# Literature-Based Education Figure Islam as an Effort to Develop Islamic Character in Children in The 4.0 Era

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**ABSTRACT**
The 4.0 or often referred to as the Z generation (net) is an extremely close generation with the technological sophistication capable of presenting various forms of information in both positive and negative forms easily and openly. This surely requires special attention from parents, teachers, and the community in watching over children so as not to be susceptible to the negative information they receive. The purpose of this study is to discuss how the effort can be made to prevent children from falling into the adverse effects of modern technological sophistication is to develop islamic character as a foundation for children's development through literally-based education toward the islamic figure. The writer use the library reseach approach to obtain data and information on the literary-based education of a figure of Islam as an effort to develop the child content of the relevant literature. So the end result of this study was to theorize about how education-based islamists developed the character of islamic children in 4.0, that is with: 1) parents make ita practice to read and write stories of islamic figures, 2) when children are able to read and write, parents can accompany their children to read on their own the stories of characters that a parent has provided, and 3) if children get bored with reading material, such as in a video, using a youtube app and the like.

**Keywords:** Education, Literacy of The Islamic Figure, Character of Islam, Children of The 4.0 Era

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## 1.    INTRODUCTION

Ahmad D. Marimba's stated education is a conscious leadership or guidance carried out by educators on the physical and spiritual development of educated towards the main personality (Ahmad Tafsir, 2011). In Islam, this primary personality may be defined as that of a Muslim who is often referred to as akhlakul karimah.

Akhlakul karimah as an Islamic character is very important to be instilled in children as early as possible. Considering that in the 4.0 era today, technology is evolving so rapidly that it makes it easier for humans and children to access information quickly and openly (Yuli Salis Hijriyani & Ria Astuti, 2020). The ease with which children access the Internet with gadgets they have has a profound effect on children's behavior as to what information they learn from their use of such gadgets. However, Internet information is not only positive but also negative. This would have a positive as well as a negative impact.

One negative effect that results when children freely access the Internet and fail to filter information properly isa character reversal that results in national development. For example, destructive cases have arisen such as tribal strife, drug use, child abuse, cases of bullying, and so forth indicate that the character of the nation has weakened. Thus, the very formation of islamic character development may be necessary to cultivate a good and strong nation character culture (Ida Windi Wahyuni & Ary Antony Putra, 2020).

Developing islamic character in children can be done by applying education-based islamic figures. In this way introducing islamic figures to children may be by playing, or reading and writing stories of the characters so that the child can visualize what they hear or read.
The purpose of this education is nothing more than to grow and develop islamic character as the islamic figure they have modeled or idolized. Because through this account children will be able to imagine and then inspire them to observe the habits of their idol characters.

It cannot be denied that in the 4.0 era today, muslims are no longer known by the qur 'an and the hadiths as well as by the history of Islam. Let alone the good friends and people of the past, even to the image of the prophet (peace and blessings be upon him). It was only supposed to be the idols of Islam that they were foreigners. They even more idolize others who lack admirable character (Yeri Utami, 2022).

According to Sujatmiko, the development of children's character can be established by consistently instilling character education through the family environment, schools, and communities (Sherli Pentianasari, 2022). Thus, it may be concluded that the roles of parents, teachers and the community around them are very important in developing islamic character in children, so they are not susceptible to adverse effects of the digital world that comes up in the 4.0 era.
Explanations of education-based islamists asan effort to develop islamic character in children in the 4.0 era will be provided in detail during this research discussion.

## 2.    METHOD

This assessment is a qualitative study using a descriptive analysis and library study approach. That is, a study conducted by gathering data and information, as well as various other data found in the supported literature. Safitri's study of literature (library research) is the study used to collect data from reading sources, books, journals or articles (Sherli Pentianasari, 2022).

As previously thought, according to M. nazir in the book entitled "the method of research" suggests that it refers to: the literature study of data gathering techniques by conducting a study of books, literature, records, and reports that relate to the problem solved (Sofyan Sauri, etc., 2022).

