

THE IMPLEMENTATION OF EDUCATION POLICY IN THE DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION IN THE INDUSTRIAL REVOLUTION ERA 4.0

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Abstract: The implementation of Islamic school management policies is important, keep in mind that there are still many educational issues of concern, especially regarding ethics and other values. The training strategy adds to the improvements in the implementation of the main Islamic Religious Education (PAI) learning. This research is expected to find out how the implementation of policies regarding the establishment of Islamic schools is carried out in the 4.0 era. Research attempts to reveal instructional arrangements in improving PAI learning in the 4.0 era which have been carried out by involving a subjective approach as a method of checking to produce information that has novelty. This research method uses a qualitative descriptive approach with literature study. As a result, the transformation of Islamic education is used to find a way out of the problems that occur, thus strengthening Islamic educational institutions and the need for quality management quality improvements, effective leadership, and the need to reform educational policies, so that they are able to compete and the results can create creative, innovative, possessing human beings. Good character, independence, love for the motherland and religion in order to become a stronghold in the era of the industrial revolution 4.0 where in this era human resources are required to be fast, precise, attractive and productive.

Keywords: education policy; Islamic religious education; industrial revolution era 4.0.

Abstrak: Implementasi penerapan kebijakan pengelolaan sekolah Islam penting, mengingat masih banyak masalah pendidikan yang memperhatikan terutama tentang etika dan tata nilai lainnya. Strategi pelatihan menambah perbaikan dalam implementasi pembelajaran Pendidikan Agama Islam (PAI) yang utama. Penelitian ini diharapkan dapat menemukan bagaimana pelaksanaan implementasi kebijakan mengenai pendirian sekolah Islam di era 4.0. Penelitian berusaha mengungkapkan penyusunan instruksional dalam peningkatan pembelajaran PAI di era 4.0 yang telah dilakukan dengan melibatkan pendekatan subjektif sebagai metode pemeriksaan menghasilkan informasi yang memiliki kebaruan. Metode penelitian ini menggunakan pendekatan diskriptif kualitatif dengan studi pustaka. Hasilnya pentransformasian pendidikan Islam digunakan untuk menemukan jalan keluar dari masalah yang terjadi, sehingga menguatkan lembaga pendidikan Islam serta diperlukannya perbaikan kualitas manajemen yang bermutu, kepemimpinan yang efektif, serta perlunya mereformasi kebijakan pendidikan, sehingga mampu bersaing dan hasilnya dapat mewujudkan manusia kreatif, inovatif, memiliki karakter baik, mandiri, cinta tanah air dan religius guna menjadi benteng di era revolusi industri 4.0 yang mana dalam era ini sumber daya manusia dituntut menjadi sumber daya cepat, tepat, menarik, dan produktif.

Kata kunci: kebijakan pendidikan; pendidikan agama Islam; era revolusi industri 4.0.

Introduction

Understanding policy implementation can be interpreted as a process used to solve educational problems to realize policy goals. To be able to improve administrative compliance and order among all education stakeholders, its implementation must be by existing rules and policies that can be applied

throughout the school. In terms of etymology, the policy comes from the word policy. The term policy (policy) is often translated with politics, rules, programs, decisions, laws, regulations, provisions, agreements, conventions, and strategic plans.¹

¹ Arwildayanto, Arifin Suling, and Warni Tune Sumar, *Analisis Kebijakan Pendidikan: Kajian Teoritik, Eksploratif Dan*

Furthermore, educational policy is taken from the word educational policy which is a combination of the words education and policy. Policies are defined as procedures that must be followed aimlessly and limit anyone involved with the arrangement. Changes that appear locally, both related to social, and social will affect the scope of Islamic education in Indonesia.²

In the implementation of Islamic education policies, the problem that is often faced in Islamic education is how Islamic education can create a new order, where Islamic education is in harmony with the developments in that society. It was the case with the Prophet Muhammad Saw, Islamic education also starts from the Langgar, the mosque as the centre of Islamic education.³

