STRATEGIES AND EDUCATIONAL CHALLENGES FOR THE MILLENNIAL GENERATION

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Abstract: This article aims to describe appropriate strategies and educational challenges for the millennial generation. The type of research is descriptive analytical, namely describing and analyzing problems using expert theories about values education from an Islamic perspective. The millennial generation is the generation born between 1980-2000. They have the characteristics of liking to rely on the speed of instant (ready-to-eat) information, liking existence, liking opinions, growing their image, broadening their insight, liking freedom, liking personalization, liking learning, working in an innovative environment, actively collaborating, hyper technological, critical, confident, connected, lazy, not deep, not grounded, or less social. The results of the research state that the strategy from an Islamic perspective is to teach values to the Millennial Generation, including rahmatan lil alamin/compassion, instilling deeper values in the Qur'an and Hadith, instilling local wisdom values and so on.

Keywords: strategy and challenges, educational, millennial generation.

Abstract: Artikel ini bertujuan untuk mendeskripsikan strategi yang tepat dan tantangan pendidikan bagi generasi milenial. Jenis penelitian ini adalah deskriptif analitis, yaitu menggambarkan dan menganalisis masalah dengan menggunakan teori-teori ahli tentang pendidikan nilai dalam perspektif Islam. Generasi milenial adalah generasi yang lahir antara tahun 1980-2000. Mereka memiliki karakteristik suka mengandalkan kecepatan informasi instan (siap saji), menyukai eksistensi, menyukai opini, menumbuhkan citra diri, memperluas wawasan, menyukai kebebasan, menyukai personalisasi, menyukai pembelajaran, bekerja di lingkungan yang inovatif, aktif berkolaborasi, hiper teknologi, kritis, percaya diri, terkoneksi, malas, tidak mendalam, tidak membumi, atau kurang bergaul. Hasil penelitian tersebut menyatakan bahwa strategi dari perspektif Islam adalah dengan mengajarkan nilai-nilai kepada generasi milenial, antara lain *rahmatan lil alamin*/kasih sayang, menanamkan nilai-nilai yang lebih dalam pada Al-Qur'an dan Hadis, menanamkan nilai-nilai kearifan lokal dan lain sebagainya.

Kata Kunci: strategi dan tantangan, pendidikan, generasi milenial.

INTRODUCTION

Along with current developments, the rapid flow of change in the era of the industrial revolution 4.0 has strongly encouraged the growth of education that is more

meaningful and constructive. This is because the industrial revolution 4.0 has a great impact and influence on the existence, image and dignity of education. There is a shift in attitude shown by an educated millennial generation, where digital activities, information flow and industrial technology 4.0 become the color of their life and perspective. When educational subjects are still not ready to face reality, while the global situation has cornered them, then this will only give birth to generational figures and personalities who are apathetic and have no values. Even inconsistent character and behavior will color the cognitive, affective and psychomotor domains.[1]

Symptoms of inconsistent attitudes include: addiction to sophisticated smartphone facilities, shifting the goals and motives of educated education to mere recreation and playing, resulting in moral degradation and moral defects. If this condition is not immediately treated seriously, it will result in rampant immorality and immoral attitudes that are contrary to Islamic and Indonesian values. This phenomenon of moral decadence is often addressed to educational institutions as a failure.[2]

So as a challenge and demand, stakeholders, theorists and education practitioners, education observers, including parents of Muslim families, immediately create a strategic education model, which is positively effective for the spiritual and intellectual liquidity of the millennial generation in the industrial era 4.0 and the era of society 5.0.

METHOD

The type of research used is library research or literature study where researchers rely on various literatures to obtain data research and use a qualitative approach because the data produced is in the form of words or descriptions. Library research or literature research is research whose place of study is literature or literature. In this research, research is carried out by utilising studies which are similar or related.[3]. Data analysis or interpretation is the process of searching and systematically organising records of research findings through observations and others which are useful for improving the researcher's understanding of the focus studied and making

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[1] Maksudin.*Pendidikan Karakter Non-Dikotomik* (Yogyakarta:Pustaka Pelajar.2013), 3

[2] Luluk Istante, "Dekadensi Moral Bagi Generasi Muda," *Student Research Journal* 1, no. 1 (2023), https://journal-stiayappimakassar.ac.id/index.php/srj.

