THE ROLE OF MADRASAH IN IMPROVING CHARACTER EDUCATION IN THE DIGITAL AGE

Siti Muhibah *1
Universitas Sultan Ageng Tirtayasa, Indonesia
siti.muhibah@untirta.ac.id

Abdul Haq AS
STAI At Taqwa Bondowoso, Jawa Timur, Indonesia
abduh14888@gmail.com

Mohamad Sudi
Institut Ilmu Sosial dan Ilmu Politik (IISIP) Yapis Biak, Indonesia
sudi.iisip1976@gmail.com

ABSTRACT

The aim of the research is to obtain precise, complete and complex information about the role of madrasas in improving character education in the digital era. The method used is the library research method, the research sources used are secondary sources originating from research journals and relevant books related to the study sources. The research results show that, the role of madrasahs, madrasah heads and teachers is increasingly complex and urgent in the digital era, where the information era comes faster than the wind blowing towards students without limits and without boundaries. Apart from that, madrasas as educational institutions have a religious background, but they also do not ignore the technological tools needed for the elements in them to facilitate a quality learning process. School principals as managers must design and implement programs that are able to continue to encourage teachers and students to become brilliant individuals in accordance with current developments, accompanied by the development of morals, character and religious values. Teachers must also continue to develop themselves to improve their qualifications, competencies and skills in mastering technology to keep pace with student development. Then students must receive guidance on discipline, morals, good and religious values that is strict but friendly, continuous and trained, and happy. Maximum guidance, full attention. Interesting learning that is balanced with current developments.

Keywords: the role of madrasas, character education, and the digital era.

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1 Correspondence author

INTRODUCTION

Statistically, Indonesia is the largest country in the world whose majority population adheres to Islam (Mansir, 2020). Education has a major position in Islam (Sitopu et al., 2024; Guna et al., 2024). From waking up until going to sleep again, Muslim activities are filled with educational values. Islam contains ideal teachings to shape human morals (Kosim, 2020). Therefore, Islamic education plays a very important role in character formation. All levels of society, especially Muslims, have hope in Islamic religious education in teaching the noble values of life and religion. Therefore, the importance of Islamic teachings as a noble lifestyle and a guide for society in social life is a very urgent need (Mansir, 2020; Tubagus et al., 2023; Aslan & Shiong, 2023).

Generally, Islamic teachings focus more on amar ma'ruf (doing good) in life because character is based more on daily life experiences (Muharrom et al., 2023; Nurhayati et al., 2023; Nurdiana et al., 2023). The act of smiling at other people can be said to be kindness, which is part of good morals, although good deeds as religious values are not discussed in depth, in contrast to scientific methods in the west which are detailed in Islamic values (Rizky Asrul Ananda et al., 2022). Islamic educational institutions that are more dominant in implementing noble values are madrasas. Both madrasah ibtidaiyah to madrasah Aliyah. Even universities with religious backgrounds also play a role, especially in producing educational personnel who will later be absorbed by the madrasa itself (Erwan et al., 2023; Sarmila et al., 2023; Sulastri et al., 2023).

Therefore, the values contained in the Islamic religion are very relevant to the aim of implementing character education. Character education according to Kumala Yusfita D. is education that has good character values involving various components such as knowledge (cognitive), feelings (feelings) and actions (action) (Rijal et al., 2023). All these elements are contained in the education implemented in madrasas. Apart from the curriculum in madrassas containing a religious curriculum as an advantage over other curricula, generally in madrassas there are extracurricular religious activities. The role of Islamic education can shape the character of students in madrasas through intracurricular and extracurricular activities (Ningsih, 2019). This activity is designed in such a way as to shape the students' personalities. It is hoped that it will be able to form good student character (Haddar et al., 2023; Aslan & Pong, 2023; Tuhuteru et al., 2023).

Aristotle defined character as the capacity for morally upright behavior. According to Coon, character refers to a subjective evaluation of a person's personality that takes into account all facets of personality that are either acceptable or rejected by society (Muslim et al., 2023). Character is the personality, habits, and morals of an individual that are developed via the internalization of different virtues (virtues) that are accepted and serve as the foundation for one's manner of thinking, feeling, acting, and seeing. A variety

of moral principles and standards, including integrity, openness, reliability, and regard for others, make up virtue. (Alghifari, 2023).

