THE ROLE OF MADRASAH IBTIDAIYAH IN BUILDING STUDENT CHARACTERS IN THE ERA OF THE 4.0 INDUSTRIAL REVOLUTION

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Abstract

Character education in Madrasah institutions has a strategic role to shape the character of students. Because Madrasah institutions not only transfer knowledge but also train students’ soft skills. Madrasas as educational institutions that foster character have at least a strategy in character building, starting from development of madrasa culture, extracurricular activities and daily activities at home. This study aims to understand how the role of Madrasah Ibtidaiyah in Building Student Character in the Industrial Revolution 4.0 Era at Mi Al-Amin Mataram. This study uses a qualitative research type. The results showed that the role of Madrasah in building and shaping student character was carried out through intracurricular and extracurricular activities. As for intracurricular, the teacher inserts the values of character building in the learning process, such as Qur’an Hadith, SKI, Fiqh, Aqidah Akhlak and Arabic. The rule is to integrate fiqh material with character or moral aqidah material with character and other materials that can be integrated with character values. While extracurricular activities include dhuha prayer in congregation, sholawatan and delivery of cults every morning, tafhizul Qur’an, recitation of the Qur’an, and hadroh. Through these two types of activities, characters will emerge in students which include: religious, being honest, independent, responsible, socially caring, working hard and being able to speak well.

Keywords: Role of Madrasas, Character, Industrial Revolution Era 4.0.

Abstrak

Pendidikan karakter pada lembaga madrasah sangat memiliki peran yang strategis untuk membentuk karakter peserta didik. Karena lembaga madrasah tidak hanya menranfer ilmu pengetahuan saja akan tetapi melatih soft skill peserta didik. Madrasah sebagai lembaga pendidikan yang membina karakter seolah-olah memiliki strategi dalam penanaman karakter mulai dari pengembangan budaya madrasah, kegiatan ekstrakurikuler dan kegiatan sehari-hari di rumah. Penelitian ini bertujuan untuk memahami bagaimana Peran Madrasah Ibtidaiyah Dalam Membangun Karakter Siswa Pada Era Revolusi Industri 4.0 di Mi Al-Amin Mataram. Penelitian ini menggunakan jenis penelitian kualitatif. Hasil penelitian menunjukkan bahwa peran madrasah dalam membentuk dan membentuk karakter siswa dilakukan lewat kegiatan intrakurikuler dan ekstrakurikuler. Adapun intrakurikuler yaitu guru menyisipkan nilai-nilai pembentukan karakter didalam proses pelajaran, seperti Qur'an Hadist, SKI, Fiqih, Aqidah Akhlak dan Bahasa Arab. Aturanya yaitu dengan mengintegrasikan materi fiqih dengan karakter atau materi aqidah akhlak dengan karakter dan materi lain yang bisa

http://e-journal.ikhac.ac.id/index.php/NAZRUNA/
di integrasikan dengan nilai karakter. Sedangkan pada ekstrakurikuler meliputi kegiatan sholat dihara berjamaah, sholawatan dan penyampaian kultum setiap pagi, tafsirul Qur’an, tilawatil Qur’an, dan hadroh. Melalui dua jenis kegiatan tersebut akan muncul karakter-karakter dalam diri siswa yang meliputi: religius, bersikap jujur, mandiri, bertanggung jawab, peduli sosial, kerja keras dan mampu bertutur kata yang baik.

Kata Kunci : Peran Madrasah, Karakter, Era Revolusi Industri 4.0.

INTRODUCTION

In an effort to realize the goals of national education, since 2010 the Government of Indonesia has been trying to launch the movement "Education for Culture and National Character". To achieve maximum results from the national movement for cultural and national character education, it is necessary to implement systematic and sustainable actions, because these implementation actions will build a child's emotional intelligence.1

Education, culturally in general, is within the scope of roles, functions, and goals that are not different. All of them live in an effort that intends to uplift and uphold human dignity through the transmissions they have, especially in the form of transfer of knowledge and transfer of values. The science developed in Islamic education is oriented to Islamic values, namely knowledge that departs from the scientific method and the prophetic method.2

