

CHARACTER EDUCATION INNOVATION IN FORMING MILLENNIAL GENERATION PERSONALITY

Mohammad Arif
Institut Agama Islam Negeri Kediri, Indonesia
E-mail: mohammadarif99@iainkediri.ac.id

Corresponding Author: Mohammad Arif

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Abstract: The education system is part of the aspired life order, which in essence cannot be separated from the connection with the teachings of Islam itself. The new Islamic education system is considered Islamic, only if it is in harmony with the concepts of the Qur'an and hadith which are the basis and purpose of Muslim life. The presence of individuals who have moral integrity is the basis for the construction of a civilized society. Moral integrity arises if individuals can make decisions through the process of correct rational consideration, and wisely implement them, following the context of a particular space and time. Moral integrity includes the ability of individuals to make practical policies that are meaningful to their own lives and others. The difference is human nature. Appreciating differences is a fundamental attitude that must be cultivated in individuals. Especially in the life of nation and state in the Unitary Republic of Indonesia, respect for differences must be cultivated in each individual, because our country stands. After all, the founders of this nation respect difference, and in that difference, they want to unite strength and energy in building the nation. Appreciating differences or tolerance is part of the character of the Indonesian people, who love the sovereignty, unity, and unity of the Republic of Indonesia.

Keywords: Character Education, Innovation, Personality.

Introduction

Education is a conscious, organised and systematic effort carried out by people who have been given the responsibility of influencing the nature and character of children under the ideals of education. All things and events around the child have a direct influence on the child's education and development. And according

to its operational nature, education can be divided into formal and informal education.

The formation of the character of the millennial generation will be explained on the basis of the way in which a child learns from birth to adulthood. And who is responsible for children in the family. So that the child is not easily influenced when it comes to further education. As in pesantren, children will interact with others and their children seem to play a very important role in socialisation, and new characters will be formed in the Islamic boarding school curriculum. Indirectly, educational innovations will be formed inside, where children will immerse and interact. Education has a purpose according to the law, but it also has a history.

According to Ratna Megawangi, character education is ‘an attempt to educate children so that they can make wise decisions and practice them in their daily lives so that they can contribute to their environment’. While Fakry Gaffar, defines character education as “a process of transforming the values of life to be developed in one’s personality so that they become one in the life behaviour of that person”. This definition contains 3 important ideas, namely: a) the process of value transformation, b) developed in personality, and c) becomes one in behaviour.

While the PIP (Center for Pedagogical Studies) FIP UPI Bandung provides a definition of character in the school setting as “learning that leads to strengthening and developing the behaviour of children (students) as a whole based on a certain value referenced by the school”.¹ From this definition, there are three important variables, namely: a) the integrity of character values in all subjects, b) the spirit of developing and strengthening students’ behaviour, c) the planting of values derived from Pancasila and the 1945 Constitution, religious values and community norms.

The Dynamics of Education in Indonesia

The history of education in Indonesia began in the era of the development of one religion in Indonesia, especially those that began with Hinduism.² The Hindu kingdoms of Java, Bali and Sumatra,

¹ *Pendidikan Karakter: Kajian Teori dan Praktik di Sekolah* (Bandung: Remaja Rosdakarya, 2011), 5.

² Suwendi Suwendi, *Sejarah dan Pemikiran Pendidikan Islam* (Jakarta: RajaGrafindo Persada, 2004), 58.

which began in the 4th century AD, were the first place of education in these regions. It can be said that educational institutions are born from religious institutions and the oldest subjects are lessons about religion.

According to some experts, social interactions are the nature of community life consists of relationships that are together with them in joint ventures, such as religion, breadwinning, marriage, family life and education, recreation and defence (George Simmel). According to Weber, social interactions are the way in which social interaction directs behaviour towards others. Talcott Parsons, on the other hand, distinguishes between the ego (I) and others and places their behaviour in an analytical framework consisting of four levels.

First, organisms. They do not cause specific behaviours, but act as conditioning factors, i.e. elements that impose constraints on behaviour. Second, personality. Social interaction in terms of the level of self-involvement. A person who thinks (cognitive orientation) what is made (cathectic orientation) considers his actions and (evaluative orientation) decides his actions. Thirdly, the social system. Everyone acts in a social environment. And fourth, the cultural system. The social system does not stand alone, free and without foundation, but embodies cultural values or culture.³

The reality of Indonesian society before entering the Hindu culture, the educational process is given directly by parents or figures from the local community, which is related to their moral-spiritual life, ways of life to fulfil their economy. The entry and expansion of foreign culture brought to Indonesia have been absorbed by the Indonesian nation through its educational community. The educational institution has provided written culture and many other cultural elements.

Education in the twentieth century, the era of the Dutch East Indies and the occupation in Indonesia. Among the Dutch there was a movement to give the natives a share of the profits that the Europeans (the Dutch) made while they controlled Indonesia. This school believes that the Bumiputera need to be introduced to the western culture and knowledge that made the Netherlands a great nation. This current or understanding is known as Ethical Politics (Ethische Politiek). The idea was originally initiated by Van Deventer

³ Mohammad Arif, *Studi Islam Dalam Dinamika Global* (Kediri: STAIN Kediri Press, 2017), 157.

in 1899 with his motto “Honour Debt” (de Eereschuld). Etische Politiek is designed to serve the interests of the Bumiputera population by bringing the indigenous population up through Western education as quickly as possible. In the two decades after 1900, the Dutch East Indies government established many westernised schools. Unlike Snouck Hurgronje, who advocated education for the Bumiputera aristocracy, Van Deventer advocated Western education for the lower classes.

