

## PAI AND CHARACTER EDUCATION IN THE MILLENNIAL ERA

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**Abstrak:** Para pelajar di Indonesia tahun belakang ini paling sering disorot media, bukan karena prestasinya namun karena banyak permasalahan terkait perbuatan amoral hingga pada tindak pidana. Tawuran, pembulian hingga pembunuhan merupakan kasus yang hari ini terjadi pada kalangan pelajar. Dalam pendidikan agama islam (PAI) tentu sudah banyak sekali penanaman nilai-nilai karakter yang diajarkan. Akan tetapi, tak jarang pula pendidik maupun peserta didik sadar dan mengimplementasikannya dengan baik. Oleh karena itu, pemerintah melalui mendikbud meresmikan penerapan pendidikan karakter di sekolah dengan memasukkannya pada kurikulum pada tanggal 02 Mei 2010 yang lalu pada acara peringatan hari pendidikan nasional. Pendidikan karakter ini dapat menjadi solusi untuk menghadapi isu-isu strategis agar memperkecil kemungkinan berbagai permasalahan dikalangan remaja tersebut tidak terulang kembali. Ini sebagai bentuk solusi yang diberikan pemerintah untuk memberikan pembinaan akhlak dan budi luhur kepada para pelajar. Pendidikan yang baik adalah pendidikan yang bisa menyeimbangkan antara kognitif, afektif dan psikomotorik. Praktek pendidikan di Indonesia saat ini dinilai masih belum mampu memberikan keseimbangan ketiga aspek tersebut. Pendidikan hari ini hanya menitikberatkan dalam aspek kognitif dan keterampilan namun kurang memperhatikan aspek afektifnya. Ini dibuktikan salah satunya mengenai internalisasi mata pelajaran yang berkaitan dengan penanaman akhlak serta budi pekerti, misalnya pendidikan agama dan pendidikan kewarganegaraan yang hanya mendapatkan waktu yang lebih sedikit yaitu sekitar 2-3 jam per minggu, serta fokus guru dalam pembelajaran hanya pada hafalan (kognitif) dan tidak pada prakteknya. Untuk menghasilkan generasi milenial yang berintelektual, maka perlu untuk menanamkan pendidikan karakter sejak dini agar tidak turut terbawa arus globalisasi yang perkembangannya begitu pesat. Orientasi pendidikan pada dasarnya, tidak hanya mengacu pada transfer of knowledge (mengirimkan ilmu pengetahuan) saja melainkan juga pada transfer of value artinya adalah pembinaan nilai-nilai positif. Oleh karena itu, urgensi dalam dunia pendidikan mengenai karakter tersebut, perlu adanya pembahasan yang lebih luas dan penerapan yang lebih diperhatikan agar hal tersebut tidak hanya dijadikan wacana saja.

**Kata Kunci:** Pendidikan Agama Islam (PAI), Pendidikan Karakter, Era Milenial.

**Abstract:** In recent years, students in Indonesia have been the most highlighted by the media, not because of their achievements, but because of the many problems related to immoral acts to criminal acts. Fights, bullying and murder are cases that occur today among students. In Islamic religious education (PAI) of course there has been a lot of inculcation of character values that are taught. However, it is not uncommon for educators and students to be aware of and implement them properly. Therefore, the government, through the Minister of Education and Culture, formalized the implementation of character education in schools by including it in the curriculum on May 2, 2010, at the commemoration of National Education Day. This character education can be a solution to deal with strategic issues so as to minimize the possibility that various problems among adolescents will not recur. This is a form of solution provided by the government to provide moral and nobility coaching to students. Good education is education that can balance between cognitive, affective and psychomotor. The practice of education in Indonesia is currently considered to be unable to provide a balance of these three aspects. Today's education only focuses on cognitive aspects and skills but pays little attention to affective aspects. This is evidenced by one of them regarding the internalization of subjects related to instilling morals and character, for example religious education and civics education which only get less time, namely around 2-3 hours per week, and the teacher's focus in learning is only on rote (cognitive) and not in practice. To produce an intellectual millennial generation, it is necessary to instill character education from an early age so as not to be carried away by the currents of globalization, which is developing so rapidly. Basically, the educational orientation does not only refer to the transfer of knowledge (sending knowledge), but also to the transfer of value, which means fostering positive values. Therefore, the urgency in the world of education regarding this character requires a broader discussion and more attention to application so that this is not only used as discourse.

**Keywords:** Islamic Religious Education (PAI), Character Education, Millennial Era.

## **Introduction**

Indonesia is a nation that always upholds its local wisdom and a nation that seeks to maintain the existence of culture and preserve the value of traditions that still apply and survive in a region. One of the efforts made by the government and also the community to always maintain these cultural values in Indonesia is by incorporating elements of existing cultural values into the world of education. According to Law No. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop the potential within themselves to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves and society. In a simpler and more general sense, the meaning of education as a human effort to grow and develop the potentials that exist in him or innate from birth both physically and spiritually in accordance with the values that exist in society and culture. Education is not only seen as an effort to transfer and receive knowledge and skill formation, but is expanded so that it includes efforts to realize the desires, needs and abilities of individuals so as to achieve a pattern of life in personal and social satisfaction and in accordance with applicable values. Education is not merely a means to prepare for the life to come, but for the life of children now who are experiencing development towards their level of maturity. Because without education, they will walk in the dark without the lighting of knowledge itself.

