Exploring Character Education Management-Islamic Based in Industrial Era 4.0 for Vocational Student at Jepara Regency

Ade Sopiali[1], Purwanto[2], and Giyoto[3]

[1,2,3] *Postgraduate Program of State Islamic Institutes of Surakarta Indonesia*

Email: [1]Adejpr17@gmail.com,[2]akupur@yahoo.com,[3]p.giyoto@gmail.com

Abstract: This study aims to explain; (1) Definition of Character Education Strengthening (CES); (2) Character in Islamic perspective; and (3) Industrial Era 4.0. Methode application by descriptive Qualitative. This study aim was Student SMK Al Husain Jepara. Instrument Strengthening the data by observation, Q Islamic, interview, DocumenIndustriale results showed that in Islam, the best character was possessed by the role model of the ummah, namely the Prophet Muhammad SAW, with 4 commendable traits namely Amanah, Siddiq, Fatonah, and Tablig. In this study, Jepara Al Husain Keling Vocational School was chosen as the research sample. This is based on the achievement of CEM implementation of 74.44%. The average character score in CEM has reached 2.37. Data from the results of research on CEM implementation from Al Husain Keling Vocational School in Jepara shows that in terms of scores, 18 characters in CEM are considered quite good. However, some character values that still need to be improved include honesty with an average score of 1.36, creating characters with an average score of 2.01 and hard work characters with an average score of 2.04. These three characters can be the main evaluation materials in strengthening character education in Vocational School SMK Al Husain Jepara.
Keywords: Character, Industry 4.0, Vocational School Graduates

1. INTRODUCTION

The character originates from Greek which means "*to mark*" (mark) and C*harassein*, which means *to engrave* (focus), focusing on how to apply the value of goodness in the form of action or behavior (Wynne, 1991). Lickona (1992) states that a character educator from *Cortland University* who is known as the Father of American Character Education, revealed that a nation is heading for the brink of destruction, if it has ten signs of the times, namely, increasing violence among teenagers; to dishonor dishonesty; the development of fanatical attitudes towards groups (*peer group*); the lower respect for parents and teachers; the more blurred moral good and bad.

Character education is defined as "the process of developing in students an understanding of, commitment to, and tendency to behave in accordance with core ethical values" (Milson, 2002). Character education is a broad term that is used to describe the general curriculum and

organizational features of schools that promote the development of fundamental values in children at school (Budiharso & Tarman, 2020). While both family and religious institutions have more primary roles in this process, few deny that the schools may also have a role as it relates to civic and community values. Some have argued that, consciously or not, schools and classrooms transmit values (Henley, Ramsey & Algozzine, 1999). Character education simply does that in a more systematic and intentional way. Character education includes two

primary components: a) education in civic virtue and in the qualities that teach children the forms and rules of citizenship in a just society, and b) education in personal adjustment, chiefly in the qualities that enable children to become productive and dependable citizens (London, 1987).

Character education has its remote origins in Ancient Greece and is the classical approach to moral education regarding concepts such as virtue, goodness, happiness, and citizenship (Brady, 2015). Aristotle stated that moral and citizenship education must be acquired through good actions by trying to acquire healthy habits and virtues for individual fulfillment and social growth. The relevance of moral and personal development has been a key factor for educational consideration (Tarman, Kilinc & Aydin, 2019). The link between a good education and the development of moral and social virtues and a pro-citizenship life-style can be found throughout Western societies and connects with other approaches and theories (Bernal, González-Torres & Naval, 2015). Character education, then, is not a new trend in education.

Many schools have looked for ways to provide proactive guidance for the positive behaviors and values that many believe should be a part of education for all people. Many experts have called for schools to be more active in teaching the moral and civic values that are an essential part of our social fabric and sense of community (Solikhah & Budiharso, 2020a). These calls are not new. A successful school, like a successful business, is a cohesive community of shared values, beliefs, rituals and ceremonies. More recently others have described the need for telling stories to children about the heroes and heroines who embody the core values of the community (O'Connor, et al, 2014). More than 90 percent of people polled in 1993 said that schools should be teaching values such as courage, caring, acceptance and honesty (Wynne, EA, 1991). As a result, many schools have embraced character education as a way to teach a core group.