The emergence of the Industrial Revolution 4.0 era is marked by the rapid development of the digital world, which makes it easier for every community to communicate and communicate with one another. This technological era is a new approach that combines the physical, digital and biological worlds and will fundamentally change the lifestyle and human relationships.3 With the development of this technology will enable mechanisms in almost all areas of human life. In this era, humans underwent a very meaningful transformation, namely by advancing technology that was increasingly sophisticated and rapid, so that the world felt narrow and easily accessible. Therefore, society especially the younger generation, especially students, are increasingly accessible in using technology, in this case there must be family responsibilities, teachers and society in filtering increasingly advanced and globalizing technology so that students are not enslaved and carried away by technology. So with this, the madrasa is able to filter in the era of the Industrial Revolution which is increasingly dominating the world and MI/SD teachers must also always be updated in responding to increasingly sophisticated technological transformations. Because the teacher is a measure of success, intellectual and spiritual intelligence of students.

The era of the industrial revolution 4.0 is very much different from the previous era, because in the era of the industrial revolution 4.0, humans are very dependent on the internet. All life processes are closely related to the internet. The educational process is also more or less dependent on the internet. Therefore, the process of character building in the era of the industrial revolution 4.0 is very much needed so that well-established characters that have always been used in carrying out social life and humans will be much wiser in using

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1 Wiliaandani, A. M., Wiyono, B. B., & Sobri, A. Y. Implementasi Pendidikan Karakter dalam Pembelajaran di Sekolah Dasar. Jurnal Pendidikan Humaniora, 4, no.3 (september 2016): 132–142.
2 Arif, Arifuddin. Pengantar Ilmu Pendidikan Islam. Jakarta: Kultural. 2008.
3 Tzandrawinata, RR. Industri 4.0: Revolusi Industri Abad Ini dan Pengaruhnya Pada Bidang Kesehatan dan Bioteknologi. Working Paper From Dexa Medica Grop, 2016.
technology. Educational institutions, one of which is madrasas, need to shape the character of students so that they are not negatively affected by digital technology. In this era of industrial revolution, students are free to access anything on the internet, and also tend to make students spend time playing online games, playing mobile phones, laptops and watching video games and others. And this is a problem that arises in students. Therefore, madrasas need to filter all of that, so that students' character will be formed. Madrasah Ibtidaiyah is one of the keys in shaping the character of students. As stated in the objectives of the Islamic education curriculum, which focuses on the use of humans not only in this world but also in the hereafter. The values that must be instilled in students are based on the Qur'an and Hadith, because that is the main source of Islamic teachings. MI is an institution that accommodates how to shape the character of students who have quality and technological knowledge that is able to compete in the era of globalization without leaving and forgetting their culture and religion as well as from the supervision of families and communities around students.4

MI AL-AMIN's students, most of their parents are civil servants and office workers who are economically well-established, so most students have androids that can access the internet, which is impossible within 24 hours of teachers and parents watching over them. Moreover, parents are busy with their work, there are even some parents who leave for work before their children wake up, and when their children are asleep the parents just come home so the opportunity to meet and talk with children is very less. From problems like that, there is less opportunity to control their children. Maybe the child is not going anywhere or not leaving the house, but is there a guarantee that he is fine with his android phone, what is he doing in cyberspace with his friends, is he playing, studying?, or what sites he has opened.5

The current phenomenon no longer surprises students, with technological advances that are so fast that students can access anything, anywhere and anytime. This has an impact on the behavior of students who participate in imitating bad deeds according to what they see. The development of information technology has changed human behavior. Without realizing it, humans experience dependence on technology in everyday life. For this reason, moral education must be an important agenda for the government by increasing character development at every level of education from elementary to higher education. Character formation will be a strong supporter that we can meet in the industrial era 4.0.

It can be seen from the above conditions that schools/madrasahs in character building are needed so that students are not negatively affected by digital technology. In shaping the character of madrasa students, they have a good role in intracurricular and extracurricular activities. Likewise, families have a great responsibility in providing education to their children, because they are the best place for discussion and interaction. As for intracurricular activities, madrasas have religious lessons that can shape students such as fiqh, morals, aqidah and others, while extracurricular activities include tahfiz and others. and these are all the first steps in shaping the character of students in today's digital era. At MI AL-AMIN there is one

4 Globalisasi Kurikulum Pendidikan Agama Islam Madrasah Aliyah Keagamaan di Era Revolusi Industri 4.0. Jurnal Ilmiah "Pendidikan Dasar ", 6 no. 2, (Juli 2019): 98-115.
5 Siti Ahadiah, kepala sekolah MI Al-Amin Pejeruk mataram, Wawancara 3 Januari 2021.
activity that greatly influences the formation of student character, namely the activity of performing the dhuha prayer in congregation and worshiping the teacher before carrying out the process of teaching and learning activities. This activity is one of the most liked and supported by parents and the community in Mataram. By conveying the values of goodness in every educational process, it will help the process of character building for students who are moral and dignified.

