



Best Practice for Character Education for Millennial Generation: The Correlation between Pancasila Values and Indonesian Muslim Families



Rika Riyanti^a
Didik M Nur Haris^b
Nurmala^c

Article history:

Submitted: 18 January 2022

Revised: 09 February 2022

Accepted: 27 March 2022

Keywords:

best practice;
character education;
millennial generation;
Muslim family values;
Pancasila values;

Abstract

The discussion about best practices in shaping character for the millennial generation about Pancasila values and Muslim family education is an exciting topic to be discussed in various contexts and content. To discuss this issue, we have conducted a series of searches for supporting data and additional information electronically on literature sources in the form of field study findings that actively discuss best practices in shaping the character of the young Muslim generation concerning Pancasila education and the habits of Muslim families in Indonesia. We cannot use this data to answer questions with high times. After a summary of the data and an in-depth discussion of the relationship between the two variables, the researcher can finally conclude that there are some best practices in shaping the character of the millennial generation, in this case, looking for a correlation between Pancasila education and Indonesian family education to form a young age that follows the character Islamic nation and religion. Thus, it is hoped that these findings will add to the wealth of knowledge and perspectives of family religious education and are also in line with Pancasila education as Muslim Indonesian citizens.

International research journal of management, IT and social sciences © 2022.

This is an open access article under the CC BY-NC-ND license

(<https://creativecommons.org/licenses/by-nc-nd/4.0/>).

Corresponding author:

Rika Riyanti,
Politeknik Negeri Pontianak, Indonesia
Email address: rikarianti0808@gmail.com

^a Politeknik Negeri Pontianak, Indonesia

^b Politeknik Negeri Pontianak, Indonesia

^c Politeknik Negeri Pontianak, Indonesia

1 Introduction

Education aims to change the pattern of human life by providing the correct information about morals, character, and mentality to change standards and values into the frame of religious perspective and values owned by society (Mursidi et al., 2021). Education also plays a role in controlling how to behave, to create a beautiful and real life. The desired education includes changes in the character of human children to manifest the belief, piety, honorable people, morals, character, or ethics as school encapsulation. The current young generation, known as the millennial generation, is expected to be strong in facing life's difficulties, obstacles, and changes that arise in communication at home, both in the school environment, in public, and throughout society, such as natural life that is not limited by space and time (Mursidi et al., 2021; Sitepu et al., 2022; Putra et al., 2020).

The importance of Islamic teaching in the eyes of the public is paramount to filter out the innovative turn of events progressively to stem and control the increase of negativity in societies around the world. The complexity of recent innovations has almost influenced the views of local people, from the working class to the upper class. This particularity is interesting in the lives of individuals today and the emergence of world culture (worldwide culture) and the way of life (way of life) of mainstream society due to globalization. Today's globalization has given birth to the device era, a term used to brand the rise of the millennial era. Devices are more precisely characterized as mechanical hardware so that individual life is generally associated with the data innovation component. So maybe different high-innovation hardware has become an inseparable part of their lives (Suroso et al., 2021).

Considering past investigations, several examinations have been carried out to strengthen character training from an Islamic point of view and the philosophical side of Indonesian Muslim society knowing human existence is for the sake of the next life (Amir, 2013). For example, it is essential to prepare the nation's next generation and religion. The difference with this study is that specialists need to uncover Islamic school assignments that can provide instruction and channel the negative realities of mechanical alternation of events. Due to several previous studies, this research tries to describe and dissect an instructive point of view in building the nation's personality in the current era of globalization/millennials. The critical question in this situation is, "what are the duties and roles of Muslim families and school assignments as agents of the continuation of the state's goals to inform the public that can be used as strategic forces such as cash flow to face competition in the era of globalization and the need for the state to prepare the next generation with skills and defenses?" themselves and their country (Subaidi, 2020; Syamsuri et al., 2021).

Based on the importance of understanding and knowledge of how to prepare a generation of Islam that is guided by religion and its conservatives, then how, as a millennial generation who lives in an Indonesian country that has values, namely the value of Pancasila, how they can grow and develop to support each other (Islam et al., 2016). Finally, this study tries to see and analyze various evidence from field studies that can provide based practice to shape the character of Muslim millennial children into a generation of Indonesian citizens following Indonesia with Pancasila starting from family and formal education. So we need a variety of informal and discussion activities that raise practical issues, train to boil, prepare a generation with Islamic character as well as Indonesian character so that it becomes a nation of people who continue to innovate but still uphold civilization and morality as Muslim people and become citizens who remain Indonesian. So we conducted this study to examine various field sources that have been researched, which are thought perspectives and initiatives on how to prepare Indonesian millennial generations who are Islamic and Indonesian children with Pancasila character (Abdi, 2018).

