

## The Existence and the Role of Islamic Education Institutions in the Era of Industry 4.0 Revolution: A Case Study of Central Alkhairaat Education Institution in Palu City, Indonesia



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**ABSTRACT:** Islamic education institutions in the era of the industrial revolution 4.0 are facing several challenges, such as the harmony between the development of science and technology. One example occurred in the Alkhairaat educational institution, where the school paid attention to the formation of student character in each lesson, but this institution did not optimally use learning support facilities in the era of the Industrial Revolution 4.0. Therefore, the researcher intends to analyze the existence and role of Islamic educational institutions in the Industrial Revolution 4.0 Era (Study. This study used a qualitative approach, and the data was gathered through in-depth field observation, interviews, and document analysis. The data was analyzed by using a matrix style and the validity of the data was tested through the triangulation method. The results of the study show that the existence and role of the Alkhairaat educational institution in the 4.0 revolution era was assessed based on McKinsey's 7S theory, indicating that the measurement of the seven elements in McKinsey's 7S theory has been carried out well. However, the utilization of learning support infrastructure has not been optimally implemented, but the Alkhairaat institution has succeeded in producing students who have morals in accordance with the vision and mission of the Alkhairaat institution. The students practice Islamic education, Islamic teachings, and social activities that are by Islamic values such as monotheism values, sharia values and moral values. As such all members of Alkhairaat institution can fortify itself from the negative influences of industry 4.0 impact.

**KEYWORDS:** Islamic education, Institution, industry 4.0, Alkhairaat

### I. INTRODUCTION

Islamic education is a normative effort that is useful for developing and maintaining the character of society (Jumahir, Nurdin, Pettalongi, Fitri, & Aftori, 2023). The existence of Islamic education in Indonesia continues to experience changes in the field of education. It requires education observers and educational practitioners to be skilled in facing all forms of challenges and problems of future change (Mardatillah, Pettalongi, & Nurdin, 2023). However, the challenges of Islamic education are increasingly becoming more complicated, for example, the external challenges that occur and are referred to as Global Challenges (Sahin, 2018). The current and future era of globalization will increasingly influence the socio-cultural development of Indonesian Muslims in general, especially Islamic education. Indirectly, this matter forces society to survive and prosper in the competitive demands of the times. Current and future social progress increasingly relies on science, and current and future stakeholders or global policymakers in Islamic education are required to be able to create and activate designs in developing curricula and creating synergies between science and Islamic values (Mutalib, 1996).

The process of "globalization" has gained momentum 20 years before the new millennium and provides the latest perspectives in all fields of life, including mass media, scientific references, congress discussions, and meetings in all government and private institutions (Das, 2010). Universally, the influence of globalization not only provides "positive" opportunities to live a magnificent, calm, economical, interesting and sophisticated life, but there are also "negative" impacts that can cause fear, suffering and disappointment. The effects of globalization are demonstrated throughout the day, by proposing many choices and freedoms, both personal and public (Milanovic, 2003). In short, today there is a development of globalization so that choices and opportunities to carry it out depend on each person's ability to live and compete in a healthy manner.

Globalization is a new challenge for interacting in industry 4.0 (Ozkan-Ozen & Kazancoglu, 2022). Through the 4.0 revolution, it was intended as a framework to accelerate industrialization, meet everyday needs, so that the world would depend on Western policies. According to Alvin Toffler, the words of Jamal Ma'Mur Asmani, claims that enthusiasm is technology and science in the form of the most significant energy in the world today; those who are not yet proficient in science and technology will experience a wave of competition and be pushed aside by a wave of conditions and competition.

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Signs of revolution are reflected in changes in cadres, so it is necessary to reorganize the learning process both inside and outside schools. Of course, the use of technology cannot be avoided, as educators need to be informed about these changes in order to be ready to face them. Critical thinking is part of the educational goals to be achieved, because it shows high thinking abilities and plays a role in moral and social development, especially in science.