**METHOD**

This study uses a qualitative research method with a phenomenological approach that seeks in-depth understanding, and seeks to understand the meaning of events and their relationships to people in certain situations. Phenomenology begins with silence which is an action to capture the meaning of something that is being studied. Thus, a study with a phenomenological approach seeks to explain the meaning of a number of people's life experiences about a concept or symptom, which exists in the case of actors watching film series on TV. The approach used in this study is a phenomenological approach, namely the study of the appearance of an object, event, or condition in individual perception.\(^6\)

In addition, phenomenology is one of the approaches used in qualitative research. Qualitative methods are present as a response to the existence of quantitative methods which are considered no longer able to answer various problems of existing life. This method positions humans as research subjects, not as research objects. This approach is carried out in actual conditions so that there is no limit for researchers to interpret the events or phenomena being studied.\(^7\) Qualitative methods with a phenomenological approach seek to capture various problems that exist in society and reveal the meaning contained in them. This study uses a qualitative research type, namely a scientific research that aims to understand a phenomenon in a natural social context by prioritizing a process of deep communication interaction between the researcher and the phenomenon under study. In this type of research the researcher does not attempt to test hypotheses as in quantitative research.\(^8\) The presence of the researcher in this study is as participant observer or participating, meaning that in the process of collecting data the researcher observes and listens carefully to the smallest detail.\(^9\)

In this study, researchers chose MI Al-Amin Mataram as the research location. The reason for choosing MI Al-Amin Mataram, because it has advantages and uniqueness in the field of Islamic education and often wins in religious competitions at the sub-district and school levels. The uniqueness that is most liked by the community is that students are required to memorize the 30th chapter of the Quran for graduation requirements, therefore researchers are interested in researching at MI Al-Amin Mataram.

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6 Heddy Shri Ahimsa-Putra, Fenomenologi Agama: Pendekatan Fenomenologi Untuk Memahami Agama, Walisongo: Jurnal Penelitian Sosial Keagamaan 20, no. 2 (Desember 2012): 271-304.
7 Asep Sudarsya, Kerangka Analisis Data Fenomenologi (Contoh Analisis Teks Sebuah Catatan Harian), Jurnal Penelitian Pendidikan 13, no. 1 (Agustus 2016): 163-180.
8 Muhammad Farid, Fenomenologi Dalam Penelitian Ilmu Sosial (Rawamangun, Jakarta: Kencana, 2018).
9 Arikunto Suharsimi, Prosedur Penelitian, Suatu Pendekatan Teori dan Praktek, 14th ed. (Jakarta: Rineka Cipta, 2010).
Primary data is data obtained directly from research subjects using measurement tools or data collection tools directly on the subject as a source of information sought. Primary data can be obtained through surveys and observation methods. In this study, the sources of data or informants were: the principal, several teacher and student councils at MI Al-Amin Mataram. Determination of research subjects by means of purposive sampling. The object of this research is the activities of teachers and students in shaping the character of students in the era of the Industrial Revolution 4.0. Data collection techniques through direct observation at the research site, interviews with informants and documentation. Data analysis using the interactive model of Miles and Huberman through four stages, which include: data collection, data reduction, data presentation, and conclusion drawing.

RESULTS AND DISCUSSION

The role of Islamic education, one of which is Madrasah Ibtidaiyah, is very much needed in welcoming the formation of the character of students in an era full of challenges that are currently being faced by students or the nation’s generation. As seen in the teaching system at MI which is directed not only at the achievement of intellectual improvement, but is expected to create a generation of human beings who have faith and have noble character. Character is the mindset and attitude of each individual as a characteristic to live and work together, both within the family, community and even the State. Individuals with good character will get rewarded according to what they do and vice versa.

