

CHARACTER EDUCATION INNOVATION IN FORMING MILLENNIAL GENERATION PERSONALITY

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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 effort that is organized and systematic, which is carried out by people who are given the responsibility to influence children to have nature and character under the ideals of education. All things and events around the child have a direct influence on the formation and development of children. And according to its operational nature, education can be classified into formal and informal education.

Informing the character of the millennial generation will be explained based on the way of learning from the first time a child is born to adulthood. And who is responsible for children in the family. So that the child when proceeding to get continuing education is not easily affected. As

in pesantren, children will interact with others and their children appear to play a very important role in socialization, and new characters will be formed in the Islamic boarding school curriculum. Indirectly educational innovations will be formed within, where children will plunge and interact. Education has a purpose according to the law, but it also has a history.

According to Ratna Megawangi (2004: 95), character education is “an effort to educate children so that they can make decisions wisely and practice them in their daily lives so that they can contribute to their environment”. While Fakry Gaffar (2010: 1) defines character education as “a process of transforming the values of life to be developed in one’s personality so that it becomes one in the life behavior of that person”. That definition contains 3 important thoughts, namely: a) the process of value transformation, b) developed in personality, and c) becomes one in behavior.

While the PIP (Center for Pedagogic Studies) FIP UPI Bandung provides a definition of character in the school setting is “learning that leads to strengthening and developing the behavior 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) integrity of character values in all subjects, b) the spirit of developing and strengthening students’ behavior, c) planting values derived from Pancasila and the 1945 Constitution, religious values, and norms that apply in the community.

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 which began in the 4th century AD were the first place of education in those regions. It can be said, that educational institutions are born by 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 defense (George Simmel). According to Weber, social interactions are the nature of social interaction in directing behavior to others. While Talcott Parsons distinguishes between ego (me) and others and places their behavior in an analytical framework consisting of four levels.

First, organisms. Cause certain behaviors, but act as conditioning factors, namely elements that impose restrictions on behavior. Second,

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.

personality. Social interaction in terms of the level of self-involved. (cognitive orientation) a person who thinks what is made (cathectic orientation) considers his actions and (evaluative orientation) decides his actions. Third, the social system. Each acts in a social environment. And fourth, the cultural system. The social system does not stand alone free and without foundation but rather embodies cultural values or culture.³

The reality of Indonesian society before entering Hindu culture, the educational process is given directly by parents or figures from the local community, which are related to their moral-spiritual life, ways of life to fulfill their economy. The entry and expansion of foreign culture brought to Indonesia have been absorbed by the Indonesian Nation through its education community. The Education Institute has delivered 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 emerged streams to give to the natives, part of the profits that the Europeans (the Dutch) gained as long as they controlled Indonesia. This school has the opinion that the people of Bumiputera must introduce western culture and knowledge which has made the Netherlands a great nation. This flow or understanding is known as Ethical Politics (Etische Politiek). The idea was originally initiated by Van Deventer in 1899 with his motto "Honorary Debt" (de Eereschuld). This ethical policy is directed towards the interests of the population of Bumiputera by advancing the indigenous population as quickly as possible through Western education. In the two decades since 1900, the Dutch East Indies government established many Western-oriented schools. Unlike Snouck Hurgronje who supported the provision of education to the aristocracy of Bumiputera, Van Deventer advocated giving Western education to lower class people.

Van Deventer did not explicitly state that people of ordinary people must take precedence but recommended that ordinary people not be ignored. Therefore, many village schools were established that spoke the language of the local language, in addition to the schools that were oriented and spoke Dutch. Which became the basis of the steps in education in the Dutch East Indies, the government based its policy on the following main points.

First, western education and knowledge are applied as much as possible to the Bumiputera population, for which the Dutch language is expected to be the language of instruction in schools. And second, the provision of low education for the Bumiputera group is adjusted to their needs. On that basis, the style and system of education and schooling in the

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

Dutch East Indies in the 20th century can be reached through these two routes. On the one hand, through the first line, it is hoped that the needs of the elements from the upper layers and high-quality students for industrial and economic needs will be fulfilled, and on the other hand, the needs of educated middle and low power are met.⁴

The emergence of formal education in the form of schools is a mere development of the teaching and education system that has taken place in mosques, which from the beginning has been developed and equipped with means to facilitate education and teaching in it.⁵ In addition to formal education where education is recognized and made by the government to improve the nation's ability, there is also a non-formal education, one of which is Islamic boarding school education. This pesantren education continues to follow the developments needed by its students.

