Islamic Education In The Millennial Era:Efforts To Realize The Excellent Generation

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ABSTRACT

The millennial era that is ongoing today is a phase of life that is destined for generations born when technology and the internet have developed rapidly. They are known for a generation that is not only comfortable with technology, but also feels uncomfortable living without technology. Advances in technology on the one hand are recognized to make it easier for students to find information and knowledge, but on the other hand it also causes a shift in values in the attitude of life and practice of religion as a bias towards freedom and hyper technology. In responding to these conditions, Islamic education must be involved by making various strategic efforts to change the challenges faced in order to become an opportunity as an effort to give birth to a Excellent generation who is intelligent and has good character.

This article will explain the important role of Islamic education to be responsible in the midst of the changing times that put forward the use of digital technology as a medium of communication and learning resources. Through the use of library research methods, this article collects various ideas, facts, research results and opinions from experts accompanied by related analysis, so it is seen how important the contribution of Islamic education is in creating a Excellent generation that has not only intellectual and material potential, but also potentially, morally and spiritually.

Keywords: Islamic Education, Millennial Era, Excellent Generation.

INTRODUCTION

The sophistication of information and communication technology today, has led to the public dealing with a period that is popularly referred to as the 'millennial era'. This era is identified with the mastery of post-modern technology which is dominated by young people born between 1980-2000 (average age 20-40 years) and is known as the first generation who has internet access and makes the internet as their life partner. This generation was born when technology and the internet have developed rapidly, making them different from previous generations.

Millennials grow and mature in a society that has a new perspective and lifestyle that is not the same as the generation before them. Basically there is no official standard for describing when Millennials begin and end. Researchers from various countries have different time spans in seeing the emergence of these generations. However, the majority of researchers say that Millennials were born in the 1980-2000 range, and they are commonly called Generation Y or also often referred to as the Net Generation or Digital Citizens.

The development of sophisticated information and communication technology has influenced the character of Millennials who have the desire to process and obtain fast-paced results. One of the most obvious examples is when searching for information about anything, they immediately search '*google*' and in a short time can find the results. Unlike

the previous generation, to get the desired information must first read books, magazines, newspapers, or ask right and left, and so on.

In searching for information, Millennials find their own ways to connect and connect with others through social media, such as Twitter, Facebook, Path, or Instagram, so there is no distance between each other and everything is connected to each other. This connectivity makes the barriers of time and distance disappear. The world seems to be flat. Information can be shared in a very short time through various channels. The widespread use of the internet makes information that was once only controlled by a few people, now belongs to the wider community (public).

Along with that, the development of information and communication technology with its various advantages must also be recognized on the other hand has led to various negative impacts that cannot be denied. Among the obvious negative impacts are the distant practice of Millennial Generation from their religious teachings, moral decline, the development of patterns of promiscuity, lack of social or individualistic sensitivity, and so on. Such a condition certainly cannot be left unchecked without efforts to overcome it as well as to anticipate in the future so that mental illness should not be transmitted to young generation of technology lovers who have not been contaminated. This is where the importance of the involvement of Islamic education is to provide guidance through guidance and teaching so that the potential of the Millennial Generation technological literacy can be integrated with Islamic values, so as to produce a Excellent generation that has a balance between the practice of Islamic teachings with the mastery of technology in the living world.

MILLENIAL ERA: OPPORTUNITIES AND CHALLENGES

The term millennial originates from the English language which is formed from the word "*millenium*" or "*millenia*" which means a thousand years (Echols and Shadily, 2014: 380). In *Merriam-Webster's Advanced Learner's English Dictionary* it is explained that the word "*millenium*" or "*millennia*" denotes "*a thousand-year period calculated from the beginning of the year BC*." While the term "*millennial*" is an adjunct (nature) of the word "*millenium*", like the phrase "*millennial celebrations*" which means "*a thousand-year celebration*" (Merriam-Webster's, 2008: 1031). The word millennial then becomes a term for a period that occurs after the global era or modern era. Therefore, the millennial era can also be called the post-modern era. By some experts, this era is defined as the era of back to spiritual and moral or back to religion, which is a period of returning to spiritual, moral, and religious teachings.

Millennial era arises as a response to the modern era that prioritizes reason, empiricism, and things that are materialistic, securalistic, hedonistic, fragmatic, and transactional. All of these belong to the paradigm of life that separates world affairs from the afterlife. As a consequence of this paradigm of thinking, humans are free to act without spiritual, moral and religious foundation. This model of action and attitude towards life has brought people to amazing work and creativity (such as digital technology, cloning, etc.), but because it is not accompanied by spiritual, moral, and religious foundations, all these amazing findings can be misused by humans to support the satisfaction of his desires (Nata, 2018: 10-11).