Van Deventer did not explicitly state that the common people should be given priority, but recommended that the common people should not be ignored. As a result, many village schools were set up that spoke the local language, in addition to the Dutch-oriented schools. The government’s policy, which became the basis for the steps taken in education in the Dutch East Indies, was based on the following main points.

First, to apply Western education and knowledge as much as possible to the Bumiputera population, for whom the Dutch language was to be the language of instruction in schools. Secondly, the provision of low level education for the Bumiputera group will be adapted to their needs. On this basis, the style and system of education and schooling in the Dutch East Indies in the 20th century can be understood in two ways. On the one hand, through the first line, it is hoped that the needs of the elements from the upper strata and high-quality students for industrial and economic needs will be met, and on the other hand, the needs of the educated middle and low power will be met.⁴

The emergence of formal education in the form of schools is a mere development of the teaching and education system that took place in the mosques, which from the beginning were developed and equipped with means to facilitate education and teaching in them.⁵ In addition to formal education, where education is recognised and provided by the government to improve the nation’s capabilities, there is also non-formal education, including Islamic boarding school education. This pesantren education continues to follow the developments needed by its students.

⁴ Ibid., 158.

⁵ Zuhairini Zuhairini, *Sejarah Pendidikan Islam* (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2004), 99.

At first glance, the meaning of the curriculum can be described as the learning experiences that children receive under the care of the school. The curriculum is in the form of all the knowledge, skills, attitudes and various experiences that the child must receive as long as he is a student.⁶ Regarding educational efforts, a curriculum is a tool for formation. A tool for forming students.

In addition, the curriculum as a former must be adapted to the educational goals. Therefore, through the curriculum we try to lead students to educational goals. The ultimate goal of education is to educate children to become good and useful people. Both useful to themselves and useful to the people of the nation and their countries. People are said to be good when they have the nature, character, way of life, ideals of life and life that are in accordance with the views of life and philosophy of life of the nation and its state.

Concept in Character Education in Forming Tolerant Muslim Personality

Biotic human life standards are the basis of human beings and society, in which there is a principle of competition and dependence.⁷ So that it relates to human needs in the field of education. Formal education is education in schools, which is regularly, systematically, multi-level and according to clear conditions. As a formal educational institution, schools that are born and develop effectively and efficiently are based on the community, which is a tool that is obliged to provide services to the younger generation in the education of citizens. Formal education generally takes place in schools. This educational path has a clear level of education, ranging from early childhood education (TK / RA), basic education (SD / MI, SMP / MTs), secondary education (SMA, SMK, MA) to higher education (Bachelor, Master and Doctor).⁸

Education has a strategic role in the perspective of human life, which requires systematic planning and clear objectives. Firstly, education must be able to uphold the noble values of man. Man must also be seen as a concrete being who lives in space and time and must be recognised as a person with a dignity that should not be

⁶ Amir Daien Indrakusuma, *Pengantar Ilmu Pendidikan: Sebuah Tinjauan Teoritis Filosofis* (Surabaya: Usaha Nasional, 1973), 46.

⁷ Peter Saunders, *Social Theory and the Urban Question* (London: Routledge, 2003), 13.

⁸ Gunawan Heri, *Pendidikan Karakter: Konsep dan Implementasi* (Bandung: Alfabeta, 2012), 58.

objectified. In this framework, the purpose of the educational system is education in science and education in the spirit of science.

Secondly, education must lead to creativity, which means that education must make people creative. And basically, every individual has the potential for creativity, and it is this potential that they want to realise through education. Their education is also twofold, i.e. it can promote creativity, or vice versa, which can switch off creativity.

Thirdly, education must be oriented towards social participation. Education must also prepare people for a life in which they interact responsibly with the community, and they live only to adapt to these structures or to other individuals. Fourthly, education must develop the potential of the individual to the fullest extent of his or her abilities, so that people are intelligent, skilled, honest, aware of their abilities, have limits and self-respect.⁹

Education is a series of communication activities between adults and pupils, face to face or through the media, aimed at supporting the development of the child as a whole, in the sense that they can develop their potential to the full, to become responsible adults. The potential here is physical, emotional, social, knowledge and skill potential. Education can also be interpreted as an experience, an experience that occurs because there is an interaction between a person or a group with their environment. The interaction leads to a process of learning change in the person and then the process of change leads to development for the life of a person or group in their environment.¹⁰

Growth is a change that occurs in the body: growing big and tall. The broader growth of growth is the changes that occur in the mind and in age. In other words, development is a series of changes that occur in the interaction between children and their environment. Educational values consist of three parts. First, the aesthetic values of education. It reflects one's personality, that is, one's character, behaviour or personality. Second, moral values of education. Teaching the value of mutual respect, respect for others, avoiding acts of violence, living honestly and acting fairly. Third, social educational

⁹ Ibid., 60.

