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The Role of Islamic Education in Shaping Children's Character Towards the Golden Generation 2045

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ABSTRACT

Education is a critical process for forming individuals who are not only intellectually capable and possess scientific and philosophical thinking abilities, but also capable of developing human and spiritual character. Islamic education is one vital component that helps shape this character. This writing aims to review and consider the important role of Islamic education in building character in children to realize Golden Indonesia 2045, a national vision to create a superior generation strong in character, high in morals, and capable of critical and creative thinking. This vision coincides with Indonesia's predicted demographic bonus in 2045, which the United Nations (2015) suggests will lead to a trend of very fast economic growth. Using a library research methodology, involving the exploration of various journals, books, and documents, the study highlights that Islamic education teaches children to be humble, patient, and kind-hearted, drawing examples from the high morals of the Prophet Muhammad SAW. Through the moral and ethical concepts embedded in Islamic education, it is hoped that the golden generation of 2045 will develop into individuals with strong character, integrity, and a commitment to goodness. They will then be able to contribute positively to society, drive positive change, and become future leaders for a better Indonesia by achieving three components of good character: moral knowing, moral feeling, and moral action.

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1. INTRODUCTION

Talking about the role of Islamic education certainly cannot be separated from the nature of education itself. As mentioned in previous research, philosophically, Islamic education is defined as education that has a universal paradigm, namely the creation of divine, humanitarian and integrative natural values in the context of humanization and liberalization of humans to carry out their duties and functions as caliphs on earth as a form of their service. to Allah and fellow humans (Sholihah et al., 2019). Therefore, education as a tool in the process of changing individual behavior must have a goal, where the goal is the direction to be achieved.

Education is the process of developing an individual's skills in the form of attitudes and behavior that apply in society. Education is also part of a social process where a person is influenced by a guided environment and especially in the school environment so that he can achieve social skills and develop his personality. Apart from that, education is also considered as a process to form a human being who is not only intellectually intelligent, able to think scientifically and philosophically but also able to make the human being himself have the desire to develop his spirituality in other words, education does not only form individuals who are different from other individuals who can carry out activities, consume, drink, dress and even have a house to live in, this is what is called humanizing humans (Marisyah et al., 2019). In accordance with Law of the Republic of Indonesia number 20 of 2003, regarding the National Education system, in article 3, the aim of national education is, "Developing the potential of students and the character of students as well as the civilization of the nation in order to shape character and become human beings who believe and are devoted to The One Almighty God, have noble character, be healthy, knowledgeable, capable, creative, independent and be democratic and responsible citizens" (Badan Binbangkum, 2003). However, education will not run well if there are no facilitators or what we know as teachers who will provide quality lessons that can make the nation's generation shine, such as the plan of the Indonesian nation which is developing several aspects to achieve a Golden Indonesia 2045.

Experts say that Indonesia is said to be heading towards a second revival, on the 100th anniversary of Indonesia's independence in 2045. This is what is behind the rise of the golden generation. And this is the right reason for education to play a role in creating Indonesia's golden generation. This momentum is very appropriate for education stakeholders to organize it as well as possible and provide quality education. One of the keys to achieving quality education goals is to prioritize human resources through self-development and one of them is through character education. Through character education, the application of morals and religious values can be conveyed and will be one part of realizing a golden Indonesia 2045. There are also three strategies to create human resources that can be highly competitive, such as increasing the capabilities of human resources, then the education system and curriculum and training, as well as modification of the work culture of human resources.

The application of character education in Islam has an impact both on oneself and on others and even on God Almighty. And this Islamic education should be built from an early age, as is well known, it is very easy for young children to learn something either by imitating or seeing, so it will affect the child's character, especially now that young children are familiar with the digital world. which will have quite a big influence later. Where in this digital era there are so many negative impacts that can affect children's character. According to Putri. 2018 (Sudarma, 2022) At this time, the role of parents, educators and

the adult community is in guiding and leading children to live their lives well, appropriately and with positive benefits.

