

Islamic Education Management based on Religious Moderation in the Industrial Revolution 4.0 Era

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ABSTRACT. This paper aims to provide views on efforts to ground religious moderation education, primarily through managing Islamic education based on religious moderation in the 4.0 era. This study is a type of qualitative research with a library research approach. The data collection carried out in this article was obtained through reviewing or exploring various literature studies. The results show that an increase in Islamic education management can be done through technology and an increase in human resources who are aware of science and technology accompanied by a balance of the quality of faith and piety to have a solid spiritual, intellectual and moral foundation. In addition, the reform of the Islamic education system is in the aspects of paradigms, concepts, frameworks, and evaluations. The conclusion is that it is necessary to improve the management of Islamic education so that it develops better based on religious moderation, which can be used as a spiritual, moral, and intellectual laboratory.

Keywords: *Islamic Education Management, Religious moderation, Industrial Revolution*

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INTRODUCTION

Humans and change are two absolute things that always coexist. The emergence of difficulties in various increasingly complicated problems is caused by the diversity and complexity of the environment and the uniqueness of various human demands. Complex life seems to be a magnet for humans to dive deeper into science to create a better life and solve the complicated problems that arise. The efforts to create a better life and solve various existing problems occur through several stages and have reached the stage of the Industrial Revolution 4.0. The industrial revolution 4.0 is also known as the disruptive era. When changes occur on a large scale, it opens the creation of new markets. The changes are so powerful that they can disrupt or damage the pre-existing order. The era of disruption is one of the historical stages currently faced and is part of globalization. Disruption is defined as “things that are uprooted from their roots” (KBBI Online) This definition, if interpreted in everyday life, means that currently, there is a fundamental change in the form of the evolution of technology that is targeting all gaps in people’s life (Fikri, 2019). All demands and needs require a positive response along with the changes that occur, and the era of disruption passes (Lian, 2019).

The world of education has undergone profound changes since the first industrial revolution. Today’s significant inventions, such as Artificial Intelligence (AI), robotics, big data,

and the internet, have resulted in increasing challenges to work and industry. In connection with education 4.0, Islamic education, as one of the domains of education in Indonesia, must also get the right portion to upgrade itself to Islamic Education 4.0. Islamic Education 4.0 is not only limited to education that is carried out to learn and develop knowledge and skills that are the demands of the 4.0 era but also as a means of balancing religious values and humanism in its material content.

In 2018, a survey by PPIM UIN Syarif Hidayatullah found that 50% of the teachers tended to be intolerant, and 46.09% had opinions that led to radicalism. Similarly, in 2019 the Wahid Institute found that 0.4% of the Indonesian population, or around 600,000 Indonesians, had committed radical acts (Media Indonesia, 2020). Then in 2020, the Wahid Institute conducted another survey and suggested that the tendency to act radically and intolerantly had increased from 46% to 54% (Pikiran Rakyat, 2020). It has indicated that the wider open gates of information in the 4.0 era have also fostered the development of ideas that are not in line with the ideas firmly held by Islam and Indonesia, one of which is radicalism which grows from intolerance.

In addition to being beneficial in this era, the internet has also contributed to the high spread of hoaxes. A survey by Masyarakat Anti Fitnah Indonesia and cekfakta.com found an increase in hoaxes spread in Indonesia during 2018-2020. There was an increase from 997 cases in 2018 and 1,221 cases in 2019 to 2,024 in 2020 (Kompas Cyber Media, 2021). The circulation of hoaxes is certainly very alarming because it can threaten the harmony of life. Hoaxes are often inserted with hate speech and slander, which can lead to conflicts with religious, ethnic, and other backgrounds. All religions carry the message of peace for humankind and the balance of nature. In 2019, there were 184 incidents with 215 acts of religious violations in Indonesia (The Wahid Foundation, 2020). The data is taken from cases that appear on the surface. Although the religion is not explicitly stated, if the perpetrators are Muslims, this certainly injures the motto of Islam, "*rahmatan lil 'alamin*."

Islamic organizations or groups have also begun to target the millennial generation (Wahyudi, 2018). These groups see the millennial generation as human capital to gain influence and make them assets for their groups. Therefore, the millennial generation is the main target of radical groups to establish their influence in Indonesia. When people are affected by the onslaught of industrial civilization 4.0, the practice of learning the substantive value of Islamic teachings will be more inclined to choose not only limited to products and services but also to the efficiency of thinking that is better, cheaper, and more affordable. This condition will bring challenges to Islamic education based on religious moderation. If an Islamic understanding wants to be considered better than other Islamic understandings, then anything outside of its understanding will be considered wrong. The words "kafir, bid'ah, musyrik" and various harsh diction will be thrown anywhere, bringing fractions and undermining religious and cultural harmony.