By utilizing the advancements in digital technology, the creative Millennials can seize the opportunity to channel their talents and creativity towards the gates of economic growth and prosperity through their ideas, ideas and hard work. Through digital technology, Millennials can build their own business. Millennial youth are known as the generation who are not afraid to follow their passion and try to keep looking for opportunities. That is what makes *start-up* businesses flourish these days. *Start-up* business

is also not just any business that just follows the old steps, but a business that gives birth to new breakthroughs that meet the needs of many people.

Millennials can potentially become intrapreneurs, namely employees who can develop new innovations for the good and progress of the company. On the other hand, Millennials can also become entrepreneurs who develop new businesses according to their ideas and concepts. However, whether they are intrapreneurs or entrepreneurs, successful Millennials must change the flow of information they acquire into knowledge (Ahyad and Widjajanto, 2016: 18-19).

In fact, Millennials consider that mastery of information is a great opportunity in self-development efforts to obtain life improvement. The amount of information obtained, makes them see many opportunities and interesting opportunities to develop themselves. That's why they first find work in accordance with their passion. After getting it, they did not hesitate to give all their ability to self-actualization as well as expecting a large salary and benefits. This millennial group tends to like to find work that is challenging and not boring.

In tune with the increasing technological sophistication, Millennial Generation also views the level of education as well as a segment of great opportunities to support self-development. In addition to being accustomed to absorbing the flood of information via the internet, Millennial Generation seeks to improve higher levels of education compared to the generation of their previous parents. Most of them have attained an education level up to Strata-2 (master), not even a few also reached the level of Strata-3 (doctorate). (Ahyad and Widjajanto, 2016: 11).

In addition to the many opportunities that have the possibility of being achieved, the millennial era is also faced with quite severe challenges which, if unable to be controlled, can have fatal effects on human life. Among a number of challenges faced in this millennial era are the expansion of attitudes that love freedom, low social care, capitalistic economic practices and predatory spirits, politics that justifies all means, rampant drug trafficking, human trafficking, corruption, environmental destruction, LGBT (Lesbian, Gay, Bisexual, Gay, and Transgender). All of these bad behaviors can be more easily done due to the support of digital technology that is played by many Millennials.

A number of bad behaviors that emerge in the millennial era are naturally born from mental attitudes that are far from moral and spiritual values, especially the more they are separated from the comprehension and practice of their religious teachings, because every religion teaches goodness and praiseworthy qualities which, if true really consistently practiced will be able to prevent themselves and the human soul from despicable actions.

CHARACTERISTICS OF GENERATION IN THE MILLENNAL ERA

Millennials who are born and live in the midst of rapid technological advances have their own characteristics that can encourage them to develop to realize their ideals and desires to live more advanced than the previous generation. In general, the characteristics of the Millennial Generation include self-confidence, success-oriented, tolerant, competitive, and attention-hungry. In this millennial era, besides computers have mushroomed, the internet has also become commonplace. In fact, millennial generation can be called unable to live without an internet connection. They are very easy to find information, and this is very influential on the mindset that is full of visionary and innovative ideas to give birth to a generation that has knowledge and mastery of science and technology (Rahmawati, 2018: 15).

In tune with technological sophistication, Millennial Generation learning styles are sensory-based (ex. visual, audio, etc.) that influence personality and talent development.

Daily life that is already familiar with technology makes their way of learning more interactive, including through teamwork, experience, collaboration and group thinking, independent, and structured (Rahmawati, 2018: 21).

Millennials recognize that they live in the era of knowledge. Their challenge now is no longer looking for more information, but how to process the information obtained into knowledge. Their challenge is no longer looking for what can make them know, but looking for what can make them do something. The knowledge they have gives them the ability to make changes. By mastering knowledge, they are not afraid of change, even very looking forward to change. Their main assets in the knowledge era are ideas and creativity, research and innovation with the support of knowledge workers. (Ahyad and Widjajanto, 2016: 36).

Miftah Mucharomah (2017: 204-207) revealed that the Millennial Generation has several characteristics, including:

1. Millennials no longer believe in one-way information distribution. They trust more in the content and information created by individuals. In terms of consumption patterns, many of them decide to buy products after seeing reviews or testimonials made by others on the internet. They also do not hesitate to share their bad experiences with a brand.

2. Millennials prefer cellphones over TV. Television is not a priority for Millennials to get information or see advertisements. Millennials prefer to get information from their cellphones, by searching it on Google or talking in the forums that they follow.

3. Millennials consider it mandatory to have social media. Communication between their peers is very smooth, although it doesn't always happen face to face. Many of them communicate through text messaging or also chatting in cyberspace, by creating accounts that contain their profiles, such as Twitter, Facebook, and even online. They can also make social media accounts a place for self-actualization and expression. Almost all Millennials are ensured to have social media accounts as a place to communicate and express themselves.

