



Character and Morals Education in Era 4.0

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ABSTRACT

The era of the industrial revolution 4.0 is a necessity, which forces all parties to take the benefits provided and minimize the negative impacts that arise. The era of the Industrial Revolution 4.0 has a not simple impact. It impacts all aspects of human life. Where the education system leads to the field of technology, it is very important the role of educators in improving the character of students so that they do not deviate from religious values. This study aims to find out an overview of the concept of character and moral education in the 4.0 period in students. This research method uses a qualitative method with a descriptive content analysis study model. The analysis is carried out on international, national, or similar books or articles related to character and moral education. It is clear the difference between morals and ethics, morals and character, where the differences come from "sources, scopes, traits, figures". Character education is a system of instillation of character values that includes components of knowledge, awareness or will, and actions to carry out life values, both towards God, oneself, fellow human beings, nature, and the environment, as well as nationality to become a human being with a noble character.

Keywords: *Morals, Era 4.0, Character*

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INTRODUCTION

The rapid development of science and technology (especially information and communication technology) in the XXI Century has brought rapid and great changes also in various aspects of human life. Because of the rapid development of science and technology, this XXI century is often described by experts as the century of knowledge (Fahrozy et al., 2022), because knowledge and technology will be the foundation of various aspects of human life.

The XXI century is now significantly different from the world of the XX century. On a macro scale, the XXI century is now characterized by 6 (six) important tendencies, namely (a) the ongoing increasingly extraordinary digital revolution that changes the joints of life, culture, civilization, and society including education, (b) the intensification of integration of parts of the world due to internationalization, globalization, multilateral relations, communication technology, and transportation technology, (c) the ongoing leveling of the world (the world is flat) as a result of various fundamental changes in the dimensions of human life mainly due to the globalization of states, corporations, and individuals, (d) the rapid changes in the world that result in the world appearing to run on the edge, space seems to narrow, time feels concise, and obsolescence of everything quickly occurs, (e) the growth of a knowledge-intensive society (knowledge society), an information society (information society), and a network society that makes knowledge, information, and networks very important capital (Ardiani, 2022), and (f) the increasingly assertive phenomenon of the creative century and the creative society that places creativity and innovation as important capital for individuals, companies, and society.

The increasingly real global challenges of the XXI century have also hit our nation, the impact of world globalization has led Indonesians to forget about the nation's character education (Muslich, 2011). Even being on Indonesia's development agenda in the future requires the availability of human resources who have strong and resilient competence and character in various aspects of people's lives. All this can only be done through improving the quality of National Education (Kuntoro, 2019). Education has a strategic role in the development of a nation (Anwar & Salim, 2019). The progress of a nation will be largely determined by the quality or not of the nation's education.

In this regard, the joints of Indonesian national education need to be reorganized in such a way that it can make a meaningful contribution to Indonesia's work and progress in the XXI century which has undergone fundamental changes as mentioned above. In addition, the realignment of Indonesia's national education is intended to provide responses and answers to various challenges, demands, and new needs as a consequence of various current circumstances.

The realignment of Indonesian national education can be started by re-placing character as the deepest dimension of national education side by side with intellectuality reflected incompetence. With a strong character and high competence, produced by a good education, various new needs, challenges, and demands can be met or overcome. For this reason, in addition to intellectual development, the development of student character is very important or main in the Indonesian national education system. It is said that because basically education aims to develop the intellectual potential and character of students. According to the Minister of Education and Culture, Mr. Muhadjir Efendy

stated, “A great nation is a nation that has a strong character side by side with high competence, which grows and develops from a pleasant education and an environment that applies good values in all aspects of national and state life. Only with strong character and high competence does the nation's identity become solid, collaboration and competitiveness of the nation increase so that it is able to answer various challenges of the 21st century era. For this reason, national education must focus on strengthening character in addition to the formation of competencies (Hendarman, 2017).

This is in accordance with the mandate of Law Number 20 of 2003 concerning the National Education System has affirmed that “National education functions to develop abilities and form a dignified national character and civilization in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen”. Furthermore, in Government Regulation Number 19 of 2005 concerning National Education Standards (SNP) it is also explicitly explained various competencies related to character in addition to intellectuality. This all indicates that education is actually tasked with developing character as well as intellectuality in the form of student competence.

Observing the formulation of the national education goals, it is very noticeable that the targets of national education goals are very comprehensive, namely the formation of personality and character as a whole including cognitive (intellectuality), affective (moral / moral / character) and psychomotor (skills / skills) aspects. It can be said that the formulation of national education is ideal. Even in the formulation of education, the affective aspect is very dominant which can be seen from the statement of faith and devotion to God Almighty, noble character, independence, being a democratic and responsible citizen. This can be understood because to realize a quality national personality requires people who are not only intelligent and skilled, but need to have correct and good character values (affective aspects) in behaving and doing.