Aligning the 4.0 era with the Indonesian context, this is not just about providing various supporting facilities; there should be an emphasis on preparing education in Indonesia to be more advanced and adapt to the harsh era of the industrial revolution 4.0. Improvements are needed in various aspects, including mindset and mentality, and the values of the common good are fundamental things that must be prepared (Astuti *et al.*). Therefore, the cooperation of various parties is needed to improve the quality of education, particularly Islamic education in Indonesia. Several previous studies inspired this research. In an article entitled "Management of Religious Moderation Education in the Digital Age," Faisal (2020) examines how religious moderation education is applied in education management in the digital age. He focuses on how the urgency of Islamic education based on religious moderation is carried out in Islamic education management in the 4.0 era. Similarly, Primayana & Dewi (2021) discussed education management in religious moderation, especially in Hindu religious education institutions.

Based on the various realities described, this study will try to shed light on efforts to ground religious moderation education, primarily through managing Islamic education based on religious moderation in the 4.0 era. This study aims to provide understanding to readers regarding the importance of the role of Islamic education management in internalizing Islamic education based on religious moderation in the education 4.0 era.

METHOD

It is library research. Library research is often called a literature-based research method. This research is a type of qualitative research in which the author does not go directly to the field in the process of obtaining the various data. Library research is a method to find data by examining in depth the various ideas that are the study of research to find hypotheses of problems that have been determined from the start (Rozalena & Kristiawan, 2017). The research was carried out in about 6 months, starting from the research licensing process to the research results seminar. Due to the COVID-19 pandemic, researchers implemented health protocols recommended by the government while carrying out research. This study collected correct, valid, and vital data consisting of primary and secondary data sources. The primary data were manuscripts related to education management and religious moderation, which were obtained by reading, reviewing, and analyzing some data that supports research. Meanwhile, secondary data were books, photos, documents, and journals, as well as the results of previous studies relevant or related to primary data and research themes. Researchers collected data from manuscripts related to religious moderation and education management, then books, journals, articles, or previous research results related to the problem of religious moderation education in the era of education 4.0, so the data collection techniques were library research.

This research data validity technique used a semantic validity test because the data in this research were in the form of words, phrases, clauses, sentences, and discourse in the form of text. Words, phrases, clauses, sentences, and discourses in the text were interpreted contextually to obtain valid meaning. The reliability test in this study used interrater and interrater reliability tests. The interrater technique is a technique of repeated reading of the contents of the text so that the same data is obtained. Perseverance and accuracy are needed to obtain consistent and reliable data. Then the interrater technique reliability test examined the data with consideration and verification of experts, namely lecturers or researchers who are research experts. The data were analyzed using descriptive analysis, compromising data reduction, data classification, data display, and conclusion drawing. In addition, researchers use hermeneutic analysis techniques.

FINDINGS AND DISCUSSION

Findings

The word "education" literally means 'to put something in' (Langgulong, 2000). This term means putting something, i.e., knowledge, into the head. In addition to the term education, instruction and training are well-known terms in the western world. In the eastern world, especially in Arabic, education has various other terms, such as *Al-Tarbiyah*, *At-Ta'dib*, *At-Ta'lim*, *At-Tazkiyyah*, and others (Ridwan, 2018). Although it has many other names, education is recognized as having three terms in Islam because of the first International Conference on Islamic education held in Jeddah in 1977: "*Ta'dib*, *Ta'lim*, *Tarbiyah*". Education can also be interpreted as a process to train mentally, physically, and morally to be able to produce highly cultured humans; in this case, *education* is also defined as an effort to be able to grow and develop one's personality and instil responsibility, education is also said to be an effort to provide vitamins for human growth to produce quality humans (Arifin, 2014).

Islamic education was born from a paradigm or framework (Yusanto, 2001). The framework of Islamic education is a comprehensive thought of the universe, humans with their worldly life, and life after humans live in this world. The paradigm of Islamic education stems from the Islamic paradigm concerning the nature of human life. As the last religion, Islam has distinctive characteristics distinguish it from previous religions. The most prominent characteristics are "*tawasuth*", "*ta'adul*", and "*tawazun*". If the three are put together, it will become "*wasathiyah*" (Muhajir, 2018). Allah has explained the nature of *wasathiyah* in the Qur'an through QS. Al-Baqarah verse 143 means: "*And thus (also) We have made you (Muslims), a just and chosen people so that you may bear witness to (the actions of) mankind and so that the Messenger (Muhammad) may bear witness to (the actions of) you ...*" (QS. Al-Baqarah, 143).