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

In addition, the curriculum as a former must be adapted to educational objectives. Therefore, through the curriculum, we try to bring students to educational goals. The ultimate goal of education is to educate children to become good and useful human beings. Both are useful for themselves and are useful for the people of the nation and their countries. Humans are said to be good if humans have the nature, character, nature of life, ideals of life, and life that are by 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 humans 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 that is obtained regularly, systematically, multilevel, and by following clear conditions. As a formal education institution, schools that are born and develop effectively and efficiently are based on the community, which is a

⁴ Ibid., 158.

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

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.

tool that is obliged to provide services to the younger generation in educating citizens. Formal education is held in schools in general. This education pathway has a clear level of education, ranging from early age education (TK / RA), basic education (SD / MI, SMP / MTs), secondary education (SMA, SMK, MA), to higher education (Bachelor, Masters, Doctor).⁸

Education has a strategic task in the prospect of human life that requires systematic planning and clear objectives. First, education must be able to uphold human noble values. Man must also be viewed as a concrete being who lives in space, time and must be recognized as a person who has a dignity that should not be objectified. In this framework, the purpose of the education system is training in science and training in the spirit of science.

Second, education must lead to creativity, meaning that education must make people creative. And basically, every individual has the potential for creativity and this potential is what he wants to be made actual by education. Her education also doubles, that is, it can foster creativity, or vice versa, which can turn off creativity.

Third, education must be oriented towards social involvement. Education must also prepare people for life interacting with the community responsibly, and he only lives to adjust to those structures or with other individuals. Fourth, education has to develop individual potentials to the maximum extent within their abilities, so that people are smart, skilled, honest, know their abilities, and have limits and self-respect.⁹

Education is a series of communication activities that aim, between adults and students who are face-to-face or by using the media to assist in the development of the child as a whole, in the sense that they can develop their potential to the fullest, to become responsible adults. The potential here is physical, emotional, social, knowledge, and skill potential. Education can also be interpreted as experience, an experience that occurs because there is an interaction between a person or group with their environment. The interaction gives rise to a process of learning change in humans and then the process of change produces 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 spiritual and the age. In other words, development is a series of changes that are comprehensive in the interaction of children and their environment. Educational values consists of three parts. First, Aesthetic Values of Education. Reflecting one's personality, namely one's character, behavior, or

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

⁹ *Ibid.*, 60.

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

personality. Second, Moral Values of Education. Teach about the value of mutual respect, respect for others, avoid acts of violence, live honestly, and act fairly. Third, Social Education Value: this value leads to the environment and the relationship of interaction between 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. Besides, education can also guarantee the lives of children in the future, with education, children can achieve their goals. This education can also add insight into children's mindsets to be able to interact well with the surrounding environment.¹²

Understanding of Informal Education

Informal education is obtained by someone from everyday experience consciously or unconsciously, from the moment a person is born to death, in the family in work, or in daily relationships.¹³ That the family is the first environment encountered by a child in his life and is also the main environment, thus the family environment has an important role to provide the basics of education to children whose 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 besides can and must be educated, also can and must educate.¹⁴ With this, it can expand the true meaning of education while human orientation with education is the world of school. So humans who are just born, need to get an education from their parents, to develop the potential that exists in themselves, to become mature human beings both Rokhani and physical.

Informal education can be carried out anytime and anywhere, provided "there are people who communicate consciously and meaningfully, either directly or through the medium of communication."¹⁵ Formal education can convey various things related to life problems. In other words, education can be given the skills, knowledge, attitudes, values, and way of life in

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>.

¹⁵ Ibid.

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, limited scope, or the development of an era that is not yet rapid.