Character education may also be defined as the practice of using science to teach moral and religious principles to students. These principles are applied to God Almighty, to individuals, to friends, to schools, and to society at large (Sriani et al., 2022). Another way to conceptualize character education is as a process of instruction and learning designed to mold, guide, and cultivate morally sound principles that are genuine and free from coercion. It can be learned via a person's behavior in day-to-day life as well as from family, school, and the community. specifically acting appropriately, showing kindness, integrity, and civility; being accountable; appreciating and upholding the rights of others; and so forth (Haryanto et al., 2024).

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The fundamental idea of character education is stated in the Minister of Education and Culture Regulation No. 23 for the Development of Character Education (PBP) in 2015. It is as follows: 1. Transforming madrasas or schools into engaging learning environments for staff members, instructors, and students. 2. Establish morally upright behaviors as a member of the community, family, and school. 3. Make the government, local government, family, and community all part of the education movement. 4. Create a culture and learning environment that are harmonious between the community, school, and family (Riska et al., 2021).

Character education also establishes moral habits in addition to other things. in order for pupils to comprehend what is proper and improper. capable of feeling and acting upon moral principles. Considering that regular, recurring activities help shape a person's character. It gradually turns into a character after it becomes ingrained (Lubis et al., 2022). The ideal definition of character education is moral and values education, that is, teaching the next generation's personalities through the teaching of ancestral values derived from Indonesian culture (Haryanto et al., 2024). It is exactly proportionate to the madrasa's establishment goal. Society is beginning to acknowledge the importance of madrasas in helping students develop moral character. Consequently, madrasahs have

persisted and expanded throughout history (Ministry of Religion of the Republic of Indonesia, 2020). There are an increasing number of madrasas every year.

Pentianasari et al. claim that character education involves forming positive emotional, spiritual, and personality attributes in kids starting at a young age. Students who receive character education are better able to comprehend the moral principles that govern behavior toward God Almighty, other people, the environment, and their own country. Based on legal requirements, cultural norms, etiquette, religious standards, and customs, these values are expressed in thoughts, attitudes, feelings, speech, and action (Rizky Asrul Ananda et al., 2022).

The importance of character education today, especially in the digital era, is to form the nation's next generation who have established and superior personal qualities, a high sense of responsibility in facing the era of globalization (Haryanto et al., 2024). Character education is the process of instilling moral values so that each person's personality grows and develops into quality behavior in life. So, character education optimizes human potential (fitrah) given by Allah SWT (Safuroh et al., 2023). That is why character education, especially in collaboration with religious values, has an important role and is very necessary in the digital era, including madrasas.

The role of families, teachers, madrasa heads and the community is very important in increasing the quantity and quality of students' character education in the current digital era. Family is the main and first forum in students' lives. Their educational development should be supervised and guided lovingly, firmly and precisely. School/madrasah principals and teachers serve as role models for children, becoming benchmarks for the attitudes taken by students and the surrounding community. This example also has a role in overcoming, moving and encouraging character development (Alghifari, 2023).

Digital technology has positive and negative impacts. As parents, you must guide, direct and supervise so that your children are more dominant in taking positive benefits from digital technology (Alghifari, 2023). The next generation reflects the quality of the nation. If the next generation is good cognitively and morally then the nation will also be good (Alghifari, 2023). However, technological developments pose serious challenges for educational institutions and households. Ideas for Strengthening Character Education by optimizing industry 4.0. by placing the role of Islamic Religious Education in schools/madrasahs to produce students who are faithful, devout and have noble character according to their nature (Kosim, 2020).

Character education is very important, especially in an era filled with the digital world, as part of efforts to create offspring who will have a good influence on the community that we want to form in the future (Hidayati et al., 2023). Giri said that the

need for character education in the digital era is to form a paradigm and is a characteristic of a developed country that is supported by good morality including the values of integrity, religion, nationality, independence and mutual cooperation. Pancasila is the basis of character education that grows from the principles of Pancasila and from everyday values in a cultured society. Character education can build a spirit of leadership, honesty, responsibility, creativity and noble culture in each student so that the goals of character education can be achieved well (Haryanto et al., 2024).

