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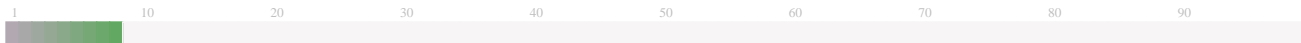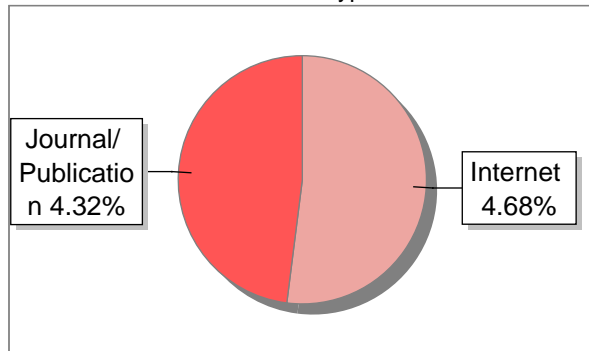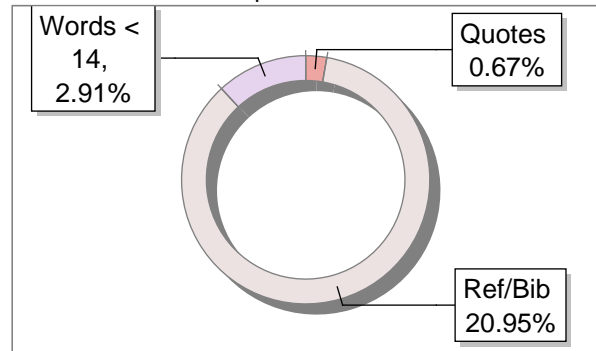|	
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Preparing millennials for tomorrow: The evolution of character education in Indonesian Islamic Boarding Schools

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ABSTRACT

The golden generation of the Indonesian nation is superior, and the millennial generation needs to be prepared to face the social order culture, world of work, scientific advances, technology, and digitization of big data. The concept of character education is also carried out and applied at the Aufia Thayyiba International Islamic Boarding School Agam West Sumatra Islamic Boarding School, with the principles of Panca Jiwa Pondok, in building the character of the golden generation of the Indonesian nation. This study aimed to determine the formation of the nature of the golden age of the Indonesian country based on the Panca Jiwa Pondok at the Aufia Thayyiba International Islamic Boarding School Agam Islamic Boarding School, West Sumatra. This research is qualitative research using a phenomenological approach. The subjects of this study were the director of the boarding school, the leadership of the boarding school, and the teachers. Data collection methods are interviews with purposive sampling techniques, observation, and documentation. The data is then analyzed using the inductive method, which emphasizes and describes the words and draws conclusions from these observations. The study results show that the formation of the character of the golden generation of the Indonesian nation is Aufia Thayyiba Agam International Islamic Boarding School by making the Panca Jiwa Pondok a philosophical foundation for its students to build character coupled with excellent programs and suitable methods.

Introduction

As a developing country, Indonesia continues to encourage the implementation of development programs in various fields, including education development. Especially now that we are pursuing the commitment that has been formed in the vision outlined in the policies of the Government of the Republic of Indonesia, especially the Ministry of Education and Culture, with the idea of realizing the golden generation of 2045, therefore, this vision has become the

basis for the struggle of the Indonesian people for independence for 100 years. The Indonesian nation and no less vital thing that will affect the achievement of the golden generation is that the implementation of an educational program must be supported optimally; if it is implemented optimally according to the needs and changes of society, then the development of education will be better (Biringan, 2019). Past strategies and successes are not a guarantee for achieving success like now and in the future because the circumstances and conditions of the internal and external environment change and develop very rapidly (Alameen et al., 2015; Aryanto & Syaodih, 2017; Rijal et al., 2022). We are talking about Indonesia's golden generation in 2 late les to elements of national character education. The characteristics of the 2045 golden generation are the main ones or thin building the state of the Republic of Indonesia into an efficient, advanced, victorious, and dignified nation. Character education can be achieved using two approaches, namely, the practical approach and the intrinsic approach. Practical methods form good qualities for students. The fundamental approach attitude study ons for traits.