Etymologically, moderate or "*wasathiyah*" is defined as "the middle" or "the middle way" (Muhajir, 2018). *Wasathiyah* is also defined as "neither too to the left nor too to the right". The principle of *wasathiyah* will lead Muslims to build themselves into *ummatan wasathan* or *khairu ummah* (better society) (Azra, 2020). The meaning of terminology is the balance that occurs between the creed that a person believes in and tolerance. *Akidah* contains Islamic teachings, while tolerance is classified into tolerance among fellow Muslims and tolerance among non-Muslims (Sofiudin, 2018). Therefore, the flag carried by the moderate concept is "*Rahmatan lil 'alamin*". "*Moderatio*" is a Latin word that means "*moderation*" or can be understood as "*neither excess nor deficiency*", originating from the word "*moderation*" or "*moderate*" that we know today. Moderation in the KBBI has two meanings: "*the reduction of violence and the avoidance of extremes*" (Kementerian Agama, 2019). Based on this language review, moderate can be interpreted as "*something in the middle for the avoidance of extremism*".

In Islam, moderation is known as "*wasathiyah*". *Wasathiyah* is an attitude of life or a framework for thinking, how to behave, and maintaining a balanced pattern between all dimensions of life. Yusuf Al-Qardawy is a scholar who popularized the term (Engkos, 2019). Through his *tawadhu'* attitude, he said that moderation is the result of the collaboration of the attitude of Islam itself, which is then based on the attitude of a Muslim's religiosity both in the dimensions of worship and *mua'malah*, as well as the world and the hereafter. Hilmy defines the term "*moderate*" and "*moderatism*" as complicated nomenclature to define because it is still widely debated by experts and scientists, with definitions dependent on what matters and fields they are understood (Masdar, 2013). This difficulty arises because the term "*moderatism*" has not been found in classical Islam. The understanding that has developed so far is that this word will refer to synonyms of Arabic words, such as "*tawasut*" or "*alwasat*", "*al-qist*" justice, "*al-tawazun*" balance, and the like (Hilmy, 2013a).

In contrast to Hilmy, Burhani, in his writing, defines moderate by emphasizing the meaning of language: "*midposition between liberalism and Islamism*". It means individuals or organizations are between liberalism and Islamism (Burhani, 2007). This definition strengthens the belief that the position of moderate Islam is in the middle, not leaning towards extremism or radicalism, nor liberalism. Qasim defines *religious moderation* as a balanced attitude in implementing religious teachings both in the realm of fellow religious believers (internal) and outside of religious believers (external) (Qasim, 2020). The Ministry of Religious Affairs of the Republic of Indonesia analogizes religious moderation to the centripetal motion of a pendulum where it will move towards the centre. The meaning of the centripetal force movement is that religious moderation is an effort to move dynamically, not stopping at the extreme outer side and always moving towards the centre point (Kementerian Agama, 2019b).

A religious attitude that places itself in a middle and balanced position is an understanding of moderation. Balance is needed so that there is no collapse on one side between the experience of the religion one adheres to and respect for the beliefs of others. This moderate attitude denies us the attitude that is too extreme and fanatical in religion. Religious moderation is likened to the separation between the conservative and liberal poles. A religious attitude that places itself in a

middle and balanced position is an understanding of moderation. Balance is needed so that there is no collapse on one side between the experience of the religion they adhere to and respect for the beliefs of others. This moderate attitude denies us the attitude that is too extreme and fanatical in religion. Various explanations about Islamic education and religious moderation, we can draw a red thread from the definition of Islamic education based on religious moderation is an educational formulation that emphasizes the teachings of Islam *rahmatan lil 'alamin*, which brings peace, spreads love, has a culture of helping, promoting tolerance, and creating harmony, especially in the era of the industrial revolution 4.0 which is full of technological sophistication.