4. Millennials don't like to read conventionally. For this generation, writing is considered frustrating and boring. Millennials can be said to prefer looking at images, especially if they are attractive and colorful. Hobbies reading books still exist. They prefer to read books online (e-books) to not have to bother carrying books. Now there are many publishers that provide e-book formats for sale, so that readers can read on their smart phones.

5. Millennials know more about technology than their parents. Now everything is digital and online. This generation sees the world not directly, that is by surfing in cyberspace. Millennials are a very modern generation, more than their parents. They often teach technology to parents.

6. Millennials tend to be disloyal but work effectively. They are also not loyal to a job or company, but more loyal to the brand. Millennials live in an information age that makes them grow smart. Many companies experience an increase in income due to millennial employment.

7. Millennials began to make many transactions without cash. With the sophistication of this increasingly advanced technology, Millennials began to make purchases that no longer use cash, aka cashless. This generation prefers to carry cards, because all purchases can be paid using the card, so it is more practical, only need to swipe or tapping.

In a different editor and perspective, Ivan Sudjana and Anton Wirjono as quoted by Rahmawati (2018: 23-26) states that there are seven characteristics of the Indonesian Millennial Generation as follows:

1. Digital Literacy

Millennial generation is a generation that is highly digital literate. In fact they are the biggest users of social media. Indeed, it is digital literacy that drives them so easily to express themselves on social media accounts.

2. Consumptive

Millennials are listed as a consumptive group for shopping, especially in terms of traveling, buying concert and film tickets as a priority. This highly consumptive habit cannot be separated from their ease of shopping, for example, a much easier credit system and the proliferation of online shopping. This consumptive behavior is triggered by social media which requires them to always update and post something that they have spent on their account. Sometimes, their consumptive level exceeds the income they earn each month.

3. Saving for something dreamed

Although classified as a consumptive group, Millennial Generation is also noted as a person who likes to save money. If the previous generation saves in the future, then the Millennials saves for certain purposes. For example, traveling budgets at the end of the year or to buy products they desire every month. They tend not to be ready for future savings. But positively, they know what they want, and try hard to make it happen.

4. Having high curiosity

Millennial generation is a generation that has high curiosity. With the ease of finding information via the internet, they know very well what they want. They will find out information before making a purchase.

5. Digital as a communication medium

Millennials love to linger on social and digital media. Therefore, communicating with Millennials is more effective using digital and social media. In communicating on digital and social media they use creative and interactive ways. That is why they like creative content that is contemporary, cool, and authentic.

6. Become an entrepreneur who tends without preparation

High salaries and being employees in a flashy company, are no longer the appeal of millennial generation. Because convenience, especially in the digital world, and stuffed with success stories of start-ups, makes Millennials more interested in becoming entrepreneurs. Unfortunately, this obsession with being an entrepreneur is sometimes done without preparation, which in turn ends in failure, or not working as it should.

7. Prioritizing facilities and appreciation in the world of work

Millennials prefer facilities and are appreciated, and do not place large salaries as the main point. For example, employees from the Millennial Generation want an office environment that is not too serious like the google play ground play. They also want to be treated differently, for example by giving an appreciation in the form of a limited overseas business travel ticket, even though only he himself gets it.

From the description above it can be understood that Millennial Generation is a community that cannot release its life from interacting with technology, even making technology as the leading media in building communication, obtaining information, and facilitating all the completion of daily work activities.

ISLAMIC EDUCATION RESPONSIBILITIES

In the midst of the rapid development of science and technology in the current millennial era, Islamic education is believed to be able to face the opportunities and challenges that exist as a consequence of the progress of that era. To realize this, the empowerment of Islamic education must be firmly established which integrates the collaboration of synergy between family, school, community, and government responsibilities. If integrated empowerment can be done, of course Islamic education is expected to be able to face various challenges in the millennial era to turn into opportunities. Thus, the empowerment of the potential of young Muslims who pursue various sciences and technological literacy can be directed towards positive life attitudes and avoiding disgraceful behavior.

Empowerment of Islamic education to be able to realize the "*Excellent generation*" must begin with family education in which students are born and raised. The family is said to be the first institution to introduce children to the religious teachings they embrace and social norms that apply in society. When children enter school age and attend formal education programs in schools, the school becomes the second institution that has an important role in instilling values and good character (Tim, 2018: 56).

In the teachings of Islam, the person most responsible for the education and development of each student is his parents (father and mother). That responsibility is caused by at least two things; first because of nature, that is, because parents are destined to be parents for their children, then they are also destined to be responsible for educating their children; second, because the interests of parents towards the development of their children, in this case the child's success is also the success of his parents. Therefore in the study of Islamic education, the position of parents is the first and foremost educator (Tafsir, 2015: 74).