In the formulation of the purpose of national education, the aspect of faith and devotion (Imtaq) is one of the characteristics of the whole Indonesian people who aspire or want to be realized through national education. In the formulation of national education goals, the Imtaq dimension is a unified / integrated part of the national education goals. This means that Imtaq coaching is not just a task of a particular field of activity or field of study separately, but rather the task of education as a whole as a system.

The operational elaboration of national education goals into areas of educational activity that are consciously and directed at achieving national education goals is still experiencing difficulties. In reality, the practice of education in schools / madrasahs prioritizes instrumental dimensions of purpose related to aspects of knowledge (intellectuality). This can be understood because the school system is more limited to learning activities more with regard to academic learning for the mastery of certain knowledge.

The next reason for the practice of education in schools / madrasahs that emphasize the aspect of knowledge is because both are easier to measure than aspects of values and attitudes. Consequently, the dimensions of values, attitudes and characters that become the spirit and intrinsic nature of educational goals are often overlooked and only become

the nurturant effect of educational activities. historically and philosophically, true educational efforts are able to give balanced attention to all dimensions of human potential, both dimensions of knowledge (cognitive), skills (psychomotor) and values, attitudes and character (affective).

The need for attention to the balanced development of aspects of knowledge (cognitive / intellectual), skills (psychomotor) and attitudes (affective / karakter / values) in education is urgent. So far, education has focused more on developing the intellectuality of students and paying less attention to the characteristics of the character aspect has caused various character problems in society, including among adolescents and students.

Various character problems that occur in students can be seen from behaviors that are not in accordance with applicable norms, including: a) dishonesty in exams, seeking or trusting the existence of leaked exam answer keys, and cheating, b) increasing cases of juvenile delinquency and immoral acts, c) engaging in drug problems d) increasing use of abusive and disrespectful language, d) the diminishing number of students/youth who are in recitation but the interest and attention to entertainment and hura-hura activities is increasing.e) not performing prayers and fasting services and so on. This is a very concerning condition, which depicts the increasing distance of youth from the noble morals and morals and character of the nation. Various moral, moral and character problems that occur in society, including among students, should get serious attention in education.

In recent years there has been a proportionate awareness and attention to the dimensions of character (affective) in national education, together with aspects of knowledge and skills. The government's attention to character education can be seen from the National Movement for Character Education which has been intensively started since 2010. This movement has given birth to start-up schools that are able to carry out character building contextually in accordance with the potential of the local environment. Furthermore, the National Movement for Character Education was continued with the change of curriculum from KTSP to Curriculum 13, one of whose characteristics is to develop a balance between spiritual and social attitudes, knowledge and skills and apply them in various situations in schools and communities. This characteristic can be seen from the 2013 curriculum structure which contains four (4) core competencies (KI), which include; KI 1 is a spiritual competence of diversity, KI 2 a social competence, KI 3 a competency of knowledge and KI 4 a competence of skills. Furthermore, to strengthen this character education in schools / madrasahs, the government through Presidential Regulation Number 87 of 2017 concerning strengthening Character Education (PPK).

In this Presidential Regulation, it is stated that Strengthening Character Education, hereinafter abbreviated as PPK, is an educational movement under the responsibility of the education unit to strengthen the character of students through the harmonization of sports, sports, thought sports, and sports with involvement and cooperation between educational units, families, and communities as part of the National Movement for Mental Revolution (GNRM).

With the issuance of Presidential Regulation Number 87 of 2017, every education unit including the State Aliyah madrasah is obliged to carry it out. Madrasah Aliyah

Negeri (MAN) as part of the national education system in Indonesia has a strategic role in the success of the implementation of Strengthening Character Education (PPK). More specifically, the portion of Islamic Religious Education (PAI) subjects that are more widely taught in madrasas is intended to shape students into human beings who have faith and devotion to God Almighty and have a noble character or in KDP terms is for the cultivation of students' religious character values.