Discussion

Naquib Al-Attas argues that Islamic education's purpose is to create noble and civilized human beings in material and spiritual terms. Related to the purpose of Islamic education, Azra argues about the purpose of Islamic education; where according to him, this goal is closely related to the task of man as God's representative on this earth. Abu Ahmadi thinks Islamic education aims to form a human being into a servant of God who carries out and is responsible for the world and its *ukhrawi* (Bahri, 2017) So, the purpose of Islamic education is to form a human being who utilizes his nature for the good of the world and his afterlife. According to Marimba, Islamic education is based on objectives, and the objectives must be divided into two to explain them (Wawan, 2018). The first goal is temporary. The temporary goal of implementing Islamic education is the existence of temporary goals that must be successfully achieved by Muslims involved in the world of Islamic education. Therefore, it requires physical, reading, writing, and social skills. Another goal is holding Islamic education, which is to realize the Muslim personality from all aspects that reflect the noble Islam both physically and spiritually.

The purpose of Islamic education is also divided into two. *First*, General Purpose. The general objectives of Islamic education must be closely related to the national education goals of the country where Islamic education is held. These objectives must also be related to the institutional goals of the institution implementing Islamic education (Daradjat, 2006). The general purpose of Islamic education is everything that is to be achieved through the efforts of Islamic education itself, concerning human needs for commendable values in Islam. More briefly, it is to foster the spirit of religion and morals to achieve the wholeness of life of people who worship Allah (Wahid, 2015). *Second*, Special Objectives. The particular purpose that becomes the mouth of the existence of Islamic education is the expected changes from various efforts related to forming pious people and fostering enthusiasm in religion and morals *mahmudab*. This specific goal must also be based on various considerations such as the geography of the region, economy, community culture, and others (Wahid, 2015)

The endpoint of pursuing Islamic education is identical to the life goal of the Muslim himself. (Wahid, 2015) The goal is the formation of a person with a prominent personality surrounded by prosperity, happiness, and salvation in the world hereafter, realizing Islamic values in the formation of pious and productive people, forming a caliph who has a *fitrah*, spiritual and physical, strong will, has a mind that is used to be able to take advantage of his duties on earth, as well as faith and piety to Allah SWT. Religious moderation can be plotted as one of the efforts to optimize deradicalization actions. The tolerant, friendly, and moderate face of Indonesian Islam must be shown to the outside world and within the country itself (Arifin, 2014). Islamic education managed by Muslims brings hope to be able to carry out its role with all educational institutions to present the friendly face of Islam in the eyes of the world.

The urgency of directing religious education to efforts to "*moderate*" religious attitudes is to make Muslim believers more practical and can realize themselves to be the best ummah (Alam, 2017). To be the best ummah, it must prioritize and make "*Islam rahmatan lil' alamin*" the foundation of its struggle. Unfortunately, in these advanced times, the noble values that our ancestors have

closely held are starting to erode as one of the impacts of the transformation of the 4.0 era (Indianto, 2019).

The first is cultural values, which are closely related to the culture and characteristics of the social environment of the community. Education can be a means of helping students to see their social and cultural values using systematic glasses so that they can have a balance between openness and scepticism. Second, formal juridical value. This value is related to political, legal, and ideological issues. This value can not only guide the community to have good politics but also to have good social behaviour. Third, religious values. In the 4.0 era, technology in the form of machines and digital is more widely used than human labour, but it needs to be underlined that the human side of humans still cannot be replaced by machine power. Culturing this value is significant always to remind humans of their identity.

The emergence of the industrial revolution 4.0 in this century is necessary because the world continues to move dynamically and requires various new breakthroughs to facilitate human life. The disruption of the 4.0 era has caused radical changes in all aspects of human life. Education and religion are no exceptions. The speed of change that occurs radically has caused a massive domino effect. The internet has also become one of the things responsible for changes in religion. The industrial revolution 4.0 has directly or indirectly influenced the formation of value systems, traditions, culture, and religious knowledge. It makes modern society have two realities that cannot be separated: actual reality and virtual reality. This virtual reality utilizes the internet as a second world.

The generation living in this era is highly interested in four things offered by the industrial revolution 4.0. The four things are more straightforward access, lower prices, accessible access, and faster everything. Talking about Islamic education based on religious moderation cannot be separated from the role of the millennial generation. The millennial generation has the most active response among other generations. Internet access to additional information on science and religious knowledge is their choice. When people are affected by the onslaught of industrial civilization 4.0, then in practice to learn the substantive value of Islamic teachings will be more inclined to choose not only limited to products and services but also to the efficiency of thinking that is better, cheaper, and more affordable. Kasali (2018) gave his opinion regarding this disruption era. According to him, the disruption era is when humans are faced with the threat of the times and severe challenges. Those unable to adapt in this era will undoubtedly be selected and feel life is so complicated.

