

Integration of Islamic Fiqh Values in Character Education in the Era of the Industrial Revolution 4.0

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ABSTRAK

Degradasi moral generasi muda di era Revolusi Industri 4.0 menjadi tantangan serius, terlihat dari maraknya cyberbullying, penyebaran hoaks, dan penyalahgunaan teknologi di kalangan pelajar. Perkembangan teknologi digital memang memudahkan akses informasi, tetapi juga melemahkan kontrol sosial dan membuat peserta didik rentan terhadap krisis identitas serta penurunan sensitivitas moral. Dalam konteks ini, lembaga pendidikan tidak cukup hanya fokus pada aspek kognitif, tetapi harus menguatkan dimensi spiritual, etis, dan akhlak mulia. Oleh karena itu, integrasi nilai-nilai fiqh Islam dalam pendidikan karakter menjadi sangat urgen sebagai upaya sistematis untuk menanamkan kesadaran hukum Allah, membiasakan sikap disiplin, jujur, bertanggung jawab, dan beradab dalam bermedia. Penelitian ini menggunakan metode *Systematic Literature Review* (SLR) dengan pendekatan kualitatif untuk menganalisis integrasi nilai-nilai fiqh Islam dalam pendidikan karakter dari berbagai jurnal dan karya ilmiah terkini. Hasil penelitian menunjukkan bahwa integrasi nilai fiqh dapat dilakukan melalui kurikulum tematik, pembelajaran berbasis kasus digital, dan pembiasaan nilai dalam kehidupan sehari-hari, sehingga peserta didik mampu memanfaatkan teknologi secara bijak sekaligus menjaga integritas moral di tengah arus Revolusi Industri 4.0.

ABSTRACT

The moral degradation of the young generation in the era of Industrial Revolution 4.0 is a serious challenge, as seen from the rampant cyberbullying, the spread of hoaxes, and the abuse of technology among students. The development of digital technology facilitates access to information, but it also weakens social control, making students vulnerable to identity crises and a decline in moral sensitivity. In this context, educational institutions must not focus solely on cognitive aspects, but also strengthen spiritual, ethical, and noble moral dimensions. Therefore, the integration of Islamic Fiqh values in character education is very urgent as a systematic effort to instill awareness of Allah's law, habituating a disciplined, honest, responsible, and civilized attitude in the media. This study employs the Systematic Literature Review (SLR) method with a qualitative approach to analyze the integration of Islamic Fiqh values in character education, drawing on various journals and the latest scientific works. The results of the study demonstrate that the integration of Fiqh values can be achieved through a thematic curriculum, digital case-based learning, and the cultivation of values in daily life, enabling students to utilize technology wisely while maintaining moral integrity in the context of the Industrial Revolution 4.0.

1. INTRODUCTION

The moral degradation of the young generation in the era of Industrial Revolution 4.0 is increasingly worrying, as seen from the rampant deviant behavior, such as *Cyberbullying*, the spread of hoaxes, verbal violence on social media, and the increase in technology abuse among students (Huda et al., 2023). The

massive development of digital technology presents easy access to information. Still, at the same time, it encourages the disintegration of values, weakens social control, and makes students vulnerable to identity crises and a decline in moral sensitivity (Rosita & Muhtar, 2022). The flow of digitalization without value filters threatens the formation of the religious character in the younger generation, so that educational institutions must focus not only on cognitive aspects but also on strengthening spiritual, ethical, and noble moral dimensions. Therefore, the integration of Islamic Fiqh values in character education is very urgent as a systematic effort to instill awareness of Allah's law, familiarize themselves with discipline, honesty, responsibility, and media manners, so that students can utilize technology wisely while maintaining moral integrity in the midst of the rapid flow of the Industrial Revolution 4.0 (Afni et al., 2025).