Character education simply does that in a more systematic and intentional way. Character education includes two primary components: a) education in civic virtue and in the qualities that teach children the forms and rules of citizenship in a just society, and b) education in personal adjustment, chiefly in the qualities that enable children to become productive and dependable citizens (London, 1987).

Many approaches have been proposed to study self-esteem. Although the literature covers a variety of such research, this review will focus on three main topics: character education and self-esteem, moral reasoning and gender differences, and character education, self-esteem, and intellectual abilities (Solikhah & Budiharso, 2020b). Research has considered moral education as part of character education sharing similar attributes and skills. Literature shows that teaching character education can improve the levels of self-esteem (Allred, 2008; Snyder et al., 2010; Watson, 2006; Goodwin, Costa, & Adonu, 2004; and others). This effect of character education varies according to intellectual abilities and gender differences. Literature deals with these topics in different contexts, but this paper will focus on the effect of character education on self-esteem in relation to intellectual abilities and gender differences.

Thus, it can be said that character is a character, character, or personality of a person that is formed from the results of the internalization of various virtues that are believed and used as a basis for perspective, thinking, behaving, and acting (Ministry of Education, 2010). This reasearch aims to describe: (1) ypes of Islamic character-based character in the era of industry 4.0 what are taught at Al Husain Vacational School Jepara; (2) the process of the managerial system that is carried out to carry out Characteristics in Al Husain Vacational School Jepara; and (3) the reasons that cause the management of Islam in era industry 4.0 which is implemented at Al Husain Vacational School Jepara

2. METHODS

In this perspectives objectives to be achieved are 1) describing the suitability of the teaching and learning process in Al Husain Keling Jepara Vocational School in terms of contexts that include: the goal of implementing character education based on Islamic perspective in the hope that the implementation of the teaching and learning process is in accordance with the implementation curriculum. 2) describe the suitability of the implementation of Al Husain Keling-Jepara Vocational School Character Education in terms of input which includes: participants' readiness in conducting CBC theory or practice, Structured and unstructured assignments, realization of implementation curriculum with Character Education Strengthening (CEM), 3) describing conformity implementation of the Extra-curricular Program at Al Husain Keling-Jepara Vocational School in terms of processes that include: monitoring and guiding students, involvement / participation of students in the process of solving problems, 4) describing the implementation capabilities of Guidance and guidance for SMK Al Husain Keli students ng-Jepara in terms of enhancing character competency which includes: improvement, mastery of competencies in their fields (Solikhah & Budiharso, 2019).

Application of Strengthening Character Education based on Islamic perspective. Descriptive research is research that is intended to gather information about the status of existing symptoms, symptoms according to what they are at the time of the study. The subject of this study was students of Al Husain Keling-Indonesia Vocational School in the X Multi Media class. The sample selection in this study used purposive sampling technique. The samples of all concerned with the focus of the study were the principal, deputy headmaster of the curriculum, vice-principal of students, Multi-Media teachers, religious teachers, counseling teachers, parents, and students.

Table 1. Research Instruments

| No.	Type of Instrument	Data Taken
1.	Instrument for Interview	Class X Multi Media Students
2.	Instruments Item Written Questions	Critical thinking skills and HOTS
3.	Observation Sheet	for MM Learning Activities
4.	Attitude Scale of Likert	Class X MM Students

Data is obtained by interviewing relevant samples, providing questionnaires and essays to students. Then the data is processed with descriptive results so as to produce answers from the formulation of research problems according to the design that the researcher designed.

3. RESULTS

a.   Implementation of Character Education at Al Husain Vocational School

b.   The first result of Implementation of Character Education at Al Husain Vocational School concerns comprises of Strengthening the Character Education Program, Implementation character guidance synergy with Islamic Boarding School, CEM in the school environment in schools, Integrated into the RPP CES, and Foundations and *Stakeholders* support the implementation of CEM.

