



## The Implementation of Islamic Religious Education in Forming Students' Islamic Personalities at Junior High School Plus Darunna'im in the Era of Industry 5.0

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### ABSTRACT

The emergence of Industry 4.0 and Society 5.0 has had a major impact on the world of education, including on the formation of student character. This research aims to find out why students are reluctant to follow the habits that have been implemented at school, such as dhuha prayers in congregation, reading the Koran before learning and other religious habits. Apart from that, this research also aims to identify the causes and impacts of ethics shown by students in their interactions with teachers and peers. The approach used is descriptive qualitative with data collection techniques through observation, interviews and documentation. This research involved PAI teachers and class IX students as the main respondents. The research results show that character education strategies are implemented through routine activities, role modeling and character cultivation. Routine activities are carried out through religious activities such as reading the Koran before learning and praying Dhuha together. The teacher's example plays an important role in forming students' attitudes of discipline and responsibility. Meanwhile, character cultivation helps students. This activity aims to make students aware of religious values, especially in training to be able to give alms. However, this research also found challenges in character education, especially in maintaining consistent student behavior outside of school and the minimal use of technology in character learning. The conclusion of this research confirms that the implementation of PAI in forming students' Islamic personalities in the industrial era 5.0 requires an innovative approach that integrates religious values with technology. Therefore, adaptive strategies are needed, including the use of digital media to support more effective and sustainable character learning

**Keywords:** *Islamic religious education, Islamic personality, Industrial era 5.0*

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### INTRODUCTION

The emergence of Industry 4.0 and Society 5.0 is a real movement of increasingly complex information and technology developments (Aziz, 2022). Industrial Revolution 4.0 is a massive change in the industrial world caused by technological advances. Meanwhile, Industrial Era 5.0, or what is known as Society 5.0, is a concept that prioritizes the integration of advanced technology such as artificial intelligence and the Internet of Things (IoT) into various aspects of human life (Ariska et al., 2025), including education. This progress has created enormous challenges for all levels of society and also education. To anticipate the turmoil of the Industrial

Revolution 5.0, brilliant innovation is needed from all lines, including education. The main goal of this era is to create a balance between technology and humanity, where technological developments must be able to improve the quality of life of society and the quality of education as a whole.

The quality of Indonesian education is still a serious concern in various academic studies and international reports. Based on Survey *International Student Assessment Program or Program for International Student Assessment (PISA)*, in 2022 Indonesia will be ranked 69th out of 80 countries taking part in the PISA assessment (OECD 2024). This survey measures students' abilities in reading, mathematics, and science. PISA also measures students' ability to solve problems collaboratively. This ranking shows that the education system in Indonesia still needs a lot of improvement, both in terms of curriculum, teaching methods and educational infrastructure. Islamic Religious Education as part of the national curriculum must be able to answer this challenge with a more innovative and contextual approach so that it is relevant to current developments.

In the era of Society 5.0, Islamic Religious Education faces major challenges, one of which is that the influence of technology can change students' mindsets which are more individualistic and materialistic and the decline of Islamic values which are a major part of students' lives (Wisiyanti, 2024). Technological advances allow foreign information and ideologies to enter quickly without geographical limitations, so that students are more easily exposed to various understandings that may conflict with Islamic values.

Apart from that, another challenge is the lack of readiness of teaching staff in adapting technology-based teaching methods (Putra, 2019). To overcome this, more interactive learning strategies and approaches that are more relevant to students' current needs are needed, for example by integrating technology in the delivery of religious material. One aspect that is often highlighted is the lack of integration between modern technology and character values-based learning (Afif et al., 2024). In Islamic Religious Education, learning based on character values will create the formation of students' character who have an Islamic personality so that they have a strong moral foundation in facing various challenges of the times.

Islamic personality is the main foundation in forming individuals who have noble character and high morality in social life (Adil Winata Surya Pratama et al., 2024). In the Society 5.0 era, students are required to be able to sort correct and useful information and be able to face the challenges of the times without losing their Islamic identity. By forming a strong Islamic personality, students will be wiser in using technology, more disciplined in carrying out religious teachings, and able to make positive contributions to society. Therefore, effective implementation of PAI is a necessity in efforts to form a young generation with good morals. As Allah SWT says in Q.S Al-Furqon verse 63

"And the servants of God the Most Merciful are those who walk the earth with humility, and when the foolish greet them (with insulting words), they speak (words) of good."

