

Integration of Islamic Education in Character Building for Students in the Era of Industry 4.0

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Received: 11-08-2026

Revised: 23-09-2026

Accepted: 03-10-2026

KEYWORDS

Islamic Religious Education;
Character Building;
Industry 4.0 Revolution;
Digital Literacy;
Islamic Morals.

ABSTRACT

The Industry 4.0 era brings significant challenges to the character development of elementary school students due to massive exposure to digital content and the potential decline in moral sensitivity. Islamic Religious Education holds a strategic position in forming Islamic character, yet its implementation is often fragmented and has not integrated morals holistically into the education ecosystem. Previous research tends to be partial, leaving empirical gaps regarding comprehensive PAI integration practices at the elementary school level. This study aims to analyze how PAI is integrated into students' character building in the Industry 4.0 Revolution era. Specifically, it explains the PAI curriculum design based on morals and digital literacy, examines the implementation of integrative learning models, and evaluates the role of the school, family, and community ecosystem in supporting the internalization of Islamic values. Employing a descriptive qualitative approach with a multiple case study design at SDN Pasirhonje and SDN Gununghalu 1, this research involves principals, PAI teachers, and Class V and VI students selected through purposive sampling. Data were collected through semi-structured interviews, participant observation, and document analysis, and then analysed using thematic analysis techniques. Data validity was ensured through triangulation and member checking. The results indicate that holistic PAI integration is an effective strategy. The PAI curriculum in both schools has integrated Islamic moral values, digital literacy, and thematic projects, which significantly enhances value internalization. Integrative learning models, such as project-based and collaborative learning, along with routine tarbiyah practices, prove effective in boosting student engagement and understanding of digital ethics. Additionally, external factors like active parental involvement in home digital ethics discussions and collaboration with community figures in religious activities play a crucial role in mediating and reinforcing Islamic moral internalization, creating a comprehensive synergy within the character learning ecosystem. Conceptually, this study fills literature gaps by providing empirical evidence on holistic PAI integration models at the elementary school level.

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Introduction

The Industry 4.0 Revolution is marked by accelerating digitalization that transforms how humans learn, interact, and form values (Dewia & Alam, 2020). In elementary education, digital technology offers more contextual and flexible learning opportunities, but simultaneously poses serious challenges to students' character building (Prihatmojo & Badawi, 2020). Massive digital content exposure, individualistic tendencies, and declining moral sensitivity have become increasingly evident issues (Arsih et al., 2023). In this context, Islamic Religious Education holds a strategic position as a vehicle to build Islamic character that emphasizes morals, ethics, and social responsibility, enabling students to adapt to technological advancements without losing their Islamic identity.

Although PAI is positioned as the primary instrument for character building, field practices reveal various problems (Irham, 2018). PAI implementation in elementary schools is often fragmented among the formal curriculum, school culture, and family roles (Demina et al., 2022; Sulaeman et al., 2023), resulting in inconsistent internalization of moral values and its effect on student behavior. PAI learning tends to remain at the cognitive and normative levels (Sulaeman et al., 2023), while real challenges faced by students in digital spaces are not fully addressed (Sundari et al., 2025). This situation highlights weaknesses in PAI implementation in responding to the complexities of character building in the digital era (Rahmawati et al., 2025).

Numerous studies have affirmed the importance of PAI integration in student character building, through strengthening moral values (Aryati & Khoiri, 2022), teacher exemplarity (Salamah, 2020), and religious habituation in schools (Sholihah & Zaenurrosyid, 2025). These studies generally emphasize conceptual and normative dimensions, or partial learning model development. Some also link PAI with digital literacy and 21st-century competencies, but these remain limited to theoretical recommendations or studies at specific education levels. Thus, the existing literature does not fully provide an empirical depiction of holistic PAI integration practices in elementary schools (Umam & Hamami, 2023).

Several studies have affirmed the vital role of Islamic Religious Education in forming students' character, particularly through internalizing moral values such as honesty, responsibility, discipline, and social ethics. For instance, research by (Haerudin, 2025) demonstrates that PAI significantly contributes to student character formation through basic moral values and positive behaviors in school life. Additionally, an empirical study by (Sundari et al., 2025) at the elementary level found that using digital media in PAI teaching not only strengthens students' understanding of character values but also enhances their skills in modern learning contexts, despite challenges like limited teacher digital competencies and technological facilities. Another study by (Rochim & Khayati, 2023), using a case study approach at SDN 1 Kondangsari, shows that PAI teachers serve as facilitators, role models, and innovators in creating learning adapted to digital era demands while shaping students' religious character. Nevertheless, most such studies are partial for example, evaluating only the teacher's role, specific character values, or general technology integration thus, not comprehensively examining PAI implementation models that simultaneously combine Islamic morals, digital literacy, and school-family-community ecosystem roles.