The world of education is busy preparing a generation that is competing to face the era of industrial revolution 4.0, requiring various preparations, including preparation in creating new learning models to produce graduates who have good skills, especially the ability to read, analyze and use good information. Then the government needs to reorganize education policies so that they can respond to the industrial revolution 4.0. Furthermore, experts make the necessary interdisciplinary research. Then the government also needs to prepare personnel who are responsive, adaptive and challenging to welcome the industrial revolution 4.0. Finally, it is necessary to update and develop educational infrastructure to support the quality of education, research and innovation.

In the past, teachers often used violence and imposed their will on students in the learning process (Matusov & Sullivan, 2020). However, in this era of industry 4.0, this kind of learning model must be abandoned in order to give birth to student creativity in accordance with the current developments in the industrial revolution 4.0. In this case, Islamic religious education teachers play an important role in improving the morals and character of students to become a good future generation for the nation. Good student character is very important to prevent the negative impacts of the industrial revolution 4.0. However, there has not been much research related to the existence of educational institutions in facing the industrial era 4.0, especially the role of Islamic educational institutions. In fact, research like this is important to carry out in order to create resilience in Islamic educational institutions in forming students who have noble character and are able to compete in the industrial era 4.0.

Therefore, this research will examine the role of the Alkhairaat educational institution in the city of Palu in facing the industrial era 4.0. This research examines how Alkhairaat Palu manages their educational institutions in educating the younger generation according to the needs of the industrial era 4.0. It is hoped that the results of this research can provide input to Islamic educational institutions in facing the development of industry 4.0 so that they can adapt to the new era.

## II. LITERATURE REVIEW

### A. Islamic education

There are several terms used for Islamic education, namely al-tarbiyah and al-ta'lim (Kazmi, 2003). But these terms have exclusive meanings in education. Al-tarbiyah includes the implications of physical and mental education to develop human abilities for the suitable needs contained in the concept of tarbiyah. In Arabic literature, the formation of the word tarbiyah accompanies the verb "rabba". As seen in the Koran, the verb rabba has been used since the time of the Prophet, in the following verse:

صَغِيرًا رَبِّيْنِي كَمَا اَرْحَمُهُمَا رَبِّي لَوْ دُرِّي الرَّحْمَةَ مِنَ الدَّلِّ جَنَاحَ لِهَمَا وَ اَخْفِضْ

Translation:

"And humble yourself towards both of them with compassion and say, "O my Lord." Love them both as they both taught me when I was little." (QS. Al-Isra': 24).

The vocabulary used for other references to education is ta'lim, which is mentioned in the following verse:

صَلِّفِيْن كُنْتُمْ اِنْ هُوَ لَآءِ بِاَسْمَاءِ اَنْبِيُوْنِي فَقَالَ الْمَلٰٓئِكَةُ عَلٰى عَرَضْتُمْ ثُمَّ كَلَّمَهَا اَلْاَسْمَاءُ اَدَمَ وَعَلَّمَ

Translation:

"And He taught Adam the names (things) of all of them, then He showed them to the angels, saying, "Tell Me the names of all these (things), if you are truthful." (QS. Al-Baqarah: 31).

Scholars use the term *ta'lim* because the term ta'lim places great importance on akhlaq al-karimah (good morals), it also implicitly has a practical aspect. The principles of ta'lim are actually a small part of al-tarbiyah, but contain more specific knowledge or are related to certain aspects. The scientist who uses ta'dib is Syeed Naquib Al-Attas who uses this term, meaning giving or teaching manners to people in the learning process and providing a reference for the concept. Ta'dib has a basic knowledge of ta'lim (teaching), tarbiyah (nurturing), and knowledge, so the word ta'dib describes all aspects of the Islamic education process, it is hoped that the mechanism can create humans with superior personalities. In the National Education System Law Number 20 of 2003, Article 1 explains the general provisions in education as follows:

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by themselves, society, nation and state (Agbo & Oyelere, 2019). The aim of education has been explained in general in Article 3 UUSPN No.20 of 2003, concerning: National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the country, aiming to create the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent. And become democratic and responsible citizens.