2 Materials and Methods

In this method section, we will try to describe this study's data collection and reporting process, starting from the formulation of the problem of data collection and the final report. We can reiterate that this study aims to obtain best practices in the form of character, which for the millennial generation is very important and is related to the values of Pancasila and the value of Muslim family education (Erickson, 2012). To answer and discuss this study, researchers have carried out various ways, namely searching for data electronically by ordering a keyboard on Google Scholar and then looking for as many sources of information data as possible to cover this study. This is a causative study wherein obtaining data; we take a phenomenological approach to collect as much data as possible. We involve in-depth analysis and draw conclusions that cannot be separated from very high interpretation efforts so that the data we obtain is genuinely accurate and valid and answer the problem accurately. In searching the data, we did electronic using the keyboard, and we used Google Scholar to get various used magazine books and several data that can be accessed from

websites where the data can answer the problems we are studying. Meanwhile, in the report, after we studied it carefully, we conducted a report in the form of a qualitative study where we looked at and checked existing publications where how to carry out a literature review related to Islamic character education and millennial Indonesian children (Gabriel, 2015).

3 Results and Discussions

School as a place to prepare the younger generation

Education in schools is an effort to recognize students who can develop their actual capacities, knowledge, innovation, ethics, and reason (Iivari et al., 2020). Instructive advancement aims to understand the general goals as mandated in the Preamble of the 1945 Constitution paragraph 4, "to advance general government assistance, educate the country's life, and participate in solving the world's demands." With this order, training is the right of every Indonesian citizen to receive teaching that is coordinated through the public school system (Hart, 2013). Above seems far from the perception of the Indonesian people. Since Indonesia's autonomy, schools' implementation has been insignificant and has succeeded in creating individuals who have noble character but have good morals. Currently, the universe of coaching has emerged from the path that has been set and the regulation of its instructions. Instruction focuses on developing individuals from a scientific point of view but is weak from a success perspective. Instructive organizations emphasize achieving academic achievement, which is marked by the achievement of high scores, so that many members of the citizenry are intelligent, pious, and have Indonesian character (Siburian, 2013).

However, the Muslim generation of the Indonesian nation has inhibiting characteristics such as low achievement inspiration, lack of certainty, and lack of respect for teachers and generally will immediately get the topic (Arifin et al., 2018). Teaching Islam as a school system would have a truly rooted commitment to help structure the nation's personality with various methodologies and techniques worthy of attention and persuasion. As contained in the framework of Islamic education, which is coordinated not only on the achievement of the expansion of knowledge (justification behind), students but more fundamentally in Islamic boarding schools are expected to give birth to human beings who are whole and have faith with dignity). Similarly, during the time spent to achieve this, Islamic training is not only a burden on the instructor (educator); it is the most crucial obligation of the guardian in the family in shaping the character of his children, starting from the stomach birth, and even puberty. The guardian's work can provide a sense of peace, prosperity, and security in instilling morals and character in their children (Ferdiawan & Putra, 2013).

The terms character and disposition or disposition are often used interchangeably; a Character is a person, trait, or thing that is very important in an individual. Character is also often referred to as character or behavior (Kaiser et al., 2015). The surrounding area determines the outlook and behavior as mentalities and ways of behaving desirable or ignored, praised, or reprimanded, tremendous or evil. As the therapist points out, character is the beliefs and tendencies that direct a person's activities. Thus, if information about an individual's personality can be known, how the singular will act under certain circumstances can also be perceived. By knowing the existence of a character or character, character, or disposition, an individual can predict his response to various oddities that arise in himself or his relationship with other people under different conditions and how to control them. In the Islamic language, the meaning of a character is a profound quality. Furthermore, the character is vital, so it must be used as an example of coaching that emphasizes character decency. The character also implies a character following Islamic values and following the Pancasila Indonesian mentality (Subaidi, 2020).

The essential is a solid character generation

Character is a propensity for imparting great qualities in youngsters' lives from the beginning. According to the perspective of understanding, it just so happens that character and ethics do not have a tremendous contrast. Both are characterized as an activity that happens with no additionally thought since it is installed in the brain, and at the end of the day, both can be called propensities. As indicated by the Language Center of the Ministry of National Education, the meaning of a character is inborn, heart, soul, character, character, conduct, character, nature, character, character, character. Concerning character is character, conduct, character, endlessly character. As indicated by Fakhry Gaffar, character instruction is a course of changing life values to be created in an individual's character, so they become one in such an individual's actual conduct. In this definition, there are three significant thoughts precisely: (1) the method involved with changing qualities, (2) being created in character, and (3) becoming one in conduct (Putra & Aslan,

2019). As per Majid, character schooling is a work to direct the human way of behaving toward standard principles (Majid & Andayani, 2012). The focal point of character instruction is moral objectives, yet its training includes reinforcing significant abilities that include understudies' social turn of events.

