides opportunities for madrasas to improve their managerial and management capabilities; (4) globalization that offers diverse global products encourages madrasas to be selective (5) the discovery of new knowledge is more motivating for madrasas to provide religious foundations and show that Islam remains relevant to the development of science and technology (6) globalization inspires a lifestyle to appreciate religious traditions and values deeply.¹³

5. Madrasah Efforts in Facing Era 4.0

According to Aris Adi Laksono, to answer the era of disruption (industrial revolution 4.0) there are five things that need to be applied by madrasas and Islamic boarding schools in facing the industrial revolution 4.0 with the following steps: associating (able to connect fields of knowledge), questioning (able to ask questions), observing (able to observe), experimenting (able to do and try new things), and networking (able to do social interaction). He added that pesantren and madrasas must adhere to the principle of maintaining Islamic religious traditions by firmly preserving their myriad of treasures and using good methods, managerial, and modern learning.¹⁴

Sebagai lembaga pendidikan yang berbasis islam, tentunya dengan adanya revolusi industri 4.0 berimbas pada madrasah dan pesantren yang mana keduanya dituntut untuk menyesuaikan dengan cara beradaptasi dengan perkembangan zaman. Menjadi suatu kepentingan tidak bagi keberlangsungan madrasah dan eksistensi lembaga saja melainkan berkaitan dengan kualitas output dan keadaan dari lembaga tersebut. Sudah menjadi kepastian bahwa apabila kita mengabaikan atau tidak mau tahu maka sudah pasti lembaga pendidikan madrasah atau pun pesantren akan tertinggal jauh dengan lembaga-lembaga pendidikan lain yang jauh lebih maju terlebih dahulu dan kita akan sangat merasa rugi karena menjadi generasi yang tertinggal di era ini.

¹² Ibit, p: 1036

¹³ Ibit, Marwan Shalahuddin, p: 223

¹⁴ Muhammad Ridho Sullam, "MADRASAH, Islamic boarding school and revolution INDUSTRI 4.0," Muasyarah: Journal of Contemporary Islamic Studies Vol. 2 No. 2 2020, p: 93

Therefore it is necessary to make efforts for madrasas and Islamic boarding schools as an effort to face the 4.0 era by going through several efforts that can be done including:

1. Modify the curriculum according to the needs of society and technological developments. This effort is carried out by modifying the curriculum applied by madrasas and Islamic boarding schools, namely adding, changing and adjusting material or content, learning methods and strategies, and learning media to the needs of the community as well as technological developments.¹⁵ This effort must also be followed by the fulfillment of facilities that can support the needs of students, for example the provision of portable projectors that are easier to move, the existence of smartphones as a medium for writing and delivering information and knowledge digitally. This is with the aim of optimizing the use of technology as an educational aid which is expected to produce output that can keep up with the times.

For educational institutions such as madrasas and Islamic boarding schools can use big data which in its use an educator can research and analyze student abilities easily. The Government of Indonesia through the Minister of Education and Culture revised the curriculum by adding five competencies that are considered as capital to be able to compete in the era of the industrial revolution 4.0, the five competencies are: a) The ability to think critically, b) Have creativity and innovative abilities, c) Ability and good communication skills, d) Ability to cooperate; e) Have high self-confidence. Thus, the perpetrators of Islamic education, of course, both for formal institutions such as madrasas and Islamic religious-based institutions such as Islamic boarding schools, must be swift in adapting to existing developments by reforming institutions, increasing capability and ability and professionalism of teachers as educators, dynamic curriculum , reliable facilities and infrastructure, and the latest learning technology to be ready to face the 4.0 revolution era.

2. Improvement of students' abilities and skills for competitive output.¹⁶

With an increase in students' abilities and skills, it is very necessary to face the era of the industrial revolution 4.0, because industry 4.0 requires superior and skilled human resources to suit the needs of the business world and industry, one form of business is in providing vocational education and training to hone students' hard skills. . It is hoped that with the improvement of students' abilities and skills, it is hoped that they can overcome the problem of rampant unemployment. Education and training is important because there is hope that with training, apprenticeship systems, certification and collaboration with the business world, the output will be

¹⁵ Ibit, p: 94

¹⁶ Ibit, p: 94-95



competent and ready to work in the industrial world and be able to compete with other worlds of work.

3. Strengthening cultural values and national character in an integrated manner.

Strengthening cultural values and national character plays a role in efforts to face the era of the industrial revolution 4.0, because technological developments will gradually erode cultural values and also weaken the national character in the younger generation. Some examples are the increasing number of cases of students harassing teachers in the classroom, it is not uncommon to happen everywhere, there are also children who kick their parents' heads or get angry in online media to parents who are very contrary to ethics and societal norms.

Of the many events that occur due to the influence of technological developments, it is known from what he watches, what he holds, and what he eats. It changed the character of students who lived in the previous era. In this regard, it is necessary to strengthen cultural values and national character through strengthening the dimensions of character education applied to educational institutions in Indonesia, including madrasas and Islamic boarding schools. The dimensions of character education in question are¹⁷: a) Heart (Ethics), the goal is individuals who have deep spirituality, faith, and piety, b) Thought (literacy), the goal is individuals who have academic excellence as a result of learning and learners throughout life, c) Sport (Aesthetic), the goal is for individuals who have moral integrity, a sense of art, and culture, d) Sports (Kinesthetic), the goal is individuals who are healthy and able to participate actively as citizens. In addition, the government through the Ministry of Cultural Education seeks to overcome this through Strengthening Character Education (PPK) by focusing on strengthening five main character values, namely: 1) Religious, reflecting faith in God Almighty 2) Nationalist, showing loyalty and placing the interests of the nation and state above their own interests 3) Integrity, commitment and loyalty to human and moral values 4) Independent, attitudes and behavior do not depend on others 5) Gotong royong, reflecting the act of appreciating the spirit of cooperation and solving common problems. Thus, if these efforts are carried out, they can at least keep up with changes in the times and as a reinforcement in the face of the very fast current of the 4.0 era so that we will be safe.

¹⁷ Ibit, p: 95-96



C. Conclusion

Madrasas are present as a form of Islamic renewal carried out by Muslim scholars, they see that the existing education system in madrasas is no longer able to keep up with the times, so it is necessary to reform so that it can be in line with the demands of the times. Madrasah diniyah as an Islamic educational institution that forms and prints Islamic young generations who have religious and spiritual characters, have good morals and knowledge. students' nationalism, so that they can become a young generation that is resistant to the modernization clashes of today's era. With the development of madrasas, both formal and non-formal, it is hoped that they can be a reinforcement in the face of an increasingly sophisticated current of industrial reform 4.0 so that the younger generation can become the next generation of the nation that values Islamic values

D. Reference

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