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Compulsory education regulations are the basis for development applications in many other branches of education. The philosophy of education is infused with noble intentions, as stated in the national education law. Educational programs also complete the academic development mechanism, which is determined from the educational vision and mission to achieve community development in the future.

Education is the most important aspect in developing humanity so that human life is more ethical. Recognition is essentially an effort to instill, guide and encourage the learning of good values for the development of human ethics. Lack of education can cause a person's self-quality to be low. Therefore, whether a society is good or bad is determined by the people who give or receive education. Education is a humane process, but the human orientation of education creates many internal and external problems for society in the education system in Indonesia. Islamic education as an educational system is a variant of the national education system whose aim is to control people's life behavior well.

Islamic education in educational institutions provides knowledge in the practice of Islamic values which are organized through subjects to shape students' attitudes and personalities. Islamic education is an awareness effort to prepare students to appreciate, recognize, understand, have good intentions, and behave according to Islamic teachings contained in the Koran and the hadith of the Prophet. The definition of Islamic education developed by the National Symposium on Islamic Education for All Indonesia in 1960 states that if humans follow Islamic teachings seriously through coaching, education, training and upbringing, it will have an effect on physical and psychological growth according to Islamic teachings.

Islamic teachings can also be spiritual and physical enlightenment for humans by the provisions of the Islamic religion to improve human personality. Therefore, Islamic education can be said to be knowledge to shape individual character, making humans creatures at the highest level of existence before Allah SWT and before other creatures.

### B. The Goals of Islamic education

Islamic religious education is a learning procedure in social and school environments to form students' personalities with noble character (Günther & Günther, 2020). For this reason, the objectives of Islamic education have been formulated which include:

1. We are developing faith by seriously maintaining knowledge, gratitude, practices, customs, and experiences of students according to the will of Allah SWT to achieve the goals of this world and the hereafter.
2. To be religious, behave in a noble manner, be knowledgeable, diligent in worship, honest, ethical, tolerant and disciplined in the school environment.
3. Educate students to have good personalities through identification, understanding, familiarization with Islamic rules or provisions according to God's commands.
4. Develop knowledge and behavior by Islamic values in social life.

The goals of Islamic education above show that education is only to achieve the goals of human creation and the goals of life to the fullest, both in this life and in the life to come. One of the verses of the Koran that explains the purpose of God's creation of humans is:

رَّكُوعًا وَذَلِكُمْ دِينٌ الْقَيِّمُ مَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ خُنْفَاءً وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا

Translation:

"Even though they were not ordered, except to worship Allah by purifying their obedience to Him in (practicing) a straight religion and so that they perform prayers, pay zakat, and that is the straight religion" (QS. Al-Bayyinah: 5).

Thus, the aim of Islamic education is the same as the aim of creating humans so that they can always worship Allah. The aim of Islamic education is also almost the same as the aim of forming people to be devout and faithful, and to practice Islamic teachings.

Other objectives of Islamic education include the following:

1. We are implementing Islamic religious lessons as an integral part of the entire school education process.
2. Islamic education is a joint effort by teachers and school administration to create a school with a disciplined and religious atmosphere.
3. Continue to strengthen the role and status of religious educators in schools, both as teachers, advisors, communicators, mobilizers, and guides to create a spiritual school atmosphere.

Among the several objectives of Islamic education above, Islamic education is given to students to have a character based on faith, devotion and strong moral values in everyday life. For example, experts say that the aim of Islamic education is to form Muslim individuals who believe and do pious deeds.

### C. The Meaning of Industry 4.0 Revolution

The word revolution means rapid change, while industry is an effort to carry out production procedures. By combining these two words, the industrial revolution can be interpreted as a rapid modification in the production process. This rapid change is not only to increase quantity but also to improve product quality. The term Industry 4.0, was first published by the Association of Science, Business and Politics in 2011 as Industry 4.0. By proposing increasing competition in the German manufacturing industry to make

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it more competitive and attractive. Factory revolution 4.0 is a component of the High-Tech-Strategy 2020 series. This policy aims to ensure that Germany remains the main actor in the factory sector.

