

## The Implementation of Akhlakul Karimah Values in the Learning Process at Al-Hikmah Private High School Medan During the Industrial Revolution 4.0 Era

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ARTICLE INFO	ABSTRACT
<b>Article history:</b> Received: June 21, 2025 Revised: July 24, 2025 Accepted: August 23, 2025 Available Online: September 30, 2025	This study aims to describe the implementation of <i>Akhlakul Karimah</i> values in the learning process at Al-Hikmah Private High School Medan during the Industrial Revolution 4.0 era. The research uses a qualitative descriptive method with observation, interviews, and documentation as data collection techniques. The results show that the teachers at Al-Hikmah Private High School integrate <i>Akhlakul Karimah</i> values through various learning activities, such as discipline, respect, honesty, and responsibility, which are aligned with Islamic teachings. In addition, the use of digital technology is directed to support character formation rather than merely cognitive achievement. The main challenges include students' dependence on technology and the need for teacher innovation in integrating moral education with digital learning. The findings highlight that character education through <i>Akhlakul Karimah</i> remains essential in forming students' Islamic personalities in the era of rapid technological advancement.
<b>Keywords:</b> <i>Akhlakul Karimah</i> ; Character Education; Industrial Revolution 4.0; Digital Learning; Islamic Values.	<b>ABSTRAK</b> Penelitian ini bertujuan untuk mendeskripsikan implementasi nilai-nilai <i>Akhlakul Karimah</i> dalam proses pembelajaran di SMA Swasta Al-Hikmah Medan pada era Revolusi Industri 4.0. Metode penelitian yang digunakan adalah kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa guru di SMA Swasta Al-Hikmah mengintegrasikan nilai-nilai <i>Akhlakul Karimah</i> melalui berbagai aktivitas pembelajaran seperti kedisiplinan, penghormatan, kejujuran, dan tanggung jawab yang sejalan dengan ajaran Islam. Selain itu, pemanfaatan teknologi digital diarahkan untuk mendukung pembentukan karakter, bukan sekadar pencapaian akademik. Tantangan utama yang dihadapi adalah ketergantungan siswa terhadap teknologi dan perlunya inovasi guru dalam mengintegrasikan pendidikan moral dengan pembelajaran digital. Temuan ini menegaskan bahwa pendidikan karakter berbasis <i>Akhlakul Karimah</i> tetap menjadi fondasi penting dalam membentuk kepribadian Islami siswa di tengah pesatnya kemajuan teknologi.
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### A. Introduction

The world of education is currently undergoing significant transformation influenced by the Industrial Revolution 4.0. This era is characterized by the integration of digital technologies, artificial intelligence, automation, and data-driven systems in almost every aspect of life, including learning and teaching. As a result, schools are expected to prepare students who are not only academically competent but also morally responsible in facing global challenges (Satori, 2019). The advancement of technology has undeniably enhanced educational access and efficiency, but it also presents moral challenges that educators must address carefully.

In the midst of these changes, the need for character education has become increasingly urgent. Students are not only required to master digital literacy but also to possess moral and ethical awareness that guides their use of technology (Kwartawaty, Martadi, & Trihajanti, 2024). In the Islamic educational context, moral cultivation is known as *Akhlakul Karimah*, which refers to noble character rooted in the teachings of the Qur'an and the Prophet Muhammad. These values aim to form individuals who demonstrate honesty, discipline, respect, compassion, and responsibility in daily life (Amri, Saharuddin, & Ismail, 2019).

*Akhlakul Karimah* serves as a foundation for personal integrity and social harmony. However, in the Industrial Revolution 4.0 era, the formation of these values faces new obstacles. Digital culture, which emphasizes speed and instant gratification, often conflicts with the patience, reflection, and sincerity taught in Islam (Rahman, 2022). Therefore, Islamic schools must rethink how they transmit moral education through digital-based learning environments.

Al-Hikmah Private High School Medan, as one of the institutions committed to Islamic education, plays a crucial role in addressing this issue. The school aims to produce students who excel academically while maintaining strong moral character consistent with Islamic teachings. However, integrating *Akhlakul Karimah* values into technology-enhanced learning processes remains a complex challenge requiring innovative strategies from educators. Teachers must balance digital pedagogy with moral education to ensure that technology becomes a means for ethical growth rather than distraction.

In previous studies, several scholars have explored how character education can be integrated into modern learning systems. Heriyanto, Satori, Komariah, and Suryana (2019) found that many teachers struggle to harmonize moral instruction with digital transformation in classrooms. Similarly, Nata (2020) emphasized that Islamic education should adapt its moral teaching methods to digital realities while maintaining the authenticity of religious values. These findings underscore the importance of finding practical models that can effectively integrate *Akhlakul Karimah* into contemporary education.