The course of this education is very effective and efficient both for students and educators so it needs improvement. For this reason, the implementation of informal education in the family needs to pay attention to the following. First, basic abilities that children bring from birth. Second, the natural relationship between parents and children is very close. Third, physical and psychological condition of children. Fourth, child helplessness and child dependence. Fifth, the function of informal education concerning further education. And sixth, ability and opportunity of parents.¹⁶

Based on the matters as mentioned above, education carried out in the family is directed to the formation of habituation of children by being given examples in the reflection of the daily life of parents, how to say, act horns, 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 the first and foremost people who are obliged to be responsible for their children’s education.¹⁸

For this reason, education is an early education that is learned in the family. Family guidance and counseling will form an individual character through the family life cycle. Family development generally occurs regularly and gradually. The family shows a complex relationship system, circular and multidimensional causality occurs.¹⁹ This needs to be understood to strengthen and function families. Through techniques in family counseling that are growing rapidly. Introduced therapeutic engineering innovations include behavioral approaches that are 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 that is responsible for the education process. First, as an old educational institution. Second, as an informal education institutions. Third, as a primary and first educational institutions. And fourth, as a nature. The first experience of

¹⁶ Sufirmansyah Sufirmansyah et al., “Student’s Preferences in Using Video-Based Learning Applications and Its Efficiency in Higher Education,” *Nazhruna: 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.

childhood, in children's family education obtaining the first experience is an important factor in the child's further personal development.

Ensuring the emotional life of children, in family education, the emotional life or the need for the compassion of children can be sharpened well. 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. Providing a basis for moral education, in family life often children must help (help) other family members such as helping a sick sister. This way can foster the development of seeds of social awareness in children. Family education can also be an important educational institution to lay the foundation for religious education for children.

With this possibility, the family is very influential in the development of children, because the first time the character building of children is a family. After forming the child begins to plunge into the community environment. In this way, the child can immediately socialize and imitate the style of the community. With this, informal education plays a bigger role.

Educational Innovation: A Brief.

Innovation comes from Latin, innovation which means renewal and change. Innovation is a new change that leads to another improvement or different from the previous one, which is done deliberately 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 for achieving educational goals or to solve educational problems. Likewise, with Ansar, Nurtain (1991) argues that innovation is an idea, act, or a new thing in a particular social context to answer the problem at hand. Furthermore, it is explained that a new one may have long been known in another social context or it has long been in know but no changes have been made. According to Saud, an innovation must be something that can provide a solution to the problems that occur.²⁰ Thus it can be concluded that innovation is a change but not all changes are innovation.

Based on the definition of educational innovation we can formulate to increase the sources of energy, money, and facilities including organizational structures and procedures. Whereas the purpose of innovation, education is to improve the vision, relevance, quality, and

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

effectiveness of facilities and the number of students with the educational result 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 smallest amount.

The aim of innovation education in Indonesia itself in general is the more even distribution of education, more harmonious learning activities, more efficient and economical education, more effective and efficient system of presentation, more smooth and perfect policy 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 very related to ethical issues. Ethics is also often referred to as the philosophy of value, which examines moral values as a measure of human actions and behavior 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. Which was then developed by the scholars with the results of *ijtihad*. Values derived from customs or traditions and ideologies are very vulnerable and situational.²¹

Because both are products of human culture that are relative, sometimes situational. Whereas the Qur'an values, namely the values derived from the Qur'an are strong because the teachings of the Qur'an are absolute and universal.

The main point in this discussion is to seek serious efforts so that Islamic education becomes the main choice for 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 that currently requires generations to have intellectual and intelligent intelligence in their *Qalbunya*. Both of these intelligence will only obtain when educational institutions explore and explore the values taught by the Qur'an in building the quality of human resources (SDU) or quality human resources (SDA) by actualizing the Qur'an values in the Islamic education system.²²

In the era of globalization in the field of Islamic education, a superior education is needed in the development of the current era. Realizing that,

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 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.

IAIN, UIN, STAIN, PTAIS even pesantren from Islamic-madrasa education levels need to realize that goal.²³

Islamic boarding schools have been discussed, because of being able to shape character and educate students to realize these goals. An institution in a pesantren can motivate students to be more controlled by values such as the rules of society and the state. However, these values are not out of belief or religion because pesantren are based on Islamic teachings as a lesson for students. So, one system that can be used, in realizing 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

Humans in large numbers consist of various organizations or associations and affiliations both formal and informal. The meeting of several individuals in a social organization does not only determine equality and interests. If the individuals who gather each have the same views and interests, then it is certain that there will be a harmonious relationship between individuals in the organization. But if the views and interests that are championed are different, then it can bring about problems that result in social tensions or conflicts between supporters of different interests. For each party, especially leaders or figures from each of the existing social organizations 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 Unitary Republic of Indonesia (NKRI), as well as our main basis for national education. Furthermore, these two things become guidance in implementing other legislation, especially the implementation of national education, which should not violate the values of Pancasila and the 1945 Constitution. If that happens, there has been a violation on behalf of us to live together with the Indonesian nation.