Wagner & Ruch (2015), show that there are components that form the foundation of character education, which include the spirit of sincerity or trustworthiness, caring and caring for one another, courage, goodness, self-control, self-defense, good cooperation, willingness to work hard, diligently, and never give up, as many experts have pointed out. In the science of character and education, they say, the younger generation needs to be fortified with the guidance of a good life so that they become a generation with character, adapting to circumstances and ties to all changes, building togetherness, cooperation between family and society, and carrying out educational obligations following the character desired by the context. Public. So when viewed from the point of view of culture and religion, education is a religious activity that teaches honesty, tolerance; we must have faith, full of creativity, independence, and a sense of responsibility which together with the spirit of a nationality love religion, love the homeland and appreciate achievements and can communicate well, then all it is a character desired by both religion and the values of Pancasila (Fine et al., 2010).

These personal values can be alluded to in fostering the country's personality in instructive practice (casual, formal, and non-formal), propensities that are given models ceaselessly because the character is not framed in a flash; however, they should be prepared honestly and relatively to accomplish the ideal shape and strength. A public person is one of the nine components of the immaterial public force of a country (Jubaer & Hoque, 2021). As one of the public powers, the public person should be kept up with and continually revived so it can generally be a motivation, consolation, and ready to work as the country's human resources because the public person decides the public strength of the country concerned. Comparable to the setting of the personality of a country, the significant benchmark in surveying its prosperity is the degree to which the country's progress in propelling public training depends on three parts: mental, emotional, and psychomotor. Training is characterized as adjustment, learning, and impersonation, not simply tutoring. As a show, any human progress expects that the improvement of a public person is an indistinguishable part of the public advancement objectives overall and the improvement of the instruction area specifically (Mizuno & Bodek, 2020).

At present, Indonesia is confronted with the issue of debilitating the country's personality. This is demonstrated by the different issues of the country, whose side effects have started to show up leisurely in the most recent couple of years (Hite & Seitz, 2021). If this issue is not quickly tended to, it can compromise the presence and security of the Indonesian country. A portion of the intense issues being looked at by the Indonesian public incorporates powerless public initiative, feeble battling soul (battling soul) of the younger age, high degrees of debasement, and a character emergency. The effects of this issue are different, for instance, the danger of deterioration, the shortcoming of Indonesia's intensity at the global level, and the downfall of Indonesia's picture according to the world. The different issues that encompass this country raise the question (McLeod & Harun, 2014).

The job of schooling in Indonesia is just halfway with an accentuation on the advancement of mental viewpoints, so instructive results have no relationship with the perspectives and conduct of understudies. Training is thought not to make a critical commitment to arranging the country's personality as per guiding principle (Koe et al., 2012; Gallicano, 2013). The essential inquiry brought up in this setting is: what is the job of schooling informing public people that can be utilized as soft power as money to confront rivalry in globalization? The contention that is endeavored here is that schooling is a fundamental component that should be assembled, reinforced, and focused on if the Indonesian public has any desire to head down that path. The accomplishment of natural selection in the period of globalization can be accomplished by showing soft power as a methodology (Mashuri et al., 2016).

In light of information and realities, as well as the investigation of instruction specialists, there are something like four fundamental calculates that require consideration in the setting of public training, to be specific: educational plan factors, subsidizing factors, instructors' availability factors and biological variables, and a helpful environment for the execution of schooling (Makel & Plucker, 2014). These four elements are connected to have the option to deliver HR with the public person who can contend in the worldwide period. The arrangement and instruction of these characters will not succeed, assuming there is no congruity and amicability between instructive conditions. Along these lines, the family and family, as the above all else climate for character instruction, should be engaged. Hurlock additionally characterizes the family as a "Preparing Center" for developing character values and improving a kid's inclination or strict soul, alongside the advancement of his character. As the littlest unit of society, the family ought to get back to being a school of adoration, a school for love, or a position of learning brimming with genuine romance and friendship (Nieto, 2015).

While character training through schools is not simply learning information, but more than that, particularly the development of ethics, moral qualities, style, respectable person, etc. Giving honors (valuing) to achievers and disciplines to the individuals who disregard cultivates (cherishing) great qualities and then again reprimands and forestalls (discouraging) the use of awful qualities (Wiyaka et al., 2017). Character building places training as one of the essential methodologies of public person building. Its execution should be completed reasonably with a few techniques that incorporate socialization or mindfulness, strengthening, acculturating, and collaboration of all parts of the country. Character building is done with a methodical and integrative methodology by including families, instruction units, government, everyday society, individuals from the council, broad communications, business, and industry (Kemp, 2010).