Along with the development of science and skills and the reasonableness of a child to enter school age, parents submit their children's education mandate to teachers at school, because family education is seen as having limitations to continue the level of formal education that is effective and efficient. formal educational institutions, then the responsibility of education shifts from parents to teachers. Through the interaction of education in schools, children can understand and deepen their knowledge to equip their knowledge and skills to continue their education to the middle level up to Higher Education. All of this is a provision to live in the future towards the birth of a generation of Excellent, intelligent, and noble.

Besides family and teachers, Islamic education is also the responsibility of the community. As citizens, every human being would want a good environment, friendly, caring, polite, respectful and safe, so they can do activities well and calmly. A society that wants to survive in facing challenges is a society that adheres to moral values and noble morals, namely a society that does not hurt each other, abuse, harm, suspect, and ridicule (Nata, 2012: 240).

To realize this kind of life, the community is obliged to participate in the responsibility of education. Large community influence in giving direction to the education and development of children, especially community leaders or rulers/ governments in it (Daradjat, 2014: 45). Thus the community and government shoulders the responsibility to guide the growth and development of children and other community members. All members of the community together with the government bear the responsibility in fostering, improving, prospering, inviting good and preventing badness in order to create public benefit through the empowerment of education.

EFFORTS TO REALIZE THE EXCELLENT GENERATION

As has been understood that Millennials have great potential in the use of developing technology and they can master information that is quite extensive because of the use of the internet that allows them to get a lot of information from various parts of the world. Technology is an integral part of their lives, thus encouraging them to continue to explore new discoveries that sometimes not only have a positive impact but also have a negative impact on their personalities and behavior. If they are not careful and selective in filtering out any information obtained, then they will become slaves to the development of the technology itself (Handayani and Saadah, 2019: 35).

The ability of Millennials in mastering technology and information that is up to date in everyday life is a great potential that must be cared for and nurtured, because they will have the opportunity to become a golden generation in improving the quality of life and income for their future welfare. Millennial generation with mastery of technology and information will have the chance to become successful people who can lead the world, as the convincing and popular slogan "*who controls information, he will be able to dominate the world*". To be able to achieve that success, Millennials need spiritual education based on religious values in order to become controllers and balances so that they remain standing strong and stable in dealing with the negative influences of technological and information advancements. It is only on the basis of Islamic education that it is believed that it can deliver Millennials to be "*Excellent Generations*", because their mastery of technology and information is as strong as the practice of the values of Islamic education they learn.

On the other hand, Abuddin Nata stated that there are a number of potential Islamic education in facing challenges in the millennial era. The potential of Islamic education in facing the millennial era is, among others, related to the character of Islamic education that is holistic, comprehensive, progressive, and responsive; Islamic education attention to the improvement of the character that is quite large, the integralism of Islamic education, the mission of Islamic education in the preparation of a Excellent generation, examples and examples given by the Prophet. in a variety of situations and conditions, the experience of Islamic education in preparing Excellent human resources, the experience of Islamic education prepares graduates with an entrepreneurial spirit, and the attention of Islamic education to modern management (Nata, 2018: 15). All the potentials possessed by Islamic education are believed to be able to give birth to Muslim students who will become the excellent generation.

In this context, the leading generation in question is a group of educated people who have a balanced mastery between insight and practice of religious teachings with mastery of developing technology and information, so as to maintain faith, worship, and noble character in the midst of negative influences. caused by the sophistication of technology and information itself. No matter how great the achievements in the field of science and technology mastery, if not accompanied by the strength of faith, worship, and noble character, then the degree to get to the level of "Excellent" in the real sense will not be realized. The following will describe some of the endeavors or efforts that can be made by institutions, educators, and organizers of Islamic education in order to realize a leading generation in the millennial era that is believed to achieve physical and spiritual success and happiness in the world and the hereafter, including strengthening studies and practicing monotheism, building noble character, exemplary and habituation, motivation and supervision, practicing entrepreneurship programs, and deepening modern management studies.

1. Strengthening Study and Practicing Monotheism

Millennial era marked by the dependence of young generation on the internet greatly affects the decline in students' interest in learning drastically on the world of education, especially in Indonesia, because many educated people who are addicted to digital technology often abuse the use of the internet to find information that is not related to science knowledge (Mahyuddin, 2019: 103-104). Negative behaviors can arise due to the influence of information obtained through various media technology, if the condition of faith in the heart is not strong enough to filter and provide a strong fortress. This is where the need for Millennial Generation to strengthen the study and practice of monotheism. Because, no matter how high their achievements and abilities in mastering technology if not strengthened by monotheism, then they will fall into bad behavior and culture due to the sophistication of the technology.