[3] Purwanto, Metodologi Penelitian Kuantitatif Untuk Psikologi dan Pendidikan (Yogyakarta: Pustaka Pelajar, 2008), 168.

it a finding for others, editing, clarifying, reducing, and presenting it.[4] The type of research is descriptive analytical, namely describing and analyzing problems using expert theories about values education from an Islamic perspective

DISCUSSION

The Society 5.0 era can be defined as a human-centered society that balances economic progress with solving social problems through a system that highly integrates virtual space and physical (real) space. Millennials (also known as Generation Y) are the demographic group after Generation X (Gen-X). Experts and researchers usually use the early 1980s as the beginning of the birth of this group and the mid-1990s to early 2000s as the end of the birth. Millennials are generally the children of the older Baby Boomers and Gen-X generations. Fortunately, in the 20th century the trend towards smaller families in developed countries continued to develop, so that the relative impact of the "baby boom echo" was generally not as great as that of the post-World War II population explosion (Panjaitan, 2017). In Indonesia, studies on the millennial generation have not been carried out much, even though the population of Indonesia ranging from 15-34 years old is very large, around 34%. Compared to previous generations, the millennial generation is indeed unique. The results of research released by the Pew Research Center, for example, explain that the millennial generation is more interested in using technology, entertainment, music and the Internet and has become a basic need for this generation.

Society 5.0 creates a society where social challenges are solved by incorporating fourth industrial revolution innovations (e.g. Internet of Things/IoT, Big Data, Artificial Intelligence (AI), and the sharing economy) into industry and social life. Through Society 5.0, artificial intelligence (artificial intelligence) will transform millions of data collected via the internet in all areas of life (the Internet of Things) into new things, which will be dedicated to increasing human capabilities to open up opportunities for humanity.

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[4] Tohirin, *Metode Penelitian Kualitatif Dalam Pendidikan dan Bimbingan Konseling* (Jakarta: Rajawali, 2013), 141

This transformation will help humans to live more meaningful lives, improve the quality of life and create a society that can enjoy life to the fullest. In this era, technology is developing very extraordinary and has brought very drastic changes to the millennial generation. Changes are starting to be felt from socializing, ways of communicating, obtaining information to ways of thinking and acting on the problems faced. On the other hand, when the millennial generation cannot keep up, they are left behind and become passive consumers, spectators and even passive users who are unable to filter what is good and what is bad.

A. Challenges of the Millennial Generation of Students

In the Society 5.0 era, the millennial generation has challenges in their lives, namely the Society 5.0 era as a complement to the Industrial Revolution 4.0 needs to be directed at the role of the millennial generation for the nation's progress in the future. Society 5.0 can be interpreted as a concept of a human-centered society that is technology based. Technological developments are so rapid, including the role of humans being replaced by the presence of intelligent robots. For this reason, it is necessary to understand society 5.0 which is based on spirituality and culture as a provision for the process of developing a millennial generation that is ready for problems and challenges.

Through Society 5.0, artificial intelligence (artificial intelligence) will transform millions of data collected via the internet in all areas of life (the Internet of Things) into new things, which will be dedicated to increasing human capabilities to open up opportunities for humanity. This transformation will help humans to live more meaningful lives, improve the quality of life and create a society that can enjoy life to the fullest. In this era, technology is developing very extraordinary and has brought very drastic changes to the millennial generation. Changes are starting to be felt from socializing, ways of communicating, obtaining information to ways of thinking and acting on the problems faced.

In this instantaneous era, various problems are often seen, such as the widespread practice of politicizing religion, misuse of preaching, exploitation of the

people, and the large number of hate speeches, hoaxes and slander that are now flooding the face of the nation's diversity. Facing an era like this, it is time for the millennial generation to take part in spreading positive content. Every nation really hopes to be able to present a quality and balanced millennial generation, both in terms of religious aspects (aqidah, sharia and morals), educational and skills aspects, civilized aspects (culture, values and technology), welfare aspects (economic and non-economic) and social aspects. (societal and national). Not only roles, real challenges are also faced by millennial students today in completing their studies and after post-study.