In doing and monitoring the arrangement of the country's personality, a fundamental responsibility is required so the teaching of good qualities to school individuals can cause understudies to become total people, which includes educational program content, learning and evaluation processes, nature of school local area relations, learning the board, the executives of different exercises (Kawangung, 2019). understudies, enabling offices and foundation, and the hard-working attitude of all school individuals in light of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and a feeling of adoration and protection for the nation the country. The nature of its HR does not entirely settle the progress of a country in accomplishing its objectives. It could be said that "an extraordinary country should be visible from the quality/character of the (human) country itself." To construct means improving, working, layout, and following through with something. Character is the person, character, mental characteristics, ethics, or character that recognizes an individual from others (Duckworth & Yeager, 2015).

So, assembling character is a cycle or exertion made to cultivate, improve, and shape a character's primary concerns of understanding significantly and extensively. Pancasila as a philosophy both as far as a state belief system or public philosophy is as yet kept up with. Along with the confusion that Pancasila was utilized to reinforce state tyranny, in any case (Nail & Utama, 2020). One of the qualities of tyrant power is that it generally considers philosophy the most significant, firmly connected with security or social attachment. The presumption that endeavors to homogenize philosophy are significant to make soundness and reinforce local area attachment is.

Notwithstanding, history has demonstrated that the material worth of Pancasila is a wellspring of solidarity for the battle of the Indonesian public. The upsides of Pancasila are the fastener as well as the primary impetus in work to maintain and battle for freedom, so they become confirmation that Pancasila is as per the character and wants of the Indonesian public. Pancasila is a sublimation of social qualities that joins Indonesian individuals of different identities, races, dialects, religions, and islands into one country (Kawangung, 2019).

The qualities contained great researchers at addressing test questions, possess wise brainpower yet are intellectually and ethically powerless. The explanation is that numerous specialists in ethical quality and religion instruct about goodness consistently; however, their way of behaving is not under the information being educated (Rachmah, 2013). Since adolescence, youngsters are instructed to retain the ideals of genuineness, boldness, challenging work, tidiness, and the indecencies of cheating. In any case, the upsides of goodness are instructed and tried to the degree of information on paper and remembered as material that should be concentrated. Character instruction is not simply a course of retaining test material (Was et al., 2006; Cheung & Lee, 2010). However, it requires adjustment. Adjustment to accomplish something beneficial, being straightforward, gallant, embarrassed to cheat, apathetic, embarrassed to allow the climate to be messy. Character is not framed quickly, yet should be prepared honestly and relatively to accomplish the best shape and strength (Hidayati et al., 2020).

Young generation with esteem Pancasila

Nonetheless, the training unit can decide its advancement needs to proceed with the pre-condition esteems that have been created. The execution of character esteems that will be created can begin with fundamental, essential, and simple values, such as perfect, flawless, agreeable, restrained, amiable, and gracious (Pradana et al., 2020). Consequently, character schooling plans to foster the qualities that shape the country's personality, to be specific Pancasila, which incorporates: a) fostering the capability of understudies to turn out to be great-hearted, great learning, and polite people, b) fabricating a country with Pancasila character, c) fostering the capability of residents the state to have fearlessness, be glad for the country and nation and love humanity. Until this point, the qualities and standards of the 1945 Constitution and Pancasila have been acquired. They have turned into the arrangement of many individuals like the Proclamation of Independence, the five statutes in Pancasila, and the Unitary State of the Republic of Indonesia, which is reflected in the preface to the 1945 Constitution (Malik et al., 2021).

The 1945 Constitution concerning a unitary state as a republic, maintaining fundamental freedoms, the Bhineka Tunggal Ika framework, equity in regulation and government (Hastangka et al., 2019), the monetary framework as a joint exertion based on connection, a state safeguard situation in light of the privileges and commitments, everything being equal, official government and management by the In this manner, taking a gander at the qualities and standards of the 1945 Constitution, the person training created prompts these qualities and standards, which are basically to shape a country that is solid, serious, has honorable person, is moral, open-minded, cooperates, has an enthusiastic soul, growing powerfully, situated to science and innovation, which are all enlivened leaning on an unshakable conviction and devotion to God Almighty (Grol & Grimshaw, 2003; Cormican & O'Sullivan, 2004). The most recent innovative refinement has nearly altered the outlook of the local area, from youth, teens, guardians, educators/instructors, and likewise from the working class to the high society. The ascent of worldwide culture (worldwide culture) and way of life (way of life) is the effect of the progression of globalization that can never again be dammed. High-innovation complexity has turned into an indivisible piece of individuals' lives, as though different high-innovation instruments have turned into a significant piece of their lives (Nugroho, 2021).