Furthermore, the emergence of Islamic boarding schools in the 16th century in Indonesia. The learning method in this period was carried out by reading repeatedly and then memorizing it, which Fazlur Rahman called the machine learning method.⁴ Memorization methods continued to be used in Islamic Religious Education/ PAI learning until the modern period, the disappearance of discussion methods, question and answer and the education sector during the industrial revolution 4.0 occurred in line with the development of Information and Communication Technology seen in the E-Learning learning process which began to be widely used, especially in universities in Indonesia.⁵

Thus, we need a policy that is made guidelines for management. There are several things as a guide to further develop the Islamic school system and a universal pattern of Islamic education in the future. First, mechanical means as infrastructure must

be used by Muslims. This implies that innovative methods should be used as a means of fulfilling Muslim knowledge to build learning value and not vice versa, especially as a barrier to being imaginative in thinking and getting change for progress.

Second, human resources as a force must be continuously improved by Muslims in the management of Islamic schools both regarding knowledge and innovation as well as shared imtaq or working on themselves so that they can be in a deep sense, ethically and mentally strong.

Third, modernization interactions, especially changes in the Islamic education system, both from a world view, idea structure, and assessment must still be maintained in a moderate attitude as a manifestation of Islam rahmatan li Alamin. Thus, all Islamic schooling systems must have a feeling of improvement in a superior direction, so that the current instructive foundation becomes a research centre for future harmony.⁶

After progress in various fields as a manifestation of developments in the industrial revolution era or often also called disruption which presented several problems as derivatives, for example, the decline in the field of face-to-face training because it was replaced by technological devices and occupation systems that entered the digital period, so that experiences developed properly-different. The study room will experience development by design advanced learning that provides more dynamic, imaginative, participatory, diverse and far-reaching growth opportunities.

With this advanced learning, the educational experience knows no geological boundaries, so it will reveal ways in which new developments can be created. Drive computerized innovation with the power of artificial brains (AI) that turn information into data, and individuals can obtain it more simple and less costly. With this innovation, it will influence new developments in Islamic schooling so that it can be put to good use for the smooth development of experience in providing information.⁷

This research aims to find out how the

Aplikatif, (Bandung: CV. Cendekia Press, 2018).

² Ahmad Saifuddin, "Eksistensi Kurikulum Pesantren Dan Kebijakan Pendidikan," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, vol. 3, no. 1 (February 7, 2016), p. 207, <http://jurnalpai.uinsby.ac.id/index.php/jurnalpai/article/view/45>; Irwan Irwan et al., "Analisis Kebijakan Pendidikan Terkait Implementasi Pembelajaran Pada Masa Darurat Covid-19," *Jurnal Manajemen Pendidikan*, vol. 9, no. 2 (November 23, 2021), pp. 89–95, <https://journal.unpak.ac.id/index.php/JMP/article/view/4238>.

³ Fitri Rahmawati, "Kecenderungan Pergeseran Pendidikan Agama Islam Di Indonesia Pada Era Disrupsi," *TADRIS: Jurnal Pendidikan Islam*, vol. 13, no. 2 (2018).

⁴ Sutrisno and Suyanto, *Pendidikan Islam Di Era Peradaban Modern*, (Jakarta: Prenada Media, 2015).

⁵ Rahmawati, "Kecenderungan Pergeseran Pendidikan Agama Islam Di Indonesia Pada Era Disrupsi."

⁶ Indianto Dimas, "Pendidikan Agama Islam Dalam Revolusi Industri 4.0," in *Prosiding Seminar Nasional Prodi PAI UMP*, (2019).

⁷ Suharto, "Suharto Pendidikan Islam Di Era Revolusi Industri 4.0 Suharto Sekolah Tinggi Agama Islam Yogyakarta," *Saliha*, vol. 2, no. 2 (2019), pp. 107–114.

implementation of policies regarding the establishment of Islamic schools is carried out in the 4.0 era. Research attempts to reveal instructional arrangements in improving PAI learning in the 4.0 era.