In the following verse, the characteristics and nature of ibadurrahman or the worshipers of God are mentioned. As for the servants of the Most Merciful God, they are those who walk on earth with humility without pretending, and walk properly, and are not arrogant in their attitude and actions. He knows that that attitude is not commendable and will result in negative things in the association. And when stupid people who don't know the social values of society greet them with insulting words, or

rude words, they don't respond with such words, but politely and humbly they say "salam," which means hopefully we are in safety, peace, and prosperity. Prophet Muhammad has given his own example that the more he is abused, the more polite, wise and wise he is.

A number of studies have proven that PAI has a significant impact on student character formation. Several previous studies have discussed the implementation of Islamic religious education in forming Islamic character in the industrial era 5.0. In their research, it confirms that Islamic character education is very important in facing the challenges of the industrial era 5.0. especially to build a generation that adheres to Islamic values amidst rapid technological developments, if Islamic character education is not strengthened, moral degradation will occur which can be detrimental to individuals and society at large (Al Hadiq, 2023). Meanwhile, research (Maulidiyah et al., 2022) shows that character education in PAI can be successful if there is active involvement between teachers and students in various activities that form moral values.

Several theories that are relevant in this research include the theory of character education put forward by (Pramitha, 2024), the theory of constructivism in education (Masgumelar & Mustafa, 2021), and the theory of value-based learning (Nida Nurjunaedah, 2014). Character education theory emphasizes that learning must develop cognitive, affective and psychomotor aspects in a balanced way. Constructivism theory emphasizes that students must play an active role in building their own understanding of religious values, while value-based learning theory emphasizes that the internalization of values in everyday life is more important than just memorizing them. By referring to these theories, this research will analyze how the implementation of Islamic Religious Education can contribute to shaping students' Islamic character. Thus, this research will add insight regarding how the implementation of PAI can have a greater impact in shaping students' Islamic personalities, especially at SMP Plus Darunna'im.

In accordance with the initial survey data, researchers can describe this phenomenon as students still being found who have not performed midday prayers in congregation, students still being found who are reluctant to say hello when they enter the teachers' council room, students still being found who are not fluent in reading the Koran, students still being found who do not read prayers before starting and ending learning, and also not being able to differentiate bad attitudes towards teachers and friends. And researchers also found that some students lacked awareness of maintaining the cleanliness of the school environment, such as throwing rubbish carelessly, which reflects weak values of responsibility and caring for the environment.

Based on the background and theoretical studies above, this research focuses on the implementation of Islamic religious education in forming the Islamic personality of Plus Darunna'im Middle School students. This research aims to find out why students are reluctant to take part in Islamic activities that have been implemented at school and also to identify the causes and impacts of the ethics shown by students in their interactions with teachers and peers. It is hoped that this research can provide deeper insight for schools in designing more effective strategies to increase the implementation of PAI in shaping students' Islamic personalities.

## METHOD

This research uses a descriptive qualitative approach (Sugiyono, 2019), which aims to understand the phenomenon of the implementation of Islamic Religious Education (PAI) in shaping the Islamic personality of Plus Darunna'im Middle School students. This approach was chosen because it allows an in-depth exploration of the practices implemented in schools as well as the challenges faced in the industry 5.0 era. SMP Plus Darunna'im was chosen because it has an Islamic personality-based habituation program. The time required by researchers to carry out this research is calculated after obtaining a permit to conduct research. Over a period of around 10 days, 5 days are used to collect data and the next 5 days are used to process the data collected by the researcher, which consists of presenting the data in the form of a thesis and continuing with the guidance process for the Supervisor. The subjects of the research that will be carried out are class IX students at SMP Plus Darunna'im.

In the data collection process the author used several methods to obtain the data needed in this research, namely: *First*, Interview method is a way of collecting data by chatting or asking questions to get information. This conversation is carried out by both parties, namely the interviewer and the person being interviewed or usually called the resource person. (Sugiyono 2019) *Second*, The observation method is a method of collecting data by observing and recording phenomena or events or important things related to the problem being studied. *Third*, The documentation method is a data collection method that is carried out by collecting notes and documents related to the problem being studied.

The selected informants consisted of 2 PAI teachers who actively taught and were involved in the character education program, as well as 15 class IX A and B students who were considered to have direct experience in applying character values through PAI learning. because these informants can be a source of data needed by researchers (Bungin, 2013). Informants were selected using a purposive sampling technique, namely the step of determining informants based on certain conditions and considerations (Sugiyono, 2019). The validity technique is re-checking the data and information that has been obtained (Helaluddin & Wijaya, 2019). Triangulation techniques are used to check the legitimacy and validity of data consisting of source triangulation, time and technique triangulation.