Different examinations on the effect and utilization of the web (high-innovation) show that high-innovation, for example, the web can be the primary hotspot for learning about what is going on on the planet, for example, for amusement, having some good times, unwinding, to fail to remember issues, dispose of forlornness, to top things off. Time is a propensity and accomplish something with companions or family (Saepudin et al., 2018). Complexity in getting to data through this innovation requires a proactive reaction to sift through the decrease in local area character values. If this is not done, it will adversely affect society, for example, the event of social violations, for example, inappropriate behavior, kids battling against their folks, and understudies abusing educators. As per Daradjat, the declining confidence of understudies is one of the results of the quick improvement of innovation which is not matched by an expansion like understudy character, although this country genuinely requires mechanical advancements to have the option to keep on contending in the period of globalization (Jannah & Fahlevi, 2018).

The moral downfall is abundantly affected by socio-social circumstances in the local area. An awful friendly climate is the absence of social organizations in controlling negative social change (Putri & Pandin, 2021). The decrease in character looked by schools and the local area alongside the passage of worldwide social qualities, like the presence of the social upsides of the millennial age set off by the improvement of data innovation, will undoubtedly influence parts of school training and individual life, in the family, both positive and negative. This way of life propensities is set apart by the serious requirement for progressively refined innovation, the requirement for contraptions that appear indistinguishable from day-to-day propensities. This is where the job of Islamic schooling as a schooling system most likely has a genuinely deep-rooted commitment to the arrangement of the country's personality with different procedures and techniques that are very profound. The idea of character training has existed since the hour of the Prophet Muhammad. This is obvious from God's charge that the above all else errand of the Messenger of Allah is to consummate ethics for his kin (Tan & Ibrahim, 2017).

The conversation of the substance of the significance of character is equivalent to the idea of profound quality in Islam, the two of which examine the activities of the human way of behaving. Al-Ghazali made sense of that profound quality is a demeanor established in the spirit from which different activities are conceived effectively and effectively without thought and thought. Ware (2014), said that profound quality (character) is frequently called the study of conduct or disposition because with this information will be acquired about the excellencies of the spirit, how to motivate it, and how to clean a filthy (Niyozov & Memon, 2011). Character in Islam is the fundamental objective of Islamic instruction. This should be visible from a few hadiths of the Prophet that make sense of the temperances of moral instruction, one of which is the accompanying hadith: "Show your kids better, and teach them."

Islamic foundation to prepare strong millennials

The idea of schooling in Islam sees that people are brought into the world with outer potential, in particular: 1) the possibility to accomplish something worthwhile to nature, 2) the possibility to cause harm to nature, 3) the potential for divine nature has non-actual capacities (Oktadiana et al., 2020). The three possibilities are then given back to the human turn of events. This, then, at that point, raises the idea of a detailed methodology in Islamic instruction which incorporates components of information, ethics, and confidence. Comprehensively, Ibn Faris made sense of that the idea of Islamic schooling is to direct an individual by focusing on the entirety of his educational potential, through fitting stages, to teach his spirit, ethics, astuteness, rawness, religion, socio-political sense, economy, magnificence, and the soul of jihad. This raises the idea of far-reaching Islamic schooling. The requests are fundamental and incorporated with great social qualities since genuine human existence is an equilibrium of relations among people and

their divine beings, human associations with one another, and human relations with the general climate. A character has generally been the primary objective of the instructive cycle in Islam. The character is viewed as the reason for the equilibrium of human existence, which is the determinant of progress for other academic possibilities, so the character is framed as the objective of Islamic schooling (Niswah & Legowati, 2019).

Subsequently, Islam focuses on the instructive cycle as a specialist of moral arrangement in youngsters. The depiction above outlines that training is a specialist of massive change in developing the country's personality, and Islamic instruction is a significant piece of the cycle. However, the issue up to this point is that Islamic schooling in schools is just educated as information with no application in regular day to day existence, with the goal that the capacity of Islamic training as one of the developments of honorable person and ethics for understudies is not accomplished as expected. This is the place where the imagination of instructors in conveying Islamic schooling should not just be educated in the study hall, yet how educators can spur and work with rigorous learning outside the homeroom through rigorous exercises and establish a strict instructive climate that is not restricted to class hours. Character schooling or ethical quality cannot be shown distinctly as information, yet there should be adjustments in day-to-day conduct (Tabroni et al., 2022).

In the wake of being a decent good example, the instructor should constantly urge understudies to act reasonably in regular daily existence. This way, as well as evaluating, the instructor is likewise a boss of the day-to-day conduct of understudies at school, and this is the place where the significance of help from all gatherings. Since in the adjustment strategy, understudies are prepared to have the option to become acclimated to acting great anyplace, whenever, and with anybody. The arrangement of information about the right aqidah is the central premise in instilling ethics in youngsters. This is the significance of learning Islamic instruction in schools since strict training is the establishment for learning different sciences, which will prompt the arrangement of character, strict, and profoundly educated youngsters. So it is proper to say that the utilization of Islamic instruction in schools is the principal mainstay of character training. Strict instruction shows the significance of teaching ethics, beginning with strict mindfulness in youngsters (Semple et al., 2010).