Method

The research method used is qualitative as a research procedure that will obtain descriptive data results in the form of written words or utterances from one's behaviour that can be observed. This research method uses a qualitative descriptive approach.⁸

The social symptoms or phenomena referred to in this study are the development of the industrial revolution 4.0. what is happening in Indonesia and its impact on education? The subject in this study is government policy in the field of education in the context of facing the industrial revolution 4.0. The data collection techniques in qualitative research generally consist of four types, namely observation, interviews, documentation, and combined or triangulated.⁹

This study used literature or library research. Related to this research, the data collection method used were documentation and literature studies. The literature study was carried out, namely by searching various written sources, whether in the form of books, archives, magazines, articles, journals, or documents related to various strategic policies for the implementation of PAI education policies in the face of the industrial revolution.¹⁰

Results and Discussion

Development of Islamic Education and Training

Islamic Education and Training Regulations (JQAF)¹¹ in Law no. 20 of 2003 (National Education System Law) can be carried out in three ways, namely:

1. Direction of Formal Development

Development of Islamic Education and Training (Jawi and the Quran) taught through conventional schools taught. Regulation Number 20 of 2003, it is emphasized that strict schooling is the obligation of students, which means: every student in an education unit has the privilege of getting a strict education in accordance with the religion he adheres to and the instructor who shows it must also have the same beliefs (article 12 paragraph a).

In relation to the above article, it makes sense that strict instructors who share the same beliefs as students are given posts and the central or territorial government gives them Apart from the Quran, children are also taught how to clean, bathe and pray. For people who live in urban areas, especially people with sufficient economy, they will usually bring an extraordinary the Quran educator for their children at home to teach JQAF.

Regarding the ongoing time, there are many types of non-formal strict training for youth or youth, for example mosque youth, successive inclusion schools, and others. In this exercise, children will be given material or learning related to *fardu 'ain*. As indicated by the needs of the training units as specified in article 41 paragraph 3.

2. Non-Formal Education Path

Non-formal schools are separated into several teaching units, for example course organization, foundation preparation, arisan concentration, regional learning action focus and *majlis taklim*, as well as similar teaching units (article 26). Non-formal education and training bodies are the responsibility of the local area.

With respect to schooling (JQAF), local custom, strict teaching has developed fundamentally, especially in rural areas where after maghrib children memorize the Quran who are taught by the Quran educators either at the teacher's house or at the mosque /surau.¹²

Indeed, the scope of Islamic Religious Education material is the same as seven subjects because Islamic Religious Education material is a summary of the sciences that have so far been

⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D*, (Bandung: ALfabeta, 2016).

⁹ Sugiyono, *Metode Penelitian Pendidikan*, (Bandung: ALfabeta, 2012).

¹⁰ Ulfah, Yuli Supriani, and Opan Arifudin, "Kepemimpinan Pendidikan Di Era Revolusi Industri," *Jurnal Ilmiah Ilmu Pendidikan*, vol. 5, no. 1 (2022), p. 153.

¹¹ Safarina Ujang and Norshidah Mohamad Salleh, "Pelaksanaan Jawi, Al-Quran, Bahasa Arab, Fardu Ain (j-QAF) Dalam Program Pendidikan Khas Integrasi," *Jurnal ORTOPEDAGOGIA*, vol. 4, no. 1 (2018), pp. 59-65.

¹² Raswan, "Kurikulum KKNi Pendidikan Bahasa Arab: Berorientasi Masa Depan Dan Berbasis Global Disertasi," (Universitas Islam Negeri Syarif Hidayatullah Jarkarta, 2020).

often called "Islamic sciences", namely the Quran, hadith, creed, morality, fiqh, history of Islamic culture, and the Arabic language.¹³

3. Casual Education Track

Casual training is school in the family. These instructive exercises in the family are carried out freely (chapter 27). In this ordinary school, guardians have obligations. Guardians must know about the importance of strict teaching for their children with the aim that this school must be carried out regularly and repeatedly.¹⁴

Implementation of Islamic Religious Education

Education in Islam is a reflection of the method of implementing Islamic teachings that are honest, open, and does not hide knowledge.¹⁵ To create a religious education curriculum, the obligations of education providers must be aligned with other mandatory curricula. The people who provide the policy must pay great attention in adopting the policy. Because religious education is very important to achieve national education goals.

