



Development of Islamic Cultural Education in Industrial Revolution 4.0

Ade Tutty Rokhayati Rosa^a, ^aUNINUS Postgraduate School (SPs) Jln. Soekarno-Hatta No. 530 Bandung West Java Indonesia, Email: adetutty@uninus.ac.id, rosaatrxdov@gmail.com

This written work is a resume of the results of this study and reveals an in-depth picture of the existence of a palace in the midst of present civilisation of the industrial revolution 4.0 and Society 5.0 with a focus on examining people's perceptions. This was studied through Islamic cultural education management. The research departs from the assumption that lately the palace has increasingly occupied a marginal position. This is partly due to changes in attitudes and views of people towards the palace due to the swift flow of world culture and the global environment. The palace is now only regarded as a cultural centre for locals, rather than an independent political territory. Nevertheless, people still remember it as one of the potential regional cultural barns. To explore this problem, the writer raised the art of culture in the Long Amulet ceremony which is held every year at the Kasepuhan Palace in Cirebon, using a descriptive research method with a qualitative approach. The data collection techniques include the literature review, observations and interviews. After reviewing these, the author attempts to formulate a number of policy proposals regarding steps to revitalise the palace in anticipation of the era of globalisation and industrial revolution by realising and strengthening the identity of the nation's character which is included with the current model without having to be altered.

Key words: *Revitalisation of education, the existence of the palace, the industrial revolution 4.0.*



Introduction

The management of the Islamic cultural education value system in the tradition of the Long Amulet ritual in Cirebon towards learning, socio-economics and social religion needs to be maintained and developed in order to preserve these activities, particularly in the making of icons about the spread of Islam, and extraordinary tourism icons must be able to bring Indonesia rich art and culture that can have a positive impact on the Indonesian people, in particular it can enhance various interests that are greatly needed in the digital era. The value system that was developed in the form of the Industrial 4.0 revolution has introduced flexible mass production technology (Kagermann, et. al., 2013). Machines will operate independently or coordinate with other humans (Sung in Muhammad (2018). Industry 4.0 is an approach to control the production process by synchronising time by integrating and adjusting production (Kohler & Weisz, 2016). Furthermore, Zezulka, et. al. (2016) add, industry 4.0 was based on three interrelated factors namely: 1) digitisation and interaction between economics with simple techniques towards economic and complex techniques; 2) digitisation of products and services; and 3) a new cultural market model. Baur & Wee (2015) mapped Industry 4.0 with the following definition: "digitalisation compass in society is a reference which is very good for the preservation of cultural arts integrated with Islamic education/learning must be preserved and safeguarded by all humans".

(Agustina, et. al., 2014; Harkantiningasih, 2017) The Palace does not yet have appropriate principles in an effort to internalise the value system in the management of Islamic cultural education in the form of traditional ritual activities (Falah, 1996; Sayidin & Kaping, 2002).

“(1) Creating principles contained in various foundations in the development process can still separate culture and education in the value system; (2) cultural characteristics cannot be proven as a whole system of thinking, values, morals, norms, and beliefs (human belief) produced by society. When human life continues to develop, what actually develops is the social, economic and belief systems as well as science, technology and art; (3) the management of human personality in the current education culture has not formed a planned effort to develop human resource potential, so they have a system of thinking, values, morals, and beliefs inherited from their society and develop the heritage in the direction appropriate for the present and future; (4) Human personality does not reflect the formation of character in a managerial personality, character, or personality of a person that is formed from the results of internalisation of various virtues that are believed and used as a basis for perspective, thinking and acting within managerial education that is based on a Multicultural value system. Management and development of educational culture are still addressed individually. Due to reasons of authority, regional interests are an extension of the development of publicly and internationally publicised publications, which actually degrades and marginalises the development of the tourism sector in the spread of Islam, especially



those that should be widely available in accessing various dimensions of development in the current revolution and society.

Religious ceremonial activities held in the form of a Long Amulet Ceremony in 3 palaces (Keraton Kasepuhan, Keraton Kanoman and Kacirebonan Palace) in Cirebon West Java, are an annual routine agenda organised by the palace to commemorate the birth of the great Prophet Muhammad SAW and to develop regional potential and increase tourist visits (Agustina, et. al., 2013; Irianto & Laksmiwati, 2014). In addition to various religious rituals, cultural arts and regional characters that are held together by various ornaments, models, techniques, styles, traits and characteristics are highly ritualistic arts. This study is limited to people in the palace, the environment around the palace and the local government, which are expected to represent the community and other city governments throughout Indonesia. The problem being examined is limited to the value system development strategy in the management of arts and cultural education, due to the limitations of various factors in carrying out the assessment, it is formulated as follows:

- a. Examine the managerial value system of cultural education through the activities of the Panjang Jimat traditional ritual tradition at Keraton Kasepuhan, which is used as a scientific framework and planning foundation, development of theory with field facts in the management system of cultural education, in anticipation of long-term social and cultural needs in cultural education institutions, local stakeholder tourism which is generally needed in Indonesia towards foreign countries (Baya, Rahman, & Prabawa, 2015; Erwantoro, 2012).
- b. Study and analysis of internal and external factors; in compiling a planning strategy and systematic framework for creating these ritual activities, this becomes an icon that exists in addition to the religious ceremony of the palace and its surroundings, which can also be used as a dynamic cultural art in the community within the formation of an integrated national character of the development of technology and synergy alongside the development of the revolution era 4.0 and society 5.0. The religious ritual system that is able to provide the spiritual life of people and the nation in the form of socio-economic, religious and cultural arts which can be promoted more broadly, received recognition (Firmanto, 2015; Hasan, 2016; Komariah, 2009).
- c. Strategic steps taken to foster education have value and artistic spirit, various regional cultures are integrated harmoniously and meaningfully as a complete and productive manner; increasing motivation, Creativity, response of all stakeholders with understanding, working together at the same time (Sunardjo, 1983).
- d. Creativity and technological innovation within a cultural perspective are socio-cultural engineering, especially with reference to life custom in the community's palace environment, and promoting sustainable development at the local, national and international level (Hoppit, 2011; Bildirici, 2013).

- e. The existence of the long shift ceremony in the talisman culture was able to adapt amidst the rapid development of the industrial revolution 4.0 and Society 5.0 (Atmadja & Rai, 2017).

The Purpose of Reviewing the Research Results

The purpose of the study of religious sacred traditional ceremonial activities, especially in commemoration of Maulud Prophet Muhammad SAW includes:

1. Exploring and developing the design of value systems in the management of cultural education through religious sacred traditional traditions, especially in the palace, which was made an icon of tourism culture, improve creativity, foster technological innovation in the perspective of art and culture as an acceleration of the superior achievements of the regional government strategic plan of each palace based on other keraton traditions throughout Indonesia.
2. Design and analyse the activities of traditional religious traditions in the palace to be described, discovered, created, assimilated and interpreted as objects of spectacular tourist attractions; develop a planning strategy and a systematic framework for creating and finding a model of the value management system of education/ arts and culture contained in the traditional ceremonial activities of the palace;
3. The implementation of the value system in the management of cultural education contained in the traditional ceremonial activities of the palace is in line with the development of the industrial revolution and society 5.0 and received a Record of Legal Protection in Intellectual Property Rights (IPR) of the Sultanate Palace.

Literature Review

Overview of the Current Position of the Palace such as Guardians of tradition

According to Sultan Sepuh XIV of the Kasepuhan Cirebon Palace, Pangeran Adipati Arief Natadiningrat, who hosted the Nusantara palace festival (BBC, October 2007),

It is important to emphasise the important role of the palace as a guardian of cultural traditions in maintaining diversity. That culture is important as a fortress, so this palace is important ... Indonesia was born from this diversity so that the potential and identity of our nation, if our culture is lost, of course the Unity in Diversity in the Garuda bird will no longer exist, " ...besides having a strategic role in preserving culture, the palace can also provide economic benefits for the surrounding community. Not only does keraton have cultural preservation and economic value, it is also a tourist destination. "The palace is a government partner in cultural preservation, as it has a key position as a cultural preserver with an important social, cultural and historical position in the management of cultural education. To develop the economic potential of the palace, managers must be more open, moreover public interest in cultural tourism is also increasing (Hilmar Farid, interview). "



Efforts to promote cultural diversity are also expected to reduce cases of intolerance in a number of places, which have increased in recent years. Although there have been attempts to embrace intolerant groups, this has not been successful, some people even criticize the palace tradition, which at this time seems to be closed to the development of the industrial revolution and society in general.

The Change of Value System in the Tradition of Religious Rituals in the Palace Oriented Management of Islamic Cultural Education

Cultural education management is essentially a process of learning activities to develop meaningful cultural values in humans through the learning of cultural arts. The values in question are related to the development of imagination, intuition, thoughts, creativity, and sensitivity. Achieving wisdom requires extensive knowledge (to be learned), ingenuity (smartness), common sense (common sense), recognising the core that is understood (insight), being careful (discreet), understanding norms and truth, and the ability to digest (to digest) life experiences (Agustina, 2015). The technicians receive great appreciation both in terms of material and social status, but they do not play an important role in current and future social and political movements Lack of citizenship and religious relations. Another negative impact is the destruction of old values. The whole structure of social life has changed. The kinship system is lost because there is no time to relax and converse. Unskilled workers from the village not only lose their rights and dignity but also their traditions and value systems (Agustina, 2017).