4 Conclusion

Finally, this section concludes that this study wants to get input and perspectives from various esports circles in millennial character education between Pancasila education and Muslim families in Indonesia. The issue of character education becomes hotly discussed when a character is part of the preparation of human education for the Indonesian people, especially the younger generation, who have two sources of education, namely the source of the state and the source of the Islamic religion. As a citizen, it is easy to have two characters, meaning 2 model characters who always continue to guide Indonesia. Indonesia will be necessary to study diffusion and be able to be applied in everyday life. In this case, preparing a young generation that is Islamic and has high national character certainly requires a broader understanding and knowledge to be able to combine two elements of education, namely character education in the family and also Pancasila character education which is transferred through formal education levels, namely schools and madrasahs. by having a good character, of course, one will become an Indonesian citizen based on Pancasila and the 1945 constitution. So the task of the family and education experts, of course, wants to be difficult how to transfer to prepare the young generation of Indonesia who is Islamic but does not forget the national identity always become a person with an ancestral character such as cooperation and piety to the one and only God.

So we can say that the most important thing here is, among other things, that the importance of the family in developing a young Islamic generation is then supported by an education system designed by the state, which is applied through this school. A separate vehicle for the younger generation of Indonesian Muslims to become a reliable generation both in science and technology and strong character and religion. On the other hand, we also see that the school education level is one of the places where the younger generation is attached to the state linked to the values of Pancasila and the constitution so that young Indonesians become young people who genuinely gain an understanding of science and technology And true religion. Another thing that we can convey here is how the guidance of teachers and parents this will make this generation of Indonesia very superior compared to countries that may have one source of law, namely state law, but Indonesia is very fortunate to have two sources that become partners, namely Islam and Pancasila. Furthermore, we also note that Islam has a foundation where when preparing the younger generation who live in the area now that is the millennial era, Islam gives guidance is to get 'adab' and character above knowledge and expertise in various worldly fields. With character and piety and have the nation's identity and the religion of Is. We think that we have compiled this presentation from various sources hoping that it will become an essential input for

educators, researchers, and parties who feel it is essential to advance the next generation of Islam. The nation with character and fear of God Almighty.

Conflict of interest statement

The authors declared that they have no competing interests.

Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

Acknowledgments

As writers and researchers, we would like to thank all academic and proportionally colleagues and editors who have helped and guided us so that this study was completed on time. Likewise, a deep thank you for the supply for providing financial assistance to us, namely the education department, especially the ministry of fisheries and education and research. Hopefully, this assistance will be helpful, and the future will be even better.