In the teachings of Islam, understanding and practice of monotheism that is strong in the soul not only provides inner peace and saves people from error and polytheism, but also has a major influence on the formation of one's daily attitudes and behavior (Falah, 2014: 383). firmly in the soul, it will become a formidable inner strength, giving birth to a positive attitude and optimism that can get rid of feelings of worry and fear to other than God. These positive attitudes and behaviors provide benefits to yourself, others, and the surrounding environment (Yusran, 2014: 2). Efforts to realize monotheism education both within the family, school, and community can be done through the delivery of material monotheism. by parents, teachers, and religious leaders / clerics in a particular community with the phrase monotheism, exemplary, habituation, advice, and supervision.

The values of monotheism that have been formed into a person's outlook on life will encourage the emergence of positive behaviors, both when alone or when with others, because there is or no one sees, he feels himself always in the sight and supervision of God, so that each the behavior that he did was really with the aim of seeking the pleasure of Allah Almighty. On this basis, the urgency of monotheism education to Millennials aims to introduce to them the greatness and power of God, instill a love for God, give thanks to God, awaken sincerity to worship God, understand the meaning and purpose of worship to God, stay away from everything God forbids , love the Messenger as a messenger of Allah, believe in the existence of supernatural things, and so on.

By strengthening the understanding and practice of monotheism in daily life, Millennials will always remember the commands and prohibitions of Allah in each of their activities, and it is believed with this power that can fortify their souls to be able to control themselves and avoid behaviors distorted due to the negative influence of the sophistication of developing technology. Islamic education will not succeed in realizing the 'Excellent' Millennial Generation, if the comprehension and practice of monotheism in daily life is weak. The mastery of great technology without being filled with the spirit of monotheism is not a feature of a truly Excellent generation, because the generation that is truly Excellent in the perspective of Islamic education is the generation that has integrated religious practice (*monotheism*) and technological mastery in unison.

2. Building Noble Morals/Character

Moral development for the younger generation is increasingly felt to be very necessary especially at a time when there are more challenges and temptations as a result of the millennial era marked by technological advances. Nowadays people easily communicate and interact with anyone in the world, both the good and the bad because of sophisticated technology. Good or bad events can easily be understood through television sets, Facebook, Twitter, internet, mobile phones, and so on. Besides films, books, posters, advertisements, and entertainment venues have also presented a variety of disobedience.

Likewise, drugs, alcohol, and so on, also the materialistic and hedonistic lifestyle became increasingly prevalent. All of that clearly requires moral education (Nata, 2002: 65).

According to Ibn Taymiyah, moral education in Islam is a very important effort, because it is closely related to the concept of monotheism. This is because the existence of morality in Islam stands on the following elements: (1) Obedience to Allah Ta'ala as the sole creator of the universe, ruler, rizki, and owner of other rububid properties; (2) Knowing Allah Subhanahu wa Ta'ala (*ma'rifatullah*) and believing that He is the only Essence that is entitled to worship; (3) Loving God with love that dominates all human feelings (the peak of love) so that there is no one who is loved (*mahbub*) and desires (*murad*) other than Allah swt .; (4) This love will lead a servant to have orientation to one goal, to focus all of his life activities on that one goal, which is to reach the pleasure of Allah swt .; (5) This orientation will make someone leave selfishness, lust, and other low desires (Shalih, 2004: 62). which contradicts these ideals, namely all deeds or traits that are hated by God. As such, he always will beadorn himself with *al-akhlaq al-karimah* (noble morals).

With regard to the above, moral education that needs to be instilled in the Millennial Generation is to nurture and enhance their belief that the highest orientation of life is to reach the pleasure of Allah. To get the pleasure of God, of course, must behave noble anytime and anywhere, because the belief has been deep that God loves and blessed the noble morals that are carried out. In line with that, he will consistently leave *al-akhlaq al-madzmumah* (despicable morals), because God he believes that God hates *al-akhlaq al-madzmumah*. Thus, he does something because of Allah and leaves something because of Allah. This will not feel difficult for him, because his heart has been dominated by perfect love for God. The consequence of that love is to love whatever God loves and to hate anything that is hated by Allah (Bafadhol, 2017 : 47).

With moral education based on the solid monotheism, a character personality is praised in the Millennial Generation and is not easily contaminated by the negative influence of technological sophistication. With their noble character, they will be able to control themselves and avoid disgraceful actions, so that they can take advantage of technological challenges into opportunities to develop creativity and innovation in order to improve the quality, achievement, and prosperity of life for the future. To maximize this moral education it is very necessary the role of the teacher in conveying the character and example of the Prophet. as a figure who carries the mission *rahmatan lil 'alamin*. Likewise the teacher must be able to implement the values of *lil 'alamin* towards Millennials who are in his care, including developing humanist attitudes, networking (social), social-prophetic, tolerance and pluralism, balance, example, dialogue and improving the quality of human resources (Mucharomah, 2018: 20-21).