The integration of Islamic Fiqh values in character education is basically meaningful, by incorporating Fiqh teachings such as halal-haram provisions, worship procedures, muamalah manners, and rules of social interaction into the entire learning process, habituation, and school culture, so that it becomes a guideline for students in the digital era (Rohim et al., 2025). Fiqh is not only understood as a law of ritual worship, but also as an ethical guide that teaches time discipline, honesty in transactions, responsibility for trust, and the prohibition of hurting others, which are very relevant to directing the responsible use of social media, online games, and various digital platforms (Jannah et al., 2025). Therefore, the application of Fiqh integration in character education can be carried out through strengthening the practice-based Islamic education curriculum (for example, honest transaction simulations, civilized digital literacy projects, habituation of communicative manners in online groups), as well as collaboration between parents and teachers so that the Fiqh values taught in the classroom are genuinely reflected in the daily behavior of students, both in the real world and in virtual spaces (Eryandi, 2023).

This article aims to analyze how Islamic Fiqh values can be effectively integrated into character education in the era of the Industrial Revolution 4.0, so that students are not only technologically intelligent but also have a moral and spiritual foundation. In the context of Islamic education, the integration of Fiqh is not just about teaching the laws of worship, but instead emphasizes the formation of characters who are noble, responsible, and able to make ethical decisions in daily life (Farida, 2024). Based on this foundation, the formulation of problems that can be studied includes, how to integrate Islamic Fiqh values in the practice of character education in Islamic educational institutions in the era of the Industrial Revolution 4.0, both in the curriculum and in daily learning activities, how the relevance and meaning of these Fiqh values in shaping the character of religious students, have noble character, and are resilient to face the challenges of the times, especially in the context of digitalization and globalization, and how strategies can be developed to strengthen the integration of Islamic Fiqh values in character education so that they are more contextual, practical, and able to answer the needs of students in the era of the Industrial Revolution 4.0. Through this analysis, it is hoped that it will make a practical contribution to teachers, madrasah/school managers, and policymakers in designing character education that is relevant, contextual, and based on Islamic values in the era of the Industrial Revolution 4.0.

2. METHOD

This study employs the Systematic Literature Review (SLR) method to analyze the integration of Islamic Fiqh values in character education from 2020 to 2025, adhering to the PRISMA Guidelines. Data were obtained from Google Scholar and Scopus using the keywords "Integration", "Islamic Fiqh", and "Character Education", which resulted in 2.270 articles. The analysis was conducted in accordance with the PRISMA (*Preferred Reporting Items for Systematic Reviews and Meta-Analysis*) guidelines. The initial stage involves identifying articles, which are filtered by year of publication, study type, and a follow-up search. The researcher then evaluates the subject on the quality and methodology of the article that is considered relevant. The eligibility process continues by reviewing the title, abstract, and complete content of the article to assess its suitability in relation to the study's focus. Of the total articles, 20 articles that met the criteria were included in the analysis stage and further examined.

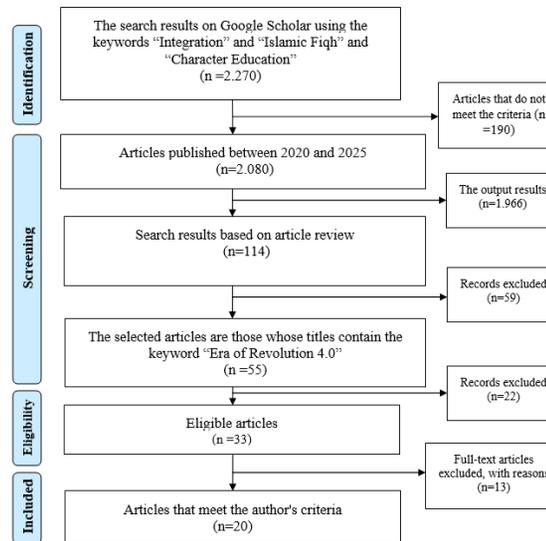


Figure 1. Prism Diagram

3. RESULT AND DISCUSSION

Result

The following is a PRISMA table, which presents a summary of the selection process and identifies articles that have been systematically researched for analyzing the integration of Islamic Fiqh values in character education. This table outlines the stages, from initial search and screening to feasibility assessment and the selection of relevant articles for further analysis in this study. Thus, this table provides a transparent picture of the literature selection method used to ensure the quality and relevance of the sources used as the basis for the research.