This study provides novelty through case studies in elementary schools examining PAI integration as a holistic character building system. Its novelty lies in combining Islamic moral dimensions, digital literacy, and the education ecosystem involving school, family, and community. This approach not only addresses curriculum design but also learning practices and school culture supporting contextual value internalization. Thus, it provides empirical contributions enriching PAI studies at the elementary level.

The purpose of this study is to analyse the integration of PAI in elementary schools into students' character building in the the Industry 4.0 era. Specifically, it aims to: describe the PAI curriculum design based on morals and digital literacy; examine the implementation of integrative learning models in students' character building; and evaluate the role of the school, family, and community ecosystem in supporting Islamic value internalization. Research questions focus on how this integration is designed, implemented, and impacts elementary students' character building within the local context.

Method

This research employs a descriptive qualitative approach with a multiple case study design, specifically examining the integration of Islamic Religious Education, digital literacy, and the school-family-community ecosystem in shaping elementary school students' character during the Industry 4.0 Revolution era(Creswell & Poth, 2017; Yin, 1984). The methodological strength of this study lies in its cross-dimensional integrative analysis curriculum, learning practices, and social context which is rarely examined simultaneously at the elementary education level.

The research was conducted at SDN Pasirhonje and SDN Gununghalu 1, selected purposively as they represent elementary school contexts with differing local characteristics and active PAI and character strengthening programs. The research focus encompasses three main aspects: the foundation of Islamic moral values in PAI curriculum design, the implementation of integrative PAI- and digital literacy-based learning models, and the role of external factors including school, family, and community in the student character internalisation.

Research subjects consist of principals, PAI teachers, and 5th- and 6th-grade students. Subjects were selected via purposive sampling based on criteria of direct involvement in planning, implementing, and evaluating PAI learning and character strengthening programs(Creswell & Poth, 2017). Data were collected through semi-structured interviews to explore policies and learning practices, participatory observations of learning processes and student interactions, and document analysis including lesson plans, annual and semester programs, and character evaluation documents (Yin, 1984).

Data analysis used thematic analysis through data reduction, theme grouping, and conclusion drawing to identify patterns of PAI integration in student character formation (Carpes, 2022). Data validity was ensured through source and method triangulation, and member checking with key informants to confirm the credibility of the findings (Creswell & Poth, 2017; Yin, 1984). Research ethics were upheld by maintaining respondent anonymity, obtaining informed consent, and using data solely for academic purposes (Coetzee, 2020).

Result

Internalization of Islamic Morals through PAI Curriculum Design

Table 1. Findings of Internalization of Islamic Morals through PAI Curriculum

Dimensions		SDN Pasirhonje	SDN Gununghalu 1
PAI Curriculum Design		PAI modules integrate moral values with digital literacy and thematic projects; emphasis on digital ethics evaluation and responsible decision-making	PAI modules emphasize cross-subject projects linking Islamic morals with digital literacy; focus on understanding morals in daily and digital life contexts

Dimensions	SDN Pasirhonje	SDN Gununghalu 1
Learning Implementation	Routine co-curricular activities: congregational worship, value discussions, behavioral reflection; PAI teachers as role models; digital media supports learning	Tarbiyah practices, project-based learning, attitude reflection, use of interactive modules; teachers guide technology usage ethics
External Factors	Parents involved in curriculum meetings and value reinforcement at home; local community provides religious activities and digital literacy projects	Active collaboration with parents and community figures; joint religious activities and habituation of Islamic manners

The case study results at SDN Pasirhonje and SDN Gununghalu 1 indicate that the internalization of Islamic morals through the PAI curriculum occurs through three main dimensions: integrative curriculum design, tarbiyah-based learning implementation, and involvement of external factors. These findings were obtained from classroom observations, in-depth interviews with PAI teachers and principals, and analysis of curriculum documents and student evaluations.

In the curriculum design dimension, both schools have developed PAI modules that integrate Islamic moral values with digital literacy and 21st-century competencies. At SDN Pasirhonje, this integration is manifested through thematic projects and digital ethics evaluations. The principal stated, “Our PAI modules now emphasize digital ethics evaluations, allowing students to blend religious values with 21st-century skills.” Meanwhile, SDN Gununghalu 1 emphasizes cross-disciplinary projects that link moral concepts to everyday life contexts and responsible technology use.