Table 2. Result of Implementation of Character Education

No.	Statement	Alternative Answers			
		Yes		No	
		n	%	n	%
1	Strengthening the Character Education Program	16	88,89	2	11,11
2	Implementation character guidance synergy with Islamic Boarding School	10	55,56	8	44,44
3	CEM in the school environment in schools	14	77,78	4	22,22
4	Integrated in the RPP CES	15	83,33	3	16,67
5	Foundations and Stake holders support the implementation of CEM	12	66,67	6	33,33
Total		**67**	**74,44**	**23**	**25,56**

Result of Implementation of Character Education at Al Husain Vocational School
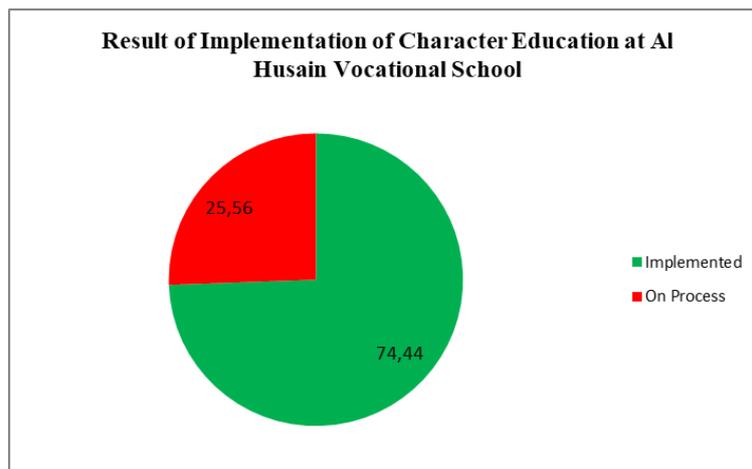
c.   Implications of Strengthening Character Education on Attitude

This section describes Implications of Strengthening Character Education on Attitude comprises of the attitudes of Religious, Honesty, Tolerance, Discipline, Work Hard, Creative, Independent, Democratic, Curiosity, Excitement, Love Motherland, Respect Friendly/Communicative, Love Peace, Loves to Read, Care for the Environment, and Care for Social Responsibilities.

Table 3. Implications of Strengthening Character Education to Attitude
(Character Building)

No.	Attitude	Alternative Answers					Average
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	
		1	2	3	4	5	
1	Religious	0	2	0	10	24	2,53
2	Honest	2	8	0	10	6	1,36
3	Tolerance	2	4	0	8	22	2,35
4	Discipline	1	3	0	10	22	2,42
5	Work Hard	0	6	0	25	4	2,04
6	Creative	2	2	0	6	20	2,01
7	Independent	0	2	0	16	18	2,44