Character education is an intellectual effort for students to become individuals who understand the values of human behavior related to the creator, themselves, family, society and nation. Character education is defined as character education, character, morals, with the aim of being able to distinguish between good and bad ones in realizing good behavior in everyday life. This also relates to the 2013 curriculum assessment, which explains that there are three aspects that are assessed in learning, namely knowledge, attitudes, and skills. This is explained in Law No. 20 of 2003 concerning the National Education System which states that "Character education is an effort to cultivate intelligence in thinking, appreciation in the form of attitudes and experiences in the form of behavior that is in accordance with the noble values that become him, manifested in interactions with God, himself, family, society, and the environment". Thomas Lickona revealed that without these three aspects, character

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10 John W. Creswell, Qualitative Inquiry & Research Design: Choosing among Five Approaches, 2nd ed (Thousand Oaks: Sage Publications, 2007); Moloeng Lexy J, Metodologi penelitian Kualitatif, 29th ed. (Bandung: Rosdakarya, 2011).
11 Rohman, Miftahur & Hairudin. Konsep Tujuan Pendidikan Islam Perspektif Nilai-Nilai Sosial Kultural. Al-Tadzkiyyah: Jurnal Pendidikan Islam, 9, no. 1 (2018): 21-35.
12 Setiawan, E. Konsep Pendidikan Akhlak Anak Perspektif Imam Al Ghazali. Jurnal Kependidikan, 5 no. 1 (Mei 2017): 43-54.
13 Aprilianto A. & Mariana W. Permainan Edukasi (Game) Sebagai Strategi Pendidikan Karakter. Nazhruna: Jurnal Pendidikan Islam, 1, no, 1 (Maret 2018): 139-158.
14 Muharram, Darmawati & Aimang AH. Penerapan Nilai-Nilai Karakter Pada Mata Pelajaran Pendidikan Agama Islam di SMP N 1 Bunta Kabupaten Luwuk Banggai: Jurnal Pendidikan Islam Al-Ilni. 1, no. 1, (2018): 18-24.
15 Zubaedi. Desain Pendidikan Karakter: Konsep dan Aplikasinya dalam Lembaga Pendidikan. Jakarta: Kencana. 2011.
education would not be effective. This is in line with the 2013 curriculum assessment, where the aspects assessed are knowledge, attitudes, and skills. As in Law No. 20 of 2003 concerning the National Education System, "culture and character education is defined as a process of internalization and appreciation of cultural values and national character carried out by students actively under the guidance of the principal, teachers and education staff and implemented in class, school and community life.

The purpose of character education is carried out in order to achieve the goals of national education, namely developing the ability of students to become human beings who believe and fear God Almighty, who have noble character, are creative, knowledgeable and become democratic and responsible human beings. The purpose of education is also a way to change humans into good human beings, both in terms of knowledge, attitudes and even skills. In this case, it will spark a generation that is intellectually and intellectually intelligent. Thus, in its application, intellectually intelligent humans will be able to apply it both for themselves and others.

The rapid change of times as a consequence of modernization and the advancement of increasingly sophisticated science and technology has resulted in changes in the social, economic and cultural order. All aspects of life are being disrupted, this is a kind of innovation attack. Life cannot be lived only with literacy (doing the same thing in a better way, doing the new thing) and innovation (making new things, doing the new thing). The best strategy for managing a better future is disruption (making a lot of new things, doing things differently). The development of science and technology has changed the world as the first generation revolution gave birth to history when human and animal power was replaced by the emergence of machines. The era of the industrial revolution 4.0 is an era that emphasizes the pattern of the digital economy, artificial intelligence, big data, robotics, and so on or known as the phenomenon of disruptive innovation. In this era of industrial revolution 4.0, automation, computerization, and digitization will give birth to new breakthroughs in various fields that disrupt (change the fundamental way of life). Facing these technological challenges, it is necessary to have good character education to change in all sectors, so that everyone is able to compete and have the skills to face the future. Meanwhile, in the order of life, there are many children who have no character.