The Industrial Revolution 4.0 was coined initially by Claus Schwab's theory in his book "*The Fourth Industrial Revolution*" (Rohman & Ningsih, 2018). In this book, he explains that the industrial revolution 4.0 will change humans' mindset, lifestyle, and way of life to survive, as well as the relationships that occur between humans (Achmad, 2019). Technology, digital sophistication and various conveniences in accessing information are the actors behind the changes. This era also disrupts humans with their various activities and social interactions. The history of start of the industrial revolution is in the 17th century, known as the pre-industrial era. In this century, all work relied on human labour, and everything was done manually. Then with the ability to think, humans made significant breakthroughs. In the late 17th to 18th century, humans entered a new phase. This new round of civilization is the era of the industrial revolution 1.0. The beginning of this era was the change in the use of human labour to steam engine power. The manufacturing industry that was present on a massive scale also marked this revolution. Existing factories generally only produce basic human daily needs such as soap factories, foodstuffs, clothing, motors, and household appliances whose artistry is no longer one hundred per cent manual.

Industrial revolution 1.0 ended with the utilization of electricity in industry. The industrial revolution 2.0 began. Using electricity is advantageous to facilitate and increase the speed of production, distribution, and trade. The tangible result of the industrial revolution 2.0 was the

pioneering of the "Ford" car factory, which already used electric technology in its industry. Time rolled on, then in the 1960s to 2010, the term industrial revolution 3.0 was recognized. Industrial revolution 3.0 is known as the information revolution. At this stage, an explosion of digital information occurred. With the invention of the PLC (Programmable Logic Controller), working machines can work independently without needing always to be driven and supervised by humans. The effect of this program was so powerful that it caused many companies to collapse, but there were also many new company start-ups. A sign of the industrial revolution 3.0 is the introduction of PCs (Personal Computers), the internet, and early-generation smartphones.

When the internet and computer programs became commercial and easy to find, the era of the industrial revolution 3.0 was replaced by the era of industrial revolution 4.0. Artificial intelligence, biotechnology, blockchain, the Internet of Things (IoT), machine learning, and driverless vehicles are products of the industrial revolution 4.0. Technology has replaced almost all factory activities, which are now handled by robots; transportation tools are slowly turning into driverless cars, blockchains, and smartphones can replace the performance of conventional banks, then artificial intelligence can help human activities to lose time and move places. The Industrial Revolution 4.0 has fundamentally changed the way people live and work. This revolution is higher in scale, scope, and complexity than previous revolutions. Integrating the human physical world with the digital world of technology has penetrated all disciplines, including economics, biology, industry, government, and education.

The issue of education in the 4.0 era is related to global and digital phenomena. Digitalization and globalization in every field cannot be stopped. At the level of the economic realm, to be able to control globalization is through invention, commercialization, and competition. Ohmae's thinking is more directed towards the economic field and can also be related to education. To realize invention, commercialization, and competition, adequate quality resources are needed (Suwarjo, 2018). In addition to increasing the intellectuality of human resources, we must also pay attention to local values that are in line with the universal values that have long been maintained by religion and this nation as a guide so as not to be swayed by the strong currents of digitalization and globalization in era 4.0.

Education 4.0 or education in the 4.0 era is not just about the availability of various sophisticated facilities but also needs to be emphasized in preparations for Indonesian education to be more advanced and adaptable to this era. Improvements need to be made, for example, in mentality, values, and mindset (Astuti, 2019). Therefore, a curriculum is needed to develop basic human abilities such as logic, language, and creativity and not forget to balance them with the spiritual realm. Maragustam revealed that the 4.0 era is identified with the era of science and technology, where the contribution of scientists influences the revolution of human civilization change. On the other hand, the character (identity) or life guidance humans have is increasingly blurry, such as the loss of spiritual and ethical values, noble values of the nation, sociocultural values, and philosophical values of life (Dian, 2019). If these values are lost, humans will be more accessible because they have lost control.

Technology and social media have influenced the social and spiritual dimensions of the young generation living in the industrial revolution 4.0. Anderson suggests at least seven signs of psychological maturity for the digital generation of this era. These signs are: a task is their orientation, clear work goals are supported by the efficiency of work habits, reasonable control of personal feelings, more objective, willing to accept criticism and suggestions for self-development, have a high sense of responsibility for efforts, and can adjust to new situations and environmental conditions (Achmad). Based on this, education must have the right spiritual touch, especially regarding religion and diversity, because we live in a country full of diversity.