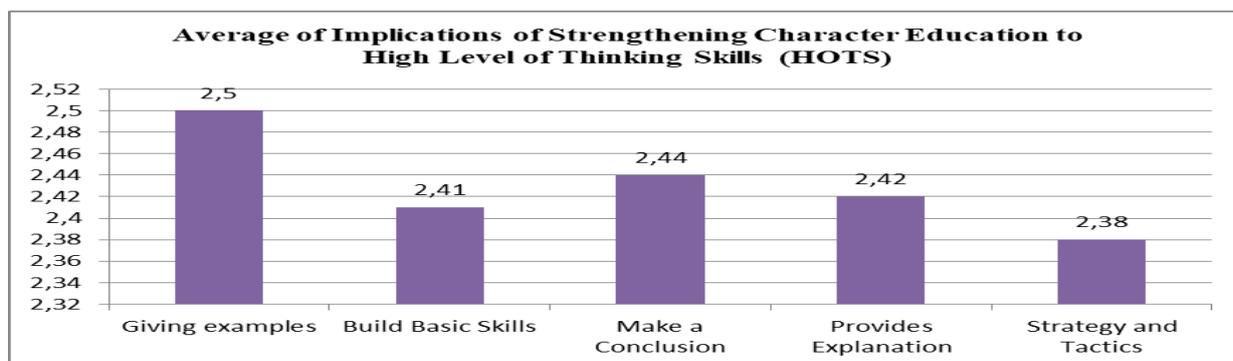| 8	Democratic	1	1	0	20	14	2,36
9	Curiosity	0	1	0	10	25	2,58
10	Excitement	1	2	0	14	19	2,41
11	Love Motherland	0	0	0	10	26	2,62
12	Respect	0	1	0	12	23	2,55
13	Friendly/Communicative	0	0	0	18	18	2,50
14	Love Peace	0	0	0	15	21	2,55
15	Loves to Read	1	1	0	12	22	2,48
16	Care for the Environment	1	2	0	13	20	2,42
17	Care for Social	1	1	0	12	22	2,48
18	Responsibilities	0	0	0	10	26	2,62
Average		**12**	**23**	**0**	**51,33**	**97,78**	**2,37**
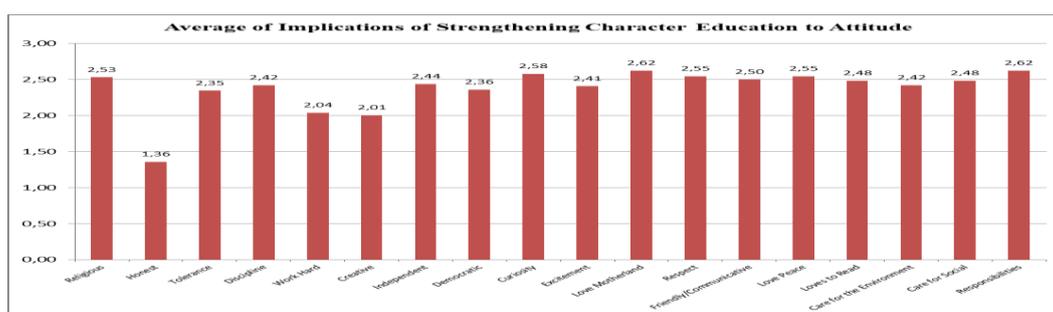
d.   Implications of Strengthening Character Education to High Level of Thinking Skills (HOTS)

The next section will be described Implications of Strengthening Character Education to High Level of Thinking Skills comprises of giving examples, build Basic Skills, make a conclusion, provides explanation, strategy, and tactics

Table 4. Implications of Strengthening Character Education to High Level of Thinking Skills (HOTS)

No.	Student Activities in the Teaching Process	Alternative Answers					Average
		Strongly Disagree	Disagree	Neutral	Agree	StronglyAgree	
		1	2	3	4	5	
1	Giving examples	0	2	0	12	22	2,5
2	Build Basic Skills	2	0	0	16	18	2,41
3	Make a Conclusion	1	1	0	10	24	2,44
4	Provides Explanation	1	2	0	12	21	2,42
5	Strategy and Tactics	0	1	0	23	12	2,38
Average		**4,00**	**0,00**	**51,33**	**97,78**	**2,37**	**0,67**

Average of Implications of Strengthening Character Education to High Level of Thinking Skills (HOTS)

4. DISCUSSION

a. Character in Islamic Perspective

Basically Islamic teachings contained in the Qur'an and Sunnah teach about life that is directed and organized is a concrete example of management that leads to regularity. Leader responsibility in Islam is not an only horizontal-formal fellow human but also vertical-moral, to Allah SWT.

Conceptually Islamic education is actually quite rich because it wants to form a perfect Muslim person and get the happiness of life in the world and the hereafter, although it is more likely to be normative. For this reason, according to Azyumardi Azra education orientation must be directed at being able to answer the needs and challenges that arise in the community as a consequence of change. The Islamic education curriculum is constructed based on the teachings of the Qur'an and the Sunnah but must be a dialogue with the problem of reality so that the content is dynamic in accordance with the context of time and place. Broadly speaking morals towards Allah SWT, Rasulullah, Self, Family, Societ, and Neighbors.