E Malihah, in his article entitled "An Ideal Indonesian in an increasingly competitive world: Personal Character and values required to Realize a Projected 2045 'Golden Indonesia.' (Malihah, 2015), explains that ideal Indonesians can be classified into several characteristics, which include: others: egocentric, lack of collectivity (selfish and indifferent); Lack of patience and trust in god; lacking social and religious values (justifies any means); lack of nationalism; lack of self-respect (tend to like foreign products); less tenacious in the pursuit of self-development; lack of confidence (easily provoked); inconsistent (tend to be hypocritical). Furthermore, Trisiana added that there were several problems based on character values, both religious and nationalist character; integrity character, independent character, and mutual coon (Trisiana & Utami, 2022). So that this does not happen to the golden generation of the Indonesian people, are super generation is the millennial generation, who have the responsibility to welcome the golden age preparations are needed to prepare a superior generation, the millennial generation, to realize Indonesia's golden generating, as a particular generation Millennials need to be ready to face the social order culture, wor culture, and scientific advances, as well as technology and digitization of big data.

Therefore we need an educational process that links and matches with the industrial world and global changes in the future without abandoning noble character. Education is a form of the character-building process for character millennial generation (Listyaningsih et al., 2021). Character education for Indonesia's golden generation is also carried out in Islamic educational institutions, namely Islamic boarding schools. Islamic boarding schools can be seen as social capital in developing Indonesian human resources. Because pesantren education has developed with various models and systems that are still in harmony with the spirit and

character of the Indonesian people. Therefore, it is only natural that the growth and development of population education, in turn, strength, hens the social nature of the national education system, which helps create Indonesia's human capital. These human resources are believed to have a reliable level of technological knowledge and skills that are consistently imbued with Islamic values and ethics (Fauzi et al., 2018; Rahtikawatie et al., 2021; Soebahar, 2021).

Character education significantly contributes to a perfect and changing Indonesia in 2045 by forming a golden generation at the age of 100 years. The ideal presentation of the Indonesian nation will contribute to high national growth and development. This will depend on the understanding of multiculturalism and the cooperative attitude of future Indonesian citizens. In such a situation, various methods, media, and instruments need to be prepared to realize the ideals of the 2045 meta-character education must be considered. This form of education should be more compre than merely conceptualization. However, it must lead to an understanding of personality tr understanding personality traits in the Indonesian context and, of course, (Malihah, 2015; Tittensor, 2020). The concept of character education is also carried out and implemented at the Aufia Thayyiba International Islamic Boarding School Agam Islamic Boarding School in West Sumatra, with the principles of the Panca Jiwa Pondok. The five principles of learning as an illustration for students to behave in a community by maintaining cultural values. The principle of the five souls is used as an educational character that can form students in the face of the modern era.

The purpose of the five-soul principle instilled in students can be interpreted as a concept of providing education for students always to practice the cultural values of students in community life. To maintain the cultural values of the Santri, five things are inspired and instilled by the santri in life. These five things are the soul of sincerity, the spirit of simplicity, the spirit of independence, the spirit of brotherhood, and the spirit of freedom, which is better known as the "Panca Jiwa Pondok." As the five souls of the cottage, it is also implemented at the Aufia Thayyiba International Islamic Boarding School Agam West Sumatra in forming the character of the golden generation of the Indonesian nation based on the Five Souls. To give birth to a golden age that is a superior, selective, and creative generation, as well as high integrity and has extraordinary intellectual space and balances aspects of knowledge (cognitive), personality (emotional), and skills (psychological). Every human being has the potential to manifest good morals by birth.

