

THE URGENCY OF PESANTREN AS A SUPERIOR GENERATION FRAMER TO MEET GOLDEN INDONESIA IN 2045

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ABSTRAK

Tujuan penelitian ini untuk menganalisis pola pendidikan pesantren dan relevansinya terhadap perjuangan mewujudkan Indonesia Emas 2045. Penelitian dilakukan dengan metode kualitatif. Berdasarkan hasil penelusuran dan interpretasi terhadap berbagai sumber, dapat disimpulkan bahwa pola pendidikan pesantren merupakan ruh dari sistem pendidikan nasional dan kebijakan pendidikan Merdeka Belajar. Tujuan Pendidikan Nasional, yaitu untuk membentuk generasi yang beriman, bertaqwa, dan berakhlak mulia yang diamanahkan dalam UUD 1945 Pasal 31, UU No. 20/2003, dan UU No. 12/2012 ternyata sesuai dengan tujuan pendidikan pesantren yang mencitakan terwujudnya manusia baik; manusia yang adil dan beradab (*insan adabiy*). Hasil penelitian menunjukkan bahwa adab merupakan komponen utama yang harus dimiliki manusia untuk memajukan bangsanya. Penelitian ini berimplikasi pada penguatan kajian pola pendidikan pesantren, terutama dalam memperkuat perannya sebagai pencetak generasi unggul.

Katakunci :Adab; Pesantren; Indonesia Emas 2045;

ABSTRACT

*The purpose of this study is to analyze the pattern of pesantren education and its relevance to the struggle to realize a Golden Indonesia in 2045. The research was conducted using a qualitative method. Based on the results of the search and interpretation of various sources, it can be said that the pattern of pesantren education is a spirit of national education system and the policy of "Merdeka Belajar". The purpose of National Education, namely to form a generation of faith, piety, and noble character as mandated in the 1945 Constitution Article 31, Law no. 20/2003, and Law no. 12/2012 turns out to be in accordance with the objectives of pesantren education which is to make good human beings; just and civilized human (*insan adabiy*). The results show that adab is the main component that humans must possess to advance their nation. This research has implications for strengthening the study of pesantren education patterns, especially in strengthening the foundation as creators of a superior generation.*

Keywords: Adab; Pesantren; Golden Indonesia 2045;

INTRODUCTION

In 2045, Indonesia will be 100 years old. At that time, it was

predicted that Indonesia would experience a demographic bonus, a condition where 70% of citizens are in

the productive age (15-64 years). The large number of productive population is a very powerful basic capital towards a golden Indonesia 2045, namely Indonesia as a developed, sovereign, just and prosperous country. However, if this potential is not managed properly, this golden opportunity will turn into a demographic disaster where the demographic bonus becomes a burden for the state. And education is the most strategic vehicle to manage the potential of the productive population (Regina Ade Darman, 2017)

According to Ghazi Abdullah Muttaqien, currently education in Indonesia refers to Article 31 of the 1945 Constitution, Law no. 20 of 2003 concerning the National Education System and Law no. 12 of 2012 concerning Higher Education. The constitution explicitly states that the purpose of national education is to form a generation of people who are faithful, devoted, and have noble character. That is, education is not just to get a diploma and then become a worker. The noble goals of national education are in accordance with the goals of Islamic education, especially in pesantren, which aspire to the realization of a good man; a just and civilized human being (*insan adabiy*) (Ghazi Abdullah Muttaqien, 2021).

The formulation of Islamic education is standard, namely: *ta'addabū tsumma ta'allamū*, "you are civilized, then you are knowledgeable!". The concept of adab-based education has been applied by Muslims since the time of the Prophet Muhammad, and has been applied for hundreds of years in pesantren throughout the archipelago. The ideal education model, which has been theologically

and empirically proven in history, has been able to give birth to brilliant generations who have contributed a lot to the progress of mankind. These generations are the generation of the Prophet's Companions, the generation of Saladin al-Ayyubi, the generation of Muhammad al-Fatih, and the "Golden Generation of Santri" in 1945 (Adian Husaini, 2020).

The crisis of our nation now is a crisis of manners. And in its development there tends to be a crisis that is getting more and more worrying, Paul Brunton and Suchumacher (Sukidi, 2005:5), "Recently people have realized that all crises, whether economic, fuel, food, environmental, or health crises, actually start from a spiritual crisis and a crisis of knowing ourselves to the absolute, namely God."