Morals come from Arabic plural word in the form of the mufradat "khuluqun" which means character, temperament, behavior, and character. Whereas according to the term is the knowledge that explains good and bad (right and wrong), regulates human relations, and determines the ultimate goal of the business and work. In theory, morality has 2 (two) goals, First, morality with God. Second, morals with fellow beings. So true morality is the faith and the tree is sharia. Therefore roots, trees, and fruit must be properly maintained. For Prophet Muhammad SAW, the Qur'an as a reflection of character, then if someone has included emulating the morality of the Prophet who Allah will be built on noble character for him. Moral division based on the object:

1) Morals towards Allah SWT:

Moral to Allah comprises of: (1) believing, that is, someone believes in the form and oneness of Allah and believes in what He says, such as faith in angels, books, messengers, doomsday and *qadha* and *qadar*; (2) Bertasbih, which is to multiply say Subhanallah (the Most Holy of Allah) and keep away behavior that can pollute the name of Allah the Most Holy, (3) Prayer, which is pleading with Allah in a good way as exemplified by the Prophet, (4) Huznudzdzan, which is good prejudice to God is a picture of someone's hope and closeness to him so that he always thinks positively with full confidence, (5) Ikhlas, which is carrying out the command and avoiding His prohibition is only to accept the divine blessing, (5) Istighfar, which is asking forgiveness of Allah for all sins that have been made by saying "astaghfirullah *'adzim'*", (6) Humility, which is an act that is truly and united with the inner feeling of the action that is being done, (7) Patience, namely accepting with sincerity and sincerity accepting the situation without despair, (&) Thank God, which is grateful for all the wisdom that is received both with words and with production. For example by reading Alhamdulillah, (8) Obedience, which is obedient to all commandments and away from all His prohibitions.

The attitude of obeying God's command is a reflection of the attitude that is in one's heart, (9) Takbir, which is glorifying Asma Allah by reading Allahu Akbar (Allah is the Greatest), and (10) Tawakal, which is entrusting God, works hard in carrying out a plan accompanied by success or failure.

2) Morals to the Prophet Muhammad SAW:
Morals to Prophet Muhammad SAW comprise of: (1) The nature of Siddiq, which is the nature of trustworthiness. Not only were his words correct, but also his actions were also correct. Al Qur'an [An Najm 4-5], (2) *Fathonah* Meaning Smart. It is impossible for the Prophet to be stupid. In submitting 6,236 verses of the Qur'an then explaining it in tens of thousands of hadith and the words of God and being able to debate with the infidels in the best way possible, (3) The nature of trust, Amanah means truly trustworthy. If one affair is handed over to him, surely people believe that the matter will be carried out as well as possible, the title "Al Amin" which means reliable long before he was appointed as a Prophet, and (4) The nature of Tablig, Tabligh means to convey. All the words of God addressed by the Prophet to humans.

a. Self-Morals
Self-Morals towards Islam has taught that humans protect themselves including body and spirit, eat halal and good food and a healthy and clear mind. The soul must be purified to be a lucky person. The characteristics of Islamic behavior are Faithful (al-Amanah, True (as-Shidqatu), Adil (al-'adlu), Maintaining holiness (al-Ifafah), shame (al-Haya), Courage (as-Syajaah), Strength (al-quwwah), Patience (ash-shabrul), Affection (ar-Rahman), Savings (al-ijtihad).

b. Morals to Family
Morals towards the Morals of the family include father, mother, child, and offspring. We must do both to family members, especially parents, both mother, and father who can bring to heaven because sincerity and sincerity take care of the household.
c. Morals towards the community
Glorifying guests, respecting the values and norms that apply in society, helping each other and helping evil deeds, giving eat poor people

d. Morals to Neighbors
It is a commendable behavior. Doing good to neighbors is highly recommended by the Prophet. The division of morals based on their characteristics is twofold, namely: Moral Mazhmumah (despicable morals) or Akhlak Sayyi'ah (morality) Bad), Easy moral (praiseworthy morality). According to Afif Abdul Fatah Thabarah see that morality in the Qur'an is divided into two, namely: First, *Al-Fadhil* which includes: consistency, improvement, and self-purification, patience, forgiveness, honesty in all deeds, helpful, humble, mutual respect, and likes members. Secondly, *Al-Radhail,* which includes: lies, arrogance, pride, anger, adultery, envy, slander and ill will.

a. Factors Affecting Moral Formation
Instinct (instinct) is a behavior pattern that is not studied, a mechanism that is considered to exist from birth and also appears in every species. *Heredity* is the stiffness that makes children according to the image of parents (there are similarities in children with their parents). *The environment* is anything that surrounds or surrounds an individual throughout his life.