The implementation of learning shows relatively consistent patterns in both schools. Learning activities include tarbiyah practices, value discussions, behavior reflections, and the use of digital media as learning tools. Classroom observations reveal that PAI teachers serve as role models in shaping students' morals, particularly in technology usage ethics. Routine activities such as congregational worship, manners guidance before learning, and project-based learning normalize Islamic moral values in school life.

The third dimension relates to the involvement of external factors. Parents and the local community are actively engaged in supporting the internalization of moral values. At SDN Pasirhonje, parents participate in curriculum meetings and reinforce value habituation at home, while the local community provides religious activities and digital literacy projects. At SDN Gununghalu 1, collaboration with parents and community figures is implemented through joint religious activities at the mosque and habituation of Islamic manners in the family environment.

Effectiveness of the Integrative Learning Model

Table 2. Effectiveness of the Integrative Learning Model at SDN Pasirhonje and SDN Gununghalu 1

School	Curriculum Implementation	Tarbiyah and Learning Practices	External Involvement
SDN Pasirhonje	Islamic moral materials integrated with digital literacy and thematic projects	Value discussions, routine worship, use of interactive digital media	Active parents, collaboration with mosques and community figures

School	Curriculum Implementation	Tarbiyah and Learning Practices	External Involvement
SDN Gununghalu 1	Integrative PAI curriculum across subjects	PAI social activities, behavioral reflection, online forums	Family support, local community activities, ethical digital literacy

The research results show that the integrative learning model implemented in both schools is effective in supporting the formation of students' Islamic character. This effectiveness is evident from the synergy between PAI curriculum implementation, classroom tarbiyah practices, and external factor support.

Lesson plan documents and learning modules indicate that the PAI curriculum is designed across subjects, emphasizing the integration of Islamic morals and digital literacy. The principal of SDN Pasirhonje emphasized, "Integrating morals with digital literacy allows students to understand Islamic values in real practice, not just memorization." This finding is reinforced by classroom observations showing active student involvement in value discussions and problem-based projects.

The implementation of tarbiyah practices is marked by routine activities such as congregational worship, attitude reflection, and the use of interactive digital media. PAI teachers consistently guide students in understanding and applying Islamic ethics, including in digital interactions. Student responses indicate value internalization is reflected in daily school behavior.

External factor support strengthens the integrative model's effectiveness. Parents reported that children bring discussions about manners and digital ethics to the family environment. The principal of SDN Gununghalu 1 stated, "Collaboration with parents and religious figures provides opportunities for students to practice moral values outside the classroom." School documentation, such as attitude assessment rubrics and PAI activity archives, shows that moral internalization is carried out systematically and measurably.

The Role of External Factors in Mediating Character Formation

Table 3. The Role of External Factors in Mediating the Internalization of Islamic Morals

School	Family	Community	School Programs and Documentation
SDN Pasirhonje	Parents actively involved in digital ethics discussions and Islamic manners at home	Local mosques provide religious activities and ethical digital literacy	Moral evaluation rubrics, congregational prayer records, digital literacy programs
SDN Gununghalu 1	Parents support value internalization through supervision of digital activities	Community figures facilitate religious studies and social activities	PAI activity archives, digital literacy project documentation, attitude assessment rubrics

The research findings indicate that external factors play an important mediating role in the formation of students' Islamic character. Family, community, and school policies work synergistically to strengthen the internalization of moral values.

Interviews with parents reveal that habituation practices at home serve as the main reinforcement of the values students acquire at school. One parent stated, "The children often

bring discussions about digital etiquette and social media responsibility home, allowing us to guide them more effectively.” These findings demonstrate continuity between school learning and value practices in the family environment.

The local community, particularly mosques and religious figures, provides spaces for values learning through joint religious activities and ethical digital literacy projects. The principal of SDN Pasirhonje emphasized, “Joint activities with the community, including studies and digital literacy projects, strengthen students' understanding of Islamic values and their application in daily life.”

In addition, school operational documentation shows that external factors have been integrated into school policies and programs. Rubrics for moral evaluation, records of congregational worship attendance, and PAI activity archives indicate that values internalization is carried out in a structured and sustainable manner. Although there are differences in regional contexts and technology access, both schools demonstrate consistency in mediating Islamic character formation through collaboration between school, family, and community.

Discussion

Linkage of Findings with the Research Gap

This discussion explicitly addresses the research gaps identified in the introduction, namely the limited empirical studies examining the holistic integration of Islamic Religious Education, Islamic morals, and digital literacy at the elementary school level within specific local contexts (Warisno et al., 2025). The results from SDN Pasirhonje and SDN Gununghalu 1 show that Islamic character formation cannot be reduced to formal curriculum alone, but requires integration among curriculum design, learning practices, and external ecosystem support.