Revolutions have occurred throughout history as technology gave birth to new ways of living. The industry has brought about significant changes in all human life systems. Industry 4.0 is a global development of various aspects of product assembly in factories by integrating electronics and the internet and integrating CPS virtual reality systems, IOT (Internet of Things) and IOS into industrial processes, including logistics, factories and other processes such as CPS. A virtual world that intelligently combines Industry, CPS, IoT, and IoS. Thus the era of industrial revolution 4.0 is the future of humans and technology working together, creating new life in the latest and most imaginative ways.

### **III. METHODOLOGY**

This study uses qualitative methods. In qualitative research, the use of theory is only a guide so that the research focus is in accordance with the facts in the field (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016). The data was collected through direct observation, in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022). This research was carried out in three state high schools in Palu City, Central Sulawesi Province, Indonesia. The choice of location for this research was based on several considerations, including that all the schools were accredited A. Then, we saw an interesting phenomenon in the competition for the quality of school management through the leadership style of each school principal. Furthermore, there is a strong commitment from the "school principal in efforts to improve the quality of Islamic religious education in schools" in accordance with the school's vision and mission.

The interviews involved five local election commission members, local citizens, and three local government staff. We also interview five figures from the Department of Religious Affairs. The interviews were recorded and transcribed. The results of the transcripts were consulted with the participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014). The data analysis technique used a deductive thinking technique, which can be interpreted as a research procedure that produces deductive data from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998). The analysis started with open, axial, and selective coding. The final result of the data analysis is themes found from the data.

### **IV. RESULTS AND DISCUSSION**

#### **A. History of Alkhairaat Palu**

The first appearance of Habib Idrus bin Salim Aljufri, known as the Old Teacher, was in the Wani area, part of Donggala district, Central Sulawesi Province, in response to an invitation from his brother Sayyid Alwi bin Salim Aljufri, to teach in Wani around 1929 AD. In his invitation, Sayyid Alwi explained the condition of the Arab nation and the people who live in Wani. So Guru Tua and his family decided to move to Sulawesi according to his brother's instructions and advice.

The arrival of the Old Master in Wani was eagerly awaited by the local community who wanted to learn about Islam better. The community's enthusiasm for religious studies is demonstrated by the creation of a study area that can be used by Old Teachers in the teaching and learning process. The Al-Hidaya Madrasa was founded by Sayyid Ali Al-Habsyi together with Sayyid Abdollah Al-Habsyi in Tojo Una-Una, Ampana city.

After six months of Guru Tua living in Wani, in 1930 AD, Guru Tua moved to Palu with the support of King Djanggola. While in Palu, Guru Tua was given a special room by Haji Quraisy and Haji Daeng Marocca. As time went by and with the support of the local community, finally on 14 Muharram 1349 H or 30 June 1930 the first floor of the Haji Daeng Marocca building, now facing the Jami Mosque, became the place where the Alkhairaat Islamic Education Institute was inaugurated.

As a preacher and educator, Guru Tua's journey continued to develop, until Guru Tua settled in the city of Palu. To advance Islamic missionary education, Guru Tua married a Kaili nobleman. A woman has the most influential role in the development of Alkhairaat, which often changes its name. The certainty of heart and guidance from Allah SWT made Guru Tua marry Ince Ami in 1931 AD. From Guru Tua's marriage, Guru Tua was blessed with two children, namely Syeh Sidah bint Idrus bin Salim Aljufri in 1934 AD, then in 1937 AD Sy was born. Sa'diyah bint Idrus bin Salim Aljufri is the second child of the Guru Tua.