The existence of moral education to build noble character in students in today's digital era is very important, considering the internet is a wild wilderness, where positive and negative information content is mixed together. Only a strong foundation of faith and character within oneself, in the sense of being able to distinguish between good and bad, can guarantee the future of the Indonesian Millennial Generation remains bright. Therefore, a teacher must maintain the potential national character so as not to be eroded by various destructive ideologies, ranging from hedonism to radicalism that is incompatible with the Pancasila and the Unitary State of the Republic of Indonesia (NKRI). As Faisal said, in this case the younger generation needs to be educated about a culture of healthy social media, as well as a positive way of optimizing social media in everyday life (Faisal, 2017: 65).

3. Examples and Habituations

To strengthen support for the practice of monotheism and noble morals for Millennials, it is seen that there is an important pattern of exemplary education and habituation in daily routine, ranging from informal education in the family, formal education environment, to non-formal education in the community. Parents, teachers, lecturers, religious leaders / clerics, community leaders must work hand in hand and work together to take responsibility in realizing educational activities, especially in matters relating to role models and habituation.

In the Big Indonesian Dictionary it is stated that the basic example is "*exemplary*", which is a matter that can be imitated or emulated (Purwadarminta, 1993: 1036). Therefore, exemplary are things that can be imitated and emulated. In Arabic, the example is expressed by the words "*uswaħ*" and "*qudwaħ*". The word "*uswa*" is formed from the letters *hamzah*, *as-sin* and *al-waw*. Etymologically, every Arabic word formed from the three letters has the same meaning, namely "treatment and improvement." (Armai A., 2002: 117).

Exemplary education is part of a number of the most effective and effective methods of preparing and shaping children morally, spiritually, and socially. Because, an educator is an ideal example in the view of children, whose behavior and manners will be imitated, consciously or not, even all of that exemplary will be attached to themselves and their feelings, both in the form of words, actions, things that are material, sensory, and spiritual (Manan, 2017: 53). The role of an educator has a very important role, because students in the millennial era have an attitude of dependence on social media, while they have not been able to sort and choose the information they receive. Therefore, teachers in the millennial era need to prepare themselves by improving their attitudes and competencies, so that they become figures that inspire their students (Shofiyyah, 2019: 12).

Besides modeling, habituation is one of the most important methods of education for children as students. They have not realized what is called good and bad in a moral sense. They also do not yet have obligations that must be done as in adults, so they need to be familiarized with certain behaviors, skills, skills, and mindset. Children need to be accustomed to something good. Then they will change all good qualities into habits, so that the soul can fulfill the habit without too much effort, without losing a lot of energy, and without finding many difficulties (Nata, 1997: 101).

According to Arief (2002: 114-115), there are a number of conditions that need to be considered in making habituation methods for children, namely: (a) Habituation begins at an early age, that is, before the child has other habits that are contrary to things which will be familiarized, (b) Habit that should be continuous (repetitive) and carried out in an orderly manner so that eventually it becomes an automatic habit, (c) Education must be consistent, be assertive, and remain firm to the established stance. Do not give children the opportunity to break the established habituation, and (d) Habituations that are initially mechanistic must become increasingly habituated with the child's own conscience.

Formation of habits can be done through repetition and obtain a permanent form if accompanied by satisfaction. Instilling habits is difficult and sometimes takes a long time. Difficulties are caused at first a person or child is not yet practically familiar with something he wants to get accustomed to. Therefore, habituation of good things needs to be done as early as possible so that later good things have become a habit (Manan, 2017: 55).

Based on the explanation above, it can be understood that exemplary and habituation are two things that are closely related and mutually supportive in shaping the personality of Millennials who were formed since they entered into childhood, so that when they enter their teens and adulthood they are used to practicing religious teachings and virtuous good character. Excellent generation who have a praiseworthy personality

will not be able to form optimally, without first beginning with exemplary and habituation from an early age, both in the family, school, and community.

4. Motivation and Supervision

In the world of Islamic education, motivation and supervision play a very important role in achieving success for students learning. Especially for Millennials, the potential that exists within them needs to be given reinforcement or motivation from every educator so that it can be directed to the right targets in order to channel their interests and talents, so as to realize the development of creativity to face the world of work and future challenges. Motivation also serves to instill spiritual values and noble morals so that they become the attitude of life and behavior of students in daily life in order to become their stronghold to be able to control themselves and avoid various bad deeds due to rapid advancement of information and technology. To strengthen the motivational function, 'supervision' is also needed which aims to monitor and maintain the continuity of the implementation of the good values that are embedded in the world of education in order to survive and not be contaminated by cultures outside of education that can damage morals.