Akhlak has a very high position in Islam. Even the main purpose of sending the Messenger of Allah SAW to all human beings and jinns is to perfect the noble morals (al-akhlak al-karimah). As mentioned in the hadith shahih: "I was sent (by Allah Almighty) to perfect the noble morals". In fact, morals are the foundation as well as the culmination of a person's faith and Islam. Hadratus Syeh KH. Muhammad Hashim Asy'ari in his book *Adab al-'Alim wa al-Muta'allim* states, that in essence, an uncivilized person (berakhlak) is a person who does not have faith and does not hold firm to the shari'a of the Islamic religion. He quoted the following remarks of some scholars:

"Some scholars say; 'Tawhid (praying for Allah Almighty) requires faith. Whoever has no faith, there is no tawhid for him. Faith requires the existence of shari'a. Whoever does not have (practice) shari'a, then there is no faith and tawhid for him. Shari'a requires adab (morals). Therefore, whoever does not adorn himself with adab (morals), then in essence he does not practice shari'a, nor does he have faith and tawhid". Meanwhile, the character in the Islamic view is the noble morals resulting from the implementation of the process of implementing sharia, in the form of worship and muamalah based on a strong foundation of aqidah.

RESEARCH METHODS

The approach in this article uses a qualitative approach to the descriptive content analysis study method (Moleong, 2002). Data was collected through library research methods (Mishra & Alok, 2022) or literature review (Ullah & Ameen, 2018). In one literature, data is obtained through the so-called discernment of related literature in the form of articles, books, documents, and scrutiny of online literature. Furthermore, the data will be analyzed and elaborated, and a discussion will be carried out in accordance with the theme discussed. The study in this article is focused on discussing the theme "Character and Moral Education in the 4.0 Era".

RESULTS AND DISCUSSION

1. Character Education

In an article entitled "The Urgency of Character Education" on the official page of the Directorate General of Primary and Secondary Education Management, Prof. Suyanto, Ph. D, explained that "character is a way of thinking and behaving that is the characteristic of each individual to live and cooperate, both within the scope of family, society, nation and state. An individual of good character is an individual who can make decisions and is ready to account for any consequences of the decisions he makes" ([http:// www. mandikasmn.go.id](http://www.mandikasmn.go.id)).

While the Ministry of National Education (Kemdiknas., 2010) posits that character can be interpreted as the totality of personal traits that are inherent and can

be identified in individual behavior that are unique, in a special sense these traits distinguish between one individual and another (Mulyasa, 2011) Although the character of each individual is unique, the general characteristics that become stereotypes of a group of societies and nations can be identified as the character of a particular community or can even be viewed as the character of a nation. Thus, the term character is closely related to a person's personality, so he can be called a person of character if his behavior is in accordance with ethics and moral methods (Mulyasa, 2011)

According to Thomas Lickona in Marzuki (2012) terminologically the character is “ A reliable inner disposition to respond to situations in a morally good way.” Furthermore, Lickona added, “Character so conceived has three interrelated parts, moral knowing, moral feeling, and moral behavior”. This means that good character must include knowledge of goodness, then cultivating a commitment (intention) to the good and ultimately doing the good itself. In other words, good character education must involve good knowledge (moral knowing), loving good feelings (moral feelings) and good behavior (moral action) so that the embodiment of unity of behavior and life attitudes of students is formed. There are 4 basic pillars of moral values of character education, namely: mind sports (intellectual development), sports (spiritual and emotional development), sports and kinesthetics (physical and kinesthetic development), and sports taste and karsa (affective and creativity development). Thus, character can be referred to as a person's identity that has been formed in the process of life by a number of ethical values he has, in the form of his mindset, attitudes, and behavior.

Referring to the definition of education in Law Number 20 of 2003 concerning the National Education System. In article Article 1 point 1 of Law Number 20 of 2003, it is explained that “Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed for themselves, society, nation and state”.

In the aforementioned sense it is stated that education is a conscious and planned effort, not a business that is carried out by chance or a perfunctory effort. This is in line with the notion of character education as stated by Thomas Lickona (Lickona, 2015) that: “Character education is the deliberate effort to help people understand, care about, and act upon core ethical values”. “ Character education is a deliberate (conscious) effort to help humans understand, care about, and implement core ethical values”.

Character education has a higher meaning than moral and ethical education, because character education is not only related to the problem of right and wrong, but how to instill habits (habituation) about good things in life, so that learners have high awareness, sensitivity and understanding, as well as concern and commitment to apply virtue in everyday life. In other words, a person of character is a natural trait of a person in responding to situations morally, which is manifested in concrete actions through good behavior, honesty, sincerity, responsibility, respect for others and other noble character values.

Furthermore Thomas Lickona (Lickona, 2015) said that: “Character education is the deliberate effort to cultivate virtue – that is objectively good human qualities that are good for the individual person and good for the whole society”. “Character education is a deliberate (conscious) attempt to embody virtue – that is, an objectively good quality of humanity, not only good for individual individuals, but also good for society as a whole”.

