



TRENDS IN PESANTREN EDUCATION ISSUES IN BUILDING MILLENNIAL CHARACTER

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Abstract:

This study aims to analyze and understand the trend of pesantren education issues in character building at the Ulil Albab Islamic Boarding School which is a boarding school that educates and fosters the character of students. This research uses qualitative research with the type of case study. The informants in this study were the caregivers of islamic boarding schools were kyai, ustadz / ustadzah and students in the islamic boarding school environment. The results of the research on the challenges that must be faced by students are as follows: first, the uswah factor. Exemplary and role model for students in Islamic boarding schools. Second, Double Personality or split personality. Third, Cultural Differentiation and different student personalities are one of the ways to communicate. Fourth, Impact Technology. Aware of advances in technology and information for students so as not to be left behind.

Keywords: *Trends in Pesantren Education Issues, character building, millennial character*

INTRODUCTION

Islamic boarding schools are educational institutions that spread and broadcast Islamic adama, places for teaching and learning and as centers for community development to be better implemented and held in residential areas with mosques as centers of education and development. Islamic boarding schools located in Indonesia have so far been seen as emphasizing traditional aspects by setting aside the ability to develop themselves in modern life (Awwaliyah 2019).

Islamic boarding schools are a form of community environment with positive life values with their own characteristics such as: 1) close relationship between the kyai and the students, 2) the ta'dzim students towards the kyai, 3) the life of all the students is simple and independent, 4) have a sense of the spirit of mutual cooperation with full brotherhood, 5) all students are trained to live in discipline and bond, especially in the education system which adopts a twenty-four hour education system, by conditioning the students in one location of a hostel, this is what makes the Islamic boarding school an institution quality and guaranteed (Mundiri, Akmal 2019).

Along with the development of technology and information, the life of adult society creates a phenomenon; i.e. instant lifestyle and global culture. Phenomena that often occur due to the impact of globalization can no longer be avoided. Globalization in several developed countries is often interpreted in terms of developing countries. Starting from styles in clothing styles to lifestyles and in consuming ready-to-eat food so that they can absorb and get news without using critical reasoning (Walidah 2017).

One of the phenomena of the globalization process is creating and giving birth to a generation of gadgets, the generation of gadgets is used as a term for the emergence of the millennial generation. The millennial generation is the generation between the ages of 17 and 36, at that age they are students, early jobs and young parents. The millennial generation was born between 1981 and 2001 (Yuniasanti, Binti

Abas, and Hamzah 2019). Gadget technology is actually better interpreted as a device, so that in the life of this generation it is always related and closely related to technology and information. So, as the equipment is part of their lives that can not be separated.

A santri when facing increasingly rapid global developments, must be able and able to adapt and be able to make changes. To be able to have a broad intellect, a santri is required to be able to balance between the world and the hereafter. Apart from that, students are pursuing very strong Islamic boarding school studies such as the study of the yellow book (Purwaningrum 2019).

The decline in student morals and morals is the result of developments in information technology which are not followed by an increase in the quality and character of students. This is very useful in competing with the development of increasingly advanced information technology. The decline in character is influenced by the socio-cultural conditions in the surrounding community. An unfavorable social environment is a form of lack of social institutions in controlling social change which has a negative effect. Ethics in communication and critical attitude are also very much needed.

In the profile of the millennial generation (2018), the Central Bureau of Statistics (BPS) describes that the millennial generation in Indonesia reaches 33.75% of the total population. The millennial generation in terms of the total population structure contributes to a population of relatively high productive age, of which 67.02% of the productive age population, around 50.36% are the millennial generation. With the ratio of the non-productive population (ages below 15 years and above 65 years) to the productive population (ages 15 to 64 years) (Budiati et al. 2018). In Indonesia the number of Islamic boarding schools is very large, judging by the data from the East Java Ministry of Religion Islamic Boarding Schools in 2023 there are 4,452 Islamic boarding schools spread across. At the Ulil Albab Brumbungan Probolinggo Islamic boarding school in 2023, judging by the profile data of the Ulil Albab Brumbungan Probolinggo Islamic boarding school, there are students with around 60% of non-productive students while around 40% of productive students are scattered in several Islamic boarding schools. The conditions that occur are very natural if the millennial generation, especially millennial students, when using social media, actually becomes a figure that can be made as an exemplary and exemplary figure.