The government's approach is used as a kind of perspective in making education programs and strict instructional materials contained in the GBPP (Outline of Learning Program). The goals, objectives, and breadth of Islamic schooling materials must be seen from the GBPP 1994 and 1990.

The *pesantren* in the 1994 GBPP made sense from the rigorous Islamic training aimed at increasing the sense of faith, understanding, living and experiences of students regarding the Islamic religion. Therefore, students can become Muslims, also have good morals for themselves, their families, society, nation and state.

As for the 1990 GBPP, the formulation reads again that the goal is for students to understand, fully appreciate, believe, and carry out Islamic teachings until finally they have faith and moral piety. In schools, it is very necessary to develop PAI learning,

because Islamic religious education is a hope to help overcome problems that occur in the field.

Therefore, now many schools have developed religious and cultural habits in order to provide support to meet the cognitive, affective and psychomotor aspects of students. Religious cultural habits are also very necessary in schools so that they can also be applied in the daily lives of students.¹⁶

The application of Islamic education is very important, especially in this era. If children are given habits from a young age, directions are also guidance to become familiar, then in the formation of the child's character and personality it will be easier to form for the future so that the final effect of the child will be to practice it in everyday life. To implement all of this, students must be provided with a solid foundation so that in their lives, whether with themselves, neighbours or others, peace will emerge, and togetherness with one another.

The teacher when doing the learning, the material is based on the 2013 PAI curriculum where there is a religion. The implementation of KI-1, KI-2, KI-3, KI-4 can be seen from the learning process whether the strategies and preparations have been carried out properly or not. PAI learning that has been planned has been arranged systematically, this can be seen from the RPP section KI-1 which aims to live and do what is taught by the religion that is adhered to.

Then, KI-2 where the aim is to teach social character education such as responsibility, honesty, friendly with the environment, cooperation, mutual cooperation, courtesy, caring for others, not liking conflict, and happy interacting with the social and natural spheres.¹⁷ In KI-3 there is content about understanding and knowledge in accordance with clear and specific concepts based on interests and talents. Finally, KI-4 which contains skills related to students who develop their potential which is learned independently at school.¹⁸

¹³ Rahmat Rahmat, "Pendidikan Agama Islam Berwawasan Interdisipliner Sebagai Corak Dan Solusi Pendidikan Agama Islam Era 4.0," *Jurnal Pemikiran Keislaman*, vol. 30, no. 2 (July 10, 2019), pp. 349–361, <https://ejournal.iai-tribakti.ac.id/index.php/tribakti/article/view/821>.

¹⁴ (Daulay& Pasa, 2014)

¹⁵ Ulil Amri Syafri, "Pemikiran Pendidikan Islam Di Era Revolusi Industri 4.0," *Annual Conference on Islamic Education and Social Sains (ACIEDSS 2019)*, vol. 1, no. 1 (2019): 14–22.

¹⁶ Ulil Amri Syafri, "Pemikiran Pendidikan Islam Di Era Revolusi Industri 4.0."

¹⁷ Robeet Thadi, "Proses Komunikasi Instruksional Dalam Pembelajaran Vokasional," *JOEAI (Journal of Education and Instruction)*, vol. 8, no. 1 (June 29, 2019), pp. 49–55, <https://journal.ipm2kpe.or.id/index.php/JOEAI/article/view/614>.

¹⁸ M Arif Khoiruddin and Dina Dahniary Sholehah, "Implementasi Pendidikan Agama Islam Dalam Membentuk Karakter Religius Siswa," *Jurnal Pedagogik*, vol. 06, no. 01 (2019), pp. 123–144.