References

- Abdi, M. I. (2018). The implementation of character education in Kalimantan, Indonesia: Multi site studies. *Dinamika Ilmu: Jurnal Pendidikan*, 305-321.
- Amir, S. (2013). Pancasila as integration philosophy of education and national character. *International journal of scientific & technology research*, 2(1), 54-57.
- Arifin, I., Juharyanto, Mustiningsih, & Taufiq, A. (2018). Islamic crash course as a leadership strategy of school principals in strengthening school organizational culture. *Sage Open*, 8(3), 2158244018799849.
- Cheung, C. K., & Lee, T. Y. (2010). Improving social competence through character education. *Evaluation and program planning*, 33(3), 255-263. <https://doi.org/10.1016/j.evalprogplan.2009.08.006>
- Cormican, K., & O'Sullivan, D. (2004). Auditing best practice for effective product innovation management. *Technovation*, 24(10), 819-829. [https://doi.org/10.1016/S0166-4972\(03\)00013-0](https://doi.org/10.1016/S0166-4972(03)00013-0)
- Duckworth, A. L., & Yeager, D. S. (2015). Measurement matters: Assessing personal qualities other than cognitive ability for educational purposes. *Educational Researcher*, 44(4), 237-251.
- Erickson, F. (2012). Qualitative research methods for science education. In *Second international handbook of science education* (pp. 1451-1469). Springer, Dordrecht.
- Ferdiawan, E., & Putra, W. E. (2013). Esq education for children character building based on phylosophy of Javanness in Indonesia. *Procedia-Social and Behavioral Sciences*, 106, 1096-1102. <https://doi.org/10.1016/j.sbspro.2013.12.123>
- Fine, S., Horowitz, I., Weigler, H., & Basis, L. (2010). Is good character good enough? The effects of situational variables on the relationship between integrity and counterproductive work behaviors. *Human Resource Management Review*, 20(1), 73-84. <https://doi.org/10.1016/j.hrmr.2009.03.010>
- Gabriel, Y. (2015). Reflexivity and beyond—a plea for imagination in qualitative research methodology. *Qualitative Research in Organizations and Management: An International Journal*.
- Gallicano, T. D. (2013). Relationship management with the Millennial generation of public relations agency employees. *Public Relations Review*, 39(3), 222-225. <https://doi.org/10.1016/j.pubrev.2013.03.001>
- Grol, R., & Grimshaw, J. (2003). From best evidence to best practice: effective implementation of change in patients' care. *The lancet*, 362(9391), 1225-1230. [https://doi.org/10.1016/S0140-6736\(03\)14546-1](https://doi.org/10.1016/S0140-6736(03)14546-1)
- Hart, R. A. (2013). *Children's participation: The theory and practice of involving young citizens in community development and environmental care*. Routledge.
- Hastangka, H., Armawi, A., & Kaelan, K. (2019). Philosophical Review on the Meaning of the Term “Four Pillars” of MPR RI. *Humaniora*, 31(1), 81.
- Hidayati, N. A., Waluyo, H. J., & Winarni, R. (2020). Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students. *International Journal of Instruction*, 13(2), 179-198.
- Hite, K. A., & Seitz, J. L. (2021). *Global issues: an introduction*. John Wiley & Sons.
- Iivari, N., Sharma, S., & Ventä-Olkkonen, L. (2020). Digital transformation of everyday life—How COVID-19 pandemic transformed the basic education of the young generation and why information management research should care?. *International Journal of Information Management*, 55, 102183. <https://doi.org/10.1016/j.ijinfomgt.2020.102183>
- Islam, M. T., Abdullah, A. B., Shahir, S. A., Kalam, M. A., Masjuki, H. H., Shumon, R., & Rashid, M. H. (2016). A public survey on knowledge, awareness, attitude and willingness to pay for WEEE management: Case study in Bangladesh. *Journal of cleaner production*, 137, 728-740. <https://doi.org/10.1016/j.jclepro.2016.07.111>
- Jannah, F., & Fahlevi, R. (2018). Strengthening The Pancasila Character Values in Forming The Character of Pancasila Generation. In *1st International Conference on Creativity, Innovation and Technology in Education (IC-CITE 2018)* (pp. 77-80). Atlantis Press.
- Jubaer, S., & Hoque, L. (2021). The Concept of Education: A Western Rationalist Approach. *International Journal of Educational Advancement*, 4, 138-150.
- Kaiser, R. B., LeBreton, J. M., & Hogan, J. (2015). The dark side of personality and extreme leadership behavior. *Applied Psychology*, 64(1), 55-92.
- Kawangung, Y. (2019). Religious moderation discourse in plurality of social harmony in Indonesia. *International journal of social sciences and humanities*, 3(1), 160-170.
- Kemp, D. (2010). Community relations in the global mining industry: Exploring the internal dimensions of externally orientated work. *Corporate Social Responsibility and Environmental Management*, 17(1), 1-14.
- Koe, W. L., Sa'ari, J. R., Majid, I. A., & Ismail, K. (2012). Determinants of entrepreneurial intention among millennial generation. *Procedia-Social and Behavioral Sciences*, 40, 197-208. <https://doi.org/10.1016/j.sbspro.2012.03.181>