Like the industrial revolution that runs from industrial revolution 1.0, 2.0, 3.0, to 4.0, education is also inseparable from a long process of change. The historical story of the evolution

of education begins with education 1.0. Ernst & Young, in its review, provides information about the journey of human education from ancient times to the present (Gueye & Exposito, 2020, p. 6). The history of the evolution of human education, according to them, starts with education 1.0. At this time, it was characterized by the informal way of teaching, and the church had control of education; people with "privileges" only accessed education. Education 1.0, as the beginning of the education revolution, illustrates that education is a luxury item and is only owned by a few people. Here it is not yet clear that education is the right of every human being.

The second education revolution emerged in response to the urgent need of society to democratize education and provide training for more people. Education 2.0 focuses on mass education with more advanced and formal learning methods. It focuses on the implementation of education in various educational institutions. The second educational revolution has yet to find an answer to the human need for knowledge. Education 3.0 emerged after education intersected with technology; therefore, the integration of education, information and communication technology was introduced, which led to the breakthrough of new models in learning. A new era of education that is more flexible, open, and dynamic is introduced. Education 4.0 completely changed the traditional ways of education. Teaching and learning are no longer tedious activities in a classroom filled with listening to the teacher's explanation while taking notes but can be done while watching videos, doing hands-on projects with anyone, and many other things that could not have been done in the previous era of education.

Education 4.0 will complement the phenomenon of digital inclusion that exists in everyday human life, where humans and machines interact to find innovations (Halili, 2019). The paradigm related to education in this era is based on two trends that have emerged recently. The first relates to the future content of education that seeks to harness the potential of digital technology, data personalization, and the opportunities this interconnected world offers to promote long-life education (Fisk, 2017). It is a revolution in education that can enable learners to become the architects of their learning, characterized by personalized learning using more dynamic, flexible, and adaptive learning pathways. Through this first trend, educational organizations are launched into an educational dynamic that adopts new digital and pedagogical transformations to better respond to the needs of individual learners.

Education 4.0 was predicted by Drucker in 1997, who said that there would be many changes in teaching and learning (Shahroom & Hussin, 2018). Materials, resources, educators, and learners are the main components that must be considered. Technological advances that occur very quickly, even every second are not directly proportional to the knowledge and skills educators possess; this makes it difficult for educators to adapt to the speed of technology, especially for those who do not have the right technical skills. Therefore, a unique program is needed to train them to keep pace with the current technological developments (Teaching & Learning Hybrid, The Future of Education 4.0, n.d.) Some educators who have been in education for a long time even see the current digital technologies as a threat to their jobs and insist that their learning is the best learning method. Nonetheless, new educational programs must be developed and implemented as they are increasingly pressed by the demands of a changing era and maintain their competitive advantage as part of the future challenges.

Education 4.0 is a new term that refers to various meanings, such as education in the digital era (Anas, 2016), a futuristic vision of education (C.C. Chea & Huan, 2019), a new learning system (Puncreobutr, 2016), a future education model, (Shahroom & Hussin, 2018) an educational ecosystem for the future, (Srivastava, A. K, n.d.) the current learning system along with various technologies and teaching methods, and an era for the new society (Sripai et al., 2018). Each of these terms is differentiated based on expert perspectives in response to the 4.0 era. Although there are different terms, they agree that education 4.0 is a concept that talks about the importance of reforming the current education system to face the demands of a more innovative society in the digital era (As'ad, 2021).

Dunwill defines education 4.0 as the era of using technology in teaching and learning. It is because technology allows the machine-human interface to synergize and contribute to accelerating innovation in the century of the industrial revolution. Education 4.0 was launched to prepare for the future. Education 4.0 offers a view of teaching and learning innovation that utilizes the sophistication of information and communication technology in every process (Panagiotopoulos & Karanikola, 2020). The advancement of technology from time to time continues to change. Experts designed education 4.0 to answer the needs of the industrial revolution 4.0, where the teaching method is slowly changing to technology-based teaching. Fisk explained that there is a new vision of education where learning focuses heavily on increasing digital technology competencies at all levels to improve technology in learning and to promote active learning (Lawrence, Ching, & Abdullah, 2019).