Character and cultural education is defined as the development of students' self-education until finally they have these values and characters and are able to apply them in their lives, the community environment, and become citizens who are religious, nationalist, creative and productive. From this basis, in developing cultural and character education it is very necessary for the continued excellence of the nation in the future. In developing this, it must be carefully planned in advance with regard to what will be carried out. Collaboration with all components in the school or related parties must be able to work well together.¹⁹

In implementing Islamic education curriculum planning uses approaches, methods and assessments to achieve the goals to be achieved. Then the implementation of the PAI curriculum in process is complemented by observing, asking, processing, reasoning, presenting, concluding and creating, learning is not only in the classroom, but in the school and community environment, teachers are not the only source of learning and attitudes are not taught verbally, but through examples and examples, then evaluation in PAI learning by connecting competence and character according to the 2013 curriculum.²⁰

The Era of the Industrial Revolution 4.0

The Industrial Revolution was a major and radical change to the way humans produced goods. This major change has occurred three times, and we are currently experiencing the fourth industrial revolution.²¹

Initially, the modern uprising occurred in 1784, especially making the framework of the creation of water and steam power. Moreover, in 1870 the revelation of electrical energy was used as a mass that was once very large. Then, at that time, in 1969 harnessed electronic energy and data innovation to mechanize the creation cycle.

Furthermore, at this time what we feel is entering the modern turmoil 4.0 depends on the strength of the third modern upheaval.²² In this

4.0 era, several advances have been consolidated so that finally we can see other areas which are isolated into three fields of science, namely specific physics, computerization and science.²³

The historical background of globalization makes sense that there are drivers in every developing age. Friedman, Ritzer and Toffler understand that what triggers the development of progress is the increase in innovation which gave birth to the modern revolution 4.0, which makes communication wider, but also disrupts various areas of human life.²⁴

At this time, we are no strangers to hearing the modern term annoyed 4.0. Modern rebellion 4.0 is felt as digitalization in human existence or known as the peculiarity of interruption. The uniqueness of the interrupt was originally present in all modern areas of the planet, where it emerged as a pattern that combines digital innovation with digital innovation. More explicitly, refinement can be felt that human work can be replaced by robotic power. Basically, this is to make it easier for people to work, but without realizing it, human work will step by step be replaced by robots.²⁵

"Modern Revolution" nineteen hundredth presentation, According to stage 1.0, it is observed that the machine is centred around the creation instrument. Stage 2.0 at the grand creation stage joins quality and normalization. Stage 3.0 mass uniformity with respect to PC splicing. Stage 4.0 digitization and computerization, which combines the web with assembling. The era of modern chaos 4.0 or also called digital or the time without boundaries between existences provides excitement and innovative scientific progress that has taken place in terms of creating brilliant machines, independent robots, and, surprisingly, Artificial Intelligence (AI).²⁶

Use on Social Interaction on Students of UIN Raden Fatah Palembang," *Al-Ulum*, vol. 22, no. 1 (2022), pp. 23–40.

²³ Raymond R Tjandrawinata, "Industri 4.0: Revolusi Industri Abad Ini Dan Pengaruhnya Pada Bidang Kesehatan Dan Bioteknologi," *Jurnal Medicinus*, vol. 29, no. 1 (2016), pp. 31–39.

²⁴ Syamsuar Syamsuar and Reflianto Reflianto, "Pendidikan Dan Tantangan Pembelajaran Berbasis Teknologi Informasi Di Era Revolusi Industri 4.0," *E-Tech: Jurnal Ilmiah Teknologi Pendidikan*, vol. 6, no. 2 (2019).

²⁵ L. Hadi Adha, Zaeni Asyhadie, and Rahmawati Kusuma, "Indonesia Industrial Digitalization and Its Impact on Labor And," *Jurnal Kompilasi Hukum V*, no. 2 (2020), p. 32.