The urgency of implementing *Akhlakul Karimah* values in education stems from the increasing moral degradation among youth. Social media exposure, online gaming addiction, and declining respect for authority figures have become widespread phenomena among students (Linge, Khoirunnisa, & Silitonga, 2019). Consequently, schools like Al-Hikmah must ensure that digital education is grounded in moral values that shape students' character holistically.

Character education in the Islamic tradition goes beyond classroom instruction—it is embedded in daily interactions, school culture, and extracurricular activities. Teachers serve as moral exemplars who demonstrate *Akhlakul Karimah* in their conduct, while students learn through observation, participation, and reflection (Fanreza, 2019). This holistic approach is vital to counterbalance the negative influences of digital media and nurture students' moral consciousness.

The integration of *Akhlakul Karimah* values in the learning process requires a multidimensional approach. Teachers should incorporate moral discussions within digital lessons, encourage reflection on ethical dilemmas, and use technology responsibly to strengthen rather than weaken students' spirituality (Rahman, 2022). For instance, digital storytelling, online reflections, or virtual community projects can be utilized as innovative methods to internalize Islamic ethics.

Nevertheless, the process is not without challenges. Teachers often face difficulties in assessing moral development, which cannot be measured solely through cognitive tests. Moreover, the overreliance on technology may reduce direct social interaction—an essential

medium for moral cultivation. Therefore, teachers need to design learning environments that maintain a balance between virtual and interpersonal engagement (Satori, 2019).

In the context of Al-Hikmah Private High School Medan, digital transformation has become inevitable. The school has adopted several e-learning platforms and digital tools to enhance teaching efficiency. However, it remains critical to ensure that these innovations align with the school's mission of developing students with strong Islamic character. Without this alignment, technology risks overshadowing the moral purpose of education.

The Industrial Revolution 4.0 also brings opportunities for reinforcing *Akhlakul Karimah* education. The same technologies that pose moral risks can be used to disseminate positive Islamic values. For example, teachers can use digital media to share Qur'anic reflections, moral stories, or examples of good deeds that inspire students (Amri et al., 2019). Hence, rather than rejecting technological change, educators must harness it as a medium for da'wah and moral development.

Furthermore, integrating *Akhlakul Karimah* values is consistent with Indonesia's national education goals, which emphasize the formation of well-rounded individuals possessing faith, knowledge, and noble character (Undang-Undang Sistem Pendidikan Nasional No. 20 Tahun 2003). This alignment reinforces the relevance of this research for both educational policy and school practice. Islamic schools are called upon to become models of moral education that remain relevant in a rapidly evolving digital landscape.

In this study, the researcher explores how teachers and students at Al-Hikmah Private High School implement *Akhlakul Karimah* values through the learning process in the Industrial Revolution 4.0 era. This investigation focuses on practical methods, challenges faced by educators, and the outcomes of such integration in shaping students' moral and spiritual character.

By examining real classroom practices, this study contributes to understanding how digital learning can coexist with moral formation in Islamic education. It also offers insights for policymakers, curriculum developers, and practitioners seeking to preserve moral values amid global technological disruption (Kwartawaty et al., 2024). The findings are expected to serve as a reference for other Islamic institutions facing similar challenges.

Ultimately, this research underscores the timeless relevance of *Akhlakul Karimah*. In an age dominated by machines and automation, human values remain the essence of true education. The challenge for schools like Al-Hikmah lies in using technology not as a replacement for moral instruction but as a bridge that connects digital intelligence with spiritual wisdom.

In conclusion, the implementation of *Akhlakul Karimah* values in the learning process is essential for balancing intellectual advancement and moral integrity. The Industrial Revolution 4.0 must not be viewed as a threat but as an opportunity to reaffirm the role of education in shaping morally upright and technologically literate generations. This study seeks to demonstrate that even in the digital era, noble character (*Akhlakul Karimah*) remains the ultimate goal of Islamic education.

### **B. Method**

This study employed a qualitative descriptive research design to explore and describe the implementation of *Akhlakul Karimah* values in the learning process at Al-Hikmah Private High School Medan during the Industrial Revolution 4.0 era. The qualitative approach was chosen because it allows the researcher to gain a deep understanding of human behavior, experiences, and values within their natural context (Creswell, 2018). Rather than testing hypotheses, this study seeks to uncover the meanings and processes behind the integration of moral and technological aspects in Islamic education.