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>.

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>.

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

That in fact independence is the right of all nations and therefore, colonization over the world must be abolished because it is not following humanity and justice. And the struggle for 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 by being encouraged by noble desires, to live a free national life, the Indonesian people hereby declare this independence.

Then than that to form an Indonesian Government and all of Indonesia's bloodshed and to advance the general welfare, educate the life of the nation, and participate in carrying out 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 One Almighty, Just and civilized Humanity, Indonesian and Popular Unity led by wisdom in deliberation/representation, and by realizing social justice for all people of Indonesia.

We see how the phrase "intellectual life of the nation" has become our common foundation in the Indonesian context which was released 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" is not only related to intelligent science, smart at school, but also socially intelligent, emotionally intelligent, spiritually intelligent, and morally.²⁵

We move 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 various the difference. As we know, Pancasila contains five precepts, namely the Godhead of God Almighty, just and civilized humanity,

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

Indonesian Unity, People led by wisdom in deliberation and representation, and social justice for all Indonesians.

Our nation recognizes the existence of God because of the limitations of humanity in achieving its purpose in life. Our nation upholds the values of just and civilized humanity. Without it, all our togetherness is only a theory. In dealing with the common enemy of the Indonesian nation, unity is needed, such as fighting colonialism and maintaining independence. In running the government, the highest power of the country and the Indonesian nation resides with the people of Indonesia, who in their implementation elect and elect some representatives, such as the executive, judiciary, and legislative, to run the government in a wise, deliberative manner in upholding justice. Indonesian justice is not for groups, but justice for all Indonesian people.²⁶

Meanwhile, the Republic of Indonesia Law relating to 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 human beings 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 the APBN and APBD. To succeed in the implementation of national education, the government promotes national culture by guaranteeing the freedom of the community, as well as maintaining and developing its cultural values. Meanwhile, the right of citizens to get an education, they should follow basic education by the government and participate in the success of the national education.²⁸

Based on the explanation above, it can be concluded that the purpose of holding national education is as follows. First, establish capable human beings who are capable. Second, democratic citizens. And third, man is responsible for the welfare of the community and the homeland.²⁹

The formulation of the goals of education at that time was quite simple but included all the things needed for the ideals of education. Skills

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.

are related to one's intelligence in acquiring knowledge — not just theory, but practice. Skills are not only intelligent in school knowledge but also smart at seeing and reading situations and then providing solutions or opportunities to overcome various problems that exist in the community.

Democratic citizens relate to the results of national education, have moral intelligence while having the skills with a sense of humanity, justice, and truth in managing a life together. This is also related to how the results of national education form responsible human beings from an economic standpoint — not only paying attention to the welfare of their personal, family, or class but also the surrounding community and nation or homeland as a whole.

The Purpose of Character Education in Pesantren

Pesantren's words come from the word *santri*, with the prefix *pe* in front and the end of it means the residence of the students. Whereas the origin of the word “*santri*”, in the view of Nurcholish Madjid, can be seen from two opinions. First, this opinion according to the Nurcholis Madjid seems to be based on the *santri* is a literary class for Javanese who tries to explore religion through the books that read and speak Arabic. On the other hand, Zamakhshari Dhofier argues, the word *santri* in Indian means people who know sacred books. Or in general, can be interpreted religious books or books about science.

Second, the opinion that says the words of *santri* come from Javanese, from the word “*cantrik*”, means someone who always follows a teacher where the teacher goes to settle. In Indonesia, the term *pesantren* is more popularly known as a boarding school. It is different from the *pesantren*, the hut comes from Arabic *funduq*, which means hotel, dormitory, house, and simple residence.