²⁶ Adun Priyanto, "Pendidikan Islam Dalam Era Revolusi Industri 4.0," *J-PAI: Jurnal Pendidikan Agama Islam*, vol. 6, no. 2 (2020), pp. 80–89.

¹⁹ Revolusi Industri, D A N Tantangan, and Perubahan Sosial, "Revolusi Industri 4.0 Dan Tantangan Perubahan Sosial," *IPTEK Journal of Proceedings Series 0*, no. 5 (2018), pp. 22–27.

²⁰ Hambali Alman Nasution, "Implementation of Islamic Religious Education Curriculum", vol. 6, no. 1 (2021), pp. 1–14.

²¹ Ifham Choli, "Pendidikan Agama Islam Dan Industri 4.0," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, vol. 3, no. 2 (2020), pp. 20–40.

²² Suryati, Adisel, and Robeet Thadi, "The Effect of Gadget

Countless open doors are currently being given to all fields, besides that there are also many difficulties that must be faced, both complicated and troublesome because of this era. Thus, human resources are expected to have the choice to master the knowledge and furthermore have the option to find a way out of the problems that occur in individual life.²⁷

Modern Riot 4.0 is widely acclaimed starting with German Chancellor Angela Merkel presenting the 2011 Hannover Fair, where German industry got very serious. All of this is evidenced by the innovation of the web and everything that is PC-based is growing rapidly so that it can connect networks together.

As a result, the fourth transformation appears "thought network" which is a very large organization that can combine all the gadgets simultaneously on the entire planet. The utilization of robots and physical digital frameworks can fill human jobs to a lesser extent, more efficiently and effectively.

In this way, period 4.0 is called the disturbance time. Another effect of modern upheaval is for the universe of training, known as "instruction 4.0" of schooling 4.0 which provides thinking about how to incorporate digital innovation both physically and indirectly into the educational experience.

According to Abuddin Nata's research, there are at least three negative tendencies from the 4.0 era, namely: 1) Being lazy, not deep, not down to earth, or not sociable. 2) Tend to be weak in the values of togetherness, mutual cooperation, and social care. 3) Tend to be free, westernized, and do not pay attention to ethics and formal rules, customs, and manners. And, all the critical shifts predicted to occur in 2025, have negative excesses.²⁸

Schooling 4.0 is an opportunity that answers what is needed for the modern 4.0 transformation, where people and machines work together and then join them to get arrangements, especially new developments. Learning is asked to have the option to adjust to the improvement period 4.0, where part of the instructive foundation can

use and oversee data information innovation (IT), functional innovation (OT), web of things, and massive information investigations, then, at the time that, combine them with physical, advanced and human. It is intended for ruthless results and has capabilities in the areas of information education, innovative skills, and people education. In this way, modern rebellion 4.0 provides the demand for supervising schools on the premise of IT whose effect on the nature of the educational experience will be ensured. Because learning must have choices to create a happy and dynamic atmosphere.

From the perspective of Islamic schooling, modern riots 4.0 gave rise to some amazing open doors in terms of improving Islamic teaching. Among the doors that open as pointed out by Muhammad Kosim are the following:

1. Providing office access in spreading and establishing Islamic schools. Improved innovations in period 4.0 can be used to foster Islamic training. Never again did Islamic subjects have to be taught from one house to another or from the library. However, it tends to be obtained by taking advantage of cyberspace.
2. Give the new position extra. With regard to Islamic religious studies, there are various positions open, for example planning PAI learning in a web-based place, becoming a teacher on the internet, learning assets are accumulated and made electrically, etc.
3. The development of Islamic education institutions in Indonesia which are increasingly up-to-date requires mechanical mediation. Instructive foundations, whether formal or casual, must not mushroom, segregate and be hindered by training 4.0.
4. Requirements for in-depth aspect. Period 4.0 is a period of modern innovation which is only material in nature and people are really given convenience in their activities. Nonetheless, without the Essence of God, trend-setting innovations would cause more harm than harm to individuals.²⁹

The era of the industrial revolution 4.0 made the teacher act as a person who facilitated and motivated the learning process. The technology and online media that are used function as a

²⁷ Abdul Hakim bin Abdullah, "Pendidikan Islam Dalam Era Revolusi Industri 4.0," *Tamaddun*, vol. 21, no. 1 (2020), p. 127.