The Ulil Albab Brumbungan Probolinggo boarding school is a boarding school that fosters, guides, forms and instills the soul of a santri. A santri who studies at a pesantren has a high degree. Santri must be able to keep up with increasingly modern times so as not to be left behind by the times. Millennial students who are productive at the Ulil Albab Brumbungan Probolinggo Islamic boarding school are around 40% of the students who are in the pesantren.

The character that is formed through education in Islamic boarding schools starts with habits that have a positive impact, such as learning to live simply, fostering a very close sense of friendship and brotherhood among students so that conflicts, debates and fights are less likely to occur. A new crisis of morality and morality has occurred in our country recently. Actually, it can be overcome by the existence of Islamic boarding schools through getting used to positive things in every aspect of the life of students (Hidayat 2016). This is where Islamic boarding schools function as agents for implementing character education effectively, not only teaching religious learning, but also teaching moral values, ethical values, artistic values, aesthetic values, moral values and artistic values so that they can guide students to become human beings who have more personality. Good.

Research on trending issues of Islamic boarding schools in the formation of millennial character has been carried out, including according to Muhamad Yusup, et al. who explained in his research that character education is not only related to right or wrong, but how to adapt in everyday life so that students have a sense of awareness, concern, sensitivity and commitment to implement policies in their lives (Yusup, Abdurakhman, and Fauziah 2018) Sriwahyuni Tanszil said that non-formal educational institutions, namely Islamic boarding schools with religious education, also

teach character education and the nation's noble values. So that in developing character education it is very effective in Islamic boarding schools (Tanshzil 2018).

Research on trending issues of Islamic boarding schools in the formation of millennial character was also researched by Salahuddin Ismail who said that Darul Muttaqien Parung Islamic Boarding School, Parung Bogor, the five souls of students are the foundation for students. Panca means five and soul means spirit or personality, the five souls of students are Islamic ukhuwah, sincerity, simplicity, independence and freedom. So that every individual in the Darul Muttaqien Islamic Boarding School who has the task of achieving the vision and mission of the institution is expected to be able to understand the values contained in the five souls of students as part of an integrated educational process, the soul of students with the values contained therein is used as a foothold in organized either as educators or others (Ismail et al. 2020)

Based on the thoughts and research mentioned above, the researcher is interested in examining more deeply the trend of Islamic boarding school education issues in the formation of millennial character at Ulil Albab Islamic Boarding School Brumbungan Probolinggo.

RESEARCH METHODS

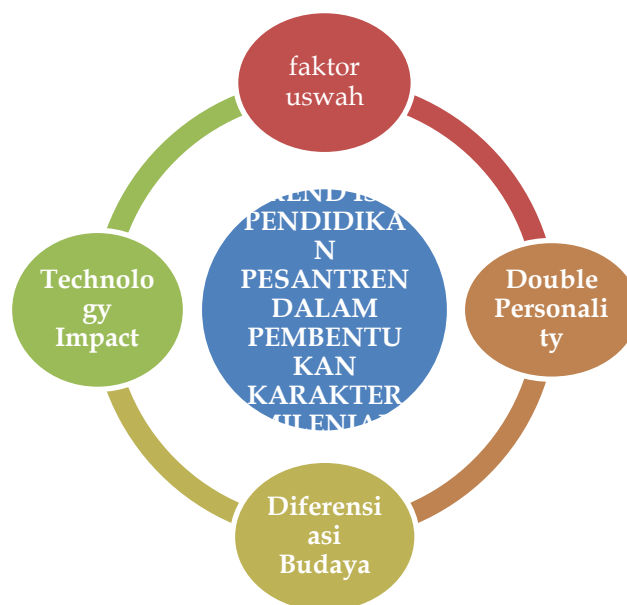
This research is a qualitative research with a case study type of research. Ulil Albab Islamic Boarding School which is located in Kraksaan District, Probolinggo Regency is the location or place that the researcher chose to conduct the research. This study aims to examine more deeply and find out trends in Islamic boarding school education issues in the formation of millennial character at the Ulil Albab Islamic Boarding School which is a boarding school that educates and fosters the character of students. Education in Islamic boarding schools in fostering the character of students has already implemented character education so that with the development of modern times with the millennial generation it is a challenge in Islamic boarding schools in fostering millennial santri character.