Data was obtained through search for journals, proscriptions, e-book, and other relevant scientific works by leveraging google scholar and picking out some associated references. Once it analyzes, summarizes and classifies it, it gives birth to new ideas and is still related to the topic discussed.

## 3.    RESULTS AND DISCUSSION

### A.  The Literal-Based Education of A Figure Of Islam

The essence of literally-based education for a person of Islam can be understood by describing every word that comes together. From an understanding of education, it is a conscious guide by educators toward temporal and spiritual development is educated into the ultimate personality. As was explained in the introduction. Then an understanding of literacy, that itis a habit of reading and writing that eventually produces critical and creative thinking ability, from which one can filter and assess information (Yeri Utami, 2022).

According to himdad, literacy activities are synonymous with reading and writing and can be listed as activities that involve thinking of using various sources of knowledge in print, visual, digital, and auditory (Himayah, 2021).

Based on that understanding, an education-based figure of Islam is a guide to shaping the predominant personality of children through reading or writing that can foster critical and creative thinking capabilities that can filter and assess information about Muslim figures in print, visual, digital, and auditory forms. The goal of this education is nothing more than to introduce Muslim figures to create children like them.

Benefits derived from people's studies as suggested by (Caya Khaerani, 2019), among others:

1. Presenting a Muslim character with a choice character according to the word mahfudhat (read with a relaxed and friendly atmosphere) may bring a parent or teacher into the child. So that it becomes more acceptable investment.
2. Positive motivation can be enhanced by telling a story. It could be repetition, sound emphasis, or recounting the effects of the character/model's attitude on the response of others and the future. Increased appreciation can motivate students to imitate.
3. Another benefit of the character's study is that of developing a child's character and personalit. For, by studying the history of islamic culture and local culture, the younger generation will learn valuable lessons from the travels and struggles of previous worshippers. It can be the ability to select and select the qualities, actions, attitudes and decisions of the former people as lessons that can and need to be developed and should be avoided or warned of. (Caya Khaerani, 2019).

### B.  Islamic Studies

Islam has countless role models in human life. As muslims, it is proper to exemplify the habits, manners, and attitudes of those men. So majestic and wonderful, that some of the stories of these characters are told in the qur 'an. There are so many verses that tell of the ancients that muslims can learn and eventually be able to follow them. Whether it be the story of the prophet and roshule, there is the story of the apostles' friends.

The prophet of god is the perfect example for muslims, as explained in QS. Al-Ahzab verse 21:

It means: "truly in the messenger of god there is a good example for you (that is) for those who hope (mercy) of god and (coming) of the judgment day, and he has called god many times."

The prophet of god was a lofty figure and a lofty example that should be wholeheartedly followed. According to imam ali ash-shabuni in shafwatut tafasir, uswatun hasanah in that verse meant that the prophet saw him. Is a noble figure and worthy of all his deeds and sayings (Sofyan Sauri etc., 2022).

Sadly, at present, muslims seem to be lost in their ways, their role models, their guide to life. As evidence of this, children are actually presented with fanciful characters so that they become better acquainted with cartoon characters or fairy tales than with the apostles and prophets themselves. So, in order for this thing not to go on and on, parents in particular must make the prophet (peace and blessings be upon him). As role models and guiding lives and introducing the image of the prophet (peace and blessings be upon him). To children at this early stage so that they can be idolized and exemplary. And among the traits we can teach the children of the prophet (saw), among whom were siddiq (honest), amanah (trustworthy), tabligh (speaking truth), fatonah (clever).

In addition to the figures of prophets and apostles, the accounts of other men to whom children can serve are those of the prophet's friends who were devoted to him. As written in muhammad nasrulrulloh's book "inspiring stories of friends of the prophet" (Muhammad Nasrulloh, 2019), some inspiring friends of the prophet are Abu Bakar, Utsman Bin Khatab, Utsman Bin Affan, Ali Bin Abi Talib, Abi Said Al-Khudriyi, Abu Hurairah, Abi Thalhah, Bilal Bin Rabbah, and many other Muslim subjects to be exemplary.

