

Application of Santri Religious Character Education in Islamic Boarding Schools (Case Study at An Nur Centre Islamic Boarding School, North Ende District, Ende Regency)

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Abstract

Teachers are one of the components in education, including in Islamic religious education which greatly determines the success or failure of the objectives of Islamic religious education. In the teaching and learning process, the teacher not only acts as a conveyer of knowledge, but also is responsible for the development of the personality of students. The teacher must create the learning process in such a way, so that it can stimulate learners to learn effectively and dynamically in meeting and achieving the expected goals. Islamic education is currently faced with a very big challenge because it is not over with the rolling of the industrial era 4.0, We are surprised by the emergence of the era of society 5.0 which must be faced and become a challenge in the world of Islamic education. With the progress achieved in the field of science and technology, it will further trigger changes that occur in various fields of human life which at the same time have an impact on shifting cultural and religious values in human life. These are the challenges that must be anticipated as early as possible so that the existing challenges do not become a threat but become a promising opportunity. The formulation of the problem in this study is how the challenges of Islamic religious education teachers in facing the era of society 5.0. This research uses library research. In the data collection technique, researchers will explore data in accordance with the discussion of the challenges of Islamic religious education teachers in facing the era of society 5.0. Research results: Islamic religious education teachers must have 3 (three) abilities including the following: Ability to solve a problem, The ability to be able to think critically, and the ability to be creative in facing the challenges posed by the emergence of the era of society 5.0.

Keywords: Challenge, PAI Teachers, Society 5.0.



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INTRODUCTION

Education in Indonesia until now, is still running slowly (Mukhtar, 2003), like an old car that runs in the middle of traffic flow and on the freeway, because education in Indonesia is still plagued by very big problems. The big problems faced by education in Indonesia, according to Suparno, SJ include: 1) The quality of education in Indonesia is still low, 2) System inadequate learning in schools, 3) The moral crisis that has hit Indonesian society. Meanwhile, the challenges faced to stay "alive" entering the third millennium are the need to strive for: 1) Education that is responsive to situations of global competition and cooperation, 2) Education that forms a person who is able to learn for a lifetime, 3) Education that realizes and strives the importance of value education (Mustafida et al., 2022).

In the era of the industrial revolution this has an influence on the world of education. Many changes in attitudes and behaviors experienced by students in fact are millennials who are familiar with the digital world and they have become accustomed to the flow of information and technology industry 4.0. Attitudes that arise include gadget addiction, cyber bullying, or even moral or moral decline. So it is appropriate for Islamic religious education teachers to think of the right efforts in dealing with changes in student behavior in this era 4.0 era. If this situation is not taken seriously immediately, it will have an impact on the destruction of

students' attitudes, morals, and morals. Not infrequently we find this problem in the world of education, especially Islamic religious education.

The development of the industrial era 4.0 is a challenge for the world of education today (Apriyansyah & Novianto, 2022), including Islamic education. Islamic religious education teachers inevitably prepare themselves to face increasingly challenging complex (Imamah et al., 2021). The complexity of these challenges must be accompanied by adequate abilities possessed by teachers and all components of society. Therefore, people must be educated because education is an inseparable part of human life and life (Octavian et al., n.d.).

Therefore, education is a path or direction to a better life (Kusuma, 2012), right and directed. This is an argument that is in line with John Dewey's opinion that education is one of the necessities of life. One of the functions of the social, as guidance and as growth that prepares and opens and forms the discipline of life. This educational function can be achieved through transmission, both in formal and non-formal (educational) forms (Yaqin, 2011). Currently, education has increasingly complex challenges that must be faced, because education will be faced with technological advances with the rolling out of the Industrial revolution 4.0. Not finished the frenzy of educational challenges due to the rolling of the industrial revolution 4.0, then we are surprised by the emergence of Society 5.0 or called Society 5.0.