Islamic boarding school caretakers called kyai, ustadz/ustadzah and santri are informants in this study. To get an overview of Islamic boarding school education in fostering the character of millennial students at the Ulil Albab Brumbungan Probolinggo Islamic Boarding School, researchers used observation techniques and interview techniques with caregivers and ustadz and conducted documentation to complement the data that the researchers are currently studying.

Data analysis was carried out starting from the overall data display, followed by data reduction, namely sorting and selecting data that had been collected according to a predetermined theme, and ending it by drawing research conclusions as research findings.

RESULTS AND DISCUSSION

Ulil Albab Boarding School Brumbungan Probolinggo is an educational institution that prioritizes Islamic Religious Education. In Islamic boarding school education, every santri is guided and directed specifically in forming good santri character so that they have the soul and character as a productive or millennial santri. Trends in educational issues at the Ulil Albab Brumbungan Probolinggo Islamic boarding school in fostering the character of millennial students are as follows:



Uswah Factor

In psychology, humans really need role models and role models in behaving. And at the same time looking for dynamic examples in practicing the various provisions that have been set by Allah. For Muslims. In the uswah factor there are also challenges to foster and shape the character of millennial students. As a figure who deserves to be an example and role model is found in the Prophet himself. Personality education through exemplary is education by way of example for students.

According to H (2023) says that for students and a Muslim, a good role model is in the Messenger of Allah, so we should emulate him and make him a role model. Kyai and ustadz are exemplary examples who are figures and figures admired by santri. Because of that, the santri look to the kyai and ustadz as the main role models for them at the Islamic boarding school. Ustadz or kyai have an important influence in fostering and shaping the character of students to adhere to religious teachings, both beliefs, ways of thinking and behavior both within the pesantren environment and outside the pesantren. (Rodliyah 2014)

According to L (2023) as a student at the Ulil Albab Brumbungan Islamic Boarding School, Probolinggo, he said that as a student, I see ustadz and kyai as exemplary people because they have higher knowledge than me and are also pious.

In Islamic boarding schools, examples and role models are emphasized. The caretakers of the pesantren together with the ustadz always provide good examples of danuswah to today's millennial students, both in terms of worship and the culture of everyday life. Because these values are determined from the actualization of what is conveyed (Suradi 2018).

Uswah is a path or method taken by a kyai and ustadz in a process of learning and education through exemplary behavior. In the learning process at the Ulil Albab Brumbungan Islamic boarding school, Probolinggo still upholds moral values, for example the reverence of students towards ustadz and ustadz tawadlu' when teaching.

Based on the results of an interview with the caretaker of the Ulil Albab Islamic boarding school, Brumbungan H (2023), he said that the character of the santri was formed in this pesantren by embracing the soul of the pesantren students. The five souls of students at the Ulil Albab Brumbungan Islamic Boarding School, including:

The Spirit of Ukhuwah Islamiyah

Soul of Ukhuwah Islamiyah, according to the results of interviews with the caretaker of the Ulil Albab Islamic boarding school Brumbungan H (2023), that ukhuwah Islamiyah is one of the goals of human life, namely to create peace and happiness. Therefore, students must continue to be trained to maintain ukhuwah with each other in order to create this peace. So that the ukhuwah that was carried out, was

not only carried out while in the Islamic boarding school but was also able to influence the community after returning from the Islamic boarding school.

The ukhuwah was formed so that later students would be able to adapt well to everyone and be able to create harmonious relationships between religious communities. which of course there are many religious values that legitimize it. The interactions carried out at the Ulil Albab Islamic boarding school between students, students and the community, and students and alumni are the efforts of the Islamic boarding school to form a spirit of ukhuwah, which then establishes a good relationship, therefore, if the spirit of ukhuwah can be formed, then the students will have morals that are *wasat* iyah and *insāniyah* which have a treatise and an important mission to liberate, make happy, respect and glorify humans.