Motivation is driving and driving the desire to behave. Motivation is also the reason someone wants and wants to repeat his behavior. Various studies in psychology show that every human being can influence and control their motivation. In psychological theory, motivation exists in every individual even though the social and cultural environment has an important role in influencing motivation in individuals. Motivation that comes from within the individual is called intrinsic motivation, while motivation that comes from outside the individual is called extrinsic motivation. (Tim, 2018: 61). In this case, parents, teachers, religious leaders/clerics in the community are obliged to provide kindness motivation to each child/student as reinforcement to reinforce the values of truth and good that have been taught.

In addition, supervision has a very important function in the successful implementation of Islamic education programs. Supervision is the overall effort to observe the implementation of operational activities to ensure that these activities are in accordance with the previously determined plan (Samsirin, 2015: 3). In other languages, supervision is the process of monitoring certain activities to ensure these activities are completed as planned and correct any significant deviations (Tunggal, 2013: 343). If the activity is not appropriate or contrary to what has been planned in the education program, then a revision or change to improvement is needed.

In the world of Islamic education, supervision of the implementation of the planned education program not only aims to monitor the implementation of the teacher's tasks in teaching in the classroom, but also oversees all aspects related to the implementation of education, including how students' attitudes in learning, morals in daily interactions days at school, violations of school discipline, and others. Supervision in the school environment also aims to maintain the continuity of the practice of the values of faith, worship, and noble character so that it becomes a good habit which in turn will become a special need and enjoyment for students to consistently practice it.

It can also be said, that a good value program at an Islamic educational institution will not be able to run optimally, if it is not supported by inherent supervision. If educators have practiced the principle of true monotheism, then they will do their utmost to hope for the pleasure of Allah, because they believe that even though not supervised by the leadership in carrying out the task of educating, but God always oversees all activities that exist in all corners of the universe. Thus, motivation and supervision is one form of endeavor to realize students who have spiritual (mental) excellence that is accustomed to in

the form of practicing monotheistic values, worship and noble character in the school environment.

5. Practicing the Entrepreneurship Program

To face the challenges of life in the future, Millennial Generation is not enough just to master technology and information, but also must be supported by skills in the field of entrepreneurship. Etymologically, the word entrepreneur comes from the French word '*entreprendere*' which means brave business, adventurer, creator, and business manager, and in Indonesian, meaning the word '*entrepreneur*'. The word wira comes from Sanskrit which means brave. The term *entreprendere* was first introduced by Richard Cantillon (1755). In epistemology, *entrepreneurship* is a value needed to start a business (*start-up*) or a process of doing something new (creative) and something different (innovative). (Santoso, 2016: 281-282).

In a historical perspective, the Prophet Muhammadsaw., His wife, and most of his friends were skilled international traders and entrepreneurs. He is an economic practitioner and role model for the people. Therefore, in fact it is not strange to say that mental entrepreneurship is inherent to the soul of Muslims themselves. Islam is the religion of the merchants, spread throughout the world at least until the 13th century AD, by Muslim traders. From the trading activities carried out, the Prophet and most of his friends had changed the world view that the glory of a person lay not in the nobility of blood, nor in a high position, or a lot of money, but in a job. Because of that, the Prophet also said "*Innallâha yuhibbul muhtarif*" (surely Allah loves those who work for income). Umar Ibn Khattab said instead that, "*I hate one of you who does not want to work that concerns world affairs*" (Subur, 2007: 3).

The above reality shows that the teachings of Islam have provided motivation to actively try and build the mentality of the people so that they like to develop entrepreneurial activities in a broad sense. Income derived from his own work and sweat in Islam is seen as a noble work rather than income earned from high positions and positions, but it consumes the results of the sweat and rights of others. An honest entrepreneurial mentality that hopes for divine pleasure is what must be built through Islamic education, so that the spiritual soul can strengthen the foundation of the mentality of Millennials who are dynamic, initiative, creative, innovative, and dare to break out of old habits (*out of the box*).

In this regard, nowadays Islamic education institutions have begun to emerge that have a concern to build a mentality of trying and practicing the entrepreneurial activities directly to their students. This reality is represented by Islamic boarding schools, especially in Java. Modern Islamic Boarding School, Gontor Ponorogo, for example, teaches entrepreneurial activities to students and graduates and educates them to have a spirit of sincerity, brotherhood, simplicity, independence and freedom in developing creativity. Likewise, the Islamic Boarding School in Sunan Drajat, Lamongan, East Java, which educates its students to manage their activities in managing activities. agriculture, plantations, animal husbandry, fisheries, food and beverage businesses, even to shipbuilding which weighs 40 tons. This shows the potential of entrepreneurship that is fostered in the boarding school is quite high (Nata, 2017: 26).