¹⁰ T. Raka Joni, *Pembelajaran Terhadap* (Jakarta: Dirjen Dikti, 1996), 43.

value: this value leads to the environment and the relationship of interaction between the family and society.¹¹

While education aims to develop the potential of students to be faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, democratic and responsible citizens. Moreover, education can also guarantee children's lives in the future, with education children can achieve their goals. This education can also add insight into the mindset of children to be able to interact well with the surrounding environment.¹²

Understanding of Informal Education

Informal education is consciously or unconsciously acquired by a person from everyday experience, from birth to death, in the family, at work or in daily relationships.¹³ Since the family is the first environment a child encounters in his or her life and is also the most important environment, the family environment has an important role to play in providing the basics of education for children, which will determine the child's growth and development in the future. And this education comes together with the existence of man himself above the world (life), because man is "homo educandum", which means that man is essentially a creature who not only can and must be educated, but also can and must educate.¹⁴ In this way it can expand the true meaning of education, while human orientation with education is the world of school. So people who are just born need to be educated by their parents in order to develop the potential that exists within them, to become mature people both Rokhani and physically.

Informal education can take place at any time and in any place, provided that "there are people who consciously and meaningfully communicate, either directly or through the medium of

¹¹ Ibid., 46. See also Iskandar Tsani et al., "Evaluasi Model Cipp Pada Pembelajaran Pai dan Budi Pekerti di SMA Negeri 7 Kota Kediri," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1 (July 11, 2021): 17–45, <https://doi.org/10.24042/atjpi.v12i1.8165>.

¹² Muchlas Samani and M. S. Hariyanto, *Konsep Dan Model Pendidikan Karakter* (Bandung: Remaja Rosdakarya, 2011), 34.

¹³ Rudi Ahmad Suryadi, *Ilmu Pendidikan Islam* (Yogyakarta: Deepublish, 2018), 89.

¹⁴ M. Miftahul Ulum, "Menakar Jalur Pendidikan Luar Sekolah: Memunculkan Asa di Era Otonomi Daerah," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 9, no. 2 (December 24, 2011): 169–76, <https://doi.org/10.21154/cendekia.v9i2.873>.

communication”.¹⁵ Formal education can teach different things related to life problems. In other words, education can provide the skills, knowledge, attitudes, values and way of life in general, all of which revolve around the “way of life of the community”. Normal education can take place continuously in limited circumstances, such as a simple community, a limited scope, or the development of an era that is not yet rapid.

The process of this education is very effective and efficient for both students and teachers, so it needs to be improved. For this reason, the implementation of informal education in the family must pay attention to the following. Firstly, the basic skills that children bring with them from birth. Second, the natural relationship between parents and children is very close. Third, the physical and psychological condition of children. Fourth, the helplessness and dependency of children. Fifth, the function of informal education in relation to further education. And sixth, the ability and opportunity of parents.¹⁶

On the basis of the above-mentioned matters, the education carried out in the family is directed to the formation of habits of the children by giving examples in the reflection of the daily life of the parents, how to say, act, get along and so on, in addition to the established understanding, attitudes and interests, as well as the formation of noble spirituality under the views of life and the religion he adheres to.¹⁷ Parents are first and foremost responsible for their children’s education.¹⁸

For this reason, education is an early education that is learned in the family. Family guidance and counselling will form an individual character throughout the family life cycle. Family development is generally regular and gradual. The family is a complex system of relationships, with circular and multidimensional causality.¹⁹ This needs to be understood in order to strengthen and make families

¹⁵ Ibid.

¹⁶ Sufirmansyah Sufirmansyah et al., “Student’s Preferences in Using Video-Based Learning Applications and Its Efficiency in Higher Education,” *Nazhbruna: Jurnal Pendidikan Islam* 4, no. 2 (June 30, 2021): 272–83, <https://doi.org/10.31538/nzh.v4i2.1474>.

¹⁷ Suryadi, *Ilmu Pendidikan Islam*, 104.

¹⁸ Indrakusuma, *Pengantar Ilmu Pendidikan: Sebuah Tinjauan Teoritis Filosofis*, 99.

¹⁹ Sutirna Sutirna, *Bimbingan Dan Konseling (Bagi Guru Dan Calon Guru Mata Pelajaran)* (Yogyakarta: Deepublish, 2021), 133.

work. Through techniques in family counselling, which are growing rapidly. Introduced therapeutic engineering innovations include behavioural approaches associated with family problems. And making the development of this theory in chronic external emphasis undermines the level of functioning of differentiation in society.

The nature of the family is an educational institution responsible for the educational process. Firstly, as an old educational institution. Second, as an informal educational institution. Third, as a primary and first educational institution. And fourth, as nature. The first experience of childhood, in the family education of children, obtaining the first experience is an important factor in the further personal development of the child.

Ensuring the emotional life of children, in family education, the emotional life or the need for compassion of children can be well sharpened. Embedding the basis of moral education, this education is very touching on the moral education of children, because “in the family, it is mainly embedded in moral foundations, through concrete examples of changes in everyday life. As a basis for moral education, in family life children often have to help other family members, such as helping a sick sister. In this way, the seeds of social awareness can be developed in children. Family education can also be an important educational institution for laying the foundation for children’s religious education.

In this way, the family has a great influence on the development of children, because the first place where children are formed is in the family. Once formed, the child is immersed in the community environment. In this way, the child can immediately socialise and imitate the style of the community. In this way, informal education plays a greater role.