Human resources who have character will definitely be a provision in the golden era of Indonesia in 2045. Where Indonesia has a prediction that in 2045 Indonesia will experience a demographic bonus, namely the productive age in Indonesia will be more, this is an optimistic prediction for the Indonesian people in reaching the age of 2045. 100 years. There will be a demographic bonus which must definitely be utilized to truly encourage progress, not trap it. For the time being, human resources are still far behind compared to neighboring countries such as Malaysia, Brunei Darussalam and Thailand because they are ranked 5th in the quality of human resources in ASEAN (Sudarma, 2022). In other words, we should try to improve human resources and ensure that the Indonesian nation can compete well.

2. METHODS

Education is a system that must be implemented in an integrated manner with other existing systems in order to achieve the stated goals of improving the quality of human life in all aspects of life (Syafe'i, 2017). Looking at the process that is already underway, this education takes place continuously in line with changes in the socio-cultural regulations that exist in society from time to time. Education is divided into two, namely formal and non-formal education. Non-formal education can be obtained through family, because basically the family will be the main scope of education that a child will go through, even though the education received is without a written curriculum. However, all parents want their children to grow up and grow up to be good figures, and especially in Indonesia which tends to have an eastern parenting style, which prioritizes religious education in the family.

Azyumardi Azra's opinion said, Islamic education is visible in the drafting of the 2003 National Education System Law, although there are several reasons, namely the government has not implemented it consistently, such as Article 49 paragraph 1 regarding the education budget (Azra, 1999). Apart from that, Huzair Sanaky stated that the government's efforts to improve Islamic education in Indonesia can be seen from their commitment in drafting the 2003 National Education System Law, even though the improvements have not been carried out in a fundamental way, so it seems that they are only modest. Efforts and improvements in Islamic education are often not comprehensive or comprehensive and most Islamic education institution systems are still not managed professionally.

One of the responsibilities that parents must give to children who are entrusted to them is appropriate parenting patterns for the formation of children's character. This can be conveyed with the Islamic concept contained in the Hadith History of Abu Hurairah (Abdurrahman, 2004). Character education in Islam is the process of forming good morals, personality and character, who is responsible for the tasks given to him by Allah in the world, and is able to carry out His commands and fulfill His prohibitions. This character education has the same meaning as religious education based on morals. Islam sees the importance of forming Muslim individuals with noble morals or *akhlaq al-karimah*.

There are two definitions of the golden generation. First, the golden generation is associated with the condition of the Indonesian generation after 100 years of independence, the second is the golden generation in the sense of the word "GOLD". As a great nation with extraordinary methods; whether human resources, natural resources, cultural resources, or other resources; It is time for its management and utilization to be carried out as well as possible for the greatest prosperity and happiness of the people.

This research uses a library research method or approach. Literature or literature study can be interpreted as a series of activities relating to methods of collecting library data, reading and taking notes and processing research materials (Zed, 2008). Based on this, data collection in research is carried out by understanding and exploring several journals, books and documents (both printed and electronic) as well as other sources or information that are considered relevant to the research or study.

There are at least four main characteristics that writers must pay attention to in library research, including: First, the writer or researcher will be dealing directly with text (text) or numerical data, not with direct knowledge from the field. Second, the library data method is "ready to use" which means the researcher does not go directly into the field because the researcher is dealing directly with data sources in the library. Third, library data is generally a secondary source, in the sense that researchers obtain material or data from second hand and not original data from first hand data in the field. Fourth, the condition of library data is not limited by space and time (Zed, 2008).

3. RESULTS AND DISCUSSION

Character education essentially has the aim of realizing education that can shape individuals into moral and religious individuals. Character education is a process of internalizing culture into a person and society so that it makes people and society civilized. In character education, (Muslich, 2022) Lickona (1992), explains 3 components of good character, including: 1. moral knowing (knowledge about morals), 2. moral feeling (feelings about morals), 3. moral action (actions). moral). These three components have a mutually interrelated relationship with each other. Lickona said that good character consists of knowing what is good. It is hoped that these characters will become habits in the way of thinking, habits in the heart and habits in action.