By looking at the facts above, it can be said that Islamic education has a big role in preparing generations who are ready to face the world of work and high competitiveness in the millennial era, if the Islamic educational institutions participate in building an entrepreneurial mentality and practicing entrepreneurial activities to their students. The leading generation who are ready to face challenges and competition in the millennial era will emerge from Islamic educational institutions that prioritize entrepreneurship education

as the main menu in their education. This is very possible, because the values contained in entrepreneurship education are in line with the values needed by Millennials who live in an age of entrepreneurship, so that they can prosper as a "*generation that can open jobs*," not as "*the generation who are looking for jobs*."

6. Implement Modern Management

To realize a Excellent generation that is able to answer challenges in the millennial era, the application of modern management in Islamic education is a must. The implementation of modern management activities is directed at mobilizing and integrating all Islamic educational resources in order to achieve the stated objectives of Islamic education, so as to give birth to a generation that is broad-minded, knowledgeable, and masters the latest technology. Therefore, it is time for Islamic education institutions to implement modern management, such as *Total Quality Management* (*TQM*) which is oriented towards satisfying customers by making continuous improvements, determining quality standards (quality assurance), changing culture (change of culture), organizational change (upside-down organization), and maintaining relationships with customers (keeping close to the customer). (Sallis, 2006: 7-11).

In addition, there are also many Islamic educational institutions that implement strategic management that is based on achieving competitive advantage, which is marked by the formulation of a vision, mission, goals, and targets based on *SWOT* analysis, namely based on strength owned (*Strength*), weaknesses that still have (*Weakness*), available opportunities (*Opportunity*), and challenges faced (*Treathmen*). (Gregory and Lumpkin, 2003: 149-183). Some are even applying a modified and developed *SWOTBalance Scorecard*, which initially relied on measuring the progress of the balance achieved in finance, customers, production processes, and human resources, then orienting it towards graduate achievements, accreditation results, and so on. Management like this is the most appropriate and needed by the community in the millennial era. Among Islamic educational institutions that have implemented *TQM*, *Strategic Management*, and *Balanced Scorecard* are Insan Scholar, Serpong, Tangerang-Banten, Madrasah Development UIN Syarif Hidayatullah Jakarta, Ciputat, Tangerang- Banten, MIN, MTsN, and MAN Malang, East Java (Rangkuti, 2007: 1-4).

By implementing modern management as stated above, Islamic educational institutions are expected to be able to compete with the needs and challenges of the millennial era, especially in maintaining and improving quality standards, educator resources and education personnel, financial institutions, and satisfying the community as education customers. In addition, the development of educator resources through modern management, can also facilitate the educational institution that encourages students to master the development of technology. In this case educators must continue to improve themselves to master technological developments while understanding the trends that occur related to technological change. By following developments in the results of technological advancements, educators will be able to provide perspectives, alternatives, and even solutions to their students. This is where the role of educators is can not be replaced by technology (Musfah, 2016: 84).

From the description above, it can be understood that the operationalization of Islamic education that implements modern management can improve the quality of education in institutions that have readiness to implement it, so that the output or graduates produced by the educational institution will be able to become a Excellent generation that is able to compete and achieve various achievements in the midst of millennial life. Of course, they are not only able to master the information and technology that is growing

rapidly, but also can enjoy a technological life that is based on the values of monotheism and noble character.

CONCLUSION

Islamic education in the millennial era is faced with a number of challenges that are quite heavy, but must be addressed with a variety of steps and strategies, so that the various challenges can turn into opportunities. rapidly lately, let alone shut down from involvement to absorb its development, but must be selective in the use and utilization of information and technology in order to be maximally directed to various needs related to the development and empowerment of learners potentials to become creative, innovative, human resources and achievement, so that they have expertise and high competitiveness in facing global developments.

Nevertheless, no matter how great the students mastery of the sophistication of information and technology in the millennial era, if it is not based on the practice of monotheism, worship, and noble character, then all forms of greatness will actually turn toward becoming a boomerang that can damage the order of personal life and society . Therefore the world of Islamic education must be able to provide coaching and provision that is integrated between the inculcation of monotheistic values, worship, and noble morals with the mastery of technology coupled with various life skills that support the future success of students. Integration between faith, knowledge, skills and technology is what drives students to become "*excellent generation*" who will not only be able to achieve physical and spiritual success, but can also enjoy happiness in the world and the hereafter.

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