Ki Hajar Dewantara outlined that the purpose of education is divided into three, namely:

1. Forming a fine character in the minds of students.
2. Increase the intelligence of the students' brains.
3. Gaining physical health in students.

Meanwhile, to achieve these educational goals, education must have a clear concept unity, including:

1. Ing Ngarsa Sung Tuladha: as a teacher or educator must be able to be an example for all students.
2. Ing Madya Mangun Karsa: educators are able to create ideas for students.
3. Tut Wuri Handayani: educators must be able to provide motivation and direction for students.

From here it is clear that education will lead to a path that previously students were likened to a blank white paper that will be filled with scribbles, which scribbles depend on the surrounding environment to synergize in filling the entire white paper. By being educated, the millennial generation does not easily fall into the wrong path. As a result, character education must continue to be developed and preserved so that the golden generation in the future will no longer have a morality crisis.

Basically, character education will continue to be a national and even international conversation that is always hotly discussed. Why is that? Because what is currently happening in the field is that in addition to this millennial generation experiencing a literacy crisis, it also turns out that the decline in morality is increasingly chaotic. How not, if there are so many influences of globalization that continue to grow rapidly and are easily accessible even by the millennial generation. Due to the entry of globalization in the world of education, it can cause interactions between humans to shift and without being predicted that it will be increasingly lost and eroded due to circumstances. Actually, globalization is not a new phenomenon but a process, because this globalization process has actually been around for a long time. At the end of the 19th century and at the beginning of the 20th century, globalization grew rapidly in various countries when communication, information and transportation technologies were discovered. In the 20th century, technological development can be said to be increasingly rapid, this is marked by the spread of the internet to all corners of the region without any restrictions and even nowadays mobile phones have mushroomed or what we usually call

cellphones. So, it is very easy for the millennial generation to access various kinds of information whatever they want to know. As a result, the degradation of a person's morality starts from his indifference to education, especially character education.

In addition, character education will have a major effect on the development of students and the culture around them, which cannot be abandoned because Indonesia is a country with a very diverse culture and is required to preserve and maintain this culture so that it is not lost to the times. One of the phenomena that occurs now includes a lot of young people who are too hedonistic in their life behavior, they are spreeing with their freedom, following negative trends that are aired by irresponsible influencers, following westernized styles which ultimately eliminate existing character values. As a result, this generation becomes unproductive, creative, and innovative, so that the generation can only buy, imitate and surrender to circumstances and conflicts from nuances of religious interpretation, ethnicity, race, and widening differences of opinion that eliminate the character of the younger generation.

Therefore, there is a need for a general public awareness that this emergency of morality and morals is a trigger for the emergence of criminal acts and immorality that will harm all levels of society from various aspects of life. With this awareness, the community will be forced to look for solutions to problems that are easily spread with various kinds of efforts to reduce and even eliminate the crises that occur as a new breakthrough so that the formation of a millennial generation that is well-mannered, intelligent, and creative in welcoming the future to come. Islamic Religious Education is one of the answers to the challenges faced today. PAI has been taught and applied since students were in elementary school. So, this PAI subject must continue to be maintained, run, and preserved so that students do not excel in science alone, but must also open their eyes widely about their attitude and spirituality.

## **Results and Discussion**

Character education is divided into 2 words, namely education and character. According to the National Education System Law No. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and country. Meanwhile, character is a character, character or a personality that is embedded in an individual as a result of internalizing ethical values. So it can be concluded that character education is a conscious and planned effort in instilling moral values in the personality of students.

Character education is about instilling moral values in students. Early planting of character education in students can optimize the way of thinking and behaving well based on ethics and aesthetics in their lives. In Indonesia, character education began shortly after the country's independence and the concept of National and Character Building was included in the national education system. Education and character building carried out through Pancasila education, civic education, and religious education which are the pillars of National and Character Building so far have not succeeded in building the nation's character values significantly. The rise of behavior that violates moral and legal values shows an indication of the failure of value education. Value education in shaping character is still running in place.

Character education has been emphasized from the beginning of formal education, namely from SD / MI, SMP / MTs, SMA / SMK / MA to higher education. This is evidenced by the existence of rules that regulate politeness and manners in speaking, dressing in school and there are slogans related to moral development developed in students, for example, the 5S slogan (smile, salim, greetings, politeness and courtesy), cleanliness as part of faith and so on. In addition, there are religious and social programs that support the character

development of students, such as dhuha prayer in congregation, reading juz amma before learning begins, community service and so on.

Character education will have a definite direction and purpose if it comes from the basic values of character. As explained in the publication of the Center for Curriculum (Puskur) of the Research and Development Agency of the Ministry of National Education entitled Character Implementation Guidelines (2011), that character education functions: (1) developing the basic potential to have a good heart, think well, and behave well (which in the Hindu concept is called *Tri Kaya Parisudha*); (2) strengthening and building the behavior of a multicultural nation; (3) improving the civilization of a competitive nation in world relations.