Educational Innovation: A Brief

Innovation comes from the Latin word innovation, which means renewal and change. Innovation is a new change that leads to another improvement or is different from the previous one, which is deliberate and planned. Educational innovation is innovation in education or innovation to solve educational problems. So, educational innovation is an idea, an item, a method that is perceived or observed as a new thing for the results of a person or group of people (society), either in the form of inverse (discoveries) or

discovery (just found), which is used to achieve educational goals or solve educational problems. Likewise, Nurtain (1991) argues with Ansar that innovation is an idea, an act or a new thing in a particular social context to answer the problem at hand. He goes on to explain that something new may have been known for a long time in another social context, or it may have been known for a long time but no changes have been made. According to Saud, an innovation must be something that can provide a solution to the problems that arise.²⁰ It can be concluded that innovation is change, but not all change is innovation.

Based on the definition of educational innovation we can formulate to increase the sources of energy, money and facilities including organisational structures and procedures. While the purpose of innovation in education is to improve the vision, relevance, quality and effectiveness of facilities and the number of students with the educational outcome as much as possible (according to the criteria of students' needs, community and development). By using the resources, energy, money, tools and time in the least amount.

The aim of innovation education in Indonesia itself in general is the more equal distribution of education, more harmonious learning activities, more efficient and economical education, more effective and efficient presentation system, more smooth and perfect political information system, more appreciated national culture, the growing community likes to learn, spread enchanting education, easy to digest and easy to obtain.

Philosophically, values are closely related to ethical issues. Ethics is often referred to as the philosophy of values, which examines moral values as a measure of human actions and behaviour in various aspects of life. Ethical and moral sources can be the result of thoughts, customs or traditions, ideology and even religion. In the context of education in Islam, the most valid sources of ethics and values are the Qur'an and the Sunnah of the Prophet. This was then developed by the scholars with the results of *ijtihad*. Values derived from customs or traditions and ideologies are very fragile and situational.²¹

²⁰ Udin Syaefudin Sa'ud, *Inovasi Pendidikan* (Bandung: Alfabeta, 2020).

²¹ Limas Dodi, M. Dimiyati Huda, and Sufirmansyah Sufirmansyah, "Grounding the Vision of Religious Moderation as a Strategic Step in Preparing the Next Generation of the Nation towards Global Era," in *Proceedings of the 2nd International Conference on Islamic Studies, ICIS 2020, 27-28 October 2020, Ponorogo, Indonesia* (ICIS

Because both are products of human culture, which is relative, sometimes situational. But the Qur'anic values, the values derived from the Qur'an, are strong because the teachings of the Qur'an are absolute and universal.

The main point of this discussion is to seek serious efforts to make Islamic education the main choice of the people for the life of the nation. The intellect of the mind and once the intelligence of the heart is a very effective step in building the life of a nation, which currently requires generations to have intellectual and intelligent intelligence in their *Qalb*. These two intelligences will only be obtained if the educational institutions explore and explore the values taught by the Qur'an in building quality human resources (SDU) or quality human resources (SDA) by actualising the values of the Qur'an in the Islamic educational system.²²

In the era of globalisation in the field of Islamic education, a superior education is needed in the development of the present era. Realising this, IAIN, UIN, STAIN, PTAIS even pesantren of Islamic Madrasa education levels must realise this goal.²³

Islamic boarding schools have been discussed because they can build character and educate students to achieve these goals. A pesantren education can motivate students to be more controlled by values such as the rules of society and the state. However, these values do not come from faith or religion, because pesantren are based on Islamic teachings as a lesson for students. Thus, a system that can be used in realising educational goals and expectations is Islamic boarding schools as a concrete step of innovation that is expected to change education for the better.

The Purpose of Character Education in Forming Millennial Generation Personality

People in large numbers consist of various organisations or associations and affiliations, both formal and informal. The meeting

2020, Ponorogo, Indonesia, 2021), <https://doi.org/10.4108/eai.27-10-2020.2304176>.

²² Said Agil Husain Al-Munawar, Syahraini Tambak, and Umi Kalsum, *Aktualisasi Nilai-Nilai Qu'rani Dalam Sistem Pendidikan Islam* (Jakarta: Ciputat Press, 2005), 3–4.

²³ Sufirmansyah Sufirmansyah and Limas Dodi, "Critical Philosophical Study on Policy in Educational Institution: Response to the Global Competitive Environment," *IOP Conference Series: Earth and Environmental Science* 469, no. 1 (April 2020): 012108, <https://doi.org/10.1088/1755-1315/469/1/012108>.

of several individuals in a social organisation does not only determine equality and interests. If the individuals who gather have the same views and interests, then it is certain that there will be a harmonious relationship between the individuals in the organisation. But if the views and interests represented are different, then problems may arise that lead to social tensions or conflicts between followers of different interests. For each party, especially leaders or figures from each of the existing social organisations, to develop a system that binds each party to avoid disputes that can lead to unwanted conflicts.²⁴

The basis for the implementation of national education is Pancasila and the 1945 Constitution. Pancasila and the 1945 Constitution are the basis for us to live together in a country and nation called the United Republic of Indonesia (Negara Kesatuan Republik Indonesia/NKRI), as well as our main basis for national education. In addition, these two things become guidelines for the implementation of other laws, especially the implementation of national education, which should not violate the values of Pancasila and the 1945 Constitution. If this happens, it will be a violation of our duty to live together with the Indonesian nation.