According to Andreja, the Industrial Revolution 4.0 and Society 5.0 are real movements towards the development of increasingly sophisticated information and technology. These advances make it a challenge for the world of education. Moreover, Islamic education and all components of society. Therefore, to face the emergence of society 5.0 requires patent breakthroughs in an effort to face the challenges that society 5.0 will pose. The concept of Society 5.0 was adopted by the Japanese government in anticipation of global trends as a result of the emergence of the industrial revolution 4.0. Society 5.0 is a natural thing that must have happened due to the emergence of the industrial revolution 4.0. industrial revolution 4.0 has given birth to various innovations in the industrial world and also society in general. Society 5.0 is the answer to the challenges that arise due to the era of the industrial revolution 4.0 which is accompanied by disruption characterized by a world full of turmoil, uncertainty, complexity, and ambiguity.

Society 5.0 is a society that can solve various challenges and social problems by utilizing various innovations born in the era of the industrial revolution. 4.0 such as the Internet of Things, Artificial Intelligence, Big Data, and robots to improve the quality of human life. In order to be more focused on this research, the author provides a formulation of the problem, namely how challenges of Islamic education teachers in facing Society 5.0.

RESEARCH METHODS

This research uses a methodology in accordance with what will be discussed, namely covering the types of research methods, data collection techniques, (Sudjana, 2004) and also has problem limitations that will be explained as follows. This research uses a literature review. Data collection techniques researchers will explore data in accordance with the discussion of the challenges of Islamic religious education teachers in facing society 5.0. Data obtained from various books, literature, documents, journals, articles and information from print and other electronic media relevant in Observed problems. After that, the data is collected, selected and grouped, then discussion and analysis will be carried out. Data analysis in this library research is content analysis, which is research that is an in-depth discussion of the content of written or printed information in the mass media.

RESULTS AND DISCUSSION

Islamic Religious Education Teacher

The meaning in the context of Islamic Education "guru" comes from the Arabic language which is often known as the word "Murobbi, Mu'allim, Mudarris, Mu'addib and Mursyid"(Radinal, 2021) which in the use of its meaning has its own place according to the context in Islamic Religious Education . Then it can change the meaning even though it is essentially the same. Sometimes the term guru is referred to by his title as the term "al- ustadz and asy- shaikh. Muhaimin as quoted by Abdul Mujib has given a firm formulation of the meaning of the above term in its use by focusing on the principle task that must be performed by an educator (teacher) (Mujiyatun, 2021). For more details below we quote in full his opinion in distinguishing the use of the term, namely:

1. Murobbi is a person who educates and prepares students to be able to be creative and able to organize and maintain the results of their creations so as not to cause havoc for themselves, society and the surrounding nature (the environment)
2. Mu'alim are people who master knowledge and are able to develop it and explain its function in life, explain its theoretical and practical dimensions, as well as carry out the transfer of knowledge, internalization, and its implementation (real natural).
3. Mudarris is a person who has intellectual and informational sensitivity and updates his knowledge or expertise on an ongoing basis, and seeks to educate his students, eradicate their ignorance and train skills according to his talents, interests and abilities.
4. Mu'addib is a person who is able to prepare students to be responsible for building quality quality in the present and in the future.
5. Mursyid is a person who is able to be a model or center of self-identification or become a center of anutan, suri tauladan and consultant for his learners from all its aspects.
6. Ustadz are people who have a commitment to professionalism, which is attached to him a dedicative attitude, a commitment to the quality of the process and good work results, as well as an attitude that countinuous improvement (continuous progress) in carrying out the educational process.

From some of the understandings above, both linguistically and termly, teachers in Islam can be understood as people who are responsible for the development of students. Where the task of a teacher in the Islamic view is to educate, namely by striving for the development of all students' potential, both cognitive, affective, and psychomotor potentials . The teacher is an adult who is responsible for providing assistance to students so that students can obtain their physical and spiritual development, in order to reach the level of maturity, be able to stand alone, be able to understand their duties as servant/caliph of Allah Almighty, and also as a social being as well as an independent individual being.