Ainillah (2011) states that character education is a system that instills character values in students, which contains knowledge, individual awareness, determination, as well as the willingness and action to carry out values, both towards God Almighty, oneself, fellow human beings, the environment, and the nation, so that kamil people will be realized.

Thus, the process of character education must certainly be viewed as a conscious and planned effort, not an effort that occurs by chance. In other words, character education is an earnest effort to understand, shape, cultivate character values both for oneself and for all citizens of society or citizens as a whole.

2. Moral Education and Its Differences with Ethics, Morals and Character.

The word *akhlaq* in Arabic is similar to the word *خلق*, *يخلق*, *خلقاً* / *خلقاً خلقاً* with the meaning *أوجده*, i.e. making, making, and creating. (Ahmad Warson, 1997). Then the word *أَخْلَاقٌ* is the plural of the word *الْخُلُقُ* which means character, ethics. In addition, the word *akhlaq* also has a meaning, *العادة* means habit, *المروءة* means entrepreneurship, chivalry, and masculinity, *يُنْ الدِّ* means religion, and *الغضب* means anger. (Ahmad Warson, 1997).

Some opinions about the meaning of *akhlaq* in terms are as follows.

1. Ibn Maskawaih (d.421 H/1030 AD) in Abuddin Nata (Fauzan, 2005), *akhlaq* is. *حال للنفس داعية لها إلى أفعالها من غير فكر ولا رؤية*
2. Imam al-Ghazali (d.505 H) in Abuddin Nata (Fauzan, 2005) posits that *akhlaq* is *عبارة عن هيئة في النفس راسخة عنها تصدر الأفعال بسهولة ويسر من غير حاجة إلى فكر ورؤية*
“*Akhlaq* is a trait ingrained in the soul from which deeds arise easily by not requiring consideration of the mind (first).”

Based on this definition, it can be seen that the essence of *akhlaq* according to al-Ghazali includes two conditions. First, the deed must be constant, that is, it is performed repeatedly in the same form, so that it can become a habit. Secondly, the deed must grow easily without consideration and thought, that is, not because of pressure, coercion from others or even beautiful influences and persuasions and so on.

According to al-Shaibany, *Akhlaq* is a deep habit or attitude in the soul from which deeds arise easily and easily (Al-Shaibany, 1979). This opinion of al-Shaibany differs slightly from the opinion of Ibn Maskawaih and al-Ghazali above, that a profound form in the soul arises from deeds without the need for thought and effort. In furthermore, al-Shaibany criticized the opinions of Ibn Maskawaih and al-Ghazali, which was not acceptable to Al-Shaibany. For the *akhlaq*'s deeds however deep in the soul he still requires thought, effort, and energy (Al-Shaibany, 1979).

Moving on from the description above, it is understood that akhlaq is a human attitude or will accompanied by a peaceful intention in the soul based on the Qur'an and al-Hadith from which deeds or habits arise easily without requiring guidance first. The soul of the will of the soul gives rise to good deeds and habits, hence the name of the praiseworthy akhlaq. Vice versa, if it gives rise to bad deeds and habits, it is called a despicable akhlaq.

The word “akhlak” in Indonesian comes from the Arabic akhlaq, which is the plural form of the word khuluq [خلق] which means behavior, temperament, tabi'at, disposition, morals, customs or ethics (Ya'kub, 1996). Akhlak also means custom, temperament, character (al sajiyyat), disposition (al thab), adab/manners (al muruat) and religion (al din) (Zaini, 2013:3). According to Zaini (2013:3) the word “khuluqun” contains a corresponding aspect with the word “khalqan” which means events and is closely related to “khaliq” which means “creator” and “makhluk” which means created. The formulation of the notion of morals arises as a medium that allows for a good relationship between “khaliq” and “makhluk” and between “makhluk” and “makhluk”. This word is derived from the word of Allah in Sura Al Qalam verse 4: عَظِيمٌ خُلِقَ لَعَلَّ وَإِنَّكَ That is to say: indeed you (O Muhammad) have noble ethics.

In the Big Indonesian Dictionary, morals are defined as ethics or behavior. Meanwhile, the definition of morals in terms is widely proposed by several figures including:

1. Ibrahim Anis states “morals are qualities ingrained in the soul by which various deeds are born, good or bad, without the need for thought or consideration” (Nata, 2009).
2. Ahmad Amin (1975:141) explains “morals as a science that explains the meaning of good and bad, explaining what man should do to others”.
3. Ibn Miskawaih explains “morals as the state of a person's soul that encourages him to do deeds without first going through consideration” (Zaar, 2004).
4. Imam al-Ghazali defines “morals as qualities embedded in the soul that give rise to various deeds easily and easily, without requiring thought and consideration” (Congratulations, Kasmuri and Sanusi, 2012).

