

Pesantren Strategy in Building the Character of Millennial

Participants in the 5.0 Era



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Abstract

The poor socio-cultural conditions of the surrounding community manifest the weakness of social institutions in controlling social change, which negatively impacts character decline. Communication ethics and a critical attitude are also essential to develop the character of the millennial generation, especially students in Islamic boarding schools, who foster, guide, shape, and instill the morals of students in seeking knowledge. Santri must be able to keep up with increasingly modern developments to stay caught up in action. Therefore, the right strategy is needed. The research aims to determine the Islamic boarding school's approach to developing the personality of the millennial generation at the Modren Baitussalam Prambanan era 5.0 Islamic boarding school. This descriptive and qualitative research uses observation, interview, and documentation techniques. Data analysis starts with visualizing all the data, reducing the data, and concluding. The result is the need for an understanding of students' cultural differences and personalities, good role models, and awareness of technological and information advances for students so they don't miss out and instilling a pancajiwa culture in Islamic boarding schools. The obstacles come from the student's personality.

Abstrak

Buruknya kondisi sosial budaya masyarakat sekitar merupakan wujud dari lemahnya pranata sosial dalam mengendalikan perubahan sosial sehingga menimbulkan dampak negatif pada kemerosotan karakter. Etika komunikasi dan sikap kritis juga penting untuk mengembangkan karakter generasi milenial, khususnya para santri di pesantren, yang membina, membimbing, membentuk, dan menanamkan akhlak santri dalam mencari ilmu. Santri harus mampu mengikuti perkembangan zaman yang semakin modern agar tidak tertinggal dalam perkembangan. Oleh karena itu, diperlukan strategi yang tepat. Tujuan penelitian untuk mengetahui strategi pesantren dalam mengembangkan kepribadian generasi milenial pesantren Modren Baitussalam Prambanan era 5.0. Penelitian ini bersifat kualitatif deskriptif, dengan teknik observasi, wawancara dan dokumentasi. Analisis data dilakukan mulai dari memvisualisasikan seluruh data, mereduksi data, dan menyimpulkan. Hasil darinya diperlukannya pemahaman terhadap perbedaan budaya dan kepribadian santri, teladan yang baik, kesadaran akan kemajuan teknologi dan informasi bagi santri agar tidak ketinggalan serta menanamkan budaya pancajiwa pesantren. Hambatannya berasal dari pribadi santri.

Keyword : Strategy,
Pesantren, Fostering,
Santri, Millennials

Kata Kunci : Strategi,
Pesantren, Membina,
Karakter, Milenial

INTRODUCTION

Education is a means to bring about fundamental change, by bringing individual change to its roots, because education can destroy the pile of ignorance. Education is the most important means of raising, encouraging, and developing citizens to have civility. Education is not just the development of human intellect, meaning it does not only increase intelligence but also develops all aspects of the human personality itself (Setiawan, 2017).

Moreover, in the era of the Industrial Revolution 5.0, which is known as digital sophistication, it brings the impact of disruptive innovation which can be felt directly both in lifestyle and technological developments in society. This is marked by the invasion of digitalization, such as the presence of the internet which has changed the pattern of social life and caused society to be inseparable from the internet and digital.

The rapid change and development of this civilization has certainly changed the world order, where there are not only good sides, but there are also negative impacts that accompany this era. The entry into the era of the Industrial Revolution 5.0 has had an impact on the issue of character, which has become a matter of thought and common concern because Indonesian society is currently experiencing a character crisis. This crisis is marked by the rise of criminal acts, such as brawls between students, increasing promiscuity, increasing rates of violence against children and teenagers, sexual harassment, and the rise of motorbike gangs and robbers which often lead to acts of violence that disturb the community, rampant and widespread corruption. in all sectors of society, even leading to murder (Sulistiani, S., 2020). This phenomenon has clearly tarnished the image of students and educational institutions because many people hold the view or have the perspective that this condition begins with what is then produced by the world of education.

The decline in morals is influenced by the socio-cultural conditions in the surrounding community, which are not good, which is a form of lack of social institutions in controlling social change which has negative effects. Ethics in communication and a critical attitude are also very much needed in developing the character of the millennial generation, especially those who become students at Islamic boarding schools (Muali et al., 2020). Santri is the most important part of Islamic boarding schools. Like an educational institution, santri as students are of course the main axis of the course of education. If there are no students in an Islamic boarding school, then learning activities will never occur in the Islamic boarding school (Sukari, Suhadi, 2023).

To overcome this problem, one of the efforts made is through education. The role of an educational institution is very important because educational institutions must be able to change the way of learning, thinking patterns, and ways of acting of students to develop creativity, innovation, and behavior in various fields. These educational institutions include Islamic boarding schools because Islamic boarding schools are institutions that provide moral development and preaching (Yusutria & Febriana, 2019). Islamic boarding schools are one of the formal educational institutions that are currently seen as the most effective choice in improving and forming the character and morals of students. This is usually the choice of parents who are aware that current developments have had a bad influence on the nation's young generation.

As a religion-based educational institution Baitussalam Prambanan Yogyakarta Modern Islamic Boarding School, prioritizes religious values, namely students' devotion to God and the students' morals or character. Based on these problems, the author wants to explain further about Islamic boarding school strategies in developing the character of millennial students in the 5.0 era.

METHODS

This research uses descriptive research with a qualitative approach, where data collection uses interviews, observation, and documentation. Data analysis uses triangulation, reduction, and drawing conclusions (Manab, 2015), (Mayring, 2014), (Abd. Hadi & Rusman, 2021). In this study, researchers tried to describe Islamic boarding school strategies for developing the character of millennial students in the 5.0 era.