Table 1. Google Scholar Search Results

Author	Title	Method	Results	Summary
Latipa, Hilmin, Supriyadi, Virdatus, Sholikhah, Dwi Noviani (2025)	Transformasi Pendidikan Islam di Era Revolusi Industri 4.0 dan 5.0: Tantangan, Peluang, dan Strategi	The method used is a literature study with descriptive-qualitative analysis.	Islamic education faces challenges in the form of changing learning paradigms, digital literacy gaps, and the need for curriculum transformation.	The importance of comprehensive transformation while maintaining the fundamental values of Islam through the principles of <i>al-muhafazhah 'ala al-qadim al shalih wa al-akhdu bi al-jadid al-ashlah</i> .

Hisam Ahyani, Haris Maiza Putra, Naeli Mutmainah, Syamsudin (2023)	Peranan Nilai-nilai Pendidikan Islam Holistik berbasis Karakter di Pondok Pesantren Miftahul Huda Al-Azhar Citangkolo Kota Banjar di Era Revolusi Industri 4.0	Descriptive research methods and field approaches, where primary sources are obtained from observations, interviews, and documentation.	The application of holistic and character-based Islamic education values at PPMH is implemented from an early age and serves as a medium to prevent radicalism among students.	Through the integration of the pesantren curriculum by studying classical books in the context of <i>tafaquh fiddiin</i> , and attempting to realize it through daily practice with habituation and practice accompanied by exemplary examples from teachers, ustadz, or kiai.
Lisnawati (2021)	Urgency of Islamic Education in Shaping the Character of Students in the Era of the 4.0 Industrial Revolution	Qualitative method with a qualitative-phenomenological approach.	The role of Islamic education in shaping the character of students is carried out through intracurricular and extracurricular activities.	Developing the potential that exists in both religious and moral aspects, as well as talents within the personality of students, requires education to be carried out humanely in accordance with Islamic teachings.
Nur Afni, Aulia Arifa, Herlini Puspika Sari (2025)	Peran Pendidikan Islam dalam Membentuk Karakter Religius Peserta Didik di Era Revolusi Industri 4.0	Qualitative approach with <i>library research</i> method.	Islamic education plays a crucial role in shaping the values of faith, morals, and spiritual life in students through a comprehensive and integrated learning approach.	Islamic education plays a crucial role in shaping the religious character of students, enabling them to face the challenges of the Industrial Revolution 4.0 with moral and spiritual strength.
Mohamad Furqon (2024)	Pembentukan Karakter Peserta Didik Melalui Pendidikan Agama Islam di Revolusi Industri 4.0	<i>Library research</i> , which utilizes data collection techniques in this study, involves the documentation of information from books and scientific journals.	The formation of students' character through Islamic religious education is achieved through three main aspects: learning faith as the foundation of religious beliefs, studying the Qur'an and hadith as a guide for life and a legal reference in worship, and moral education as a guide for daily behavior.	Individuals must familiarize themselves with teachings that align with Islamic principles to develop a wise personality.
Meiviani Nurul Aisyah Maulana (2024)	Peran Pendidikan Islam dalam Membentuk Karakter Siswa di Era Digital 4.0	The method used is a literature study with a relevant literature analysis.	Islamic education not only conveys moral and ethical values, but also serves as a filter for information that has not been verified as accurate.	Islamic educational institutions need to implement innovative learning methods and strengthen cooperation with parents and the community to support the formation of students' character.