According to Wiyani in Urip and Riwanto, there are six pillars of character education, namely: a. Trust b. Responsibility is having self-control and accepting responsibility for decisions. c. Respect is having self-control, consistently striving for excellence, pausing before acting, considering potential effects, and accepting responsibility for decisions. d. Justice (Fairness) is not to exploit or carelessly accuse others. e. Caring: Be kind and friendly, lend a hand to help those in need. f. Citizenship: Making schools and communities better by working together, getting involved in all local activities, being a good neighbor, obeying the law, respecting authority, and protecting the environment wherever they are. Students must be able to use the six pillars wherever they are (Rizky Asrul Ananda et al., 2022).

Madrasas with religious education values that are full of noble morals in knowledgeable, faithful and devout individuals can exceed the ultimate goal of character education. Therefore, the community, especially Muslims, is very aware that madrasas are the most appropriate institutions to educate their children, especially in the very challenging digital era. Madrasas are a solution to give birth to a bright and successful future generation. Therefore, it is hoped that this research will contribute both theoretically and practically, especially in shaping the character of the nation's children and the role of madrasas in it. This research can also be used as a reference and adds to the treasures of educational knowledge in the field of the role of madrasas in forming the character of the digital generation.

RESEARCH METHODS

The research approach used is a qualitative research approach, with a literature review research method. The type of qualitative research used is library research, because the main data source comes from library materials. Research sources are secondary sources in the form of documents from research journals and documents relevant to the study material. Data collection techniques and tools include observation and documentation (Sugiyono, 2020). The intended observation is observation of the documents being analyzed. As for documentation, it is documentation taken from study materials in the form of research journals.

RESULTS AND DISCUSSION

In the digital era, the role of all elements of society is very important in improving the character education of the nation's future candidates. (Lubis et al., 2022). What parents must do for children in the digital parenting age include the following: 1. Increase knowledge and update insight about internet technology and gadgets. Children will not be supervised if parents are technologically illiterate. 2. If there is internet at home, position the device in the family room and the child is always in a supervised position when accessing the internet. 3. Limit children's time using the internet and gadgets. 4. Patiently explain to children the negative impacts and consequences of continuous use of the internet and gadgets. 5. Prohibit strictly and as soon as possible if there is something inappropriate to watch, if necessary, give sanctions as a deterrent effect. 6. Establish good and open two-way communication relationships with children (Alghifari, 2023).

Apart from that, educational institutions also have an important role in keeping pace with technological developments. Educational institutions, especially madrasas, must not be left behind in facilitating themselves, especially the internet. Because students outside continue to develop, they are not willing to wait even for a moment. Because the internet is easy to access in the digital era. Therefore, the negative impact of technology cannot be avoided. According to Al-Attas in Alimni, Amin, and Faaris, Islamic education has a role in restoring individuals to their natural condition rather than in their intellectual growth. As citizens, their human identity is then judged by their participation in state affairs. He emphasized that the main goal of Islamic education is to produce virtuous, perfect, or universal human beings who fulfill the main purpose for which they were created. The dual role of humans as both caliph on earth and as servant of Allah (dulabdullah) is simultaneous (Rizky Asrul Ananda et al., 2022).

The role of Islamic Religious Education, especially madrasas, in building student character is carried out through the following activities: (1) Intra-curricular activities: in these activities, teachers insert character into the teaching and learning process of all subjects, namely Al Qur'an Hadith, Fiqh, Cultural History Islam, Arabic, and Moral Creeds. (2) Extracurricular activities include: Tilawatil Qur'an (reading the Qur'an) using digital literacy methods, Tahfidzul Qur'an (memorizing the Qur'an), Qitobah, Hadroh (Islamic Music) and Calligraphy. (Ningsih, 2019). Through these two types of activities, it is hoped that several characters will be developed: religious, honest, fond of reading, responsible, independent, appreciative of achievements, socially caring and hard working. By having character, students are ready to face the industrial era 4.0.

Therefore, the Character Education Quality Standard recommends eleven principles for creating effective character, as follows: 1. Promoting basic ethical values as

the basis of character. 2. Identify character comprehensively so that it includes thoughts, feelings and behavior. 3. Use a sharp, proactive and effective approach to building character. 4. Creating a caring school community. 5. Provide opportunities for students to demonstrate good behavior. 6. Has curriculum coverage that is meaningful, challenging and respectful of all students, builds character and helps them succeed. 7. Strive for the growth of students' self-motivation. 8. Involve school/madrasah staff as a learning and moral community to share responsibility for character education and to adhere to the same core values in guiding students' education. 9. Foster togetherness in moral leadership and long-term support for character education initiatives. 10. Involve family and community members as partners in character building efforts. 11. Evaluate the character of the school/madrasah, the function of school/madrasah staff as character educators, and the extent to which students manifest good character (Riska et al., 2021).