The millennial generation is very dependent on social media, but they do not yet have a strong filter to filter the information they receive. There seems to be a tendency for internet users to often not care about moral and ethical values in communicating and disseminating information on social media. Even though ethics plays a very important role in avoiding conflict in socializing. Therefore, the millennial generation must prepare themselves by improving their character.

B. Strategy for Preparing the Millennial Generation in the Society 5.0 Era

1. Responding to current conditions, a millennial generation is needed that is surrounded by the values of rahmatan lil alamin.

    Rahmatan lil alamin is understanding the Koran and Hadith for the good of all humans, nature and the environment. In this study, in accordance with the word of Allah SWT. Surah Al Anbiya Verse 107, Meaning: "And We (Alllah SWT) did not send you, but to (be) a mercy to the worlds."

    Rahmatan lil alamin is a characteristic of the greatness of Islam, the concrete explanation of which is that other people enjoy it, feel the benefits, their dignity is elevated, anyone needs it and everyone is helped by it. The implementation of Islam rahmatan lil alamin requires a wise attitude in managing it, namely: a professional attitude, not easily provoked, not emotional, but remaining patient while providing a complete understanding of Islam. Implementation of Islam rahmatan lil alamin requires rationality, self-control, finding a way out,

forgiveness, compassion, kindness, tasamuh (tolerant), tawasuth (moderate), fair, democratic.

A good and kaffah Muslim is one who is able to uphold the values of the Qor'an. The values of the Qor'an that are understood are truly in accordance with contextuality, not rigid and frightening values. The values that make a Muslim's behavior known as a person with good morals

2. The teachings contained in the Koran are the guidance of the universe. If practiced, it will form a sakinah, mawaddah wa rahmah character. These characters are what is called moderate behavior. Characters like this are what the millennial generation must have to welcome the era of society 5.0.

3. Requires a wise attitude in managing it, namely: a professional attitude, not easily provoked, not emotional, but remaining patient while providing a complete understanding of Islam. The Rahmatan lil Alamin generation of millennials is able to ground the values of the Koran. The next strategy is contained in Surah Ali-Imran verse 159 as follows: Meaning: So it is because of Allah's grace that you are gentle towards them. If you are tough and rude, they will certainly distance themselves from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in this matter. Then, when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who puttheir trust in Him, Ali Imran: 159.

4. Instilling character education values originating from religion, Pancasila, culture and national education goals, namely: 1) Religious, 2) Honesty, 3) Tolerance, 4) Discipline, 5) Hard Work, 6) Creative, 7) Independent, 8) Democratic, 9) Curiosity, 10) National Spirit, 11) Love of the Motherland, 12) Appreciates Achievement, 13) Friendly/Communicative, 14) Loves Peace, 15) Loves Reading, 16) Cares for the Environment, 17) Social Care, 18) Responsibility. These character values can be referred to in developing national character in educational practices (informal, formal and non-formal), habits that are given continuous examples because character is not formed instantly, but must be

trained seriously and proportionally in order to achieve the desired shape and strength. ideal. [5]

5. Educate through Qur'anic and Nabawi dialogue, education by discussing as used by the Qur'an and the hadiths of the Prophet. This method, also called the khiwar method, includes khitabi dialogue and ta'abudi (asking and then answering), descriptive dialogue and narrative dialogue (describing and then observing), argumentative dialogue (discussing and then stating reasons), and nabawi dialogue (instilling self-confidence, then having faith). for the latter, the Nabawi dialogue is often practiced by friends when they ask the Prophet for something.

6. Educating through Qur'anic and Nabawi stories educates by relying on language, both spoken and written by conveying messages from the main sources of Islamic history, including the Al-Qur'an and Hadith.

7. Educate through example This method, also called the imitation method, is a method of education and teaching in which educators provide good role models to students. In the Qur'an, the word exemplary is projected with the word uswah which is then given an attribute behind it such as the attribute hasanah which means a good example.