Technological sophistication has almost changed the mindset of people, starting from early childhood, teenagers and parents, both middle and upper classes. There are lifestyle changes and cultural changes that lead to a global culture that cannot be stopped. The greatness of increasingly sophisticated technology is now embedded in people's lives and has

16 Dalmeri. Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educatiing For Character). Al-Ulum, 14 no. 1 (Juni 2014): 269-288.
17 Messi & Harapan, Edi. Menanamkan Nilai Nilai Kejujuran di Dalam Kegiatan Madrasah Berasrama (Boarding School). Jurnal Manajemen, Kepemimpinan dan Supervisi Pendidikan, 1 No.1 (Desember 2017): 278-290.
18 Munjarun. Penguatan Pendidikan Karakter. Jurnal Kependidikan, 6 no.2 (2018): 334-349.
19 Ningsih, Tutuk. Peran Pendidikan dalam Membentuk Karakter Siswa di Era Revolusi Industri 4.0 Pada Madrasah Tsanawiyah Negeri 1 Banyumas. Insania, 24 no. 2, (Juli-Desember 2019): 220-231.
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become part of everyday life and seems to be a very important part of their lives. The Industrial Era 4.0 which is referred to as the era of disruption or the digital revolution is part of the utilization and challenges. Era is said to be useful because if the younger generation is able to take advantage of technology, it will protect the intelligent generation and be able to rule the world. and vice versa. This era is said to be a challenge if the use of technology is misused by MI/SD students if they have social media, such as WhatsApp, Facebook, Instagram, YouTube and others. Due to the fact that MI/SD students in the current industrial era often upload bad sentences and photos and videos that are not worth watching and viewing, this causes a decline in students’ ethics or character. So with this we need the role of Islamic Education, namely Madrasah Ibtidah in shaping the character of students so that students do not easily fall into the era of globalization.

The industrial era 4.0 also has a negative value in addition to its positive value for students and also this country. An example of its positive value is the availability of information that can be accessed very quickly. On the other hand, society and especially students easily accept a culture that is not in accordance with the traditions and heritage of our ancestors. In this case, they are influenced by bad habits conveyed through electronic media, and lifestyle modernism. Therefore, one alternative in minimizing the occurrence of this is the need for character building as a planned effort to change attitudes, habits, behavior, and actions taken by students so that they can interact with society better by using moral values that are in accordance with local community. In addition, character building is also part of value education through schools as a noble effort that is very much needed to be implemented. Frankly speaking, when it comes to the future, schools have a responsibility not only to create students who are smart in the fields of information and technology, but also in terms of identity, character, and personality that are needed.

Today's character formation is also in line with serious, systematic, and continuous efforts to build and develop awareness and belief in everyone, especially students at the elementary school level. Schools play a major role in the formation of children's character. Efforts to build a nation with a strong character start from the younger generation, so that a solid generation will come easily in the future. Character building aims to develop the main potential so that children have a good heart, attitude, and mind. Not only from schools to shape the character of children or students, but also from various media such as in the family, environment, and even technology. Thus, the first step that needs to be done is to reconnect the educational network that was almost cut off by inculcating moral values since childhood or in elementary schools so that it is easy to form characters that are in harmony with the elements of education and shared goals.

The role of Madrasah Ibtidaiyah is very helpful in shaping the character of students in the 4.0 Industrial Revolution era, because this era is an era full of challenges for today's students. This leaves students confused about what actions they should take (Jai, Rochman, and Nurmila 2020). Through religious lessons such as Aqidah Akhlak, SKI, Fiqh, Al-Qur’an

20 Anwar, Syaiful & Salim, Agus. “Peran Pendidikan dalam Membangun Karakter Bangsa Di Era Milenial”. Al. Tadzkiyyah: Jurnal Pendidikan Islam. 9 no. 2, (2018): 233-247.
21 Jailani, Ani. Et al. Peran Pendidikan Islam dalam Membentuk Karakter Islam. Al. Tadzkiyyah: Jurnal Pendidikan Islam, 10 no. 2 (2019): 257-264.
Hadith and Arabic, by studying these subjects students are expected to know and realize that religious knowledge is not only to increase knowledge about religion but also to apply it in everyday life. Namely by showing good attitudes and behavior. Polite behavior and greetings when meeting other people, such as parents, teachers, school principals, etc. even peers and this can be applied in everyday life, be it at home, at school or in the community. It is an application form of Aqidah Akhlak lessons. Likewise with other subjects, such as fiqh subjects as a means of forming humans or students who understand Islamic law, this can shape and build students' character in terms of worshipping Allah SWT. By learning these things, it will be a strong foundation in shaping the character of students in the era of the Industrial Revolution 4.0.