Not only male leaders, it turns out that in Islam there are a great number of female role models, such as the wife of the apostle aisyah, and daughter of fatimah, as well as other friends such as those written by manshur abdul judge in his book entitled "99 Examples of Friends' Wives The Prophet Prophet" (Manshur Abdul Hakim, 2006) among such names as Zainab Binti Ali Bin Abi Talib, Shafiyah Binti Abdul Muththalib, Ummu Hani 'Al-Mujirah, Halimah As-Sa 'Diyyah, and many others.

C.  Islamic Character

The term character comes from the English "character" which means character, character, or sifa (Dewi Purnama Sari, 2017). The character of the KBBI is defined as an inner human trait that affects all his thinking and actions, or meaning traits, and refinement (KBBI, 2008). The character of Islam is a dynamic identity based on a person's behaviors based on a full explanation of his doctrinal source (Ida Windi & Ari Antony, 2020).

According to Najib and kk, islamic character indicators between them: Be respectful, be generous in his work, be generous in his business, be honest, communicate well and greet, be honest, keep promises and trust, do just, please help, love one another, and love one another, be patient and be optimistic, work hard and work honestly, love and respect to the common, undeceive, forgiving and generous, empathetic, "To the contrary, to the manifestations of goodness, to speak truth, to be honest, to be honest, to be honest, to be honest, to be honest, to be honest, to be responsible, to be peaceable. (Ida Windi & Ari Antony, 2020).

Those characteristics are very relevant to the apostolic qualities of god as a high model for muslims (Abdullah Sani, 2016), which is:

1.  Shiddiq means true, that the apostle was a man of honesty and never lied and thus earned the title of Al-Amin ora trustworthy person.

2.  Amanah means to be trustworthy, that the apostle always kept his dignity and never used his authority and power for personal gain.
3.  Tabligh means to convey, that the apostle always delivered every word of god, and never hid it.
4.  Fatonah means intelligent or highly intellectual, which means the apostle has intellectual intelligence, emotional intelligence, and spiritual intelligence.

Based on such exposions, it can be drawn to the conclusion that the character of Islam was all in the prophet god, and those characteristics were exemplary for all mankind. After all, this character will always be relevant and necessary in the face of every challenge of The Times.

D.  Childhood Characteristic 4.0
Either the 4.0 or what is commonly called the industrial revolution 4.0 is the period in which the rapid growth of sensory technology, interconnections and digital technology has generated the idea of integrating the entire technology into various areas of industry. In other words, in this era all digital and gadgets and the Internet became an unavoidable necessity. From children to older ones cannot escape the existence of these devices.

Jared Keengwe and Grace's study states that technology will always be an integral part of class and daily life, and one of the technological products that can be used for learning innovation is gadget (Yuli Salis Hijriyani, etc., 2020). The existence of this gadget technology helps children communicate, the practice of life skills even understands a concept. Such things will be able to influence the habits of the child in a daily life, which in time will eventually form the character of the child in time.

It is undeniable, that children born from age to age have their own characteristics that can be formed because of the circumstances at which time they were born. As the results of the study done by ariyani, that this 4.0 or often called net generation has some characteristics as follows; have great ambitions for success, tend to be practical and instant in thought, love of freedom, confidence, tend to fancy details, have a keen desire for recognition, adept at digital and information, (Ariyani, 2018).

Children's expertise in digital and information definitely requires intensive assistance from both parent and teacher and society in general, so that children are correct to utilize the technology. Recommendations from kominfo and UNICEF's research on the use of gadgets on their children (Yuli Salis Hijriyani, etc., 2020) :
1.  Efforts to increase awareness, knowledge, and skills on child Internet safety through social activities, literacy or training. Because teaching children about the use of or digital media safety is especially important from the children's perspective before devising those information programs. Including an understanding of how children interpret and use digital technology, along with online communication and risky behavior.
2.  Encourages a child's interest in Internet safety. This could be done by a program that is based on empirical evidence and involves children themselves, which marks the mark.
3.  Parents and teachers must both monitor and accompany their children to digital activity and engage in it. Simple tasks like a parent can become a friend on a child's social network account, since this is where children play online. Parents can join their children in intensive communication in order to create a safe, positive environment for their online growth and development.