The implementation of education 4.0 is necessary because the approach used is an approach that is considered more practical to be applied in learning. Education 4.0 offers various teaching and learning innovations that use information and technology (Lawrence, Ching, & Haslinda Abdullah, 2019). In line with the rolling era of the industrial revolution, Education 4.0 is designed to be the answer to the needs and demands of the industrial revolution 4.0 era, where learning methods are slowly changing from traditional learning to technology-based learning. The gates of the Industrial Revolution 4.0 are already wide open. With the opening of this gate, we who live in this era must also participate in these changes, including changing the way we live, work and play. Experts have visualized an environment that connects one individual to another connected by the Internet of Things and artificial intelligence technology in smart devices; this relationship aims to reduce human weaknesses and risks. In line with the new technological era, the field of education is also very much in need of reform, and Islamic education is no exception. Therefore, all elements must also be upgraded to 4.0.

Knowledge and technology seem to work together to build human civilization into a civilization full of technological sophistication. Education that enters the flow of the digitalization 4.0 era continues to be required to improve its system. America, France, and Italy are countries that see this era as momentum for investment in research and innovation, education, training, employment, and infrastructure modernization (Yus, 2019). Education is considered an aspect emphasized as a weapon to face the era of progress. Changes that occur so quickly in life, especially regarding the challenges and opportunities of the industrial revolution 4.0, must be immediately responded to and anticipated wisely by the world of education, along with the advancement of the sophistication of science and technology, which also brings many significant changes to the patterns and lifestyles of humans. The changes that occur will continue to move forward and always demand changes in viewing, responding, and acting for the community, especially the nation's next generation.

Management from the origin of the word comes from the Latin language, which comes from the word "manus", which means hand, and then the word "agere", which is defined as doing. If the two words are combined, then "managere", which, if changed in English, becomes "management", which is interpreted in Indonesian as management. (Usman, 2013) In terms of management is defined as the effective use of resources in achieving the goals and objectives to be addressed. One of the managements in education is Islamic education. (Ahmad et al., 2021) Islamic education management is intended as a process to organize or manage Islamic education institutions that involve various human resources, especially Muslims, and move them to achieve Islamic education goals effectively and efficiently.

Islamic education based on religious moderation has a legal basis in the form of KMA no. 184 of 2019 concerning Guidelines for Curriculum Implementation in madrasas. This regulation was issued as a means of encouraging and providing rules for how to innovate in the implementation of the madrasa curriculum. The madrasah curriculum must be an agent to overcome changes and respond to changing times. The PAI and Arabic Language curriculum

contained in KMA No. 184 of 2019 is present to prepare students who have the competence to understand the principles of Islam (creed, morals, sharia, and the development of Islamic culture) so that students can carry out religious obligations properly, both in terms of their relationship with God and with fellow creatures of His creation. Such religious understanding is internalized in learners so that religious values are expected to be used as a consideration and a way of thinking, how to behave, and how to act to respond to this situation. In addition, students are also expected to be able to express their religious experience by living with multicultural, multi-understanding, multi-ethnic, and various complexities of this country with a sense of responsibility, tolerance, and moderation within the framework of the state.

Islamic education, implemented long ago, continues to focus on the realm of the vertical dimension of humans with Allah SWT. On the contrary, a lack of horizontal dimension links man with his fellow man and the environment in which he lives. In response to this phenomenon, Islamic values that are *rahmatan lil 'alamin* are presented by Islamic education based on religious moderation. Islam emphasizes the importance of egalitarianism, where all humans have the same degree (Mansur, 2007). In studying Islam, it must be as a whole and *kaffah*, which displays a moderate or middle-way attitude to make Muslims coexist peacefully with other humans. The burden and responsibility for grounding religious moderation do not only lie on the shoulders of the youth, but the need for synergy between various lines such as society, government, and various diverse institutions, especially in the fields of education, direction, and lighting (Yusuf, 2017). Educators and personnel in the education process hold a strategic key, especially in efforts to shape the nation's character through efforts to develop the expected values and personality. Both educators and education personnel have the task of carrying out administrative affairs, management, supervision, development, and technical services to support the educational process in their education unit. In line with the demands for the professionalism of educators and education personnel, it is increasingly felt that there is a need to improve the quality of education in every type and level of education as it has become a joint commitment to national education.

Indonesian Islam is increasingly emphasizing its mainstream direction, namely Islamic moderation. This idea is one of the answers to the increasingly symptomatic problems related to the situation of religion and global civilization. The industrial revolution 4.0 is also the right time for moderate generations to aggressively take steps for spiritual and social progress (Mumtaz, 2020, p. 52). Radical, extremist, and puritan groups are increasingly loud in voicing their Islamic thoughts, accompanied by aggressive and violent actions. Moderate Muslims cannot remain silent seeing such conditions, so they must balance this movement through various steps while making "peace" the primary protocol.