In its development, the Alkhairaat educational institution has established 25 madrasas. Then, since 1963, the number of madrasas increased to the second in Ampana, where it was reported that there was an increase in the quantity of madrasas to 150. Furthermore, the number of madrasas increased to 450 branches. At the fourth congress in 1980, the number of madrasas continued to increase to 556 madrasas. Until 1986 the number of madrasahs became 732 branches. At its peak in 2004, Alkhairaat had 1561 madrasas and schools, and 34 Islamic boarding schools spread across the Eastern region of Indonesia. The development of Alkhairaat educational institutions is increasingly advanced with the opening of Alkhairaat University which has five faculties.

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### **B. The Role Of Central Alkhairaat Palu In The Era Of Industry 4.0**

Islamic educational institutions in the era of industrial revolution 4.0 must protect and protect all members of their institutions by implementing the components of good character. Every individual has a character that relates to his or her identity which is a spiritual quality, way of thinking, way of behaving or an attitude of outward actions that is used to work together in institutions, families and society. Components of good character include moral knowledge, which is something important to teach, for example, respect for life, responsibility for others, honesty, justice, tolerance, respect, self-discipline, integrity, kindness, and compassion to become a good person. At the Alkhairaat educational institution, the impact of moral knowledge on students is that Islamic values have been instilled using Mc Kinsey's 7S method. The results can be seen in the application of Islamic values in the form of moral values where students diligently carry out worship and have good manners towards their teachers, as found by the following informant:

*"To see the impact of learning that attaches Islamic values, it can be seen from the students and alumni or ordinary people who Abnaul Khairaat said were very good, where most of them excelled and had good morals."*

The same statement was also conveyed by the Head of the Palu Central Alkhairaat Madrasah, who found that all those who have studied at Alkhairaat will definitely be successful because they prioritize morals first and have a moral personality in society. The moral personality referred to by the Head of Madrasah Alkhairaat Palu Center above was clarified and given an example by one of the informants who works as a teacher at the school. The informant said that:

*"Here, the impact of the role of Alkhairaat educational institutions in the 4.0 era, which is still very well maintained, is how students relate to their teachers; maintain manners, and are still polite. I have compared it with other schools where students and teachers don't know each other. Here, Alhamdulillah, we are still aware that they still have appreciation and respect for their teachers, so their morals are still maintained. Then, when it's time for prayer, they already know and immediately go to the mosque for the boys and girls to pray in the classroom."*

Moral knowledge is also taught at the Alkhairaat Palu high school by providing teachings about personality values that are in accordance with one of the visions and missions of the Alkhairaat educational institution, namely social and social. For this reason, every teacher at SMA Alkhairaat Palu must be able to collaborate their subjects with Islamic values, especially moral values. Thus, all teachers are required to provide their subjects by collaborating subject matter with moral values that aim to achieve the vision and mission of the Alkhairaat institution itself, namely education, da'wah, and social society, so that it can produce alumsmoral and successful alumni.

### **C. Implication Of 7s Mc Kinsey Theory And Islamic Values In The Existence Of Alkhairaat Organization In The Era Of Industry 4.0 Revolution**

The use of the 7S elements of Mc Kinsey's theory in an institution can be used as a research barometer for the success of educational institutions (Cox, Pinfield, & Rutter, 2019). Then, suppose Mc Kinsey's 7S theory (Zincir & Tunç, 2017) collaborated with Islamic values for an Islamic educational institution. In that case, it would form a new, sustainable model where Islamic values that are implemented well will produce moral values and kindness towards strategy structure, system, style, staff, , skills, and shared values of Islamic educational institutions.

The implications of Mc Kinsey's 7S theory and Islamic values can run optimally in Alkhairaat educational institutions can be seen from the first, namely, the strategies implemented by Alkhairaat educational institutions, whether implemented by schools/madrasahs, are always superior and of high-quality, not just limited to recognition to attract students. Registered at the school/madrasah, but the Alkhairaat educational institution was always aware of its identity as an Islamic school. Hence, the institution utilized and adopted the strategy of an Islamic institution. The strategy at the Alkhairaat educational institution is formed in several ways that the institution wants to achieve through the schools/madrasahs it owns. The aim of establishing the Alkhairaat educational institution is to educate humanity in realizing the mission of the Alkhairaat educational institution in education, da'wah, and social affairs, which are part of Islamic values.