Teaching and learning activities are a supportive forum for instilling values and shaping student character, because in learning the teacher can link subject matter with the formation of student character. In addition, teachers can provide good examples for students, both in teaching and learning activities in the classroom and outside the classroom. Likewise, students can take lessons that can build character in teaching and learning activities and this is able to apply them in everyday life both in the school environment and in the community. In situations like this, madrasas, namely in teaching and learning activities, can be a place for students' character formation.

In learning related to religion such as Qur'an Hadith, SKI, Fiqih, Aqidah Akhlak and Arabic, it is the task of educators to shape student character by inserting knowledge or application of character in all subjects. In this case, the educator says greetings and begins by reading a prayer before starting learning activities, during the teaching and learning process the teacher always gives a smile and always uses good words so that students feel at ease in learning. In the subject of fiqh the teacher exemplifies the material with behavior that builds student character, so that students easily understand the material presented by the teacher, as well as other materials. So it is hoped that it will be easier to form character in students.

Meanwhile, the extracurricular activities of MI Al-Amin have activities that are very influential in fostering the potential and competence of students. The first is when before starting learning activities, students are gathered in one hall in order to perform dhuha prayers and pray together then the teacher gives a spiritual siraman in the form of a cult. This is a very effective way of shaping student character. There are several extracurricular activities for students that are carried out during the day at around 02.00 - Asr. This is a place for students to channel their potential. The activities carried out at MI Al-Amin are as follows: reading the Al-Qur’an (tilawatil Qur'an) by way of juz 30, also sometimes playing it with speakers. Usually this activity is dominated by low grade students, such as 2,3 and 4. Then there is the Quranic tahfidz activity, namely memorizing juz 30, this activity is followed by low-grade students but also there are some low-grade students who take part in this activity, and This activity also requires teachers to participate in grades 5 and 6 because when they graduate this is one of the requirements. And there are still other activities that can channel the potential of students such as scouting activities, sports and others. In this activity students also received several awards and winners from various activities organized by the district village and other schools in the Mataram area.
From the explanation above, we can say that some extracurricular activities are well organized to get a winner is a form of good interaction between teachers/coaches and students so as to facilitate the formation of student character. The role of Madrasahs is very supportive, especially in extracurricular activities. In this activity students are formed to face the era of disruption, in which this era is all digital and it is the duty of Madrasah residents to filter the information obtained by students so that students are not carried away by the flow of globalization. Thus, extracurricular activities will shape the character of students in facing challenges in the era of the Industrial Revolution 4.0.

Basically extracurricular activities do not aim to channel the potential and develop students' interests and talents, but the most important thing is that extracurricular activities are activities that can shape the character of students, this is that in extracurricular activities there will be interactions between one another that influence each other, discipline, collaborate with other people and other characters. Of course, it requires character or values of mutual respect, cooperation, not apathy, and responsibility. In extracurricular activities, forming the personality of students who are religious, responsible, honest, independent, have a social career, work hard and respect others. So through these character values, madrasas are ready to face the Industrial Revolution 4.0 era.

CONCLUSION

In the era of the Industrial Revolution, educators, especially teachers, had to make it an opportunity or opportunity to improve educational progress. Digital based education should not be used as a disaster, but instead become a challenge that must be resolved and this is an opportunity for more competent education, especially in improving the quality of madrasas/schools. Technological advances must be utilized very well and still maintain the values of student character so that students can become the next generation who are intelligent, skilled, and have character.

The role of madrasahs in shaping student character is carried out through intracurricular and extracurricular activities. As for intracurricular, the teacher inserts the values of character building in the learning process, such as Aqidah Akhlak, Fiqh, Qur'an Hadith, and Arabic. The trick is to integrate Fiqh material or material aqidah akhlak with characters and other materials that can be integrated with character values. Whereas extracurricular activities include dhuha prayer in congregation, prayer and the delivery of cult every morning, tafsirul Qur'an, tilawatul Qur'an, and hadroh. Through these two types of activities, characters will emerge in students which include: religious, honest, independent, responsible, social care, hard work and able to speak good words. If students have character Therefore, students will be able to face challenges in the current era of the Industrial Revolution 4.0.

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