Soul of Sincerity

The soul of sincerity, according to H (2023), means that all life activities in this world are not driven by the desire to gain profit. *Ikhlas* means surrender and accept whatever happens, because life is directly directed by Allah.

So whatever form the command is in, if it is good, it means that it is an order from Allah with an intermediary. In this case it covers all life in the pesantren. An example is a kiai who is sincere in teaching, because the kiai has sacrificed everything in the form of wealth and energy to carry out the mandate of his teacher. Therefore, the spirit of sincerity with such a basis makes the kiai in teaching his students not expecting a salary from the pondok, but instead willingly sacrifices his wealth for the benefit of the pondok. Santri are sincere in learning, meaning that they accept all forms whatever is in the educational process at Islamic boarding schools. So that after plunging into society, they do not have worldly hopes but only expect rewards from Allah. The ustaz-ustazah sincerely help the pondok in providing teaching to the students, it does not mean that there is no salary to be earned. Being sincere here means prioritizing good performance and solely for worship, then from that performance you are able to prosper your life needs (Syafe'i 2017).

The concept of a soul of sincerity can present intentions only because of Allah with strong and earnest efforts in thinking, working and acting solely to seek the pleasure of Allah. Sincerity here is not just surrendering and doing nothing, but there are goals that have benefits. If the soul of this sincerity has been formed, then a spirit of simplicity will awaken, which is not intended because of poverty or poverty, but contains elements of the fortitude and strength of a servant and is able to master oneself in facing life's struggles in all kinds of difficulties. Until behind these difficulties a great soul will be achieved, daring to move forward in facing life's struggles, and not giving up in all circumstances.

Spirit of Simplicity

Spirit of Simplicity, spirit of simplicity does not mean passive and does not mean because of poverty but has the ability to face difficulties. Then, behind the tribulation, a great soul will be achieved, daring to go forward, never giving up in all situations. This is where a strong character will be formed as a condition for the success of struggles in all life (Lisnawati 2020).

In the rules of the Ulil Albab Islamic Boarding School, according to M (2023), it is not permissible to bring various jewelery that is not needed or bring too much pocket money because it will be wasteful. A wasteful attitude means doing something that is not in accordance with the needs or exceeds what is needed.

This value is what is meant by simplicity in the Pondok Santri Spirit. In terms of its implementation, the Ulil Albab Islamic boarding school provides the concept of uniformity in any case, just like in dress. When students wear uniforms, it can make no difference between rich and poor students. It does not give rise to an attitude of *riya*, *takabbur*, and *ujub*, so that the goal of the cottage regarding a simple life can be realized which will then give birth to a spirit of independence.

Independent Spirit

Spirit of Independence, the Ulil Albab Islamic boarding school defines independence as the ability to help oneself not only in the sense that students are able

to take care of their own interests, but the Islamic boarding school itself as an educational institution must also be able to be independent. So that both students and institutions do not rely on the help and mercy of other parties for their survival.

The leadership of the Ulil Albab H Islamic boarding school (2023) always develops the motto that "chickens alone can be independent to find food every day, let alone humans." Santri can't lose to chickens. The independence of pesantren as an educational institution does not need to be questioned again. This is because since its establishment, pesantren have been independent at the expense of the kiai and the community.

Islamic boarding schools have never relied on various assistance from the government, it is different if they are given. Even in the course of its history, the establishment of Islamic boarding schools was very much ostracized by the government and suspected by the colonial nation. It is not surprising that many kiai, clerics and santri at that time became victims and were killed by invaders and traitors to Islam. Independence is a mental matter. An independent person means a person who has the determination to always try his best, is not easily discouraged, does not have a beggar mentality, and always wants to help others. Islam teaches its people to be independent and work. (Malik, R, and S 2013) The value of independence developed in Ulil Albab is also in the sense that it is always oriented to help others, not to expect help from others. In other languages, independence is a mentality to get, not to have mentality. Because independence is not only characterized by the ability to regulate and help oneself, but also characterized by being able to help others. It is from here that the value of independence is developed and applied in concrete programs.