Adun (2020)	Priyanto	Pendidikan Islam dalam Era Revolusi Industri 4.0	The research method employs a literature study, collecting data from documentation using a descriptive-analytical approach.	The results of this study are an initial study of the theoretical and practical foundations of Islamic education in the face of the 4.0 Era, so that there is a need for a More in-depth follow-up in discussing the theoretical and practical foundations of Islamic Education in the face of the 4.0 Era.	Education must transform. Islamic Education stakeholders must make changes to the face and content of the curriculum in accordance with the demands of the times, as well as a bulwark of defense against moral decadence.
Septi Wulandari, Sofia Dzatil Izah, Rohadatul Aisy, Riska Maulita, Imam Tauhid (2025)		Integrasi Fikih dalam Kurikulum Modern: Menjembatani Tradisi dan Teknologi	Using a qualitative descriptive approach with a literature analysis of classical and contemporary works.	The integration of fiqh not only requires the adaptation of learning methods and media, but also the reinterpretation of how Sharia values are conveyed in a digital context.	The integration of fiqh into the modern curriculum is an important step in providing comprehensive, relevant, and sustainable learning in the digital era.
Ahmad (2020)	Rivanzi	Relevansi Pendidikan Berbasis Spiritual dalam Penguatan Pendidikan Karakter di Sekolah dan Madrasah pada Era Revolusi Industri 4.0	Library <i>research</i> .	Spiritually based education plays a strategic role in developing six character dimensions: monotheistic spirituality, the spirit of learning, creativity, the ability to work together, a sense of responsibility (piety), and the character of <i>syakirin</i> .	The dimension of spirituality is the core that helps students, teachers, parents, and all educational actors survive and even encourage change in the midst of the times' dynamics. Ignoring it means letting changes overwhelm the world of education, and making schools or madrassas always fall behind.
Edi Suyuti (2021)	Sugianto,	Strategi Pesantren di Era Revolusi Industri 4.0	This research is a library-based study, a type of qualitative data collection.	Islamic boarding schools in the era of the Industrial Revolution 4.0 need to prepare educators who are technologically literate through training, updating services with digital systems and online learning, establishing partnerships with domestic and foreign educational institutions, and being able to compete with other educational institutions that are developing in the community.	Islamic boarding schools must develop strategic steps to face the era of the Industrial Revolution 4.0, which inevitably requires measurable planning and strategies.

Discussion

Integration of Islamic Fiqh Values in the Practice of Character Education in Islamic Education Institutions in the Industrial Revolution Era 4.0

The form of integration of Islamic Fiqh values in the practice of character education in Islamic educational institutions in the era of the Industrial Revolution 4.0 can be seen from two main sides, namely in the curriculum structure and in daily learning activities (Nasrullah et al., 2025). In the curriculum, this integration can be seen from how the values of Fiqh are not only taught as legal science, but are also used as the basis for developing the character of students through thematic approaches and holistic learning (Farida, 2024). For example, themes such as honesty, justice, trust, and responsibility are not only discussed in the context of the law of worship or muamalah, but also in other contexts. Still, they are also associated with daily life, such as honesty in academic exams, fairness in social interactions, and responsibility in the use of technology. In the context of the digital era, the curriculum has also begun to integrate Fiqh values into online learning, such as social media ethics, honesty in online assignments, and the use of technology according to syariah principles, so that students learn that Fiqh is also relevant in cyberspace (Sari & Saputra, 2024).

Additionally, in daily learning activities, the integration of Fiqh values is achieved through the planning and implementation of learning that explicitly incorporates character values. Teachers design Learning Implementation Plans (RPP) that not only include cognitive competencies, but also instill character values such as discipline, manners, and responsibility as part of the goals of Fiqh learning (Scott, 2023). According to Farida (2024), in its implementation, Fiqh values can be internalized gradually, starting from the opening, core, and closing activities. For example, this can be achieved by providing examples of behavior in accordance with the teachings of Fiqh, stimulating discussion through case studies, and encouraging students to reflect on their attitudes. In addition to the classroom, integration is also strengthened through activities outside the classroom, such as the habit of congregational prayer, cooperation, and social activities, which are designed as a form of direct practice of Fiqh values, so that students not only know, but also get used to practicing these values in real life.