Through character education that is internalized in the education curriculum in Indonesia, it is expected to form human characters who are not only smart and skilled but also have noble character. This is in accordance with the objectives of the national education system stated in Law No. 20 of 2003 article 3, which is to educate the nation's life and develop the whole Indonesian human being, namely a person who believes and is devoted to God Almighty and is virtuous, has knowledge and skills, physical and spiritual health, a stable and responsible personality.

In the past, in elementary, secondary, and even entering the undergraduate program (S1) in college, the subject or course of Pancasila moral education was a compulsory subject or course that had to be taken. After entering the reform era until now the term Pancasila is only heard when carrying out flag ceremonies or in order to commemorate historical days in Indonesia. It is not surprising that many people, even among members of the DPRD RI, no longer memorize, let alone to master Pancasila, which we agree together to be the basis of the Republic of Indonesia. Civic education as an embodiment or arguably as a substitute for subjects or lectures on Pancasila moral education seems to lose the spirit of Pancasila and moral education. Consequently, in the midst of the rapid globalization of information and communication where the accessibility of information and knowledge becomes easier, moral decadence is inevitable. In the implementation of our education, it is not uncommon for fraudulent practices to accompany every national exam, ranging from leaking exam questions, renting jockey services to mass cheating. Among politicians and bureaucrats, the practices of bribery, embezzlement (such as in the taxation sector), public lies and corruption that are destroying the Indonesian nation are phenomena that really happen in front of our eyes.

We all know that all religions teach about morals, values, ethics, the importance of doing good deeds, not allowed to do bad deeds, and various teachings of spirituality. Likewise, in the teachings of Islam, there are many verses in the Qur'an and Prophetic Hadiths that talk about character or in religious language is called morals. Of course, so do the teachings of Christianity, Hinduism, Buddhism, and other religions. So, it is a great loss if the spirituality and attitude of students do not reflect the youth with the nickname of the golden generation.

Indonesia is one of the countries that has a large population growth rate because the number increases every year. For example, in 2017 Indonesia's population was 264 million, while in 2018 it rose to 267 million. After that, in 2019 the population in Indonesia has reached around 271 million people. As many as 31% of the population in Indonesia are millennials. This figure shows that the millennial generation dominates the population in Indonesia. Millennials consider technology to be an inseparable lifestyle. As a result, the majority of generations use technology to simplify their lives such as searching for information via the internet. Millennials will be more interested in information obtained through the internet or social media than newspapers or magazines. However, technology also causes millennials to have a consumptive lifestyle. This is one form of the different characteristics of each generation. Characteristics can be in the form of different traits, perspectives, and mindsets in life to carry out one activity.

Meanwhile, according to the development of education, the millennial era is a generation that has the ability to always be creative, active and innovative. In other words, the millennial generation is the generation of Nowadays who are able to play a role and are expected to become agents of change. Given their fresh ideas, creative and innovative thinking, they are believed to be able to drive the transformation of this world to a better direction, through change and development. However, if today the millennial generation has lost its character values, it is likely to be even worse in the next 20 years if there is no self-awareness, decisive action, or prevention of its immoral attitude.

In addition, the subject of Islamic Religious Education (PAI) is present as an answer to the challenges of the times. Although this subject contains a lot of knowledge that is linked to the character values of students, but there is no collaboration or holding hands from various parties such as family, school, and environment, the result is that the subject is only a formality that must be completed. Likewise, the government basically has the authority over this millennial generation. Because, if it is likened to this government, it can be used as a house by the millennial generation, which if this house cannot be said to be safe, the millennial generation will leave the zone. That way, both families who must be a support system for their children, schools as a stepping stone for their future, the environment as an area to travel and seek experience, the government as a protector from the upheaval of globalization must hold hands and help each other in maintaining the quality of generations that will be prepared for a better future for Indonesia.

### **Closing**

It is necessary to instill character education from an early age to produce an intellectual millennial generation so as not to be carried away by the rapid development of globalization. The young generation of the Indonesian nation needs to continue to exist in the millennial era, so an effort is needed to maintain its character values for the sake of the Indonesian nation so that this young generation is strong in facing the challenges of the times so that it can utilize technology more productively to work, innovate, and love the country. With the presentation of various kinds of problems in this millennial generation which are increasingly beyond reason every day, it is necessary to have a public spotlight where preventive measures must be immediately thought of and realized. So that immoral actions that cause losses from various parties are not sustainable. Sadly, if this is left unchecked and even feels commonplace with immoral acts that are inscribed such as brawls, rape, murder, and so on. Therefore, as an educator or student in which the learning process has PAI or *akidah akhlak* subjects, it must really be paid attention to and inserted deeper character values so that the millennial generation's thinking also extends to character education. Also, as a generation that is higher than this millennial or can be said to be the colonial generation, we should set a good example because the glass of them can be ourselves.

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