Islamic education according to Ahmad D. Marimba (Ihsan, 2001) is a process of human physical and spiritual guidance based on Islamic rules towards the formation of a main personality or muslim personality, namely a personality that has Islamic religious values, chooses and decides and acts based on these values. Islamic values, and be responsible in accordance with Islamic values.

In order to prepare for the rise of Indonesia's golden generation in 2045, it is necessary to develop education from a future perspective by developing children's personalities as preparation for a golden generation that is high quality, advanced, independent and modern as well as increasing the honor and dignity of the nation (Ministry of Education and Culture of the Republic of Indonesia, 2017). Islamic education has enormous potential to contribute to realizing this vision, here are some reasons:

3.1. Moral and Ethical Values

Islamic education places great emphasis on moral ideals, ethics and morals. honesty, humility, compassion, justice, and empathy are instilled in children. This helps children develop into people of integrity and morals, which has a major impact on their lives and society. Islamic education has an important role in developing children's personalities as preparation for the golden generation of 2045, especially in instilling strong moral and ethical ideals (Arlina et al., 2023).

In the Islamic education process, children are taught basic moral values which include honesty, justice, integrity and empathy. They learn that good deeds and correct attitudes are desirable in Islam. This is the foundation of a strong character that will guide them in facing various challenges in life.

Apart from basic moral values, Islamic education also cultivates noble morals. Children are taught to be individuals who are humble, patient and have a kind heart. They were given examples from the life of the Prophet Muhammad SAW, who practiced high morals. This helps children develop polite and empathetic behavior towards fellow humans.

Along with moral and ethical values, Islamic education also teaches the concept of responsibility. Children are taught to understand that they have responsibilities, both to God, to their parents and to society. They understand that their actions have an impact on the world around them, and they must be responsible for their actions.

Through the moral and ethical concepts built in Islamic education, it is hoped that the golden generation of 2045 will grow into individuals with strong character, integrity and a commitment to goodness. They will be able to contribute positively to society, make positive changes, and become leaders in building a better future for Indonesia. Islamic education focuses on character development through the application of Islamic values. Characteristics such as patience, fortitude, forbearance and responsibility are taught to children. This allows them to face life's challenges with a clear mind and a calm heart (Arlina et al., 2023).

3.2. Intellectual Empowerment

Islamic education fosters critical and creative thinking in children. They are trained to think critically, reflect and analyze. This helps children develop the critical thinking skills needed to deal with complex problems in the future. Islamic education has an important role in developing children's personalities as preparation for the golden generation of 2045, especially in terms of intellectual empowerment. Intellectual empowerment is an important component of the goal of producing an exemplary golden generation by 2045. Islamic education is very important in this process because it provides a stable basis for the growth of children's intelligence.

As a result of the intellectual empowerment provided by Islamic education, the golden generation of 2045 is expected to grow into educated and creative individuals. They will be able to overcome challenging obstacles, adapt to change, and contribute to innovation and societal growth. Intellectual empowerment through Islamic education will be an important step to achieve Indonesia's vision of a golden generation that excels in all areas of life.

3.3. Social Values Development

Islamic education also instills social values such as unity, cooperation and concern for others. Children are taught the value of contributing to society and are assisted in developing the ability to play an active role in social improvement. Islamic education has an important role in shaping children's personalities as preparation for the golden generation of 2045, especially in terms of cultivating the ideals of society (Jailani and Rochman, 2019a).

Islamic education is not only about religion, but also about instilling social values in students. Children are taught to understand and practice social ideals that encourage cooperation, empathy, and concern for others during this educational process.

Due to the direction of social values offered by Islamic education, the golden generation of 2045 is expected to grow into good, fair individuals and able to work well together in a diverse society. They will be able to understand other people's perspectives, resolve conflicts, and contribute to social progress. This creation of social value will be an important foundation for fulfilling Indonesia's vision of a golden generation that actively participates in building a better society (Ningsih, 2019).