4.1 Industrial Age 4.0

The 2018 Asia Business Outlook Survey released by *the Economist*, Indonesia is considered as the third main destination country in Asia that is attractive to investors. Technological advances have entered the industrial era 4.0 which are marked by Technology: (1) Autonomous Robots, (2) Simulations, (3) Integration of vertical and horizontal systems, (4) All-round use of the Internet, (5) Cybersecurity, (6) Computers in the cloud (*Cloud Computing*), (7) Additional Making, (8) Existing reality (Augmented reality), (9) Large data. Recognition from UNCTAD in World Investment Report 2017, Indonesia is ranked fourth in the world regarding MNEs' top prospective host economies for the period 2017–2019.

Based on the above data, Indonesia is ready to compete and fill the Industrial 4.0 era but still needs to be supported by the situation and conditions of the community and work ethic. The millennial generation now needs to have character and integrity to adjust to the demands of the industrial era 4.0.

An example, Fintech was developed by Al Ashriyyah Nurul Iman Islamic Boarding School, Bogor, West Java. This application, called Mobile Fintech and Commerce Nurul Iman, received support from the Ministry of Industry in the form of the Fintech and Commerce Mobile Application. Through this application, santri, santri guardians, and business partners can take advantage of various features such as the purchase and payment of Islamic boarding school products that make it easier for users to transfer money to the virtual account of Islamic boarding schools or santri.

The Ministry of Industry held a Santripreneur program in East Java, namely the Sunan Drajat Islamic Boarding School, Lamongan Regency and Lirboyo Islamic Boarding School, Kediri about technical guidance on fish processing and footwear manufacturing and the manufacture of LED lights and revitalizing the salt industry.

Areas experiencing breakthrough thanks to new technological advancements include (1) artificial intelligence robots (artificial robotic intelligence), (2) nanotechnology, (3) biotechnology, and (4) quantum computer technology, (5) blockchain (like bitcoin) , (6) internet-based technology, and (7) 3D printers. The types of consumers differ in the new market and reduce prices on the old market. The term disruptive innovation was first triggered.

5. CONCLUSION

Vocational school should produce qualified graduates, both in science and skills according to the field of competency they study, especially based on mental attitude (strong and quality character). To achieve this, Vocational students are provided with Character Education Strengthening. In order for CEM to be carried out properly, it will be more perfect when based on Divine Rule (Al-Qur' an and Hadith of the Prophet) which is exemplified by Prophet Muhammad SWA with 4 commendable character traits (Amanah, Siddiq, Fatonah and Tabling). The data obtained from the research results show that overall the achievement of the value of 18 characters is quite good, except that it still needs to be improved in character: Average honesty (1.36), Creative average (2.01) and Hard Work achieving average scores (2.04), this shows that there is still a need for an increase in understanding, especially the implementation of referring to characters based on Allah SWT, to the Prophet and to others and relating to nature. As an object of Sampling CEM Implementation in Al Husain Keling-Jepara Vocational School which has implemented CES about 74.44% and is still in the Development Process which has not been implemented around 25.56%. The overall achievement of CEM implementation has reached an average of 2.37. Remember this Research and development takes data in SMK Al Husain Jepara so that the result implementation rounder issues of overall achievement the Exploring of Character Education

Management just suitable implementation in SMK Al Husain Jepara central Java Indonesia only.

6. REFERENCES

[1] Allred, C. (2008). Improving academics, behavior and character. Leadership, 38, 26-29.

[2] Ann O'Connor, Amber Olson, Natalie Hoff & Reece L. Peterson, Strategy Brief, February 2014. The University of Nebraska-Lincoln.