The Link between Cirebon Keraton Islamic Cultural Education Management and its Development in the Era of Industrial Revolution 4.0

Diverse interests of art and culture especially in educational management are ambiguous, can form pragmatic or idealistic individuals, become productive or counter-productive. , The ambiguous nature of the cultural education management value system is a necessity, because each person has different perceptions and interests towards education oriented to the management of arts and cultural education. Each culture in the world includes seven elements namely language, knowledge systems, social organisations, living equipment and technology systems, livelihood systems, religious systems, and arts,, which act as a medium of communication, so that a form of art that will be born and developed based on the situation and condition of society , and is able to survive in changing times while fostering certain spiritually (artistic elasticity) oriented art to the pattern of revolution 1.0. This civilisation developed during ancient times when technology and civilisation were still minimal. Therefore, almost all inhabitants of this age lived by hunting and using what they could find. In historical language, we are familiar with this type of civilisation as a hunter gatherer society. Along with the rise in human science, methods of obtaining food have changed from t gathering into production (agriculture). This is the first industrial revolution that occurred



especially in the agrarian sector in revolution 2.0. In fact, it was during this era that the industrial revolution was first popularised. Beginning in England, the change in work patterns from manpower to machines marked revolution 3.0. This is the era that we are entering now, where of human life is dominated by advances in information technology. The internet, data and artificial intelligence are a group of technologies that underpin this 4.0 revolution (Stearns, 2018). Socially and culturally, the development of human life which is currently in the phase of digital civilisation certainly cannot avoid difference or diversity. As a result, various conflicts or collisions with diversity and difference need to be managed, based on humanitarian principles as summarised in the cultural education movement which is entering Society 5.0. Rapid development of technology, including human roles that are replaced by the presence of intelligent robots, is has the potential to degrade the role of humans. This is the background of the birth of Society 5.0 which was introduced in the Office of the Prime Minister of Japan on 21 January 2019. Through Society 5.0, artificial intelligence will transform large sets of data in all aspects of life and the Internet will be dedicated to increasing the ability of humans to open up opportunities for humanity. This transformation will help humans to live more meaningful lives. Along these new developments, the cultural existence of the palace will be able to adapt and even create innovations and inspirations for various media. These cultural traditions synergise to change the image and become the most important icon for the community / nation to glance back to become the foundation for national pride. This is in line with the aims of cultural education, which according to Abdullah (2015) contain three components:

“attitude, knowledge and learning. That is, the purpose of cultural education related to attitudinal aspects is to develop cultural awareness and sensitivity, cultural tolerance, respect for cultural identity, responsive attitude to culture, and skills to avoid and revolutionise conflict. Relating to aspects of knowledge (cognitive goals) means gaining knowledge about the language and culture of others, and the ability to analyse and translate cultural behavior and knowledge about cultural / cultural perspective awareness,”

Religious ritual activities in the form of long amulets in Keraton Kesepuhan / Keraton Kanoman in Cirebon from a community or region is part of the form of tourism, as tourism has become part of human civilisation (growth within civilisation). As development in general, the success of the development of tourism depends on the integration of related sectors (linked sectors) and development areas (linked regions) as well as the synergistic involvement of certain parties (stakeholders) with the current period.

Method

Research methods

The study used an evaluative qualitative analytical method with both retrospective and prospective approaches. In addition, the research is associative and aims to determine the relationship between two or more variables. It is also a descriptive study, in the form of a

research model that seeks to create a picture / exposure and carefully explore certain social phenomena without intervening and assuming basic hypotheses. This research is also a descriptive, which is a research model that seeks to create a picture / exposure and carefully explore social phenomena without intervening and assuming basic hypotheses. The study location was chosen deliberately. Characteristics of the selected research area are in accordance with the research objectives, namely the Palace that is marketed as an ecotourism city. The study was conducted during to make visits easier for researchers to collect data from respondents. Primary tools of data collection included f survey research, field studies, documentation, historical information which took samples from the population and used a questionnaire. The instrument of research data collection included using a questionnaire, in accordance with the research objectives, as the data was presented in the form of inductive and deductive descriptions.

Research procedures / Strategic steps in the value system in the management of cultural education include: (1) Planning, Organization; research focus with job descriptions that have been used as road maps by the research team; (3) Make: (media for research; tools for data collection; observation guidelines; activity schedule; data analysis; data interpretation and design of models and techniques needed in the field); (4) Implementation (Action) : (1) Orientation and socialisation with top management and all components of education; (5) Evaluating (Evolution): all activities, as described in the analysis, in the trial, Implementation of Research Activities; Documentation of research data, research reporting programs, reflection and analysis are carried out after data collection, the results are used to answer research problems and draw conclusions; (6) Supervision (Control); Goal Settings, Swot Analysis; Strategic Plan, Action Plan, and Quantification, numbers to be achieved, both quantitative data of substance and costs required. The metrics in the Action Plan are added with a cost column, to measure the activities being carried out; Comparing standards with reality; Correcting deviations with corrective actions; (7) Implementation: Applying Staff (Staffing): The research team created several HR related teams, in this case informants from the local area who were the research focus and the local community for data retrieval for providing the workforce needed by the organisation, to achieving its intended objectives ; (8) Communicating and evaluating; (9) Applying the Value System in Cultural Education Management to activities in commemorating the birth of the Prophet Muhammad through the Long Amulet Ritual Tradition at the Cirebon Palace; (10) Promotion through scientific publication.