The principles of "Panca Jiwa Pondok" are examined as a description of a santri behaving in society by maint describing Principles of the Five Souls are used as character education that can shape students facing the era of disruption. The Five Souls thrilled in students can be

interpreted as a concept of educating students to always pr always to practice the cultural values of students in social life students' cultural values; there are five things students inspire and instill in life. These five things are the spirit of sincerity, the nature of simplicity, the spirit of independence, the spirit of brotherhood, and the spirit of freedom. They are applying the five souls principle in building students' habituation in the era of disruption by not abandoning students' cultural values. Then, these five souls can be used as characters for education which can form students as individuals who have self-esteem educational characters, forming students as individuals with character values that exist in Islamic boarding schools, which are interpreted as "Panca Jiwa Pondok," can form the surface of the golden generation of the Indonesian nation at the Aufia Thayyiba Agam Islamic Boarding School, West Sumatra, which will become qualified and dignified youth so that they can become leaders in religion, government, society, nation, and state, especially in preparing charismatic ulema candidates who have a noble character, as well as being role models of economic independence and who are ready to lead civilization, in the future. The point is Indonesia's national education goals.

Some research has been done within the longstanding sociological tradition of 'character studies,' arguing that the accelerated change and uncertainty associated with the center of late modern life has been accompanied by new opportunities-directed forms of individuality (Shilling & Mellor, 2020). Generation formation through music learning activities, the role of the musical approach to building a generation of students in Islamic boarding schools (Sauri et al., 2022). Based on some of the results of previous research and these problems, there is no specific research on this, so the purpose of this study is to determine the character formation of the golden generation of the Indonesian nation based on the Panca Jiwa Pondok at the Aufia Thayyiba International Islamic Boarding School Agam, West Sumatra. This departs from the theory explained by Ziemek that the role of the Kyai in shaping student character is central and vital. The science-based learning process requires the kyai to master various religious knowledge while also behaving by spiritual guidance so that the ulema is a role model for the Santri. The characteristics of students are built by the goals of Islamic boarding schools to create scholars. Therefore students must have broad scientific aspects, noble character, and adequate socio-cultural skills (Hanafia & Handaningtiasa, 2017). So that the purpose of pesantren education is based on tafaquh finding (deep understanding of religion), which aims to build people's morality, especially forming morals as part of building student character in moral substance is to bear high morals for God; other people and for the environment.

Method

The research used in this research is qualitative (McNabb, 2015). This research was

conducted at the Aufia Thayyiba International Islamic Boarding School in Agam, West Sumatra. This study uses a phenomenological approach, which is an approach used to describe things that happen to the object of research by describing events that occur systematically. Qualitative research produces what is explained in written and spoken words from the people and behaviors observed (Neuman, 2014; Stephen Gorard, 2017). This research is intended to describe and analyze the formation of the character of the golden generation of the Indonesian nation based on the Five Soul Boarding School at the Aufia Thayyiba International Islamic Boarding School, West Sumatra Agam Islamic Boarding School. The subjects of this study were the administrators of the Islamic boarding school, the leaders of the Islamic boarding school, and the teachers. To obtain valid data, this study used several types of data collection methods, including interviews, observation, and documentation methods. The data is then analyzed using the inductive method, namely first emphasizing and describing the words and then drawing conclusions from these observations. The technique used in testing the validity of the data in this study is to use triangulation technique. This technique combines several data collection techniques and existing data sources, namely by collecting different data to obtain data from the same source. This study used observation techniques, then interviews with purposive sampling techniques and documentation about the same data source (Pope, 2020), (Yin, 2018).

Results and Discussion

Based on the results of interviews and observations that have been carried out, it can be seen "The Formation of the Character of the Golden Generation of the Indonesian Nation Based on the Five Souls of Pondok at the Aufia Thayyiba International Islamic Boarding School Agam Islamic Boarding School," as from an interview with HS that:

> "Character education based on the five souls can animate the formation of the character of the students through a spirit of sincerity, a spirit of simplicity, a spirit of independence, a heart of Islamic ukhuwah and a spirit of freedom which results in the students having a solid character in carrying out the daily activities of the students because the pesantren leaders together with asatidz always foster and get used to practicing the values of the five souls of the santri become a reflection of the importance of the santri brotherhood which is poured on the ethics and morals of the santri. The five souls of the santri emit good values that are applied to all of the life of the santri through good habituation and a pedagogy that is used systematically so that the santri have a good and energetic personality carrying out all their duties and roles.