The research setting was Al-Hikmah Private High School, located in Medan, North Sumatra, Indonesia. The school was selected because it represents a modern Islamic institution that actively integrates technology into its teaching while emphasizing Islamic moral education. The population of this study included teachers, students, and school administrators who were directly involved in the implementation of *Akhlakul Karimah* values. From this population, participants were chosen purposively based on their relevance to the research objectives, ensuring that the data obtained reflected a variety of perspectives and experiences (Sugiyono, 2021).

The data collection techniques consisted of three main methods: observation, interview, and documentation. Observation was conducted to understand how *Akhlakul Karimah* values were applied in classroom interactions, teacher-student relationships, and school activities. Semi-structured interviews were carried out with teachers, students, and school leaders to gain insights into their perceptions and experiences regarding the integration of moral education with digital learning tools. Documentation, including lesson plans, school policies, and student behavior reports, was analyzed to support and triangulate the data obtained through observation and interviews (Miles, Huberman, & Saldaña, 2014).

The data analysis followed the interactive model proposed by Miles and Huberman (1994), which includes data reduction, data display, and conclusion drawing or verification. In the data reduction stage, the researcher selected and simplified information relevant to the research focus. The data display stage involved organizing findings in narrative form to identify patterns and relationships. The final stage was drawing conclusions, where the researcher interpreted the meaning of the findings to answer the research questions. Triangulation was applied to ensure the credibility and validity of the data through cross-verification of multiple sources and techniques (Creswell & Poth, 2018).

To maintain trustworthiness, the researcher employed several strategies including prolonged engagement in the field, member checking, and peer debriefing. Prolonged engagement allowed the researcher to build rapport with participants and understand the school's culture deeply. Member checking was conducted by sharing interpretations with participants to confirm accuracy and authenticity. Peer debriefing, on the other hand, involved discussing the findings with academic peers and advisors to minimize researcher bias and improve analytical clarity (Lincoln & Guba, 1985).

Lastly, ethical considerations were strictly maintained throughout the research process. Prior to data collection, the researcher obtained official permission from the school and informed consent from all participants. Participants were assured of confidentiality, anonymity, and the voluntary nature of their involvement. The data were used solely for academic purposes, and the researcher ensured that all interpretations respected the dignity

and integrity of the participants as members of an Islamic educational environment (Punch, 2014).

### C. Results and Discussion

The findings of this research reveal that the implementation of *Akhlakul Karimah* values at Al-Hikmah Private High School Medan has been systematically integrated into the learning process, both formally through classroom instruction and informally through daily interactions. Teachers consciously embed moral messages in their lessons to align academic learning with Islamic ethics. This effort demonstrates the school's commitment to producing students who are not only intellectually capable but also spiritually and morally upright.

Observation showed that teachers consistently begin classes with short prayers and Qur'anic recitations, setting a spiritual atmosphere that shapes students' moral awareness. This activity serves as a daily reminder that learning is an act of worship (*ibadah*), not merely an academic pursuit. Such practices align with Islamic educational principles that emphasize spiritual grounding as the foundation for moral development (Amri, Saharuddin, & Ismail, 2019).

In addition to formal routines, teachers integrate *Akhlakul Karimah* into subject matter. For instance, in science classes, students are reminded of the greatness of Allah's creation, while in social studies, they discuss the importance of justice and honesty in human interactions. This form of value integration reflects the holistic character of Islamic education, where knowledge and morality are inseparable (Nata, 2020). Thus, learning becomes both cognitive and affective in nature.

Interviews with teachers revealed that they perceive the Industrial Revolution 4.0 as both a challenge and an opportunity. On one hand, technology can distract students from moral learning due to excessive gadget use and social media exposure. On the other hand, teachers also recognize digital tools as powerful instruments for spreading Islamic values when used creatively. For example, teachers use short videos, online quotes, and digital storytelling to convey *Akhlakul Karimah* messages effectively.

Students' responses indicated that they enjoy digital learning activities that include moral reflection components. They reported feeling more engaged when teachers used multimedia content that illustrates real-life applications of Islamic morals. This finding resonates with Rahman (2022), who emphasized that integrating character education with modern media can increase moral engagement and retention among young learners.

Despite positive efforts, the research found several challenges. The first challenge is the inconsistency among teachers in embedding moral values. Some teachers prioritize academic achievement and overlook the moral dimension of education. This issue reflects a broader concern in contemporary schooling, where technological proficiency sometimes overshadows moral formation (Kwartawaty, Martadi, & Trihajanti, 2024). The school must therefore ensure that all teachers adopt a unified moral education framework.