The data analysis technique used is qualitative data analysis, which includes three main stages: data reduction, data presentation, and drawing conclusions. The data reduction process involves condensing information, identifying main components, and emphasizing important aspects by looking for themes and patterns, while eliminating relevant information. Furthermore, data presentation can be done through short descriptions, charts, relationships between categories, flow charts, or other techniques. The final stage is drawing conclusions and validating facts to answer the problem formulation. With this method, it is hoped that research can produce valid, reliable findings and contribute to the development of Islamic religious education in shaping students' Islamic personalities in the industrial era 5.0.

## RESULTS AND DISCUSSION



Documentation Interview with teachers and Students

Personality is the unique pattern of thoughts, feelings, and behavior that distinguishes individuals and influences how they adapt to their environment. Personality is distinctive, consistent, and tends to be stable in the long term, although it can experience gradual changes due to extraordinary experiences or situations (Hasanah, 2015). In the scope of education, character education also aims to form a school culture that supports the development of positive values in the learning environment (Wana, 2023). Apart from that, character education can also be understood as a system of instilling character values which includes components of knowledge, awareness or will, as well as actions to realize these values towards God Almighty, oneself, other people, the environment and the nation (Rachman et al., 2023). In the world of higher education, recent research shows that character education is also very important for forming professional ethics for prospective workers in various fields, including health and other vocational fields (Yani, 2023). According to Thomas Lickona, character education includes three main aspects: *moral knowing* (moral knowledge), *moral feeling* (emotional awareness of morals), and *moral action* (moral action). These three aspects are the basis for implementing personality formation at SMP Plus Darunna'im.

Learning is the process of acquiring new knowledge through interaction with the environment, teachers, and learning materials. In the educational context, learning is a planned activity that involves teachers as facilitators and students as learners to achieve educational goals that have been set (Arsyad A, 2011). According to Government Regulation no. 55 of 2007, Islamic Religious Education (PAI) is an educational process that aims to provide understanding, appreciation and practice of Islamic teachings for students. This definition is in line with the mandate of the National Education System Law (Sikdiknas) no. 20 of 2003 which states that national education is obliged to develop the character potential of students, so that they can become individuals who believe in God Almighty and have noble character, are physically and spiritually healthy, have skills in science, are creative and independent, and are able to become democratic citizens (Tiara Ayu Astriana et al., 2023). PAI learning does not only focus on cognitive aspects, but also aims to form attitudes and skills based on Islamic values in everyday life. (Ministry of Religion, 2019) PAI learning aims not only to provide an understanding of religion, but also to form individuals who have Islamic character in everyday life (Agama & Di, 2024). This is in line with the findings of (Mamluah, 2017) which states that the integration of character education in PAI can be carried out through material substance, approaches, methods and evaluations that support the internalization of character values in student behavior. Islamic religious education in forming an Islamic personality is

implemented through three main indicators, namely integrating religious character education values into self-development programs and routine activities, example, and conditioning in the character cultivation process. The results of this research are supported by theory and previous research to obtain a deeper understanding.

### **1. Integrating Religious Character Education Values into Personal Development Programs and Routine Activities**

Integrate or insert religious character education values into self-development activities, which include routine activities (Assidiq et al., 2020). At SMP Plus Darunna'im, the routine activities that have been programmed by the school are several routine activities that are implemented in PAI learning, including reading short letters before learning to improve memorization of the Qur'an, reviewing prayer readings to ensure students understand and carry out worship correctly, instilling speech ethics, such as avoiding harsh words with the consequence of memorizing verses or infaq for those who violate them, maintaining classroom cleanliness, by giving responsibility to each student, using technology, with teachers reminding students via WhatsApp.

This research is in accordance with what has been stated by (Assidiq et al., 2020) "Character education in schools must be carried out continuously. This implies the development that character process values are a long process, starting from the moment students enter school until they graduate from school in an educational unit". Routine activities in character education aim to internalize positive values in everyday life. This routine activity also aims to shape the character of being disciplined, responsible and caring for the environment, as is the main aim of character education. The results of interviews with students show that this habit helps them become more disciplined in carrying out their worship and maintaining their attitude at school. However, some students admit that they have difficulty maintaining consistent good habits outside of the school environment. (Furqon 2024) emphasized that character education that does not receive support from the family environment will have difficulty maintaining its sustainability.

### **2. Exemplary**

Example has an important role in character education, as stated by (Rahendra Maya, 2013). which states that teachers must be examples of good behavior so that students imitate this attitude. The school principal shows exemplary behavior through time discipline, active participation in religious activities such as congregational prayers and consistency in giving alms. Meanwhile, PAI teachers set an example by not using cell phones during lessons to show discipline, dressing neatly as a form of professionalism, carrying out religious services with students, such as Duha prayers and reading the Koran together, fasting Monday-Thursday to strengthen the values of sincerity and patience, donating and giving alms to foster empathy and social awareness.