The essence of the teacher according to Al-Ghazali's view, seen in terms of his mission, is a person who teaches and invites students to taqarrub to Allah by doing science and explaining the truth to humans. The position of human beings who have a profession as a teacher like this is on an equal footing with the Prophet, or belongs to the level of prophets. He strongly recommends giving his knowledge to others, not to let knowledge only be for himself. From some of the understandings above, Islamic religious education teachers are An educator who teaches Islamic teachings to achieve physical and spiritual balance to change individual behavior in accordance with Islamic teachings and guide students towards achieving maturity and forming a Muslim personality that has a charitable character so that There is a balance of life and happiness both in the world and the hereafter.

Basically, the role of Islamic teachers and general teachers is the same, that is, they both try to transfer the knowledge they have to their students, so that they can understand more and know more broad science (Setiawan & Sujarwo, 2023). Indonesian community teachers play a very important and strategic role, especially in efforts shaping the disposition of the nation through the development of desired personalities and values. The role of teachers is still dominant even though the technology that can be utilized in the learning process is developing very quickly. This is because there is a dimension to the educational process or more specifically the learning process that can be played by teachers that cannot be replaced by technology. The function of the teacher will not be completely eliminated as an educator and teacher for his students. In this regard, educators must be prepared to fulfill interaction services with students who are responsible for providing assistance to learners in their physical and spiritual development so that reaching the level of maturity, as well as being able to stand alone in fulfilling his duties as a servant of Allah Almighty. In addition, he is able to be a social makhlik and an independent individual being.

According to Al-Ghazali, the main task of the educator is to perfect, cleanse, purify, and bring the human heart to pray to Allah Almighty. It is because education is an attempt to draw closer to God. In line with that, Abdul Rahman al-Nahlawi mentioned two main functions of a teacher's duties, namely: first, The function of purification is to function as a cleanser, maintainer, and developer of human nature, secondly, the function of teaching is to internalize and transform religious knowledge and values to human beings. In this case, the responsibility Educators are educating individuals to do charity and educating the public to advise each other to be steadfast in dealing with hardships, worship. to Allah Almighty and establish the truth. This liability is not just limited on the moral responsibility of the teacher towards his students but further than that. The educator or teacher will be responsible for the duties he carries out before Allah SWT. From some of the explanations above, it can be concluded that a teacher has duties and responsibilities the big one, especially Islamic religious education teachers, the task of Islamic education teachers is not only to teach religious materials but also as a good example and norm-bearer for their students, and as a second parent to his students.

Era Society 5.0

The Era of Society 5.0 can be interpreted as a concept of a human-centered and technology-based society. Examples of applications that will be applied by the Japanese government with the existence of this new civilization concept include the following. Society 5.0 is a concept of human-centered and technology-based society developed by Japan. This concept was born as a development of the industrial revolution 4.0 which is considered to have the potential to degrade the role of humans. Through Society 5.0, Artificial intelligence will transform big data collected through the internet in all areas of life (the Internet of Things) into a wisdom new, which will be dedicated to improving human capabilities, opportunities for humanity.

Society 5.0 is a society that can solve various challenges and social problems by utilizing various innovations born in the era of the industrial revolution 4.0 such as the Internet on Things (internet for everything), Artificial Intelligence, Big Data and robot to improve the quality of human life. This transformation will help humans to live more meaningful lives. Through Society 5.0, artificial intelligence that pays attention to the human side will transform Millions of data collected through the Internet on all areas of life. Of course, it is hoped, that it will be a new wisdom in the order of community. It is undeniable that this transformation will help humans to live a more meaningful life. In Society 5.0, it is also emphasized the need to balance economic achievement with solving social problems.

The conclusion of this new society is to realize a society in which people will be able to enjoy life to the fullest. Because technological progress and economic growth can be created for that direction. However, The gap is diminishing with the increasing quality of life for society at large, so it is not just for the few to enjoy. Although the road map comes from Japan, this concept will undoubtedly be able to solve human problems in the face of the industrial revolution 4.0.