Result and Discussion

The Kesepuhan Cirebon Palace has a very important role in preserving culture in the city of Cirebon and contributing to the material and spiritual aspects of its heritage, including the spread of Islamic culture by Wali Songo. Kasepuhan Palace also has a positive impact on various fields, for example in the field of economics, implementation of a long amulet



ceremony used by the surrounding community to trade in the palace yard area. In addition, within the socio-cultural field where the palace integrates community solidarity, as it is one of the favorite tourist attractions in Cirebon.

There are several findings which indicate that the long tradition of the talisman means a ceremonial tradition in the form of an heirloom court as a symbol that describes the birth procession of the Prophet Muhammad, held in the Kasepuhan / Kanoman Palace with the aim of commemorating the birth of the Prophet Muhammad.. The meaning contained in the long tradition of the talisman ritual is to remind all Muslims to follow the teachings of the Prophet Muhammad at all times.

The efforts made in maintaining the long tradition of the talisman ceremony as a local cultural asset are as follows: (1) The long tradition of the talisman contained several noble values, namely: religious values and historical values, mutual values, cooperation, manners, hospitality, mutual respect, gratitude and the value of beauty (aesthetics)); (2) Leaving apathy or indifference to the local culture, especially in the area where ancestral cultural heritage must be maintained. A high level of public awareness on the importance of preserving regional culture and national culture will be maintained. (3) The development of science and technology would makes it easy for the community to make an important contribution to the development of cultural traditions, simplifying the process of introducing and learning about the culture for each region for the preservation of national culture; (4) The tourism industry is a cultural tradition that has a variety of uniqueness and opportunities for the creation of a culture-based tourism industry. Not only does the tourism development sector use cultural wealth, it also tries to preserve culture (protect, preserve, develop, utilise) while upholding the values contained therein. Culture then becomes an important key in every aspect of tourism, improving the standard of living of the community and the local cultural asset of the city and nation, (5) Public awareness in dealing with obstacles globalisation flows; lack of knowledge, learning; lack of cultural inventory and government assertiveness. One of the filters is to understand the significance of country-specific cultures with strong faith; providing knowledge, information and education about the importance of preserving a regional cultural tradition, because it is an asset which must be maintained as a marker of national identity.

To empower arts and culture in building national character requires a rationale that can be described as follows: (1) the relationship between art and culture requires management or a management system, (2) the relationship between character and participation requires engineering, (3) the relationship between participation and the profession is mediated by legality, (4) the relationship between art and culture and the profession is mediated by a normative and ethical order, (5) the relationship between culture and participation requires subsidies, (6) the relationship between character and profession requires a proactive attitude and creativity. Similar to the old values of supporting communities, traditional ceremonies



will be gradually eroded by modern influences and new values if they are not preserved and developed : "Cirebon positions itself as one of the destinations for the development of halal customs and tourism which will be the centre of the tourism industry in the future. The long ceremony tradition of Kesepuhan Keraton Amulet is a Local Cultural Asset of the City of Cirebon in the Preservation of the Nation's Culture".

Conclusion

The Industrial Revolution not only spurred the increase of manufactured goods but also changed the social structure of society. This change touches on various aspects of socio-economic life, political systems, and power and cultural systems. The first impact is on economic problems which have profound social consequences. In terms of social aspects, it creates changes in the structure of society. The industrial revolution has had a great influence on the development of people's lives in the world. It created ways of using new methods of production and patterns in economic life and provided some changes in the in cultural and social trade. This has both a positive and negative impact on society. Machines have changed the patterns of life. The Industrial Revolution 4.0, marked by the massive use of communication technology, should not neglect the potential of local wisdom, or carry out development that emphasises the indigenous community that controls local wisdom. Any ongoing activity will not run without relying on the participation of local communities. A program will run well if it contains local cultural or traditional values. Culture in the long ritual tradition of Cirebon talisman, which is dynamic and continues to evolve, requiring supporting technology, as well as digital archive storage. Public awareness and participation of government are needed in the recording and archiving of local culture. The digitalisation of cultural assets is one way to protect Indonesia's diverse cultural heritage for the next generation.

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