Freedom Spirit

The Spirit of Freedom, According to M (2023) The spirit of freedom at the Ulil Albab Islamic boarding school means freedom to think and act, freedom to determine its future, and freedom to choose a way of life in society in the future. Freedom can be interpreted in determining everything so that the focus is surrender to Allah. So that when we are free to do something that has a good impact on ourselves and others, then it is automatically God who gives us a good way. The spirit of freedom has a connection with the soul of sincerity. Because by having a soul of sincerity, a person can freely do something for himself with full submission, so that his freedom is under the guidance of Allah.

According to the researcher, this spirit of freedom has very good implications in the formation of the character of the santri. So that students do not only graduate with the knowledge they learned while at the Islamic boarding school, they also have the ability to accept various matters related to freedom of expression. Santri are given the freedom to develop themselves according to their talents, the freedom to express themselves through art and works, the freedom to make choices after graduating from Ulil Albab, the freedom to choose their preferred major, the freedom to choose the extracurricular programs provided at the institution. All forms of freedom must be under the guidance of supervising teachers. And what is more important is that all the freedoms that are developed are positive ones based on Islamic teachings.

Instilling faith and devotion to Allah SWT is the goal of education in Islamic boarding schools, developing knowledge and skills in Islamic boarding schools so that they become experts in Islamic religious knowledge to build an Islamic life in society (Perawironegoro 2019).

Double Personality

Double personality or multiple personalities is also a challenge for the formation of the character of millennial students at the Ulil Albab Brumbungan Probolinggo Islamic boarding school. Double personality or multiple personality has two or more personalities within a person, which are different from each other or can even be contradictory. One of the personalities can take over control of the patient's body and mind at any time, and is usually triggered by certain situations when the patient feels stressed, afraid, or angry. (Mustajab, Baharun, and Iltiqoyah 2021) In this period, changes in behavior will be seen in one students who have multiple

personalities. They can do something they normally wouldn't do. (Rahmatullah and Said 2019)

According to M (2023) at the Ulil Albab Brumbungan Probolinggo Islamic boarding school, there were also several students who had double personalities or multiple personalities, for example when the Islamic boarding school implemented a regulation requiring a student to wear Muslim clothing and a headscarf in accordance with Islamic law within the Islamic boarding school environment, whereas after holiday and are allowed to return to their respective homes, some students have removed their headscarves and dressed that do not follow Islamic law. This also happened to some male students. When they were at the Islamic boarding school, they were required to use sarongs, koko clothes, and kopyah. After returning to the community, some students had forgotten all the attributes used in Islamic boarding schools. A positive influence can be felt when alumni from Islamic boarding schools return to the community environment with provisions for change and improvement for the surrounding community environment (Mai Duhani 2018).

This challenge is one of the many examples of double personality that exist. In forming and fostering character, especially students in Islamic boarding schools is a challenge that must be faced in Islamic boarding school education. A santri who has more than one personality is also a challenge for himself in order to be able to control his actions in the community. In Islamic boarding school education there are quite a lot of challenges that must be faced so that there must be separate steps in order to be able to face them and solve them. Multiple personalities do not only occur in students, but all groups can also have multiple or more personalities (Burga et al. 2019).

Cultural Differentiation

Culture is very closely related to one's personality and is a basic element of social life. Culture and personality cannot be separated because culture has a very important role in shaping patterns of association and patterns of thinking in society. The process of migrating with an educational background carried out by overseas students must also leave their original culture for a new culture, which they occupy, including Madurese and Javanese culture. The attachment to the original culture is also seen in cross-cultural students, most of whom are in communication problems. Cultural differentiation is part of the challenges of building the character of millennial students which are found in many Islamic boarding schools. For example, at the Ulil Albab Brumbungan Islamic Boarding School, Probolinggo, because the existence of various languages is also a challenge for students to communicate, either with their colleagues or with the kiai and ustad while studying at the Ulil Albab Brumbungan Islamic boarding school, Probolinggo.

The caretaker of the Ulil Albab Islamic Boarding School Brumbungan Probolinggo H (2023) said that we must respect the cultural differences of the students, the cultural differences will complement and be unique between one student and another.