- Majid, A., & Andayani, D. (2012). Islamic Perspective Character Education. Bandung: PT Remaja Rosdakarya Offset.
- Makel, M. C., & Plucker, J. A. (2014). Facts are more important than novelty: Replication in the education sciences. *Educational Researcher*, 43(6), 304-316.
- Malik, F., Abduladjud, S., Mangku, D. G. S., Yuliartini, N. P. R., Wirawan, I. G. M. A. S., & Mahendra, P. R. A. (2021). Legal Protection for People with Disabilities in the Perspective of Human Rights in Indonesia. *International Journal of Criminology and Sociology*, 10, 538-547.
- Mashuri, A., Akhrani, L. A., & Zaduqisti, E. (2016). You are the real terrorist and we are just your puppet: Using individual and group factors to explain Indonesian Muslims' attributions of causes of terrorism. *Europe's journal of psychology*, 12(1), 68.
- McLeod, R. H., & Harun, H. (2014). Public sector accounting reform at the local government level in Indonesia. *Financial Accountability & Management*, 30(2), 238-258.
- Mizuno, S., & Bodek, N. (2020). Management for quality improvement: The seven new QC tools Productivity press.
- Mursidi, A., Kamal, M., Noviandari, H., Agustina, N., & Nasyafiallah, M. H. (2021). Virtual boarding school education management: The idea of equitable Islamic education services to the millennial generation. *Linguistics and Culture Review*, 5(S3), 1054-1066.
- Nail, M. H., & Utama, M. A. (2020). Pancasila and religious values in establishment of legal regulations. *Jurnal Magister Hukum Udayana (Udayana Master Law Journal)*, 9(2), 295-304.
- Nieto, S. (2015). The light in their eyes: Creating multicultural learning communities Teachers College Press.
- Niswah, F. M., & Legowati, D. A. (2019). Muslim millennials' intention of donating to charity using the fintech platform. *Journal of Islamic Monetary Economics and Finance*, 5(3), 623-644.
- Niyozov, S., & Memon, N. (2011). Islamic education and Islamization: Evolution of themes, continuities, and new directions. *Journal of Muslim Minority Affairs*, 31(1), 5-30.
- Nugroho, J. (2021). A recognition model of national legal pluralism in a unitary state through the prismatic theory approach. *HUMAYA: Jurnal Hukum, Humaniora, Masyarakat, Dan Budaya*, 1(2), 107-115.
- Oktadiana, H., Pearce, P. L., & Li, J. (2020). Let us travel: Voices from the millennial female Muslim travelers. *International Journal of Tourism Research*, 22(5), 551-563.
- Pradana, D. A., Mahfud, M., Hermawan, C., & Susanti, H. D. (2020). Nasionalism: Character Education Orientation in Learning Development. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Volume*, 3, 4026-4034.
- Putra, P., & Aslan, A. (2019). Exercising Local-Wisdom-based Character Education in Madrasah: an Ethnographic Study in a Madrasah in Sambas, West Kalimantan. *Jurnal Pendidikan Agama Islam*, 7(2).
- Putra, P., Setianto, A. Y., Hafiz, A., Mutmainnah, & Aslan. (2020). Etnopedagogic Studies In Character Education In The Millinneeal Era: Case Study Min 1 Sambas. *Al-Bidayah : Jurnal Pendidikan Dasar Islam*, 12(2), 237-252.
- Putri, G. R., & Pandin, M. G. R. (2021). The Urgency of Pancasila Values as a Form of Millennial Generation Character Education.
- Rachmah, H. (2013). Nilai-nilai dalam pendidikan karakter bangsa yang berdasarkan Pancasila dan UUD 1945. *E-Journal WIDYA Non-Eksakta*, 1(1).
- Saepudin, A. (2018). Konsep Pendidikan Karakter dalam Perspektif Psikologi dan Islam. *Syntax Literate; Jurnal Ilmiah Indonesia*, 3(1), 11-20.
- Semple, R. J., Lee, J., Rosa, D., & Miller, L. F. (2010). A randomized trial of mindfulness-based cognitive therapy for children: Promoting mindful attention to enhance social-emotional resiliency in children. *Journal of Child and Family Studies*, 19(2), 218-229.
- Siburian, T. A. (2013). The effect of interpersonal communication, organizational culture, job satisfaction, and achievement motivation on the organizational commitment of state high school teachers in the humbling district hasundutan, North Sumatera, ndonesia. *International Journal of Humanities and Social Science*, 3(12).
- Sitepu, M. S., Maarif, M. A., Basir, A., Aslan, A., & Pranata, A. (2022). Implementation of Online Learning in Aqidah Akhlak Lessons. *AL-ISHLAH: Jurnal Pendidikan*, 14(1).
- Subaidi, S. (2020). Strengthening character education in Indonesia: Implementing values from moderate Islam and the Pancasila. *Journal of Social Studies Education Research*, 11(2), 120-132.
- Suroso, A., Hendriarto, P., Mr, G. N. K., Pattiasina, P. J., & Aslan, A. (2021). Challenges and opportunities towards an Islamic cultured generation: Socio-cultural analysis. *Linguistics and Culture Review*, 5(1), 180-194. <https://doi.org/10.37028/lingcure.v5n1.1203>
- Syamsuri, S., Kaspullah, K., & Aslan, A. (2021). The Understanding Strategy Of Worship To Exceptional Children. *EDUKASI: Jurnal Pendidikan Islam*, 9(1), 18-31.

- Tabroni, I., Paisal, A., & Suci, R. A. (2022). Character establishment through Islamic religious education. *Education: Jurnal Sosial Humaniora Dan Pendidikan*, 2(1), 5-9.
- Tan, C., & Ibrahim, A. (2017). Humanism, Islamic education, and Confucian education. *Religious Education*, 112(4), 394-406.
- Wagner, L., & Ruch, W. (2015). Good character at school: positive classroom behavior mediates the link between character strengths and school achievement. *Frontiers in psychology*, 6, 610.
- Ware III, R. T. (2014). *The Walking Qur'an: Islamic education, embodied knowledge, and history in west Africa* UNC Press Books.
- Was, C. A., Woltz, D. J., & Drew, C. (2006). Evaluating character education programs and missing the target: A critique of existing research. *Educational Research Review*, 1(2), 148-156. <https://doi.org/10.1016/j.edurev.2006.08.001>
- Wiyaka, W., Lestari, S., & Susanto, D. A. (2017). Incorporating Character Values in English Class through Mini-drama Performance. *Lensa: Kajian Kebahasaan, Kesusastraan, dan Budaya*, 7(2), 179-189.