The Alkhairaat educational institution's efforts to achieve these goals require several strategies that must be strengthened, including the following:

1. Students have strong and pure faith.
2. Students have noble personalities and morals.
3. Students can establish worship correctly by the Koran and Hadith.
4. Students can read the Koran correctly.
5. Students love, imitate, and idolize the Prophet Muhammad.
6. Students know and love the Alkhairaat educational institution and the community.
7. Students are able to pass and advance to class with a score above the Minimum Completeness Criteria (KKM) in following educational assessment standards.

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8. Students have the basics of science, language, skills art,s, and culture to continue their education to a higher level.
9. Students are creative and skilled and can develop themselves continuously.
10. Students can achieve high achievements in various competencies.
11. Students love to participate in creating a clean, beautiful, and green environment

The strategy for achieving the goals of the Alkhairaat educational institution is dynamic, with changes that continuously follow the times. Alkhairaat educational institution strategies are usually implemented and evaluated annually through internal and external institutional meetings, namely meetings of each school or madrasah. Then the next element is the structure and system of the Alkhairaat educational institution, where the formation of each member of the institution's position is adjusted to the competencies they have so that the members' performance runs well and is adequate in teaching Islamic education in the era of the industrial revolution 4.0. In its system, the Alkhairaat educational institution always empowers its members by paying attention to educators or students who excel by providing rewards from their budget system. The Alkhairaat educational institution also, in its structure and systems, tries to control the school more effectively and efficiently, which can be seen from updating the school's internal systems such as the information system provided not only comes from the website but can also be accessed openly via social media.

Next is the style of the Alkhairaat educational institution, which pays attention and upholds Islamic values in planning and organizing it. It can be seen from the working relationship of each member of the Alkhairaat educational institution which is established according to *ukhuwah Islamiyah*. Each leader, such as the general administrator or principal, applies a two-way communication style to his subordinates. The communication that exists is not only top-down communication, but also includes bottom-up communication so that the leader receives input, ideas, or criticism from various parties, which will then be evaluated comprehensively. Together for necessary repairs. The leaders of Alkhairaat educational institutions strive to combine morality, leadership style, commitment to education, values, and skills to achieve the institution's mission in the era of the Industrial Revolution 4.0.

By creating a leadership style, Alkhairaat educational institutions can produce institutional members or staff who have competent skills because they are always coordinated and given competency sharpening through digital-based training, which is regularly held with the aim of helping the institution achieve its vision and mission. The final element is shared value, which is a shared value and culture that grows and develops within the institution and becomes a guide or direction for its members. The practical value provided by the Alkhairaat educational institution through learning in the classroom as well as in intracurricular and extracurricular activities. The culture adopted by the Alkhairaat educational institution in Islamic education in the era of industrial revolution 4.0 is *Ahlul Sunnah Wal Jamaah* with the *Syafii* school of thought. Then the results of this shared value provide positive value to the institutional environment, as can be seen from the members of the Alkhairaat educational institution, both educators and students, who have a responsive and friendly attitude towards those around them. The application of Islamic values, especially morals, to the Alkhairaat institution creates a harmonious environment.

### V. CONCLUSIONS

The implementation of transformative leadership by school principals in three public high schools in Palu City is leadership that influences teachers, staff, students, and parents so that they are willing to work synergistically according to the vision, mission, and goals of the organization. have concern and always encourage the achievements of the school community; respond to change and be optimistic; and always arouse the enthusiasm and motivation of the school community in facing challenges. An overview of the quality of Islamic religious education in Public High Schools in Palu City includes Islamic religious education learning runs according to the 8 SNPs, increasing students' abilities and awareness in practicing the values of Islamic teachings, active religious extracurricular activities, active participation of students in taking part in religious extracurricular activities, increasing students' grades, and increasing the percentage of students graduating.

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