These findings directly fill the gap in the literature, which previously focused more on conceptual or partial studies, such as strengthening morals without considering the digital context, or digital literacy without a strong Islamic value foundation. Thus, this research provides empirical evidence that holistic PAI integration at the elementary school level is not only relevant but also operational and contextual to the realities of Industry 4.0 education.

Contribution of Findings to the Literature

The conceptual novelty of this research lies in strengthening the argument that Islamic morals, digital literacy, and tarbiyah-based learning do not stand alone but form a unified character learning ecosystem. Unlike previous studies that tended to position PAI as a normative subject, these findings show that PAI functions as an integrative engine connecting transcendental values with students' social and digital practices.

The integration of PAI curriculum with digital ethics issues, in both schools expands the theoretical understanding of value internalization, aligning with the views of Huda et al. (2022) yet surpassing them by presenting implementational evidence at the elementary school level. Thus, this research not only confirms existing theories but also enriches the literature with a contextual value integration model based on public elementary schools.

Synchronization of the Integrative Learning Model with Methodological Research Gap

From a methodological perspective, this research responds to the limitations of previous studies that rarely linked PAI learning design with daily tarbiyah practices and ethical technology use. The integrative learning model discovered in this research shows that project-based learning,

value reflection, and teacher role modeling can bridge the gap between moral concepts and students' actual behavior.

This affirms that Islamic character internalization is ineffective if delivered only through lectures or memorization, as critiqued in prior literature. By presenting field data showing active student involvement in digital ethics discussions and religious social practices, this research provides methodological contributions in the form of concrete examples of adaptive PAI learning implementation for 21st-century demands.

Empirical Contributions Based on Local Elementary School Contexts

The uniqueness of this research also lies in selecting local contexts from two elementary schools with different regional characteristics. The findings indicate that despite differences in technology access and social conditions, Islamic morals can still be effectively internalized through school, family, and community collaboration. This closes the research gap regarding the scarcity of studies examining urban-rural dynamics in PAI implementation based on digital literacy.

Thus, the empirical novelty of this research is not only in the elementary school focus but also in mapping how local contexts influence value internalization strategies. These findings provide an empirical foundation for developing flexible and adaptive PAI models for the diversity of elementary school conditions in Indonesia.

Implications for Research Objectives and Questions

All findings and discussions consistently address the research objectives, namely explaining the internalization of Islamic morals through PAI curriculum design, assessing the effectiveness of the integrative learning model, and evaluating the role of external factors in character formation. The research questions regarding how PAI functions as an instrument for character building in the digital era are answered through evidence that the integration of values, practices, and ecosystem is the key to success.

Thus, this discussion affirms that the research contributions are not merely descriptive but also analytical and applicable. The alignment between research gaps, novelty, and empirical findings strengthens the position of this article as a reference for developing PAI curriculum in elementary schools that is responsive to digital era challenges while maintaining the integrity of Islamic values.

Limitations and Directions for Future Research

Although successful in addressing some research gaps, this study still has limitations regarding the scope of two elementary schools. Therefore, future research is recommended to test this integrative model through longitudinal and comparative cross-regional studies. Subsequent research could also explore moderating variables such as parental digital literacy and local culture to deepen understanding of the sustainability of Islamic morals internalization in the digital era.

Conclusion

This study explores the role of Islamic Religious Education in shaping elementary school students' character in the Industry 4.0 era, focusing on the internalization of Islamic morals through PAI curriculum design, integrative learning models, and external factors. Case studies at SDN

Pasirhonje and SDN Gununghalu 1 demonstrate that holistic PAI integration effectively forms Islamic character relevant to the 21st century.

The main findings indicate that PAI curricula integrating Islamic morals, digital literacy, and thematic projects enhance students' value internalization. PAI modules emphasize cognitive aspects, digital ethics, and responsible decision-making. Integrative models such as project-based, thematic, and collaborative learning effectively increase student engagement, value understanding, and critical thinking on digital ethics, supported by tarbiyah practices, discussions, and teachers serving as role models through reflection.

External factors such as family and community strengthen internalization through parental involvement in digital ethics discussions and collaboration with community leaders and religious activities, creating synergy between curriculum, learning practices, and the ecosystem.

Conceptually, this research fills literature gaps with empirical evidence of a holistic PAI model in elementary schools that combines Islamic morals, digital literacy, and ecosystem support. Methodological contributions highlight the need for adaptive learning beyond lectures and rote memorization. Empirically, local contexts support adaptive PAI strategies.

The study is limited to two elementary schools. Future studies should use longitudinal approaches, cross-regional comparisons, and exploring variables such as parental digital literacy and local culture to deepen the internalization of Islamic morals in the digital era.

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