Further added by MA:

> "Personality formation is based on Islamic values, which are widely understood, including cognitive, affective, and moral aspects. Pesantren is

the guidance and supervision of the Kyai, the existence of authority, and the example of the Kyai as the leader of the pesantren and the religious atmosphere in studying in the pesantren. Educational institutions in the Indonesian community with a training model full of value education, both spiritual and national values. So that Islamic boarding schools have become institutions that are very effective in developing character education for students. The success of the pesantren in shaping the character of the santri is because the boarding system is encouraged by guidance and supervision, authority, and the example of the Kyai as the leader of the pesantren and the atmosphere of reality in learning at the pesantren. In addition, the pesantren education process emphasizes the aspects of faith, compassion, and morals with a distinctive educational approach, such as ukhuwah, obedience, example, simplicity, independence, freedom, sincerity, and plurality. That is all in the philosophy of Pondok, namely "The Five Souls of Pondok. Of course, this character can be carried out with role models, habituation, reward, punishment, discipline, and self-awareness.

Furthermore, according to AB that:

"To realize this, pesantren must help students understand core values, apply or practice them to themselves, and then act in their own lives. In Education at Islamic Boarding Schools, these are called Salim and Tail. People can be brilliant about the good and bad things in life but can still make the wrong choices. Moral education does prioritize not only cognitive aspects and intellectual development but also requires emotional aspects. The spiritual element includes at least awareness, self-esteem, empathy, love, self-control, and humility. Personality formation refers to three moral qualities, namely: competence (skills such as listening, communication, and cooperation), willingness or desire to mobilize our judgment and energy, and moral habits (an internal tendency that we can rely on to respond to situations in a good way morally). Therefore, character education is much more complicated than teaching math or reading. This requires personality development and skills development. This shows at least three main factors in the formation of personality, namely knowing goodness (knowing goodness), loving goodness (loving-kindness), and doing good (doing good). In character education, worth is often synthesized in a series of virtues. Thus, character education is an effort to direct human behavior towards good quality standards.

Based on the interviews conducted and the observation that the formation of the character of the golden generation of the Indonesian nation based on the Panca Jiwa Pondok is perfect to be imitated by other Islamic educational institutions, especially Islamic boarding schools. Because the Aufia Thayyiba International Islamic Boarding School Agam Islamic Boarding School has a particular program, namely instilling awareness in students to pray and worship by seeking the pleasure of Allah, conducting moral development based on the Qur'an and hadith, memorizing schedules of 30 chapters and 200 selected al-hadith, skilled in communicating using Arabic and English, mastering the basics of ulum syar'i and kauni, entrepreneurship, leadership, and research spirit, this can be understood from Fig. 1.
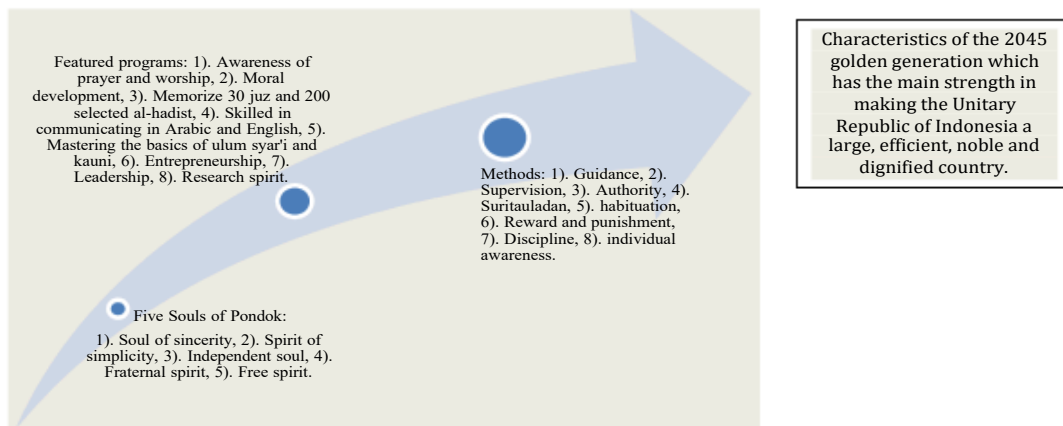
Fig. 1. Formation of the Character of the Golden Generation of the Indonesian Nation Based on the Five Souls of Pondok