The Relevance and Meaning of Fiqh Values in Shaping the Character of Students

The relevance and meaning of Fiqh values in shaping the character of religious students, who possess noble character and are resilient in facing the challenges of the times, are noteworthy. Fiqh not only regulates worship and muamalah, but also instills ethical values such as honesty, justice, trust, responsibility, and discipline that are the basis of Islamic character (Abidin, 2025). In the context of education, Fiqh values are presented not as rigid laws, but as guidelines for life that shape the moral and spiritual awareness of students, enabling them to grow as individuals who are not only academically intelligent but also possess strong faith and noble morals. Therefore, Fiqh serves as a tool to cultivate religious character, where one not only understands the law but also feels and practices it in daily life, both in social interactions and in academic pursuits.

In the digital era and era of globalization, Fiqh values are even more relevant because they serve as ethical guides and spiritual protectors that fortify students against negative influences, such as pornographic content, hate speech, hoaxes, and hedonistic culture, which are easily accessible through the internet using technology. In this context, Fiqh teaches social media ethics, honesty in online assignments, and responsibility for the information disseminated, as well as a balance between the life of this world and the hereafter, so that students are not trapped in the instant culture and consumerism (Untung et al., 2025). In addition, Fiqh values such as ukhuwah (brotherhood), tolerance, and justice also equip students to live in a plural and global society, enabling them to interact politely, respect differences, and resolve conflicts in accordance with Islamic teachings. With the consistent internalization of Fiqh values, students not only become religious and noble individuals but also become a resilient, critical, and adaptive generation capable of facing the challenges of the times, both in the real world and in cyberspace.

Strategies that can be Developed to Strengthen the Integration of Islamic Fiqh Values in Character Education

Strategies that can be developed to strengthen the integration of Islamic Fiqh values in character education to be more contextual, practical, and able to answer the needs of students in the Industrial Revolution 4.0 era include three main approaches, namely the preparation of a holistic and contextual curriculum, the wise use of technology, and the strengthening of the role of teachers and the educational environment (Sufia & Chanifudin, 2025). First, educational institutions need to develop a curriculum

that explicitly integrates Fiqh values into real-life themes, such as digital ethics, honesty in exams, social responsibility, and justice in society (Aldi et al., 2025). According to Asrofin (2025), a holistic and contextual approach in the curriculum enables students not only to understand the laws of Fiqh theoretically but also to relate them directly to their daily experiences, whether at school, at home, or online. Therefore, Fiqh learning becomes more meaningful, relevant, and capable of forming an Islamic character that is both Islamic and adaptable to changing times.

Second, effective strategies can be strengthened through the use of digital media and learning technology that align with the characteristics of students in the digital era. Teachers can use digital learning media, such as videos, animations, case simulations, or interactive applications, to present Fiqh values in an engaging and easy-to-understand context (Mutaqin et al., 2025). For example, through digital case studies on social media ethics, online fraud, or personal financial management, students are invited to analyze these issues from the perspective of Fiqh, thereby training them to make decisions based on Islamic values. In addition, online learning and blended learning can also be designed in a way that Fiqh values remain the basis of every learning activity, ensuring that students still have a moral foundation even when learning virtually.

Third, strengthening the integration of Fiqh values in character education is highly dependent on the role of teachers as educators, facilitators, and role models, as well as support from the educational environment and family. Teachers need to be equipped with a deep understanding of contemporary Fiqh and character education, and trained in designing lesson plans that explicitly list the character values they want to instill in every Fiqh learning (Rumyati & Nuryani, 2024). In addition, educational institutions need to create a conducive environment, such as a culture of mutual respect, the habit of congregational prayer, cooperation, and social activities, so that Fiqh values are not only taught in the classroom but also lived in daily life. With an integrated strategy between curriculum, technology, and the educational environment, the integration of Islamic Fiqh values in character education will become more contextual, practical, and capable of forming a generation that is religious, noble, and resilient in the face of the challenges of the times (Sinaga et al., 2025).