4. All in charge of Internet or joint isp security should be able to increase content or protection so that it can make cyberspace a safe and positive environment for children to grow.

E. Application of Education-Based Islamists in Developing Islamic Character Children In 4.0 Era.

Children are by nature expert mimics. What they see and what they hear is quickly defined. The nearest human children are parents, so it is no wonder that the habits of daily life will be exemplified and followed by their children.

A childhood phase is the most appropriate, longest, and most important phase for an educator of both parents and teachers to instill the principles of good, upright and proper direction into the soul and behavior of his children (Ali Mustofa, 2019). The opportunity for it is wide open, supported by the quite modern means and infrastructure it has today. Technological progress has made it easier for any human being to obtain any information quickly.

The existence of gadgets is one of those industrial 4.0 developmental forms that no one can avoid. The existence of this instrument is already a must and must be met in order to live each day. Not only adults but children cannot escape this tool. As people have learned, every technology is bound to have a positive and a negative impact. To avoid negative effects, however, it surely needs to be an effort to allow undesirable evil to occur.

For adults, determining what is positive and what is negative is easier than children who still need guidance from a parent at home ora teacher when they are at school. Therefore, in the present 4.0 era, it is essential for children to be aware of the adverse effects of technological sophistication.

This can be done by applying education-based islamic figure to develop the character of islamic children. For somehow islami's character would be able to be a fortress for children in the face of the challenges of their daily lives. According to the author, by literacy this child will know Muslim figures who are undoubtedly good characters, both characters and so exemplary. It was through this preconception that the islamic character would be able to form the character of the children.

Learning by modeling by Albert Bandura Vardin (2003) identifies the role of teachers in character education, quoted by the Slamet Suyanto (Slamet Suyanto, 2012) below:
1. Modeling a good character and explaining it to children
2. Reading and inviting children to choose good and bad moral values contained in them
3. Taking children into the role of antagonists and moral decisions
4. Telling stories about legends, animals, or "make believe a story" that has a strong moral message in it
5. Bringing children to share the work of organizing and cleaning the classroom and discussing the importance of responsibility
6. Visit orphanages, nursing homes, and participate in other social activities and discuss the meaning of love and social care
7. Gardening, planting, and watering plants, and feeding animals and discussing the meaning of compassion toward god's creatures
8. Writing a list of character, values, and attitudes that are being developed and reminding children of them
9. Helping, encouraging and appreciating students to do good asa form of daily breeding
10. Inform parents about the character, values and attitudes that are being developed and ask the parents for help to encourage the child to do so at home.

Based on these theories, it can be seen at points (b), (d), and (h), as one of the literary activities. So in this activity it is possible for teachers to include Islam's example stories to children and be used as examples that their characters would later be able to emulate.

So, too, with the parents at home, the author summed up things to do with the islamic character's literacy education:

1. Parents make ita practice to read and write stories of islamic figures
2. When children are able to read and write, parents can accompany their children to read on their own the stories of characters that a parent has provided
3. If children get bored with reading material, such as in a video, using a youtube app and the like.


## 4.    CONCLUSION

Characteristics of Islam need to be formed and developed in children as early as possible. This is essential to the very provision of life or to the foundation of a child in the face of the development of the age. As of today, the industrial 4.0 era characterized by rapid technological developments had a positive and negative impact. Speaking of negative effects, in this era there are many cases of dean and moral decline of the generation of nations. Therefore, to avoid such negative effects, it is vital to address children with islamic characteristics that will always be relevant to the development of The Times. The characteristics of Islam are like those of the Muhammad SAW, siddiq, amanah, tabligh, and fatonah.

Those islamic characteristics can be formed and developed in children through education-based islamic figures. This can be done either at home or at school by introducing children to the characters. For example, by reading stories and inviting children to choose the good and bad moral values contained in the stories of islamic leaders. Then it may also tell stories of characters and write down a list of character, values, and attitudes that are being developed and remind children of them.


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