Understanding of *pesantren* terminology above indicates that *pesantren* is culturally born from Indonesian culture. From this point, perhaps Nurcholish Madjid argued, historically *pesantren* does not only contain Islamic meanings but also Islamic meanings of Indonesia. Because, indeed the forerunner of the *pesantren* institution already existed in the Hindu-Buddhist era, and Islam only continued, preserved, and Islamized it.³⁰ Among boarding schools consist of *Kyai* and *Santri*:

Kyai is an expert in Islam who owns or becomes the leader of the hut and teaches the classical Islamic books to his students. The *Kyai* has authoritarian power or power in his *pesantren*, and his students have no right

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>.

to oppose his power or undermine his authority, but instead, he trusts it completely. Kyai has the power to regulate pesantren activities, dream them and carry out education and teaching in them.

However, from this era after independence, not all pesantren were fully owned by the kyai, 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 Kyai with their excess knowledge in Islam, are often seen as people who constantly understand the majesty of God and the secrets of nature, thus they are considered to have a high position that is not accessible to the general public.

They are examples for his 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 the Kyai 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 that come from far or near. Second; santri is a title for pious people in Islam. Santri is an essential element of a pesantren either for 24 hours living in a pesantren or only for a few hours each day. Thus according to pesantren tradition, there are two groups of students.

First, santri mukim, namely students who come from remote areas and live in pesantren. Santri who have long lived in pesantren usually become a separate group and have assumed responsibility for taking care of the daily interests of the pesantren, teaching young santri about low to medium books. Second, santri kalong. They are students who come from surrounding villages, which they usually do not stay in lodgings except when they are studying (school and reciting), they go back and forth (home) from their homes, usually, the difference between large boarding schools and small can be seen from the composition of the santri students. The bigger a pesantren, the greater the number of its students, and the smaller the pesantren, the more students they are from their 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.

The motivation of santri to go and settle in a pesantren was delivered. First, he wanted to study other books that only discussed Islam more deeply under the guidance of the Kyai who led the pesantren. Second, he wanted to

gain experience in pesantren life, both in the field of teaching, organization, and wanting to connect with the famous pesantren. And third, he wants to focus his studies in pesantren, without being preoccupied with the daily obligations at home. Besides that, by living in a pesantren far from his village, it was not easy for him to go back and forth, even though he sometimes wanted it. Thus the students in the boarding school are no less important than the form of a Kyai because the Kyai will not be called Kyai if he does not have a santri and a cottage.³¹

Formulating Pesantren Education Objectives

The modern world (globalization) which carries material success stories and works of science and technology, especially information and communication technology, seems not enough to provide a solid life for humans so many modern people (globalization) get lost in their progress and modernity.³²

The era of globalization brings various touching changes to the base of human life. These changes are caused by the struggle for human rights (human rights), environmental preservation, and the improvement of quality of life.³³ The pattern of globalization society continues to increase, from post-industrial society, the achievement of goals in the political, economic, social, cultural, defense and security fields tends to be increasingly needed by the mastery of technology and information. Modernism means the mind, flow, movement, and effort to change ideologies and institutions to be adapted to the new atmosphere created by the advancement of science and technology.³⁴

John Naisbitt and Patricia Aburdene indeed stated that science and technology do not tell us what life means. The meaningful expression was expressed when reviewing the question: “The Rise of Religion in the Third Millennium” in his spectacular work, *Megatren 2000*. The two famous futurists certainly were not denying science and technology to life. It is realized how spectacular the progress of modern human civilization is today because of the role of science and technology.³⁵

The first factor that causes the lack of ability of pesantren to follow and master the development of the times, lies in the weakness of the vision

³¹ Suismanto, *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.

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.

and the objectives brought by pesantren education. Relatively few pesantren can consciously formulate educational goals and put them in the stages of the work plan or program.

This condition, according to Nurcholish Madjid, is caused more by the existence of the pesantren's vision and goals tendencies which are left to the improvisation process which is chosen by a kyai or together with his assistants. Indeed, it is realized that there is strict supervision in the pesantren, but it only concerns the norms or values, such as special worship behavior and certain muamalat norms.