Based on the opinions of these figures about morals, it can be concluded that morals are a state or trait inherent in the human soul, which gives birth to easy deeds, without going through a process of thought, consideration or research. If the circumstances (things) give birth to good and praiseworthy deeds according to the views of Islamic reason and law, it is called good/praiseworthy morals (akhlaqul karimah). If the deeds that arise are not good, they are called bad morals (akhlaqul mazmumah). So, morals are attitudes that have been attached to a person and spontaneously manifested in behavior or deeds.

According to Abdullah Dirroz (in Mustofa, 1999) human deeds can be considered as manifestations of his morals if two conditions are met, namely:

1. The deeds were done repeatedly in the same form, so that they became habitual.

2. These deeds are done because of the impulse of the emotions of the soul, not because of pressures that come from outside such as torture from others that cause fear, or bijections with beautiful expectations and so on.

While Ya'kub (Ya'kub, 1996) posits that from the various moral definitions proposed by various figures or experts there are five (5) characteristics of moral deeds as follows:

1. Moral deeds are deeds that have been ingrained in a person's soul so that they have become his personality.
2. Moral deeds are deeds that are done easily and without thought.
3. Moral deeds are deeds that arise in a person who does them without any external coercion or pressure
4. Moral deeds are deeds that are done in earnest, not playfully or simply as a charade.
5. Moral deeds (read: good morals) are deeds that are done out of sincerity (merely) because of God, not because they want to be praised or want to get a compliment.

Morals occupy a very important position in Islam, so every aspect of the teachings of this religion has always been oriented towards the formation and cultivation of noble morals, called al-akhlaq al-karimah. This is listed, among others, in the words of the Prophet Muhammad Saw.

الْأَخْلَاقُ أَقْمَكَارُ لَا تَمَمُّ بِعِثِّ إِيمًا

It means, "Verily I am sent only to perfect noble morals" (HR. Al-Hakim)

Morals has a wide scope that covers all human activities in all areas of life and life (David Ali, 2005:351). Morals in Islam include man's relationship with the Creator (Allah), his fellow human beings, with oneself, as well as with the environment or other creatures of God. Morals in Islam are inseparable and are closely related to aqidah and sharia. Morals are the fruit and at the same time the culmination of both. Morals emphasize virtues, values, glory and chastity (heart and behavior). Morals must be sought to become a value system (ethics/morals) that underlies the culture of society. Morals are often also referred to by the name of "Islamic morality", Islamic character or Islamic ethics, but are not the same as morals, ethics and character in general.

Ethics is etymologically derived from the Greek, *ethicos*, *ethos* meaning ; pastures, cages, habits, customs, morals, dispositions, feelings, attitudes, and ways of thinking (Adisusilo, 2013). In terms of Bertens (Adisusilo, 2013) explains that ethics contains multiple meanings. First, ethics in the sense of a set of values or norms that hold the life of a person or group of people in behavior. Second, ethics is defined as a collection of moral principles or values, then ethics in this case is more of a code of ethics. Third, ethics is defined as the good and the bad. Ethics in the latter sense is the same as moral philosophy.

Abuddin Nata (2009) suggests that of the many definitions given by experts on ethics, there are four things related to ethics as follows;

1. In terms of the object of discussion, ethics seeks to discuss the actions done by humans.

2. In terms of its source, ethics is based on reason or philosophy, so that philosophical truth is not absolute, absolute, nor universal. Ethics are limited, subject to change, have disadvantages, advantages and so on.
3. In terms of its function, ethics functions as an appraiser, determinant and determinant of an act done by man, namely whether the deed will be judged good, bad, noble, honorable, contemptible and so on. From this perspective ethics acts as a conceptor of a number of behaviors carried out by humans.
4. In terms of its nature, ethics is relative, that is, it changes according to the demands of the times.

The word moral comes from the Latin “mores”, plural of the word “mos” which means customary custom. In moral terms, it can be interpreted: behavior that corresponds to the measures of action that are generally accepted to include a certain social or environmental unity. So morals can be interpreted as customs and customs. David Ali (2005) posits that moral is a term used to define the boundaries of a trait, temperament, will, opinion or deed that deserves to be said to be right, wrong, good or bad.

Character comes from the Greek word meaning “to mark” in English which means to mark and focus on how to apply the values of kindness in real actions or daily behavior (Mulyasa, 2011). In the Indonesian English Dictionary “character” means disposition, character and trait (Echols, 1996 ; 107). Character is a person's character, temperament, traits (J.S. Badudu, Sutan Muhammad Zain, 1994:671). Character is a psychological, moral or ethical trait that distinguishes a person from another; character; character. (Department of Education and Culture, 1989:389).