Another challenge concerns students' dependence on technology. Observations revealed that some students tend to be distracted by online entertainment, especially during digital learning sessions. Teachers noted that this behavior can erode discipline and focus—two core elements of *Akhlakul Karimah*. This finding supports Linge, Khoirunnisa, and Silitonga (2019), who stated that digital exposure can diminish moral sensitivity if not guided by ethical frameworks.

To address these challenges, Al-Hikmah Private High School has implemented several initiatives, such as the "Digital Ethics Program." This initiative educates students about responsible online behavior, digital etiquette, and self-discipline in technology use. Teachers supervise students' online tasks and encourage them to use technology for learning and *da'wah*. This aligns with the principle of *tazkiyah al-nafs* (purification of the soul), which includes controlling one's desires and using resources responsibly.

Furthermore, the school's culture plays a vital role in sustaining *Akhlakul Karimah*. Mutual respect between teachers and students is strongly emphasized. During observations, teachers were seen modeling politeness and patience in communication. Students reciprocated this respect, addressing teachers with courteous expressions such as "Ustadz" and "Ustadzah." This culture of respect represents practical implementation of Islamic ethics in interpersonal relationships (Fanreza, 2019).



Extracurricular activities also support the moral formation process. Programs such as *tahfiz*, *muhadarah* (Islamic speech practice), and social service projects train students to internalize values like sincerity, empathy, and cooperation. Through these activities, *Akhlakul Karimah* becomes not only a classroom concept but also a lived experience. According to Satori (2019), experiential learning is one of the most effective strategies for instilling moral character in students.

Another important finding is the role of school leadership. The principal and administrators act as moral exemplars who regularly remind teachers and students about the importance of ethics in the digital age. They promote the motto “Technology with Morality,” which encapsulates the school’s mission to combine digital literacy with Islamic virtues. This leadership approach reflects transformational values that inspire the entire school community to maintain integrity and discipline.

From an analytical perspective, the integration of *Akhlakul Karimah* at Al-Hikmah High School represents a hybrid educational model—merging traditional Islamic pedagogy with 21st-century learning approaches. It demonstrates that character education need not be separated from modern technological progress. Instead, when properly managed, both can reinforce each other to produce balanced individuals (Creswell & Poth, 2018).

The findings also show that moral formation requires continuity and consistency. Short-term programs are not enough to build *Akhlakul Karimah*; continuous modeling, supervision, and reinforcement are essential. Teachers must embody the values they teach, as moral education is most effective when transmitted through example rather than instruction alone (Rahman, 2022). This reinforces the classical Islamic teaching that “actions speak louder than words.”

In terms of educational implications, the research suggests that teacher training programs should include digital ethics and Islamic moral pedagogy. Educators must be equipped to use digital tools not only for instruction but also for character cultivation. Moreover, curriculum designers should create integrated lesson plans that explicitly link academic content with moral outcomes, ensuring that *Akhlakul Karimah* becomes a measurable educational objective.

Lastly, this study confirms that moral education in the Industrial Revolution 4.0 era must evolve without losing its essence. The integration of *Akhlakul Karimah* at Al-Hikmah Private High School Medan illustrates that it is possible to blend technological innovation with spiritual formation. By doing so, Islamic schools can serve as models for value-based education in a digital world, guiding students to become both knowledgeable and virtuous individuals.

### D. Conclusion

The findings of this study reveal that the implementation of *Akhlakul Karimah* values at Al-Hikmah Private High School Medan during the Industrial Revolution 4.0 era has been carried out through a comprehensive and integrative approach. Teachers play a vital role in embedding moral values through both curricular and extracurricular activities, emphasizing the importance of honesty, discipline, respect, and social responsibility. Digital tools and modern learning platforms are utilized to reinforce these values, allowing students to internalize Islamic ethics in a way that aligns with the demands of technological development and globalization.

Moreover, the study shows that despite the challenges posed by the digital age—such as students' exposure to moral degradation and social media influences—the school has succeeded in maintaining a balance between technological advancement and character education. Collaborative strategies involving teachers, parents, and school management have contributed significantly to sustaining moral integrity among students. The emphasis on modeling good behavior and integrating religious teachings into daily school activities has proven effective in strengthening students' moral character.

In conclusion, the implementation of *Akhlakul Karimah* values in the Industrial Revolution 4.0 era requires continuous innovation in teaching methods, moral guidance, and technology integration. Al-Hikmah Private High School Medan demonstrates that Islamic education can coexist harmoniously with modernity when grounded in strong moral and ethical foundations. This study underscores the importance of holistic education that prepares

students not only to be intellectually capable but also spiritually and morally upright individuals ready to face the challenges of the modern world.

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