Indonesian Islam has a strong potential to become a reference for moderate education worldwide. Mainstreaming religious moderation in Islamic education in the 4.0 era can be a strategic step. The historical legitimacy of Indonesian Islam as an education that is "indigenous to Indonesia", Indonesian Islamic education has increasingly emphasized itself as one type of moderate education. The typology of Islamic education based on religious moderation is by the nature of the Islamic archipelago, which highly upholds the values of justice, humanity, and various noble values of national culture (Sauqi). In addition, Islamic education based on religious moderation also aims to give birth to a generation of Muslims with moderate character amid the onslaught of technological sophistication.

Islamic education based on religious moderation cannot be separated from strengthening the concept of religious moderation. Religious moderation contains noble characteristics as the face of diversity during diversity. The characteristics of the use of the concept of moderation in the context of Indonesian Islam, according to Hilmy, are as follows: (1) In spreading Islam based on non-violent ideology. (2) Adopting modern ways of life such as using science and technology, democracy, and upholding human rights. (3) Rationalization in thinking. (4) In understanding

Islamic teachings, a contextual approach is used. (5) The utilization of *ijtihad* as one of the legal opinions if there is no explicit justification from the Qur'an and *hadith* (Masdar, 2013).

In addition to the five characteristics above, the characteristics of religious moderation can also be expanded into other characteristics, such as tolerance and cooperation in building harmony between religions. The construction of Islamic education based on religious moderation in Indonesia can be seen from various considerations in Islamic education (Karim, 2012, p. 11). *First*, the need to develop Islamic understanding that can dialogue text and context. Various dynamic thoughts are born from the dialogue between the text and the dynamic context. Fanaticism towards the text and fanaticism towards the context can be dampened by the interaction that occurs. This combination of thoughts will also create relevance between text and context. *Second*, if we look at the reality of public policy and contemporary issues such as radicalism, terrorism, and poverty, then we must be aware of responding to these social facts. Islamic education seeks to reconstruct Islamic thought that can respond to and develop Islamic ideas that encourage the realization of public benefits. *Third*, there is a need to be able to develop Islam that can encourage awareness of "citizenship" and "multiculturalism". Protection for minorities in plural countries such as Indonesia is one of the problems. Contemporary Islamic thought must be able to overcome the primordial problems that are increasingly becoming and uphold justice and tolerance.

The emergence of various new ideas in the 4.0 era provides opportunities that can be read for Islamic education based on religious moderation: (1) The sophistication of IoT (internet of thought) will make it easier for educational components to enhance their potential further. Learning can take place with easy access to a wide range of information sources. (2) The overall flow of information access will make it easier for teachers and students to learn without being constrained by space and time. (3) By utilizing technology, the spread and internalization of religious moderation will also be more comprehensive. (4) Educational technology is increasingly advanced to develop various models, methods, and new learning facilities.

In the world of education, Islam occupies a critical position to become a milestone, and Islam can enter every side of world development. Through moderation-based Islamic education, Islam is expected to transform itself as one of the advantages of global diversity, especially in education. The reconstruction of Islamic education based on religious moderation is expected to be a moderate Islamic education. It can be a solution step in answering life's problems in the 4.0 era, such as radicalism, terrorism, and extremism. Islamic education based on religious moderation also aims to build Islamic education that has a global, moderate, and dynamic outlook in line with changing times in the 4.0 era. In addition to realizing the reconstruction goals, at the same time, Islamic education based on religious moderation is also obliged to instil Islamic teachings and instil the character of Indonesian culture and global culture.

CONCLUSION

Grounding religious moderation education through the management of Islamic education based on religious moderation in the 4.0 era must align with future global trends where Islamic education is required to make various improvements, one of which is in the management field. The first thing that can be done is the need to take advantage of one of the tools of *jihad* in today's era, namely, technology. Various technological sophistications need to be utilized and utilized as a tool for the struggle of Muslims to improve the quality of education. Second, the improvement of human resources with science and technology insight and the quality of faith and piety must be balanced; this needs to be done for a solid spiritual, intellectual and moral foundation. Third, reform of the Islamic education system, be it paradigms, concepts, frameworks, and evaluations, must be carried out so that Islamic education can run according to the times. The advancement of the digital technology era or 4.0 makes us need to implement these improvement

efforts so that Islamic education has a "sense of development" towards a better direction so that later Islamic education based on religious moderation can become a proper spiritual, moral and intellectual laboratory education.

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