The following are elements in madrasas that play a role in forming the character of students in the digital era.

MADRASAH AS AN EDUCATIONAL INSTITUTION

Madrasas were the first educational institutions founded in Indonesia. Rural religious leaders founded Madrasah Ibtidaiyah for their children and grandchildren. This is proven by the long history of the founding of each madrasa (Eliyah, 2020). However, madrasas remain the main choice in all conditions. For society, madrasa graduates have three characters at once, namely religious skill full people, religious community leaders, and religious intellectuals (Mahmud, 2020). This is proven by the fact that many generations who built the nation were madrasa graduates (Eliyah, 2020). Even though the condition of the madrasah is somewhat late in its growth and development. Especially madrasas that have been established for a long time. Because most madrasas were founded by community organizations (Indonesia, 2014). In its development, due to the loss of the supporting generation, madrasas have become a generation that experiences educational stunting.

However, maximum efforts for the role of Islamic Religious Education in strengthening Character Education in schools/madrasahs can be done by: 1. Strengthening the character of Muslim teachers who have noble morals who emulate the character of the Prophet SAW as an educator of mankind. 2. Maximizing the values of the Islamic religion in strengthening the educational character of students in the classroom between students and in the learning process, and in schools with a monotheistic-based science paradigm; 3. Optimizing Islamic Religious Education by strengthening school/madrasah-based character education by implementing piety as religious values and making the surau a character laboratory. 4. Optimizing Islamic Religious Education by

strengthening community-based character education by organizing Islamic parenting and collaborating with schools/madrasahs and the community (Kosim, 2020).

The limitations of madrasahs, especially in remote areas, are not a reason for the stagnant development of the madrasah itself. They can follow the example of madrasas which continue to develop and move forward. For example, MI Al Baani is a pioneer of schools based on Multiple Intelligences, organizing child-friendly schools, becoming a school that cares and has an environmental culture at the National Independent level, developing Indonesian people with noble character, as well as a school with a quality culture at the National level (Fatmawati et al., 2023).

Good characters that need to be implemented and accustomed to in madrasas are discipline and responsibility. However, first of all, the teacher is the first person to apply it in the classroom and outside the classroom. Teachers should always come to school on time and enter class, neatly dressed. If it is found that participants have violated discipline, the madrasah will impose sanctions. The aim is to provide a deterrent effect to students. Supporting factors for cultivating character in madrasas include: a) direct and active control from the Head of the Madrasah; b) the pro-active role of teachers, c) the active role of students' parents, and d) awareness of students. The inhibiting factors that are often encountered: family, environmental and peer factors. By implementing the interactive character education model in learning, it can improve students' positive character in the form of significant discipline (Nur et al., 2023). If all madrasas can implement this, then the problems of education in the digital era as well as problems of student character can be resolved.

HEADMASTER

School principals have an important role in education management, especially in madrasas. In fact, all institutions need leaders who are capable and have character. As in research conducted at Madrasah Ibtidaiyah Negeri (MIN) 2 Pekanbaru. The management of Madrasah Ibtidaiyah Negeri (MIN) 2 Pekanbaru in fostering religious character education has gone well by implementing three management principles; (1) plan what will be implemented, (2) carry out what has been planned and (3) evaluate what has been carried out (Yanto, 2020).

The leadership role of the head of Madrasah Ibtidaiyah An-Najah Syekh Silau is in developing the character education of students in the current digital era by instilling some character education from an early age. Such as the formation of religious character, discipline, honesty, tolerance, hard work, democracy, national spirit, love of the homeland, responsibility and caring for the environment. The aim is to instill moral values that are starting to fade in children's environment due to the influence of technology they

are exposed to today. By instilling morals/character from an early age, it is hoped that children in the future will have good morals. If this is allowed to happen from childhood, it will possibly destroy the younger generations in the future (Eve, 2023).