8. Education through targhib and tarhib. This method, also called the "threat" and/or "intimidation" method, is a method of education and teaching in which educators provide punishment for mistakes made by students. The terms targhib and tarhib in the Qur'an and as-Sunnah mean threats or intimidation through punishment caused by a sin against Allah and His Messenger.[6]

9. Consistently Maintain Local Wisdom Values, If traced from the dictionary definition, local wisdom consists of two words: wisdom and local. In Jhon M. Echols and Hassan Syadily's English-Indonesian Dictionary, local means local, while wisdom means wisdom or prudence. By tracing the language of the dictionary, local wisdom can be understood as local ideas that are wise, full of wisdom, have good value, which are embedded and followed by a certain

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[5] Dalimunthe, R. A. A, (2015) Strategi dan Implementasi Pelaksanaan Pendidikan Karakter di SMP N 9 Yogyakarta. *Jurnal Pendidikan Karakter, V* (1).

[6] Siti. Afifatun, *Manajemen Peningkatan Kinerja Guru*. (Yogyakarta: Depublish, 2023), 68-90

community group[7]. When character education is embedded in mother earth, everyone has an obligation to care for, cultivate and weed it. One effort that can be made to maintain character education in Indonesia is to maintain local wisdom values. This is a joint task. Parents and educators are the inheritors of local wisdom values who should impart local wisdom values to the generations below. According to Prof. Nyoman Sirtha in Sartini states that local wisdom in society can take the form of values, norms, ethics, beliefs, customs, customary laws and special rules. Because it has various forms and lives in various cultures, its functions are varied. The function and meaning of local wisdom is the conservation of natural resources, development of human resources, development of culture and science. knowledge, functions as advice, beliefs, literature and taboos, has social meaning, ethical and moral meaning, and political meaning. Local wisdom values need to be maintained, preserved and brought closer to children.[8]

There are many things that can be done to maintain wisdom values, including through habituation, telling children stories, inviting children to play traditional games, and teaching children manners according to regional customs. Even though it looks simple, maintaining the values of wisdom is very important. This is because the commitment to maintaining local wisdom values is always linear with efforts to maintain character education in Indonesia [9]

CONCLUSION

The Millennial generation is also called generation Y, they were born between 1980-2000. This generation has different characteristics and eras, namely, they like existence, need more attention, like opinions, grow their image, broaden their knowledge, like freedom, like personalization, rely on the speed of instant (ready-to-eat) information, like learning, work in an innovative environment. , actively collaborating, hyper technological, critical, namely accustomed to thinking out of the

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[7] Sartini. *Mutiara Kearifan Lokal Nusantara*. (Yogyakarta: Kepel Press. 2009). 40
[8] Sartini. *Mutiara Kearifan Lokal Nusantara*. (Yogyakarta: Kepel Press. 2009). 40
[9] Sartini. *Mutiara Kearifan Lokal Nusantara*. (Yogyakarta: Kepel Press. 2009). 40

box, rich in ideas and thoughts, confident, namely they are very confident and dare to express opinions without hesitation, connected, namely they are a generation who are good at socializing, lazy individuals, not deep, not grounded, or not social, tends to be weak in the values of togetherness, mutual cooperation, environmental warmth and social care, tends to be free, westernized and does not pay attention to ethics and formal rules, customs and manners. The strategy for educating the millennial generation from an Islamic perspective is: 1) teaching the values of rahmatan lil alamin/compassion, 2) instilling deeper values in the Qur'an and Hadith, 3) instilling local wisdom values and so on. 3) paying attention to the teacher's self-knowledge, understanding students, technology-based learning, instilling character education values originating from religion, Pancasila, culture and national education goals, educating through Qur'anic and Nabawi dialogue, educating through Qur'anic stories ani and Nabawi, educating through parables, educating through example, education through targhib and tarhib. use of technology to improve student learning, Adaptive to changes in curriculum, Realizing Love-Based Education, Educators must be process-oriented, not just results, Consistently Maintain Local Wisdom Values

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