Based on the picture above, it can be understood that in Panca Jiwa Pondok, there is a soul of sincerity, simplicity, independence, brotherhood, and free spirit, which is instilled in the soul of the santri. The Aufia Thayyiba International Islamic Boarding School Agam Islamic Boarding School has made it a philosophical foundation for its students to build character, coupled with special programs on awareness of prayer and worship, moral development, memorizing 30 chapters and 200 selected al-hardest, skilled in communicating in Arabic and English, mastering the basics of ulum syar'i and kauni, entrepreneurship, leadership, and research spirit. This can work and be carried out properly; of course, there is guidance, supervision, authority, role models, habituation, reward and punishment, discipline, and individual awareness so that the Aufia Thayyiba International Islamic Boarding School Agam Islamic Boarding School can give birth and create a golden generation that has character and has the main strength in making the Unitary Republic of Indonesia an extensive, efficient, noble, and dignified country.

Talking about the golden generation is, of course, talking about the Indonesian generation, which is often called the superior generation, selective and creative, and having high integrity and great intellectual space. Various concepts and programs for forming a golden generation will emerge, even up to the preparation of a grand design for the formation of an Indonesian golden generation in Indonesia. The development of Indonesia's young generation must be balanced between aspects of knowledge (cognitive), personality (emotional), and skills (psychological). Every human being has the potential to manifest good morals by nature from birth. However, there must be a long process of building good character through education,

education, and social activities. Family, school, and society are vital in forming, developing, and educating a beautiful human personality. Successful character education requires the proper method for teachers to integrate character education into everyday life. In addition, teachers should use appropriate learning methods so students can easily understand the lesson. In addition to blended learning, character building can also be carried out in an integrated manner through extracurricular, extracurricular, and extracurricular activities. Character education can be carried out through school programs and activities (Jayanti et al., 2020).

The existence of a particular program owned by the Aufia Thayyiba International Islamic Boarding School Agam Islamic Boarding School in the formation of the character of the golden generation of the Indonesian nation based on the Panca Jiwa Pondok is in line with the goals of Indonesia's national education and the goals of Islamic religious education oriented towards human self-development in the sense that individuals can develop good attitudes. Proper and responsible for worldview and faith issues (Ulfat, 2020). The flagship program owned by the Aufia Thayyiba International Islamic Boarding School Agam Islamic Boarding School in the formation of the character of the golden generation of the Indonesian nation based on the Panca Jiwa Pondok by the Indonesian Golden Generation 2045 is associated with elements of national character education. The characteristics of the 2045 golden generation are the main forces that make the unitary state of the Republic of Indonesia a large, efficient, noble, and dignified condition. Character education can be done in two ways. This is a practical approach and fundamental approach. It was approaching exercises to form a good student character, a critical approach to building a homelike attitude. The Ministry of Education and Culture, The Ministry of Education and Culture, establishes the concept of character education by incorporating good qualities that students must practice. There are 18 characteristics of character education and nine attributes of anti-corruption education (Maryam et al., 2018).