Likewise, the Head of Madrasah Nurul Islam has religious leadership characteristics. This, apart from his religious leadership, can be seen in the madrasa head's ability to position himself with objectivity, democracy, discipline, honesty, firmness and emotional control towards staff, teachers and students. The strategies used to build student character by school principals are through habits, self-discipline and through existing programs (Hidayati et al., 2023). Meanwhile, the role of information technology helps facilitate all human activities, searching for information, conveying information and literacy regarding adding knowledge to learning by utilizing technology, so that students can learn by making maximum use of learning resources (Yanto, 2020).

Madrasas as a whole have a role in the moral recovery of students, even though they already have problems. However, the role of the madrsah leader in this problem, namely the principal, is very large. Because they determine policies and become the basis for considering the attitudes and behavior of teachers and students. Apart from the madrasa head in shaping the character of students in the current digital era, the teacher is no less important.

TEACHER

A teacher is a person who is steeped in knowledge. The teacher is the light that illuminates, the teacher is the enemy of ignorance, and the eraser of ignorance (Khalifah & Quthub, 2009). However, noble morals and patience should accompany good academic abilities. Because, if you only have knowledge without noble morals, then the knowledge you have will not have much benefit for you as an educator and your students. Allah SWT says in the Al-Qur'an Surah Al-Mujjadi (58) verse 11 as follows:

اَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍّ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ

Translation:
O you who believe, when it is said to you "Make room in the assemblies," make room, surely Allah will make room for you. When it is said, "Stand up," (you) stand up. Allah will surely elevate those who believe among you and those who have been given knowledge to several degrees. Allah is careful about what you do. (QS. Al-Mujadalah/58: 11).

The verse above explains that Allah SWT. will not waste any kindness from His servants. Allah SWT will not reduce in the slightest the rights of those who do good to others, such as providing space in the assembly. However, Allah SWT will reward you with similar goodness, even more, in this world and in the afterlife (Alu Syaikh, 2019). Proof of

the truth of Allah's promise. to His servants through the verse above, it is even reported that a servant who had become free was appointed leader during the caliphate of Umar bin Khattab. The reason the former servant was appointed was because he was an expert at reading the Book of Allah (AL-Qur'an), understood the science of fara-idh and was good at telling stories (Alu Syaikh, 2019).

In the learning process, Islamic education is not only directed at increasing students' intelligence (reason), but can give birth to complete people who have noble faith and morals (Hendayani, 2019). Madrasah teachers must not relax even the slightest bit in their motivation. Teachers as the spearhead in the world of education must remain highly motivated to teach. Even though they get a modest salary, at least Allah SWT promises rewards to people of knowledge and faith who do good deeds in the form of glory in this world and the hereafter.

Educating is not just teaching, educating is not just transferring knowledge to the younger generation. More than that, educating is instilling values, attitudes and behavior. In this context, the main dimension of education is moral, namely the act of guiding students to voluntarily commit themselves to noble values (akhlaqul karimah). So in moral education what must be sought is to widen this gap, which means allowing hypocrisy to grow (Lubis et al., 2022).

The job of teachers at madrasas is like that of clerics who are not only equipped with knowledge about world affairs, they are also expected to be versed in religious matters. Although teachers in public schools are also expected to do so, especially when they are Muslims. Because a thorough understanding of religion is the obligation of every adult Muslim. However, the character of madrasa teachers in people's thinking is more closely related to religious understanding. Therefore, attitudes, actions and words that go beyond the boundaries of ethics and norms are expected to be far from the personality of teachers in madrasas. Although it cannot be separated from the term, "Ustadz-uatadzah are also humans." However, if the action is consistent, then it is no longer a mistake, but a habit. This is a habit that teachers must avoid.

When every teacher, when developing the character of students, teachers convey their learning, it is necessary to also provide moral messages that can change the students' character to something positive. The teacher's role is very crucial in shaping the character of students, requiring teachers to have better character. This is to make it easier for teachers to produce their students' characters (Safuroh et al., 2023). Plus, in the digital era, every individual activity is very easy to monitor. Likewise with teachers. If they have good morals, even though they have social media, God willing, good people will appear. Vice versa. In contrast to previous eras, information corruption can be reduced. Conditions would be very different in the current era. Everything goes viral very easily.

In the digital era, technology should be a medium that will make it easier for teachers in the learning process, because having technology as a learning medium will make teaching and learning activities effective, efficient and productive (Rizky Asrul Ananda et al., 2022). Apart from that, interesting, innovative and creative learning is also very easy to do. Various educational media are actually also available. It's just how teachers play a role in influencing their students' role.