²⁸ Juni Erpida Nasution, "Kurikulum PAI Di Dalam Pusaran Revolusi Industri 4th. 0 Dan Implementasinya Dalam Pembelajaran," *Prosiding Seminar Nasional Hasil Penelitian dan Pengabdian Masyarakat*, (2021), pp. 19–26, <http://ejournal.uniks.ac.id/index.php/ProsidingUniks/article/view/1896>.

²⁹ Muhammad Kosim, "Penguatan Pendidikan Karakter Di Era Industri 4.0: Optimalisasi Pendidikan Agama Islam Di Sekolah," *TADRI: Jurnal Pendidikan Islam*, vol. 15, no. 1 (2020), p. 88.

way to find teaching materials that can help to understand the subject matter.³⁰

The digital era encourages technological advances, one of which is in the field of education. With the advancement of this technology, it is easier for students to fulfill their knowledge because it is easy to find, assess, organize and communicate the information obtained in order to solve the problems they face. With increasingly sophisticated technology, the learning process becomes easier.

The existence of technology also brings a change from conventional learning to modern or flexible. Teachers can use learning media online when giving material or assignments to students. In addition, the sophistication of technology can also be used by teachers to carry out online learning or e-learning. Education 4.0 (Education 4.0) is a general term used by education experts to describe various ways to integrate cyber technology both physically and not into learning.³¹

The industrial revolution 4.0 had a huge impact on all fields, but not the fields of education, health and the arts. In the field of education, a teacher cannot be completely replaced by sophisticated technology. Because the teacher-student relationship cannot be replaced by just anyone or technology.³²

Conclusion

The implementation of educational policies in the development of Islamic religious education in the revolutionary era 4.0 uses approaches, methods and assessments to achieve the goals to be achieved. Then the implementation of the PAI curriculum in the process is complemented by observing, asking, processing, reasoning, presenting, concluding and creating, learning is not only in the classroom, but in the school and community environment, teachers are not the only source of learning and attitudes are not taught verbally, but through examples and examples, then evaluation in PAI learning.

³⁰ Armelia; Yuniani, Dwi Irma Ardianti, and Wal Asri Rahmadani, "Era Revolusi Industri 4.0 : Peran Media Sosial Dalam Proses Pembelajaran Fisika Di SMA," *Jurnal Pendidikan Fisika dan Sains*, vol. 2, no. 2 (2019), pp. 18–23.

³¹ Muhammad Arizki, "Pendidikan Agama Islam Era Revolusi 4.0," *Jurnal Ansiru PAI*, vol. 4, no. 2 (2020), pp. 52–71, <https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf>.

³² Delipiter Lase, "Jurnal Sundermann," *Journal Sunderman*, vol. 1, no. 1 (2016), pp. 28–43.

Education must be able to make changes, as stakeholders say that the face and curriculum of Islamic education must be able to keep up with the times and also become a stronghold to overcome moral decay. Changes in the moral content of character education in terms of competitiveness, knowledge, psychomotor and spiritual attitudes have advantages.

It also forms students who bring change, are creative, democratic, have good character, have a business spirit, and are religious. The transformation of Islamic education includes: (1) improving existing regulations, (2) oriented education for the future, (3) reviewing and improving the curriculum, (4) improving the quality of school management, (5) enhancing school leadership capabilities, (6) improving the ability of educators, (7) to involve citizens when they want to advance madrasas, (8) to utilize digital in academic, administrative and learning services.

In addition, madrasahs cannot be inconsistent in providing strategies, considering that Islamic guidance adds a part to general training. As a result, Islamic training is highly subject to public arrangements requiring specialists in Islamic teaching to participate in creating educational strategies.

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