Challenges of Islamic Religious Education Teachers in the Era of Society 5.0

According to Abdul Malik Fadjar stated that there are three tough challenges that are being faced today: First, how to defend against the onslaught of crisis and what we achieve should not be lost. Second, we are in a global atmosphere in the field of education . According to him, competition is an undoubted one, both competitions on a regional, national, and international scale. Third, make changes and adjustments to the national education system that support a more democratic educational process, pay attention to the diversity of needs or circumstances of the region and students and encourage increased community participation In addition to the obstacles above, there are a number of problems that must be faced by Islamic religious education teachers, including first, the management of Islamic religious education in the past which emphasizes which overdoes the cognitive dimension and ignores the other dimensions, turns out to give birth to Indonesian people who have a broken personality because they only focus on intellectual intelligence rather than emotional intelligence. An example is on the one hand how physically religious life developssangat It is encouraging in all walks of life , but on the other hand it can also be how much of that society is contrary to the teachings of the religion it adheres to. Second, in the past education was centralistic.

In addition, the challenge faced by Islamic education teachers in facing the era of society 5.0 is the lack of adequate human resources in having competence in the world of education such as teachers, lecturers, and lecturers. other education personnel. Because today's educators are still technologically literate aka gaptek (Setyaningsih, n.d.). In the face of the challenges of Islamic religious education teachers who are so complex in the face of the era of society 5.0 which is increasingly buzzing in Japan which will certainly have a very impact and influence on Indonesia. Therefore, Islamic religious education teachers must be able to face the challenges that will be faced. In addition, Islamic religious education teachers must also have the main abilities that must be possessed to overcome these problems. The three main capabilities include the following:

1. Ability to solve a problem. Every individual and component of society must be able to solve various problems faced. The problem-solving process certainly requires a suitable or suitable strategy to solve the problem or problem at hand. Strategi Problem Solving is a process of using a certain strategy, method, or technique to deal with a new situation, in order for the situation to be it can be passed according to the established wishes. Polya defines problem solving as trying to find a way out of a difficulty. While according to Maryam in the results of her research revealed that, "the problem solving process is one of the important elements in combining real-life problems ". Troubleshooting from Polya is a very important unit to develop. So the ability to solve problems is an ability that must be possessed by every individual
2. Ability to think critically. The way of thinking that must always be introduced and familiarized is the way of thinking to adapt in the future, that is, analytical, critical, and creative. That way of thinking is called the higher-order thinking skills (HOTS). HOTS-style thinking is not mediocre thinking, but thinking in a complex, tiered, and systematic way.
3. Ability to be creative. Creativity can be defined as the ability to think about something in a new and unusual way and produce unique solutions to various problems. Creative people

will be able to think independently, have power imagination, being able to make decisions so that they will have confidence and they are not easily influenced by others. In the development of creativity, it is not only an emotional factor but also a trust factor in the student to bring out his creativity. Self-confidence is important in creativity, self-confidence can be a driver or precisely an inhibiting factor for creativity. Belief high is very instrumental in making a meaningful contribution in the process of a person's life, because if the individual believes himself capable of doing something, then creativity will arise in the individual to doing things in his life. Thus that the ability to be creative is an ability that must be based on confidence and confidence to do good things in life.

The three abilities that must be possessed by each individual are expected to be able to solve problems faced in society and in the world of education, especially Islamic education. Islamic education must be able to face the challenges posed by the emergence of the era of society 5.0 which will inevitably be faced. Therefore, each individual component, must be able to solve various problems encountered. must be able to defend and deal with various crisis attacks and what has been achieved by Islamic education should not be lost. Islamic education must always improve competence in all fields, especially education. and Islamic education must always be able to innovate in a better direction and not to be left behind and eroded by the growing times and technological advances when it is.

CONCLUSION

The challenge of Islamic religious education teachers, has provided an inspiration that preparing human resources who are ready to face challenges is the task of Islamic religious education teachers. It is inseparable from various opportunities that can be used as a way to foster and educate generations to be more able to compete and take part in the era of borderless globalization. The challenges of Islamic religious education teachers are so complex in the face of the era of society 5.0 which is increasingly being buzzed in Japan which will certainly have an impact and influence on Indonesia. Therefore, the task of Islamic religious education teachers must be able to face the challenges that will be faced. In addition, Islamic religious education teachers must also have the main abilities that must be possessed by every student.

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