The next element that has a dominant role, even though it is often the object of character education targets, is the students.

LEARNERS

In the era of industrial revolution 4.0, the generation also known as the millennial generation (generation Y), there have been various problems that have hampered the development of students' character. These problems include those caused by the students' own internal factors (internal factors) and those originating from external factors (external). Internal factors include: instinct, habit, heredity, desire or willpower, and conscience. external factors include: promiscuity outside, the influence of gadgets, the negative influence of television, lack of parental attention, family influence, and school influence (Hendayani, 2019). The next generation after generation Y is known as generation Z.

According to Pew Research, Generation Z are people born after 1997. Raised with technology, the internet and social media. Generation Z was born at a time when technology was developing rapidly and digital devices were so easy to obtain and access (Sriani et al., 2022). Ryan Jenkins in 2017, in his article entitled "Four Reasons Generation Z will be the Most Different Generation" for example, stated that Generation Z has different expectations, preferences and work perspectives and is considered challenging for organizations. The character of Generation Z is more diverse, global in nature, and has an influence on the culture and attitudes of most people. One thing that stands out is that Generation Z is able to take advantage of technological changes in various aspects of their lives. The technology they use is as natural as breathing (Sriani et al., 2022). With such conditions, it's not true that today's students need character education more than previous generations, 100 or even 100 times more.

In this digital era, technological advances actually make it easier for students to communicate remotely and access all information as well as opening up opportunities for students to copy any content originating from abroad on their social media as a means of entertainment (Utami & Fajarianti, 2022). If they set a good example, the results will be good. But, how about the opposite? This still requires control and guidance from adults. Also includes official institutions including madrasas.

The following are the characteristics of the digital generation: 1. The digital generation is busy creating social media profiles to show their existence to the world. 2. The digital generation has a tendency to think more aggressively and more openly. 3. The digital generation often seeks independence, does not like being limited and controlled, wants to be responsible, the internet allows them to express themselves freely. 4. The digital generation always uses Google, Yahoo, or other websites to get information. Because they have access to all the material, they can learn faster (Putri 2018) (Rizky Asrul Ananda et al., 2022).

The digital era education projection has three main fundamental components, including: character, competency and literacy. 1. Character, divided into two, namely moral character (including faith, piety, honesty and humility) and performance character (including hard work, tenacity, toughness and never giving up). 2. Competence is divided into four aspects, including critical thinking, creative, communicative and collaborative competence. 3. Literacy, namely openness of insight (Fatmawati et al., 2023). Thanks to students' easy access to the internet, all of the above components are very easy for them to achieve. However, the digital internet has no limits and boundaries. Therefore, students' understanding of good and bad concepts is very urgent. Apart from that, their mental alertness before getting involved further into the digital world requires preparation. Therefore, madrasas are present and always exist with various programs that contain moral and religious values that are really needed by students today.

Therefore, strengthening character education must be introduced and instilled in children from an early age. The cultivation of character education is especially in the family environment, because the family is the first madrasah for a child. Schools and the community environment also play a role in instilling good character as a provision for the nation's generation to be moral and ethical even in the era of digitalization (Muttaqin, 2021). Therefore, the asatiti advised, 'Send our children to educational institutions that teach the Koran. The educational institutions that God willing will always have this content are madrasas. Because the curriculum definitely contains moral aqidah, Al-Qur'an Hadith, history of Islamic culture, and fiqh.

CONCLUSION

Based on the results of the previous research and discussion, the research results can be concluded as follows. The main elements in character formation in the digital era are the madrasa itself as an Islamic religious education institution, the principal as leader and manager, the teacher as an icon and main source of education and students as objects and absorbers of moral and religious character.

The role of madrasahs, madrasah heads and teachers is increasingly complex and urgent in the digital era, where the information era comes faster than the wind blowing towards students without limits and without boundaries. Therefore, madrasahs must also equip themselves with devices that enable their staff to access the internet without being left behind by their students. The school principal facilitates teachers and students to develop themselves according to the times, accompanied by the development of morals, character and religious values. Teachers must also continue to develop themselves to improve their qualifications, competencies and skills in mastering technology to keep pace with student development. Then students must receive guidance on discipline, morals, good and religious values that is strict but friendly, continuous and trained, and happy. Maximum guidance, full attention. Interesting learning that is balanced with current developments.

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