Meanwhile, the Ministry of National Education's Strategic Plan 2010-2014 states that in the opening of the 1945 Constitution of the Indonesian Republic, it was stated that one of the goals of the Unitary Republic of Indonesia (NKRI) was to educate the life of the nation. Let's take a look at the contents of the preamble to the 1945 Constitution.

That in fact independence is the right of all nations and therefore colonisation all over the world must be abolished because it does not follow humanity and justice. And the struggle of the Indonesian independence movement has come to a happy time, safely sent along with the Indonesian people to the front gate of the independence of the Indonesian state, which is independent, united, sovereign and prosperous.

Thanks to the blessings of Allah Almighty and encouraged by noble aspirations to live a free national life, the Indonesian people hereby declare this independence.

²⁴ Nurman Said, "Islam dan Integrasi Sosial: Pergumulan antara Islam dan Tradisi Masyarakat Bugis" 3, no. 2 (2015), <https://journal3.uin-alauddin.ac.id/index.php/tafsere/article/view/7677>.

Then than that to form an Indonesian government and all of Indonesia's bloodshed and to promote the general welfare, educate the life of the nation, and participate in the implementation of world order based on independence, lasting peace, and social justice, the Indonesian nationality is formulated in a basic law 'The State of Indonesia, which is formed in a composition of the Republic of Indonesia, which has the sovereignty of the people based on the belief in an almighty, just and civilised humanity, Indonesian and popular unity led by wisdom in deliberation/representation, and by realising social justice for all the people of Indonesia.

We see how the phrase "intellectual life of the nation" has become our common foundation in the Indonesian context, which was published in 1945. Our founding fathers saw that the aspect of educating the nation was very important for the struggle for independence, for maintaining independence, and for independence. Of course, the phrase "educating the life of the nation" does not only refer to intelligent science, intelligent in school, but also socially intelligent, emotionally intelligent, spiritually intelligent, and morally intelligent.²⁵

We move on to see the basis of our other education, Pancasila. From the historical record, we can see how the emergence of Pancasila as a form of meeting the various thoughts of national leaders with their respective backgrounds who see the diversity of cultures, religions, languages and tribes in Indonesia so that they can unite in one place of nationality and statehood while respecting the various differences. As we know, Pancasila contains five principles, namely the deity of God Almighty, a just and civilised humanity, the unity of Indonesia, a people guided by wisdom in deliberation and representation, and social justice for all Indonesians.

Our nation recognises the existence of God because of the limitations of humanity in achieving its purpose in life. Our nation upholds the values of a just and civilised humanity. Without them, all our togetherness is just a theory. Unity is needed in dealing with the common enemy of the Indonesian nation, such as fighting colonialism and maintaining independence. In running the government, the supreme power of the country and the Indonesian nation lies with the people of Indonesia, who elect and choose some

²⁵ Rifai Muhammad, *Politik Pendidikan Nasional* (Yogyakarta: Ar-Ruzz Media, 2011), 41.

representatives, such as the executive, the judiciary and the legislature, to run the government in a wise and prudent manner to uphold justice. Indonesian justice is not for groups, but justice for all Indonesian people.²⁶

Meanwhile, the Law of the Republic of Indonesia regarding the education system is found in Chapter II Article 2; National Education is based on Pancasila and the 1945 Constitution of the Republic of Indonesia. While Article 3 states; National Education functions to develop the ability and form the character and civilization of a dignified nation to educate the life of the nation, aiming to develop the potential of students to become people who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen ... It reads as follows.²⁷

Based on the 1945 Constitution, which regulates the position of the government and Indonesian citizens. The government must carry out national education, budgeting 20% of APBN and APBD. In order to succeed in the implementation of national education, the government promotes national culture by guaranteeing the freedom of the community, as well as preserving and developing its cultural values. Meanwhile, the right of citizens to get an education, they should follow the basic education by the government and participate in the success of national education.²⁸

Based on the above explanation, it can be concluded that the purpose of national education is as follows. First, to produce capable people who are capable. Second, democratic citizens. And third, to make people responsible for the welfare of the community and the homeland.²⁹

The formulation of the aims of education at that time was quite simple, but it contained all that was necessary for the ideals of education. Skills have to do with intelligence in the acquisition of knowledge - not only in theory, but also in practice. Skills are not only intelligence in school knowledge, but also intelligence in seeing and reading situations and then providing solutions or opportunities to overcome various problems that exist in the community.

²⁶ Ibid., 43.

²⁷ Tim Redaksi Nuansa Aulia, *Sistem Pendidikan Nasional (SISDIKNAS)* (Bandung: Nuansa Aulia, 2009), 4.

²⁸ Muhammad, *Politik Pendidikan Nasional*, 44.

²⁹ Ibid., 46.

Democratic citizens relate to the outcomes of national education, have moral intelligence and at the same time have the skills to manage life together with a sense of humanity, justice and truth. This is also related to the way in which the results of national education form economically responsible people who are concerned not only with the welfare of their personal, family or class, but also with the welfare of the surrounding community and the nation or homeland as a whole.