[3] Brady, S. R. (2015). Utilizing and Adapting the Delphi Method for Use in Qualitative Research. *International Journal of Qualitative Methods*, 14(5). http://doi.org/10.1177/1609406915621381

[4] Budiharso, T. & Tarman, B. (2020). Improving Quality Education through Better Working Conditions of AcademicInstitutes, *Journal of Ethnic and Cultural Studies*, *7*(1), 99-115. http://dx.doi.org/10.29333/ejecs/306

[5] Budiharso, Teguh. (2016). Symbols in Javanese Mantra Aji Seduluran: A Magnificient Moral Value. *LINGUA: Jurnal Bahasa, Sastra dan Pengajarannya*. 13(1), 1-18. soloclcs.org

[6] Fazekas, M. and S. Field (2013), A Skills beyond School Review of Germany, OECD Reviews of Vocational Education and training, OECDPublishing. P.12-13

[7] Henley, M., Ramsey, R., & Algozzine, R. (1999). Teaching student with mild disabilities (3rd ed.). Boston, MA: Allyn & Bacon.

[8] Lickona, T. (1992). Educating For Character: How Our School Can TeachRespect and responsibility. New York: Bantam Books.

[9] London, P. (1987). Character education and clinical intervention: A paradigm shift for US schools. Phi Delta Kappan, 68, 667-673

[10] Milson, A. J. (2002). Elementary school teachers' sense of efficacy for character education. *Journal of Educational Research, 96*(1), 47-54.

[11] Ministry of National Education. *Training Materials Strengthening Learning Methodologies Based on Cultural Values to Form National Competitiveness and Character; Development of Cultural and National Character Education* (Jakarta: Center for Curriculum Research and Development Agency Ministry of National Education, 2010), p. 3.

[12] Naval, C., González-torres, M. C., & Bernal, A. (2015). Character Education, International Perspectives. Pedagogia e Vita, 73. Annuario 2015, 155-184.

[13] Snyder, F., Flay, B., Vuchinich, S., Acock, A., Washburn, I., Beets, M., & Li, K. (2010). Impact of a social-emotional and character development program on school-level indicators of academic achievement, absenteeism, and disciplinary outcomes: A matched-pair, cluster-randomized, controlled trial. Journal of Research on Educational Effectiveness, 3, 26-55.

[14] Solikhah, Imroatus & Budiharso, Teguh. (2020a). Exploring Cultural Inclusion in the Curriculum and Practices for Teaching Bahasa Indonesia to Speakers of Other Languages. *JSSER: Journal of Social Studies Education Research*, 11(3), 177-197. www.jsser.org.

[15] Solikhah, Imroatus & Budiharso, Teguh. (2020b). Standardizing BIPA as an International Program of a Language Policy. *Asian ESP Journal*, 16(5.2), 181-205. https://www.elejournals.com/asian-esp-journal/volume-16-issue-5-2-october-2020/

[16] Solikhah, Imroatus & Budiharso, Teguh. (2019). Investigating the Learning Outcomes of an INQF Based English Language Teaching Curriculum in Indonesia. *JSSER: Journal of Social Sciences Education Research*, 10(4), 153-175. www.jsser.org.

[17] Tarman, B., Kilinc, E., & Aydin, H. (2019). Barriers to the effective use of technology integration in social studies education. *Contemporary Issues in Technology and Teacher*

Education, 19(4). Retrieved from https://citejournal.org/volume-19/issue-4-19/social-studies/barriers-to-the-effective-use-of-technology-integration-in-social-studies-education

[18] Thomas Lickona. (1992). Educating For Character: How Our School Can Teach Respect and responsibility. New York: Bantam Books.

[19] Watson, M. (2006). Long-term effects of moral/character education in elementary school in pursuit of mechanisms. Journal of Research in Character Education, 4, 1-18.

[20] Wynne, E. (1991). Character and Academics in the Elementary School. In JS Benigna (ed). Moral Character, and Civic Education in the Elementary School. New York: Teachers College Press.

[21] Wynne, EA (1991). *Character and Academics in the Elementary School. In JS Benigna (ed). Moral Character, and Civic Education in the Elementary School*. New York: Teachers College Press