The Impact of SWOT Analysis on the Integration of Islamic Fiqh Values in Character Education

The impact of SWOT analysis on the integration of Islamic Fiqh values in character education in the era of the Industrial Revolution 4.0 provides a clear picture of the potentials, challenges, opportunities, and threats faced, which can serve as the basis for developing a more contextual and effective strategy. By understanding the internal strengths and weaknesses of institutions, as well as the external opportunities and threats posed by technological developments and globalization, Fiqh-based character education can be designed more systematically and effectively responsive to the needs of students in the digital era.



Figure 2. SWOT Chart

The primary strength in integrating Islamic Fiqh values into character education lies in the need for a clear, consistent, and comprehensive foundation of Islamic teachings as a source of moral and ethical values. Fiqh provides principles such as honesty, justice, trust, and responsibility that can be

directly linked to the formation of students' character. In addition, Islamic educational institutions (such as madrassas and pesantren) generally already have a strong culture of habituation, such as congregational prayer, time discipline, and social activities, which are natural mediums to internalize Fiqh values. By utilizing this strength, the integration of Fiqh in character education becomes more straightforward to implement, as these values have become part of students' daily lives, not just theoretical concepts in the classroom.

The weaknesses that arise from this integration include the limited understanding of teachers on how to directly relate Fiqh material to character formation, as well as the limitation of learning time, which often displaces character education in favor of the demands of the academic curriculum. Many schools that implement Fiqh learning still tend to be memorized and theoretical, so students are less trained to apply these values in the context of real life, especially in the digital world. The lack of explicit learning planning that includes character values in the lesson plan also causes integration to be unsystematic and only incidental. In addition, many students may be familiar with the laws of Fiqh, but do not necessarily possess the characteristics that align with these values, so there is a need for teacher training and an improved, more integrated curriculum.

The Industrial Revolution 4.0 era presents significant opportunities to enhance the integration of Fiqh values in character education through the effective use of technology and digital media. Teachers can utilize interactive learning media, such as videos, animations, case simulations, and online applications, to present Fiqh values in contexts relevant to students' lives, including social media etiquette, honesty in online assignments, and personal financial management. In addition, government policies such as the Character Education Strengthening Program (PPK) and the independent curriculum also provide space for educational institutions to further integrate Islamic values into all subjects, not just Islamic education. Therefore, the integration of Fiqh values becomes more contextual, engaging, and relevant to the daily aspects of students, making it easier for them to internalize and manifest these values in their real behavior.

The primary threat to integrating Fiqh values into character education stems from the currents of globalization and digitalization, which introduce the influence of secular, hedonistic, and individualistic cultures that are contrary to Islamic values. Students are exposed to harmful content such as pornography, hate speech, hoaxes, and instant culture that can weaken their faith and morals. In addition, the shift in the educational paradigm that emphasizes technical and academic competence too much also has the potential to overlook moral and spiritual aspects, making Fiqh-based character education seem irrelevant or outdated. Therefore, if it is not approached with the right strategy, the integration of Fiqh values in character education will lose its meaning and will fail to form a generation that is religious, noble, and resilient in the face of the challenges of the times.

4. CONCLUSION

The integration of Islamic Fiqh values in character education during the Industrial Revolution 4.0 era has proven effective in forming religious students who possess noble character and are resilient in facing the challenges of the times. Fiqh is not only taught as a law of worship, but is presented as an ethical guide in daily life, including the use of technology and digital media. With a thematic curriculum approach, case-based learning, and value habituation, students can internalize values such as honesty, justice, trust, and responsibility. Therefore, this integration needs to continue to be developed contextually and systematically so that Fiqh-based character education can effectively address the needs of the digital era generation.

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