This research is also in accordance with what was stated by (Mamluah, 2017) stating that teacher example plays a significant role in shaping student character. This example has been proven to have a positive impact on students, because it is easier for them to imitate the good behavior carried out by teachers and school principals. The results of interviews with students show that they see PAI teachers as role models in their attitudes and behavior. Many students feel inspired to imitate their teachers' good habits, such as maintaining polite

language and being more disciplined in carrying out their prayers. However, some students still have difficulty maintaining positive behavior when they are not under teacher supervision. In the Industry 5.0 era, role models can be strengthened through social media, which allows students to still receive positive values even though they are not at school.

### **3. Conditioning in the Character Cultivation Process**

Conditioning in the process of cultivating character is also very important, as is done at SMP Plus Darunna'im, that it is not only done by transferring knowledge, but school conditions must also reflect life with religious values in order to create religious students. This is in accordance with what is determined by the Ministry of National Education in the aim of character education "Developing the school life environment as a learning environment that is safe, honest, full of creativity and friendship, and with a high sense of nationality and full of strength (dignity)" (Ismani, 2013) The form of conditioning carried out at SMP Plus Darunna'im in order to instill religious character values is making a schedule to guide congregational prayer activities, conditioning students when they want to carry out Dhuha prayer activities.

Furthermore, Mukti Baehaki and Nurlis Suryani said that the implementation of religious character education that is carried out in school while in class in order to shape the personality of students is the activities that are carried out while in class in accordance with what has been programmed by the school. Based on the results of interviews with PAI teachers and also activities carried out in class such as infaq, which aims to make students aware of religious values, especially in training to be able to berinfaq.

Research conducted by (Tiara Ayu Astriana et al., 2023) shows that implementing positive discipline in elementary schools has its own challenges. Meanwhile, at the junior high school level, implementing positive discipline requires a more complex approach because students are at a more mature stage of social development and are influenced by external factors such as social media and the social environment.

The application of character education has shown a positive impact on student behavior. Indicators of success include reduced use of harsh words in daily interactions, increased student discipline in carrying out religious services and following school rules, higher awareness of the consequences of their actions, as seen from the fewer students who commit repeat violations. However, challenges are still found in maintaining consistent changes in student behavior outside the school environment, due to the lack of direct monitoring from teachers and minimal involvement of parents in supporting character development at home.

Although the use of digital technology is still limited, several initiatives have been carried out, such as the publication of religious activities on school social media and the use of WhatsApp as a communication tool between teachers and students. However, the main challenge in implementing digital technology is the lack of a structured monitoring system and minimal student participation in digital-based activities. This shows that further research is needed to explore how digital technology can be optimized to support character learning based on Islamic values. By using more innovative technology, such as character-based educational applications or digital monitoring systems, it is hoped that character training can be more effective and integrated into students' daily lives. This indicates that

schools need to develop new strategies by integrating digital media in character formation, such as using applications based on moral values or technology-based supervision. Research (Muhammad Furqon 2024) also reveals that character formation through Islamic Religious Education will be more effective if it involves parental involvement in supporting habituation at home. This finding is in line with the results of current research, where the lack of parental involvement is one of the causes of students' lack of consistency in implementing character values outside of school. Therefore, schools need to improve coordination with parents through family education programs so that religious habits do not only stop at school, but are also implemented in the family environment.

Thus, the results of this research support the theory that the integration of religious character values in self-development programs and routine activities, modeling and conditioning in the character cultivation process remains the main method in character education based on Islamic Religious Education. However, to be more effective, there needs to be innovation by using digital technology and increasing parental involvement in supporting the continuation of students' character education.

## CONCLUSION

Character education in Islamic Religious Education (PAI) at SMP Plus Darunna'im is implemented through three main approaches, namely the integration of religious values in self-development programs and routine activities, the example of teachers and school principals, and environmental conditioning that supports the formation of student character. This program includes various activities such as getting used to reading the Koran, maintaining speaking etiquette, discipline in worship, as well as teacher involvement in providing real examples in everyday life. The research results show that this method is effective in improving students' discipline, moral awareness and worship habits. Students who are accustomed to this program tend to be more disciplined in carrying out their religious obligations and show better attitudes in everyday life. However, challenges are still found in maintaining consistent application of character outside the school environment, especially due to lack of monitoring and minimal involvement of parents in supporting habituation at home. To increase the effectiveness of character education, innovation is needed through the use of digital technology, such as educational applications based on moral values and a more structured digital monitoring system. Apart from that, schools need to improve coordination with parents so that the character habits instilled at school can continue in the family environment. With a more comprehensive approach and support from various parties, character education in PAI can be more optimal in forming students' personalities with noble character and high integrity.

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