This is also by the Character Education Partnership (CEP) explains eleven principles of a practical character education program (Waters & Russell, 2014); (1) The school community promotes core values of ethics and performance as a foundation of good character; (2) The school comprehensively defines " character, " including thoughts, feelings, and actions; (3) The school uses a comprehensive, intentional, and proactive approach to character development; (4) Schools create a caring community; (5) Schools provide students with opportunities for moral action; (6) The school offers a meaningful and challenging academic curriculum that values all learners, develops character, and helps them to succeed; (7) Schools foster student self-motivation; (8) The school staff is an ethical learning community that shares responsibility for character education and shares the same core values that guide students; (9) The school cultivates co-leadership and long-term support of character education initiatives; (10) Schools

involve families and community members as partners in character-building efforts; (11) The school regularly assesses its culture and climate, the function of its staff as character educators, and the degree to which students display good character.

So it can be understood that character development involves acquiring the feelings, thoughts, and skills necessary to act coherently across time and place to serve oneself and others in a positive and mutually beneficial way. Character development can be the foundation upon which other critical aspects of a person's development can be built (for example, competence, confidence, connection, and caring) and can provide a crucial basis for enabling every young person. To make a positive contribution to one's own life and the improvement of families, schools, and communities (Lerner, 2018; Simajuntak, 2018; Sunarto & Sagirani, 2014). Character education is a learning process that enables students and adults in the school community to understand, care for, and act on core ethical values such as respect, fairness, civic virtue, citizenship, and responsibility for oneself and others. Based on these core values, it can form attitudes and actions that characterize a safe, healthy, and informed society that forms the basis of society (Ahmad Tohri, Abdul Rasyad, 2022; Fitzi & Mele, 2017; Hayati, Fitri Nur; Suyatno; Susatya, 2020; Lawrence, 2015; Memon et al., 2021; Rokhman et al., 2014; Waters & Russell, 2014).

Good character is the inner urge to do the right thing, with the highest standards of behavior, under all circumstances. Character is value-based behavior in harmony with religious, cultural, legal/constitutional, customary, and aesthetic norms. A good personality must be formed and developed deliberately from an early age. Effective character education teachers should use various pedagogic and challenging models and methods to shape student personalities. The influence of the parental development model is gratitude, honesty, dedication, perseverance, curiosity, responsibility, trust, cooperation, and tolerance (Derlina et al., 2015; Harrison & Laco, 2022; Trisiana, 2019). This is, of course, also in line with "Panca Jiwa Pondok," which is one of the character education implemented in the life of Islamic boarding schools. The Panca Jiwa Pondok was first introduced at the Gontor Islamic Boarding School and initiated by KH Iman Zarkasyi in 1939. The principles of the Five Souls consist of simplicity, sincerity, ukhuwah Islamiyah, sincerity, and freedom. The five souls are the main aspects of education in the life of Islamic boarding schools because the five souls are considered a concept of value education that leads to the formation of the character of the center. In the life of the pesantren, the principles of the Five Souls are not only applied by the students but also by all elements in the pesantren, such as ustadz, kiai, and others. Panca Jiwa is a set of values in Islamic boarding schools that every aspect must apply as a guideline that each individual must practice in the boarding school. With the principle of the Five Souls, students

are expected to have a perfect character. Character education through the Five Souls is implemented through habituation activities in Islamic boarding schools (Affandi, 2022).

The creation and development of a good character culture in the pesantren environment are due to a boarding system so that exemplary and normal behavior can be followed and supported by high discipline; of course, there are rewards and punishments. Because culture in Islamic boarding schools can be understood from the values, they adhere to. Sincerity, humility, selfless acceptance, brotherhood, and cooperation will permanently be attached to the pesantren culture. These cultural values have triggered the diversity of santri habits. The value of sincerity makes students obey the orders of the pesantren leadership (kyai), including the obligation to live a clean and healthy life (Arifin et al., 2018; Ruslana & Mulyono, 2022). An education system with strong cultural and human values educates each head, heart, and hand. Thus, the "Leadership Trilogy" becomes a model in front, inspiring in the middle, and encouraging behind.