The term (terminology) according to the Wikisource formulation is “the stable and distinctive qualities built into an individual's life which determines his response regardless of circumstances” a steady and special quality (differentiator) formed in the life of the individual that determines the attitude in reacting to stimuli regardless of the situation and condition (Zaini, 2013:3).

While the Ministry of National Education (Kemdiknas., 2010) suggests that character can be interpreted as the totality of personal traits that are inherent and can be identified in individual behavior that are unique in nature, in the sense that specifically these traits distinguish between one individual and another. Although the character of each individual is unique, the common characteristics that are stereotyped from a group of people and nations can be identified as the character of a particular community or can even be viewed as the character of a nation. Thus, the term character is closely related to a person's personality, so he can be called a person of character if his behavior is in accordance with ethics and moral methods (Mulyasa, 2011).

Character education has a higher meaning than moral and ethical education, because character education is not only related to the problem of right and wrong, but how to instill habits (habituation) about good things in life, so that learners have high awareness, sensitivity and understanding, as well as concern and commitment to apply virtue in everyday life. In other words, a person of character is a natural trait of a person in responding to situations morally, which is manifested in concrete

actions through good behavior, honesty, sincerity, responsibility, respect for others and other noble character values.

According to Lockina (2015) characters have three components of good character, namely; moral knowing or knowledge of morals, moral feelings or feelings about morals and moral actions or moral actions.

Based on the description of morals, ethics, morals and character, it can be seen the similarities and differences between the four terms in the table below

No	Aspects	Morals	Character, Ethics and Morals
1	Formal Objects	Human deeds	Human deeds
2	Function	Determinants of the good and bad of human deeds	Determinants of the good and bad of human deeds
3	Purpose	The creation of a good community life	The creation of a good community life
4	Source	Quran and Hadith	Human reason
5	Scope	Regulating human relationships with Khaliq, with oneself, fellow human beings and their environment	Managing human relationships
6	Characteristic	Absolute, timeless, comprehensive and universal	Comparative, according to the time and place
7	Figure	Prophet Muhammad SAW	Unclear

Based on the table above, it can be seen that the similarity between morals, moral ethics and character is to have the same object, that is, as the material object is human and as a formal object is the deed of man which is then determined whether the position is good or bad. In terms of function, it is the same in determining the law or value of an act done by man to determine the good and bad. In terms of its purpose, both want to create a good, orderly, safe, peaceful, and serene society so that it is physically and mentally prosperous. But the purpose of morals, in addition to those already mentioned, which is very important is “to be recognized by Allah Almighty.

While the difference between the four terms is that in character and ethics, to determine the good or bad value of human deeds uses the benchmark of reason or ratio, while in moral it uses the benchmark of norms that grow and develop and take place in society (customs). Morals are local ethics are general (David Ali, 2005). So is the case with character, where the measure of good and bad is determined by human reason, but is broader in scope than ethics and morals. In morals, the measure of good and bad, right and wrong uses the measure of the Koran and hadith. In this case, ethics is more philosophical thinking and is in the state of concepts (theoretical), while morals are in the state of reality and appear in the behavior that develops in society (it is practical). Ethics is used for the study of the existing value system, while morals are used for the actions being assessed. Ethics views human behavior in general, but morals and morals are more local and individual. Morals based on the Koran and Hadith are absolute, absolute, and irreversible. While ethics, morals, and

morals are based on something that comes from humans, it is more limited and can change according to the demands of the times. While character is closely related to a person's personality, so he can be called a person of character if his behavior is in accordance with ethics, moral methods and religion.

Another difference between morals and character, ethics and morals is that in morals, the good value of a human deed is not only seen from the outward appearance, but to what extent the deed is done with sincere intentions, is not forced and has been firmly embedded in one's soul. On character, man's deeds are also not seen from an outward appearance alone, but they must be based on his knowledge of the good and bad of the deed and his desire to do . This is in accordance with Lockina's previous opinion that a good character must have three components, namely moral knowing, moral feeling and moral action. Meanwhile, in ethics and morals, human actions are more seen from the outward appearance alone.

3. Implementation of Character and Moral Education in Era 4.0

The Industrial Revolution 4.0 became a trending topic in various scientific studies and meetings. This term arose from the idea of the fourth industrial revolution. European Parliamentary Research Service (Silfia, 2018). The era of the industrial revolution 4.0 is a necessity, which forces all parties to take the benefits provided and minimize the negative impacts that arise. The era of the Industrial Revolution 4.0 has a not simple impact. It impacts all aspects of human life. Included in this is education. This era is marked by the increasingly central role of cyber technology in human life. So do not be surprised if in the world of education the term “Education 4.0” appears. Education 4.0 (Education 4.0) is a term commonly used by education experts to describe various ways to integrate cyber technology both physically and indirectly into learning.