The Purpose of Character Education in Pesantren

Pesantren comes from the word santri, with the prefix pe at the beginning and at the end, meaning the students' dormitory. The origin of the word "santri", according to Nurcholish Madjid, can be seen in two opinions. Firstly, according to Nurcholish Madjid, this opinion seems to be based on the fact that santri is a literary class for Javanese who try to explore religion through the books that read and speak Arabic. On the other hand, argues Zamakhshari Dhofier, the word santri in Indian means people who know sacred books. Or in general, it can be interpreted as religious books or books about science.

Secondly, there is the view that the word santri comes from Javanese, from the word "cantrik", meaning someone who always follows a teacher wherever he goes. In Indonesia, the term pesantren is more commonly known as a boarding school. It is different from pesantren, the hut comes from the Arabic funduq, which means hotel, dormitory, house and simple residence.

The above understanding of pesantren terminology indicates that pesantren is culturally born from Indonesian culture. From this point, perhaps Nurcholish Madjid argued, historically pesantren contains not only Islamic meanings, but also Islamic meanings of Indonesia. Indeed, the forerunner of the pesantren institution already existed in the Hindu-Buddhist era, and Islam merely continued, preserved and Islamised it.³⁰ Among the boarding schools there are kiai and santri:

The Kiai is an expert in Islam who owns or becomes the leader of the hut and teaches the classical Islamic books to his students. The

³⁰ M. Arif Setiawan and Malvien Zaenul Asyiqien, "Urgensi Akal Menurut Al Qur'an Dan Implikasinya Dalam Mencapai Tujuan Pendidikan Islam," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 9, no. 01 (April 30, 2019): 35–52, <https://doi.org/10.33367/ji.v9i01.965>.

kiai has authoritarian power or authority in his pesantren, and his students have no right to oppose his power or undermine his authority, but instead he trusts him completely. Kiai has the power to regulate the activities of the pesantren, to dream them up and to carry out education and teaching in them.

However, from this era after independence, not all pesantren were fully owned by the kiai, but many pesantren were owned by the foundation or waqf board, so that the development of the pesantren was located in the foundation or waqf body. The kiai, with their superior knowledge of Islam, are often seen as people who constantly understand the majesty of God and the mysteries of nature, and are therefore considered to have a high position that is not accessible to the general public.

They are role models for their students and the surrounding community. He always does sholat and honesty so that people believe in the fatwas and instructions, then they carry out what he asks, and they obey because they think that the Kiai will not call unless the deed is good.

The word “santri” has two meanings: first, santri are students who study Islam in Islamic boarding schools and who come from far or near. Second, santri is a title for pious people in Islam. The santri is an essential element of a pesantren, whether they live in a pesantren for 24 hours a day or only for a few hours a day. According to pesantren tradition, there are two groups of students.

The first are the santri mukim, students who come from remote areas and live in pesantren. Santri who have lived in the pesantren for a long time usually become a separate group and have taken on the responsibility of looking after the daily interests of the pesantren and teaching young santri about low to medium level books. Second, the santri *kalong*. These are students who come from the surrounding villages, where they usually do not live except when they are studying (school and recitation), they go back and forth (home) from their homes, usually the difference between large and small boarding schools can be seen in the composition of the santri students. The larger the pesantren, the greater the number of students, and the smaller the pesantren, the greater the number of students.

The *mukimin* santri are usually from a distance and live in pesantren while studying. Many of them enjoyed traveling to the famous Islamic boarding schools, even though they were far from

their villages because they thought that traveling was learning to make them calm in taking the road to get honor and position in the community later. Dapak is aware that most of the Indonesian clerics traveled to the pesantren and studied in that place a few years before they returned to their communities.

Santri's motivation for going to a pesantren was clear. Firstly, he wanted to study other books that dealt with Islam in greater depth under the guidance of the kiai who ran the pesantren. Second, he wanted to gain experience of pesantren life, both in the field of teaching and organisation, and to make contact with the famous pesantren. Thirdly, he wanted to concentrate on his studies in the pesantren without being distracted by his daily responsibilities at home. In addition, living in a pesantren far from his village made it difficult for him to travel back and forth, even though he sometimes wanted to. So the students in the boarding school are no less important than the form of a kiai, because the kiai will not be called kiai if he does not have a santri and a house.³¹

Formulating Pesantren Education Objectives

The modern world (globalisation), which brings material success stories and works of science and technology, especially information and communication technology, does not seem to be enough to provide a solid life for human beings, so many modern people (globalisation) get lost in their progress and modernity.³²

The era of globalisation is bringing about various profound changes in the foundations of human life. These changes are caused by the struggle for human rights, the preservation of the environment and the improvement of the quality of life.³³ The pattern of globalisation society continues to increase, from post-industrial society, the achievement of goals in the political, economic, social, cultural, defence and security fields tends to be increasingly required by the mastery of technology and information. Modernism means the spirit, flow, movement and effort to change ideologies and

³¹ Suisanto, *Menelusuri Jejak Pesantren* (Yogyakarta: Alief Press, 2004), 52.

³² Mohammad Arif, *Paradigma Pendidikan Islam* (Kediri: STAIN Kediri Press, 2016), 1.