According to the results of this study, the form of cultural differentiation that is most often experienced by students of different cultures in the Ulil Albab Brumbungan Probolinggo Islamic boarding school environment, according to the results of this study, is that the majority comes from terms of speaking style, language and accent. The problem of accent and language is the main problem in the way of cultural adaptation in the pesantren environment. This problem has an impact on the way students communicate so that most of the students who have different cultures cannot avoid being exposed to the various cultures that are in the Ulil Albab Brumbungan Probolinggo Islamic boarding school.

M (2023) said that students who study at Islamic boarding schools come from regions with their own cross-cultural backgrounds. So that students are often carried away by the atmosphere of their original culture and require cross-cultural adaptation.

In accordance with the narrative from the ustadz at the Ulil Albab Brumbungan Probolinggo Islamic Boarding School, students are expected to be able to adapt to cross cultures. Adaptation of how to communicate between students is a challenge in itself

from before being in Islamic boarding schools to Islamic boarding schools.

The culture of understanding Javanese and Madurese is considered the most difficult understanding to adapt to. In this case, it was shown by some of the students from different cross-cultural backgrounds who claimed to understand enough Javanese and Madurese languages. Some of the problems that arise when difficulties arise are levels in Javanese and Madurese which are considered quite difficult and complicated.

From the challenges of cultural differentiation, it can be proven that the problems that arise in adjusting the culture in the Ulil Albab Brumbungan Probolinggo Islamic boarding school environment, both have positive and negative impacts. This naturally occurs because cultural adjustment is a process in which it requires a millennial santri to interact with the new environment's culture, while in interaction and communication, language is needed as an intermediary tool.

Technology Impact

The caretaker of the Ulil Albab Brumbungan Islamic Boarding School, Probolinggo H (2023), who is aware of the backwardness of Islamic boarding schools in the field of technology, said that the advancement of Science and Technology (IPTEK) is the toughest challenge for millennial students and Islamic boarding schools now. Because the average Islamic boarding school in Indonesia prohibits its students from bringing cellphones and laptops. Meanwhile, Islamic boarding schools do not provide these tools because they are considered not a primary need.

According to M (2023) the challenges of the students are very different in today's era. The enemy of the santri now is not in the physical form of someone's presence or power in a certain space. In the era of the industrial revolution 4.0, the challenge for the students is how the students can also master information technology. The students do not only master yellow books or classic texts and a very good set of religious knowledge, but how can they adapt to information technology that can promise benefits as well as bring benefits. Santri are required to enter the millennial world which is full of information out there, both positive and negative. Everyone is present simultaneously through the presence of social media, which of course cannot be denied (Shofiyah, Ali, and Sastraatmadja 2019).

In this challenge, the students must also be in touch with new developments and the most important thing is how the students have media literacy skills, so that they do not fall into the madharat of information technology, but benefit from information technology. Every era certainly has its own challenges, and the students are living in an era now that is completely different from the era of the ustadz and their teachers. Hence, this is where the wisdom of the santri is being challenged, and of course what is expected is how the santri can live in their time in a correct and directed way.

Millennial students must also be wise in using information technology, especially in social media. Due to the facts that are happening right now, there are a lot of social media that are misused, one of which is in spreading fake news or hoaxes.

The challenge for santri is how a santri takes advantage of the sophistication of technology and information in social media. News is spread very quickly through social media, it is hoped that students will be able to sort out true news and fake news.

CONCLUSION

The Ulil Albab Brumbungan Probolinggo Islamic Boarding School in general has implemented various ways to foster the character of millennial students. Santri in facing challenges include: cultural differentiation, the culture of the students is different so it needs adaptation with other students, one of which is how to communicate. The uswah factor, students need good role models and examples to set as examples in life. Technological impact, progress in science and information technology is a challenge for all of us, especially students, so as not to be left behind by the times. Double personality, is a dual personality that is a challenge for millennial students in shaping the character of students in Islamic boarding schools with multiple personalities in a student with a different personality or even contradictory bias.

The limitations of researchers in conducting this research are aware that there are still shortcomings, but researchers try their best in conducting this research. So further research is needed on the challenges of Islamic boarding schools in fostering the character of millennial students to complement previous research.

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