RESULT AND DISCUSSION

RESULT

The results of research regarding Islamic boarding school strategies in developing the character of millennial students in the 5.0 era can be seen based on the results of observations, interviews, and documentation. Can be concluded that; First; Collaboration from the Islamic boarding school management provides understanding to the students who have cultural differences, better known as multiculturalism, and the personality of each student. Second; Providing a good example from various parties in the environment by building cooperation with various parties, both from the Islamic boarding school, students, parents of students, and the community close to the Islamic boarding school environment. Third; Provide awareness to students about advances in technology and information so that students don't get left behind. Fourth: Instilling Islamic boarding school culture in students through concepts and reality as well as media. These obstacles come from individual students who do not yet understand the impact of advances in digital sophistication which have an impact on disruptive innovation which can be felt directly both on lifestyle and technological developments in society. This is marked by the invasion of digitalization, such as the presence of the internet which has changed people's life patterns and caused people to be unable to escape from the internet and digital.

DISCUSSION

Based on the results of research on Islamic boarding school strategies in developing the character of millennial students in the 5.0 era, a process of planning, implementing, and evaluating learning is needed. This is appropriate that the implementation of character education in the teaching and learning process needs to be designed in such a way starting from planning, implementation, and evaluation of learning (Zahrotul Aini, 2018), (van Krieken, 2021).

The character here can be interpreted as an individual's way of thinking and behaving to live and work together, within the family, community, nation, and state. Individuals with good character are individuals who can make decisions and are ready to take responsibility for the consequences of their decisions. Character is considered the values of human behavior related to God, oneself, fellow humans, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. customs, and aesthetics (Maryati, 2021), (Sayer, 2020), (Chen, 2019).

So that the concept and process of instilling character values is also in accordance with the concept of Strengthening Character Education (PPK) implemented by applying Pancasila values in character education, especially including religious values, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curious, national spirit, love of the country, respect for achievements, communicative, love of peace, likes to read, cares about the environment, cares socially, and is responsible (Kemendikbud, 2018).

Character education focuses on a balance between moral knowing (knowledge about morals), moral feeling (feelings about morals), and moral action (moral actions) (Lestari & Putro, 2021). Character is developed through the stages of knowledge (knowing), implementation (acting), and habits (habit), why is that it is because the formation of quality human resources is not limited to knowledge alone but rather how a person can have strong character within himself (Yasinta Mahendra, Ulin Nuha, Rina Suryani, 2019), (Wagner, 2019).

Character education is the performance of a coaching and formation system to create a personal leader who will lead society to goodness and justice, in which character values are instilled to form human beings (Muslimah, 2021), (Rihlah et al., 2020), (Asyari, 2020), (Mitchell, 2015). The urgency of character education in the era of globalization is at the level of an urgent need because the rapid progress of science and technology must be accompanied by character strengthening for its users (Fauziah et al., 2019), (Sukiyat, 2020), (Munawwaroh, 2019).

Implementation of character education for students in terms of providing good examples from various parties in the environment by building cooperation with various parties, both from the Islamic boarding school, the students, parents of the students, and the community around the Islamic boarding school environment. Character cultivation by Rasulullah was carried out through the habituation method, implementing rules and punishment for violators, creating a conducive school environment, and applying examples in classroom learning. Character formation is supported by a synergistic relationship and the active role of the triculture of education, in this case, the school and parents, so that character is formed (Samsudin & Darmiyanti, 2022), (Aisyah, 2018).

So this character education has benefits, especially for students. First, the formation and development of students' potential to think well, have a conscience, behave well, and be virtuous. Second, strengthening and improving the role of students as individuals in families, educational units, communities, and the state to carry out their responsibilities. In this case, it strengthens behavior in a multicultural Indonesian society. Third, character education is useful in developing and improving national civilization. Students as individuals in society can choose and sort the culture of their own nation, as well as filter out the culture of other nations that is not in accordance with the values of their own nation's character. Fourth, by providing moral character, students can acquire noble values as dignified individuals, such as religion, nationalist, integrity, independence, and mutual cooperation (Ridwan et al., 2023). Learning these character values does not stop at the cognitive level, but touches on the level of internalization and real practice in students' daily lives in society (Baharun, 2018).

Islamic boarding schools are traditional educational institutions that in their daily lives study, understand, deepen, appreciate, and practice Islamic teachings and values with an emphasis on the urgency of religious morals as a guide to daily behavior. Managing education, Islamic boarding schools are very strong in the philosophy of life they hold. Not only students but caregivers should also make the five souls of the cottage a fundamental value that must be implemented. The five souls explained to the students are sincerity, simplicity, independence, *ukhuwwah Islamiyah*, and freedom. (Yusutria & Febriana, 2019), (Yusutria, Hanif Cahyo Adi Kistoro, 2021), (Khojir, 2020), (Supriyanto, 2020), (Yusutria, 2018).

CONCLUSION

The Islamic boarding school's strategy in developing the character of millennial students in the 5.0 era requires cooperation from the boarding school administrators in providing understanding based on multiculturalism and the personality of each student. Second; Providing a good example from various parties in the environment by building cooperation with various parties, including the Islamic boarding school, students, parents of students, and the community around the Islamic boarding school environment. Third; Providing awareness to students regarding advances in technology and information so that students do not miss out. Fourth: Instilling Islamic boarding school culture in students through concepts and reality as well as media. These obstacles come from individual students who do not yet understand the impact of advances in digital sophistication which have an impact on disruptive innovation which can be felt directly both on lifestyle and technological developments in society.

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