³³ Mohammad Arif, *Individualisme Global di Indonesia (Studi Tentang Gaya Hidup Individualis Masyarakat Indonesia Di Era Global)* (Kediri: STAIN Kediri Press, 2015), 14.

institutions to adapt to the new atmosphere created by the progress of science and technology.³⁴

Indeed, John Naisbitt and Patricia Aburdene noted that science and technology do not tell us what life is. The meaningful phrase was used when considering the question: “The Rise of Religion in the Third Millennium” in his spectacular work *Megatrends 2000*. The two famous futurists certainly did not deny science and technology to life. One realises how spectacular the progress of modern human civilisation is today due to the role of science and technology.³⁵

The first factor that causes the pesantren’s inability to follow and master the development of the times is the weakness of the vision and goals that pesantren education brings. Relatively few pesantren can consciously formulate educational goals and set them in stages of the work plan or programme.

This state of affairs, according to Nurcholish Madjid, is rather caused by the existence of the pesantren’s vision and goal tendencies, which are left to the improvisation process chosen by a kiai or together with his assistants. It is true that there is strict supervision in the pesantren, but it only concerns the norms or values, such as special worship behaviour and certain muamalat norms.

As for guidance and learning norms, so that they are smart and quickly completed, it can be said that there is almost nothing. Thus, pesantren education does not focus on the cognitive aspects as modern educational institutions do, but rather on the affective and psychomotor aspects. In short, how the students want to and are able to realise and internalise the values of the Islamic teachings, and then want to and are able to implement them in their behaviour and life. Naturally, the nihilistic madjid is seen as a weak point in the pesantren world that needs to be addressed. One of the social behaviours in Islamic boarding schools is to follow the Sufi path of doing ethics, which follows religious teachings by way of loving people of lower

³⁴ Harun Nasution, *Pembaharuan Dalam Islam: Sejarah Pemikiran Dan Gerakan* (Jakarta: Bulan Bintang, 2012), 11.

³⁵ J. Naisbitt and P. Aburdene, *Megatrends 2000: Ten New Directions for the 1990's* (New York: William Morrow and Company, Inc., 1990), 57.

status and respecting all people without distinction of status,³⁶ being fair to oneself and avoiding helping others for personal gain.³⁷

On the other hand, the role of kiai, which is so great, is still seen in the pesantren culture, so that the clerics play a role in almost everything related to the continuation of the pesantren, both physical and non-physical. This idea certainly refers to the effort to achieve a balance between goals that are cognitive, affective and psychomotor. This system of values, based almost exclusively on the blessing of the clergy, must now be formalised by the existence of a written diploma issued by the government as a “diploma”. The universal literature that has been used for centuries now has to compete with new, simpler teaching materials used in state religious schools in Islamic boarding schools, as well as general religious literature in modern media.³⁸ Now the Kiai leadership is subject to institutionalised schemes, both from within the pesantren itself and from outside, which can inevitably influence the nature, scope and style of this very unique leadership.³⁹

Muhammad Rofangi argued that the basic strength of a pesantren lies in its “dependence” on a subjective figure. So if the cleric can create latent patterns of dynamic maintenance so that the pesantren institution he founded can survive, it means that the pesantren will only live and develop with the capacity of the Kiai as its founding father, manager and determinant of the quality of output of a teaching and learning process in the boarding school.⁴⁰

When faced with the problems of social reality. Initially only in the order of scientific-theoretical thinking, which is abstract, but in the end has an impact on the level of practical-sociological conflict. For example, a jurist will feel confused when faced with the context of sociology, economists will have difficulty understanding the logic

³⁶ Mohammad Arif, *Pesantren Salaf Basic Pendidikan Karakter* (Kediri: STAIN Kediri Press, 2012), 12.

³⁷ Lathiful Khuluk, *Fajar Kebangunan Ulama: Biografi KH. Hasyim Asy'ari* (Yogyakarta: LKiS Pelangi Aksara, 2000), 68.

³⁸ Arif, *Pesantren Salaf Basic Pendidikan Karakter*, 12.

³⁹ Abdurrahman Wahid, *Menggerakan Tradisi: Esai-Esai Pesantren* (Yogyakarta: LKiS, 2001), 243.

⁴⁰ Yasmadi Yasmadi, *Modernisasi Pesantren: Kritik Nurcholish Madjid Terhadap Pendidikan Pesantren* (Jakarta: Ciputat Press, 2002), 78.

of zakat, but not infrequently until there is a form of expulsion in a thought.⁴¹

It was a time of proximity and distance, of communication between nations and of human culture. In such an atmosphere, humanity naturally needs rules, values and norms, guidelines and a universal way of life that is recognised or accepted by all nations. According to Kenneth Allan, “Society does not determine our actions; action is a choice. There are two ways in which society exists and influences: through institutions and through constructions of collective action.”⁴²

This is necessary for the creation of a secure and peaceful life among them and the establishment of cooperation and assistance between them for the realisation of prosperity and well-being of human life and life in the world.⁴³

Rapid development has brought about very advanced technological progress, allowing people to experience the various comforts and pleasures of life. It's just that this progress is not evenly distributed in different parts of the world, so that the quality of human life is uneven. Even some developing countries feel the bitter pain of the long suffering caused by the developed countries through the path of imperialism in its various forms.