The changes that occur in the era of the industrial revolution also greatly affect the character of humans, the world of work so that the necessary skills also quickly change. The challenge faced is how to prepare and map the workforce of education graduates who are truly job-ready, who in other words are professional and still uphold character values in accordance with their fields of expertise, in the face of the industrial revolution 4.0. The world of work in the era of the industrial revolution 4.0, is the integration of the use of the internet with production lines in the industrial world that take advantage of the sophistication of technology and information. Development of models and concepts of character education, which in general are widely developed through the concept of multiple intelligences. Strengthening character education, especially in the world of education, is urgent to do in an effort to keep up with the rapid pace of technology and the ongoing industrial revolution 4.0. In addition, through strengthening character education, the negative impact of the industrial revolution 4.0 can be minimized.

4. Implementation of Character Education in Indonesia

Based on the Concept Book and Guidelines for Strengthening Character Education at the Primary and Secondary School Levels issued by the Ministry of

Education and Culture of the Republic of Indonesia in 2017 concerning strengthening character education (PPK), there are main values, namely:

1. Religious

The value of religious character reflects faith in God Almighty which is manifested in the behavior of carrying out gama teachings and beliefs adopted, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other beliefs, living in harmony and peace with followers of other religions. This value of religious character includes three dimensions of relation at once, namely the relationship of the individual with God, the individual with others, and the individual with the universe (environment). This value of religious character is shown in the behavior of loving and maintaining the integrity of creation. Religious subvalues include peace-loving, tolerance, respect for differences in religion and belief, steadfast establishment, self-confidence, cooperation between adherents of religions and beliefs, antibuli and violence, friendship, sincerity, not imposing the will, loving the environment, protecting the small and excluded.

2. Nationalist

The value of nationalist character is a way of thinking, behaving, and doing that shows loyalty, care, and high respect for the language, physical, social, cultural, economic, and political environment of the nation, placing the interests of the nation and the state above the interests of the self and its group. Nationalist subvalues include appreciation of the nation's own culture, maintaining the nation's cultural wealth, being willing to sacrifice, excel, and excel, love the homeland, protect the environment, obey the law, discipline, respect for cultural, ethnic, and religious diversity.

3. Mandiri

The value of independent character is an attitude and behavior that does not depend on others and uses all energy, thoughts, time to realize hopes, dreams and ideals. Independent subvalues include work ethic (hard work), tough endurance, fighting power, professional, creative, courage, and being a lifelong learner.

4. Mutual Aid

The character value of mutual cooperation reflects the act of appreciating the spirit of cooperation and working hand in hand to solve problems together, establish communication and friendship, provide help to people in need. The sub-value of mutual cooperation includes respect, cooperation, inclusion, commitment to joint decisions, deliberation of consensus, help, solidarity, empathy, anti-discrimination, anti-violence, and volunteerism.

5. Integrity

The value of integrity character is a value that underlies behavior that is based on trying to make himself a person who can always be trusted in words, actions, and work, has a commitment and loyalty to human and moral values (moral integrity). The character of integrity includes an attitude of responsibility

as a citizen, actively involved in social life, through consistency of actions and words based on the truth. Integrity subvalues include honesty, love for truth, loyalty, moral commitment, anti-corruption, justice, responsibility, exemplary, and respect for the dignity of individuals (especially people with disabilities).

5. KDP Implementation Approach

The KDP implementation approach can be done with three main approaches, namely class-based, school culture-based, and community-based. These three approaches are interrelated and constitute a whole whole. This approach can help education units in designing and implementing KDP programs and activities.

1) Class-Based KDP

a) Integrating KDP in the curriculum

The integration of KDP in the curriculum means that educators integrate the main values of KDP into the learning process in each subject. Learning that integrates the main values of the character is intended to cultivate and strengthen knowledge, instill awareness, and practice the main values of KDP. Educators can make optimal use of the material already available in the curriculum contextually by strengthening the main values of KDP.

Steps to implement KDP through integrated learning in the curriculum can be implemented by: 1) conducting KD analysis through identifying the values contained in the learning material; 2) designing a rpp that contains a focus on strengthening character by choosing relevant learning and management (management) methods for classes; 3) carry out learning according to the scenario in the rpp; 4) carry out an authentic assessment of the learning carried out; and 5) reflect and evaluate the entire learning process.

b) KDP Through Classroom Management

Classroom management (classroom management) is an educational moment that places teachers as individuals who are authorized and have autonomy in the learning process to direct, build a learning culture, evaluate and invite the entire class community to make a joint commitment so that the learning process becomes more effective and successful. Educators have the authority to prepare (before class), teach, and after teaching, by preparing learning scenarios that focus on key values of character. Good classroom management will help learners learn better and can improve learning achievement.