Whereas guidance and learning norms so that they are smart and quickly completed, it can be said that there is almost nothing. So pesantren education is the point of emphasis not on the cognitive aspects like modern educational institutions now, but precisely on the affective and psychomotor aspects. In short how students want and can realize the values of Islamic teachings and internalize themselves, then want and be able to make it happen in their behavior and life. Nurcholish Madjid is naturally seen as a weak point that must be addressed in the pesantren world. One of the social behaviors in Islamic boarding schools is to follow the Sufi path of doing ethics that are following religious teachings by way of loving people who are lower in status and respect for all people without distinguishing status,³⁶ being fair to themselves and avoiding helping others because of personal gain.³⁷

On the other hand, the role of the kyai that is so large is still seen in pesantren culture, so the clerics almost play a role in everything related to the continuation of the pesantren, both physical and non-physical. This idea certainly refers to efforts to balance between goals that are cognitive, affective, and psychomotor. This value system, which is exclusively based on almost the blessing of the clerics, must now be formalized with the existence of a written diploma issued by the government as a "diploma". 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 kyai leadership is subject to institutionalized schemes, both from within the pesantren themselves and from outside, which inevitably can influence the nature, scope, and style of this very unique leadership.³⁹

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, *Menggerakkan Tradisi: Esai-Esai Pesantren* (Yogyakarta: LKiS, 2001), 243.

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

When faced with social reality problems. 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 of zakat, but not infrequently until there is a form of expulsion in a thought (takfir al-fikr).⁴¹

In this era, it was marked by the proximity and distance, and communication between nations and the culture of mankind. With an atmosphere like this, of course, humanity needs rules, values and norms, guidelines, and a universal way of life that is recognized or accepted by all nations. As the opinion of Kenneth Allan; Society thus does not determine our actions; action is a choice. There are two ways in which society exists and influences: through institutions and constructions of joint action.⁴²

This is necessary for the creation of a safe and peaceful life between them and the establishment of cooperation and help between them to realize prosperity and prosperity of human life and life in the world.⁴³

Rapid development gave birth to very advanced technological advances so that humans can feel the various conveniences and pleasures of life. It's just that the progress in question is not evenly distributed in various parts of the world so the quality of human life is uneven. Even some developing countries feel the bitter pain of the prolonged suffering caused by developed countries through the path of imperialism in its various forms.

The progress of science seems not always accompanied by the awareness of high human values. Communities in developed countries tend to be materialistic, individualistic, and more relaxed in applying religious moral values. For this reason, scientific integration seems to need to be considered and tried to maintain a better life. The sciences that are capable of

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

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.

raising the quality of human life outwardly need to be integrated with the sciences that lead to inner well-being.⁴⁴

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 needed to overcome the conditions with competition, the association of all free activities without knowing the norms there is. Because education is a measure of existing human resources, to generate backwardness. For Indonesian people to be quality and can always exist amid the globalization era, among others the efforts are below.

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

HR is one of the key factors in economic reform, namely creating quality and possessing skills and high competitiveness in the global competition which is currently ignored. There are two important things concerning human resources in Indonesia, First, there is an imbalance between the number of opportunities and the workforce. Second, the education level of the workforce is still relatively low.

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

⁴⁴ Muhammad Nadiddin Al Hanif, "ISLAMIC STUDIES DALAM KONTEKS GLOBAL DAN PERKEMBANGANYA 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 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.

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

To achieve the above conditions, education services require very optimal attention, especially preparing students to be oriented towards mastering technology and adhering to religious moral values. The ability to control oneself, just as one 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 (*Weltanschauung*). Religion-related to behavior and practical problems in daily life.⁴⁷

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

Conclusion

The history of education in Indonesia began with the era of the development of one 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 has taken place in mosques. In addition, there is also informal education, namely education that is directly formed by families or elderly people. Here the education of the child's character is formed because the family is the first place the child feels upbringing.

In the face of this globalization era, the need for efforts to increase human resources in Indonesia is very much needed to overcome conditions with competition, the association of all free activities, without recognizing existing norms. Because education is a measure of existing human resources, to generate backwardness. So that Indonesian people become qualified and can always exist amid the era of globalization. The relationship of the curriculum with the formation of children's character is better and useful for itself and useful for the people of the nation and its state. Besides that, the character education of children can also be formed in achieving innovations through living in *pesantren*. This is very helpful to perfect children's education is facing an increasingly advanced life.

⁴⁶ *Ibid.*, 19.

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

By learning to understand the purpose of character education in the foundation of national education, the source is Pancasila and the 1945 Constitution. Both of these are the basis for us to live together in a country and nation called Indonesia. The main point in character education innovation is to seek earnest efforts so that Islamic education is the main choice for the community and the prosperous nation's life. Education in Indonesia with its true potential must be able to open itself to the entry of the flow of change and information. Education independence needs to 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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