The progress of science does not always seem to be accompanied by an awareness of high human values. Communities in developed countries tend to be more materialistic, individualistic and relaxed in the application of religious moral values. For this reason, scientific integration seems to have to be considered and attempted in order to maintain a better life. The sciences that can improve the quality of human life outwardly must be integrated with the sciences that lead to inner well-being.⁴⁴

⁴¹ Muchammad Helmi Umam, “Pandangan Islam Tentang Korupsi,” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 3, no. 2 (December 2, 2013): 462–82, <https://doi.org/10.15642/teosofi.2013.3.2.462-482>.

⁴² Kenneth Allan, *Contemporary Social and Sociological Theory: Visualizing Social Worlds* (London: SAGE, 2012), 23.

⁴³ Arif, *Pesantren Salaf Basic Pendidikan Karakter*, 14.

⁴⁴ Muhammad Nadiddin Al Hanif, “Islamic Studies dalam Konteks Global dan Perkembangannya di Indonesia,” *TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, Dan Humaniora* 2, no. 1 (April 28, 2021): 71–80, <https://doi.org/10.33650/trilogi.v2i1.2863>. See also Sufirmansyah Sufirmansyah, “Edukasi Mindfulness dan Dzikir Bagi Buruh Tani di Kelurahan Blabak Kota

In the role of education and existing foundations, then in the face of this globalization era, the need for efforts to increase human resources in Indonesia is necessary to overcome the conditions with competition, the association of all free activities without knowing the standards there. Because education is a measure of existing human resources to generate backwardness. For Indonesian people to be quality and can always exist amid the era of globalization, among others the efforts are below.

First, to strengthen religious schools (madrasas and pesantren) that have legitimate potential in the development of education, human resources that are expected to be the main pillars in filtering the negative effects (-) of globalisation. Second, to realise the educational goals that aim to make people have faith, piety, nobility, intelligence, critical skills. Third, to improve the quality of education by increasing the professionalism of educators and applying appropriate curriculum. Fourth, education is not divided into teaching and education. Fifth, precise teaching methods by following the development of science and technology. And sixth, educational goals to improve human resources.⁴⁵

Human resources is one of the key factors in economic reform, namely the creation of quality, skills and high competitiveness in global competition, which is currently being ignored. There are two important issues regarding human resources in Indonesia: first, there is an imbalance between the number of opportunities and the number of workers. Second, the educational level of the workforce is still relatively low.

As a result of these two points, there is a shortage of employment opportunities and low quality of the national workforce in various sectors of the economy. Education in Indonesia, with its true potential, must be able to open up to the influx of changes and information. The independence of education must be strengthened by establishing itself in its basic society with autonomy, and more confidently face the emergence of a wave of science and technology and culture controlled by global forces. Internally, education must carry out reforms aimed at mastering technology and information. Education is expected to have a good management pattern, with the

Kediri,” *Jurnal PkM Pengabdian kepada Masyarakat* 4, no. 5 (November 19, 2021): 545–57, <https://doi.org/10.30998/jurnalpkm.v4i5.10507>.

⁴⁵ Arif, *Paradigma Pendidikan Islam*, 18.

creation of an open competitive internal climate, paying attention to the quality of output.⁴⁶

In order to achieve the above-mentioned conditions, the educational services require a very optimal attention, especially the preparation of students to be oriented towards the mastery of technology and the observance of religious moral values. The ability to control oneself, as an example, is one of the concrete results to be achieved by religious education. After going through the process of cognitive and affective stages with other expressions of religious education should not only be related to fundamental values in daily life and life view (*Weltanschaung*). Religion related to behaviour and practical problems in daily life.⁴⁷

The extent to which the ability to control oneself can be embedded in the minds of students through a model of religious education that focuses on aspects of cognition needs to be further explored in the context of industrialisation, where the physical needs of material are available on the market, and if everything is fulfilled without self-control, then sooner or later it will lead to a districtist form of life.

Conclusion

The history of education in Indonesia began with the era of the development of a religion in Indonesia, especially the one that began with Hinduism. And then the emergence of formal education in the form of schools is a mere development of the teaching and education system that took place in the mosques. There is also informal education, which is education provided directly by families or elders. It is here that the character of the child is formed, because the family is the first place where the child feels educated.

In this era of globalisation, it is very necessary to make efforts to increase human resources in Indonesia in order to overcome the conditions of competition, the association of all free activities without recognising existing norms. Because education is a measure of existing human resources to generate backwardness. So that Indonesian people become qualified and can always exist in the era of globalisation. The relationship of the curriculum with the formation of children's character is better and useful for itself and useful for the

⁴⁶ Ibid., 19.

⁴⁷ M. Amin Abdullah, *Dinamika Islam Kultural* (Yogyakarta: IRCiSoD, 2020), 57.

people of the nation and its state. Besides, the character education of children can also be formed in achieving innovations by living in pesantren. This is very helpful in perfecting the education of children who are facing an increasingly advanced life.

By learning to understand the purpose of character education in the foundation of national education, the source is Pancasila and the 1945 Constitution. Both are the basis for us to live together in a country and nation called Indonesia. The main point in the innovation of character education is to make serious efforts to make Islamic education the main choice for the life of the community and the prosperous nation. Education in Indonesia with its true potential must be able to open itself to the entry of the flow of change and information. The independence of education must be strengthened by establishing itself in its basic society with autonomy and more confidence in facing the emergence of a wave of science and technology and culture controlled by global forces.

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