The Indonesian education system needs to provide an intelligent, broad, deep, creative, innovative, integrated, comprehensive and futuristic concept that fosters real responsibility and contribution in 100 years of Indonesian independence, 2045 (Abdul-Jabbar, 2021; Alhashmi & Moussa-Inaty, 2021; Cahyono Agus, Pita Asih Bekti Cahyanti, Bambang Widodo, 2019) Panca Jiwa Pondok becomes a safe space for young people; community-based programs can enhance character development and other positive youth development when they have a program that features competent, caring, and continuously available relationships, such as mentors, coaches, or teachers). Activities build life skills (for example, enhancing skills related to selecting positive goals in life, optimizing the means to achieve those goals, and compensating skills needed to demonstrate resilience in the face of hindered goals and even failure). Opportunities for youth participation in and leadership of the valuable family, school, and community activities (Brooks et al., 2020; Lerner, 2018; Parker, 2014; Shilling & Mellor, 2020; Trisiana, 2020; Yusutria et al., 2022).

The desire to create a golden generation in 2045 is ready to face the challenges of the times and technological advances. Because the government has a clear vision for Indonesia in the future, this year will be a period of awakening for Indonesia in many ways. The government has a picture of Golden Indonesia 2045 with a target of entering the top 7 countries with the most significant economic power in the world. By realizing this vision, Indonesia will become a rich and advanced country, just and prosperous, prosperous and socially just in all regions of Indonesia. If this happens, Indonesia will amuse with other large countries (Putri Dewi Fajrida et al., 2022). The creation of character education as a system of instilling character values in the golden generation, which includes components of knowledge, awareness, will, and ac, to

carry out these values, both to God, self, respect, and decency and out her people which, in the end, the e, educational process is making an Indonesian an Indonesian entirely a person. Character education is a process that takes time to see impact and effectiveness. Therefore, educators must be more patient and aware derstand that character education takes time to internalize positive values into personality traits. Character education goals can be divided into personal change and institutional change.

The unique difference is the formation of individuals with strong characters who are not easily infected by negative things and become positive trends as role models for their surroundings. A healthy cultural environment will be created by individual solid characters born from these positive characteristics. Then, in the end, it will form a healthy culture in every educational institution into a school culture and family culture (Berkowitz, 2022; Waters & Russell, 2014). Character education programs can be implemented through humanitarian project programs, among others. They can be completed in the steps listed below 1) Develop giant ants who uphold human values in carrying out their responsibilities based on religion, morals, and ethics. 2) Instill social sensitivity in students so that they can analyze and investigate current problems and contribute to developing solutions based on their interests and expertise. This is where tertiary institutions can utilize blended learning that fulfills learning outcomes in building a character education paradigm. Character is a part of the development of the 2045 Golden Generation, along with basic literacy skills and 21st-century competencies (Amran et al., 2020; Brifkani, 2021; Dewia & Alam, 2020; Trisiana & Utami, 2022).

Conclusion

Formation of the Character of the Golden Generation of the Indonesian Nation Based on the Five Souls of Islamic Boarding Schools at the Aufia Thayyiba Agam International Islamic Boarding School by making the Five Souls of Pondok as well as a soul of sincerity, a spirit of simplicity, a spirit of independence, a spirit of Islamic brotherhood and a free spirit, which makes it a philosophical foundation for its students to build character plus with special programs on prayer and worship awareness, moral development, memorizing 30 juz and 200 selected al-hadith, skilled at communicating in Arabic and English, mastering the basics of Tulum syar'i and kauni, entrepreneurship, leadership, and spirit research. This can be successful and implemented correctly; there is coaching, supervision, authority, exemplary, habituation, reward and punishment, discipline, and individual awareness. The existence of the five souls and the flagship program of the Aufia Thayyiba International Boarding School Agam Islamic Boarding School has made it possible to give birth and create a golden generation that

has character and has the main strength in realizing the great Unitary State of the Republic of Indonesia, an efficient, intelligent and dignified state.

Declarations

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