Good classroom management can form character reinforcement. The following examples of class management that seeks to provide character reinforcement are as follows; 1) Students become good listeners or listen when the teacher gives explanations in the classroom (can strengthen the value of mutual respect and tolerance). 2) The learner raises his hand/raises a finger at the teacher before asking a question/response, after being allowed by the teacher he can only speak (can strengthen the value of mutual respect and confidence). 3) Providing educational sanctions to students as a consequence and form of responsibility if there is a delay in doing or collecting tasks (can

strengthen the value of discipline, responsibility, and self-commitment). 4) Teachers encourage learners to tutor peers, smarter students are invited to help their friends who are lacking in learning and in doing tasks given by teachers (can strengthen the value of mutual aid, social care, self-confidence, and responsibility).

Classroom management cannot be reduced simply as an arrangement of the physical environment in the classroom, but needs to focus more on how to prepare students to have physical, mental, psychological, and academic readiness to undergo the learning process more productively.

c) KDP Through the Choice and Use of Learning Methods

Strengthening character education integrated in the curriculum is carried out through classroom learning using appropriate learning methods. Teachers must be good at choosing so that the learning methods used indirectly instill the formation of the character of students. The chosen learning method must be able to assist the teacher in providing the knowledge and skills needed by students. Through this method, students are expected to have the skills needed in the XXI century, such as critical thinking, creative thinking, communication skills, including mastery of international languages, and cooperation in learning (collaborative learning).

d) KDP Through Thematic Learning

Strengthening Character Education through thematic learning is a learning activity carried out by educational units by allocating special time to teach certain values. Themes that contain the main values of KDP taught in the form of classroom learning are expected to further enrich the praxis of KDP in schools. The education unit designs for itself what themes and priorities of character education values they will emphasize. Education units can provide specialized teachers or empower existing teachers to teach material about certain values to strengthen character education.

e) KDP Through Literacy Movement

The literacy movement is an activity to hone the ability to access, understand, process, and utilize information critically and intelligently based on reading, writing, listening, and speaking activities to develop a person's character to be tough, strong, and good. These various activities are carried out in a planned and programmatic manner in such a way, both in class-based activities and activities based on school culture, and community communities. In the context of class based KDP activities, literacy activities can be integrated into learning activities and subjects that exist in the curriculum structure.

f) Development of co-curricular activities

Co-curricular activities are carried out through a series of assignments that are in accordance with the target of achieving the competence of each subject relevant to intracurricular activities. Co-curricular activities can be carried out both within the school environment and outside the school, but the activities carried out must be in accordance with the learning plan (syllabus and lesson plan) that has been prepared by the teacher. It is intended that student

activities outside the school environment become the responsibility and supervision of the teacher concerned. The types of activities include tasks, both carried out individually and in groups. For example, it can be project activities, research, practicum, observation, interviews, art and sports exercises, or other productive activities.

g) Extracurricular (Mandatory and Elective)

Strengthening the main values of KDP is very possible through extracurricular activities (extracurriculars). The extracurricular activity aims to develop the personality and talents of students, according to their respective interests and abilities. There are two types of extracurricular activities, namely compulsory extracurriculars (scouting education) and elective extracurriculars (according to the extracurricular activities developed by each educational unit).

All developed extracurricular activities must contain and affirm the character values developed in each form of activity carried out. Although implicitly the extracurricular activity already contains character values, it must still be explicitly revealed and reflected and reaffirmed at the end of the activity, so that students are aware and understand.

CONCLUSION

Character education is a system of instillation of character values that includes components of knowledge, awareness or will, and actions to carry out life values, both towards God, oneself, fellow human beings, nature and the environment, as well as nationality so as to become a human being with a noble character. From an Islamic perspective, noble character or morals are the fruit that results from the process of applying sharia (worship and muamalah) which is based on a solid foundation of aqidah. Like a building, character/morals are the perfection of the building after the foundation and building are strong. The implementation of character education in the current 4.0 era can be done with three main approaches, namely class-based, school culture-based, and community-based. A class-based approach can be done by integrating KDP in the curriculum, PPK through classroom management, PPK through the choice and use of Learning Methods, PPK through Thematic Learning, PPK through literacy movements, development of co-curricular activities, and Extracurricular (Compulsory and Elective) activities.

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