3.4. Leadership Development

Islamic education promotes the formation of value-based leadership. Children are educated to be fair, intelligent and loving leaders. This is very important in developing a generation capable of bringing about meaningful social change. Islamic education is very important in creating future leaders who will lead Indonesia towards the golden generation of 2045. Children in the context of Islamic education are taught to recognize, understand and apply leadership characteristics based on Islamic religious beliefs (Ningsih, 2019).

Children are given a deep understanding of Islamic leadership. They understand that a good leader in Islam must be fair, wise and responsible. They are also taught to respect individual rights and treat everyone with fairness. Through Islamic history, children are given examples of leaders who are highly respected in the Islamic tradition, such as Caliph Umar bin Khattab and the Prophet Muhammad SAW. They learn the qualities that make these leaders exemplary in Islamic leadership.

Islamic education provides training and opportunities for children to develop leadership skills. They are involved in activities such as leadership in student groups, social projects, and management of mosques or other Islamic institutions. Children understand that leadership in Islam is not only about having power, but also about being responsible. They are taught to understand the moral and ethical responsibilities inherent in the role of a leader (Jailani & Rochman, 2019).

As a result of education that prioritizes leadership development, the golden generation of 2045 is expected to grow into leaders who are fair, empathetic and have high integrity. They will be able to become wise leaders, overcome social and economic obstacles, and make positive changes in Indonesian society. Islamic education not only shapes children's personalities, but also prepares them to become good future leaders.

3.5. Instilling a Sense of Identity

Islamic education helps children understand their Muslim identity and the principles that accompany it. This gives them a strong foundation to live as individuals who are proud of their beliefs. Islamic education provides a strong foundation for children to understand and recognize their Muslim identity. In their efforts to become the golden generation of 2045, Islamic education plays an important role in creating a strong sense of identity that underlies their actions and behavior in everyday life (Huda, 2015).

By instilling this sense of identity through Islamic education, it is hoped that the golden generation of 2045 will grow up as individuals who have confidence in their values as Muslims. They will feel an obligation to preserve and enrich their identity, and they will contribute to society in ways that represent Islamic ideals. A strong identity will be the foundation of character for the golden generation of 2045 as individuals with integrity, morals and competitiveness (Huda, 2015).

To realize the vision of the golden generation 2045, Islamic education must take an active role in shaping the character of young people. As (Komara, 2018) said, character education is a necessity in efforts to face challenges in the era of globalization. However, this requires cooperation between the government, Islamic education institutions and the community to ensure quality Islamic education is available to all students. In this way, the golden generation of 2045 can become a generation that excels in all aspects of life, influences positive social change, and realizes its maximum potential. In accordance with current developments, the competitiveness of human resources needs to be improved so that it continues to develop (Nagel, 2020).

4. CONCLUSION

Islamic education has various important functions in shaping children's personalities as preparation for the golden generation of 2045. Islamic education builds a strong moral and ethical foundation by instilling ideals such as honesty, justice and empathy. Islamic education encourages students to think critically and creatively, and actively participate in lifelong learning. Islamic education teaches social virtues such as solidarity, collaboration, justice, and caring towards each other. Children are taught ideas about Islamic leadership, given examples of Islamic leaders throughout history, and given opportunities to develop leadership skills. Islamic education helps children develop their religious and cultural identity, ensuring that they are proud of their Islamic identity and understand the ethical duties that accompany it.

All of these roles aim to shape the character of children so that they can become the golden generation of 2045 who are superior, have integrity and play an active role in Indonesian society. Islamic education provides a strong moral, intellectual, social, leadership and identity foundation, which will help children achieve their maximum potential as competitive individuals and contribute positively to society and the country.

5. AUTHORS' NOTE

To realize the vision of the golden generation 2045, Islamic education must actively shape the character of young people. This requires cooperation between the government, Islamic education institutions, and society to ensure quality Islamic education is available to all students. In this way, the golden generation of 2045 can become a generation that excels in all aspects of life, influences positive social change, and realizes its maximum potential.

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