As for teachers, they have a very crucial role in the world of education, because of all the components of existing education such as curriculum, infrastructure, learning methods, teachers, students, parents, and the environment, the most decisive is the teacher. Education without a teacher is like a *wayang* without *dalang*. In pesantren, the teacher's obligation is not only to transform knowledge (knowledge) but also to be required to internalize values (value/qimah) in students. Indeed, that is what is needed to build superior human resources to advance the nation.

And to prepare the golden generation of Indonesia in 2045, it is important for our education world to evaluate how far the constitutional mandate on education has been implemented. Apart from that, there must also be a change in mindset that is integral and does not dichotomize the discourse of Islam and

Indonesianness (Ghazi Abdullah Muttaqien, 2021).

Research that takes the research object of pesantren as the ideal institution to welcome the 2045 Golden Indonesia has been carried out previously with various perspectives. In a study conducted by Mas'udi, it was stated that pesantren had played an active role in producing national cadres who were moral and sided with the truth (Mas'udi, 2015). Furthermore, Mahmudi's research states that in the Golden Indonesia 2045 era, various aspects of life will progress, so that human resources must continue to make improvements in the fields of science, technology, and morals. One of these improvements can be made by adopting the education system applied at the Al-Khoirot Islamic Boarding School which implements an integrated education system between character education, religious knowledge, general science, and soft skills (Mahmudi, 2021). Meanwhile, Ahmad Fiqri Sabiq said that with regard to the demographic bonus and the 2045 golden generation, the philosophy of Pancasila as the national identity must be carried out by the santri from Islamic boarding schools. So that Islamic boarding schools as educational institutions that produce students can jointly play a role in realizing the 2045 golden generation (Ahmad Fiqri Sabiq, 2022).

Different studies were carried out by the authors. This paper focuses on discussing the need for educational reform, namely implementing the pesantren education system as a national education system. At first, we will discuss the common threads or linkages between the pesantren

education system and the national education system along with the "Learning Independence" policy, the potential for the demographic bonus and the optimism to prepare it, and the current problems of Indonesian education and the proposed solutions. So the formulation of the research problem is "How to realize Indonesia Gold 2045 through the application of Islamic boarding school education?"

This research is a conceptual research that contains the concept and introduction of an idea. The method used is descriptive qualitative analysis. Qualitative descriptive analysis is an analysis that communicates data verbally and emphasizes contextual issues and does not rely on numbers and calculations. The data used is secondary data obtained from various sources of scientific journal articles, documents, and other relevant sources. The data obtained were then analyzed using descriptive methods to gain a comprehensive understanding of the subject of this study (Fathoni & Rohim, 2019).

DISCUSSION

Pesantren ; The Ideal Model of National Education

It is interesting that the vision of "Merdeka Belajar" is not new in Indonesian education. Indonesia's first Minister of Education, Ki Hajar Dewantara, stated that independence is an educational goal as well as an educational paradigm that needs to be understood by all stakeholders. According to him, independence has more meaning than just freedom to live, but also the ability to "live in one's own strength, leading to an orderly, peaceful, and safe and happy life, based on the morality of human

life" (Ki Hajar Dewantara, 2013). That way, the meaning of independence in independent learning is not just freedom but also the ability and empowerment to achieve happiness.

In his speech on May 2, 2021, Minister of Education and Culture, Research and Technology, Nadiem Makarim, expressed his determination to follow Ki Hajar Dewantara's ideas. He straightforwardly said: "Starting today, we must live and revive the thoughts of the Father of Indonesian Education so that we can quickly create quality education for all Indonesian people, as well as the realization of true freedom of learning."

So Dr. Adian Husaini believes, if this determination is really to be realized, the government should make a number of "Islamic boarding schools" as ideal national educational institutions. Because that is the idea of Ki Hajar Dewantara (Hidayatullah.com, 2021).

The idea is contained in Wasita Magazine, Volume I No. 2. In an article with the title "The Pondok and Dormitory System is the National System", Ki Hajar said that the essence of Islamic boarding schools is the occurrence of an intensive interaction process between kyai and santri so that there is a process of teaching and education (ta'dib).

Strictly speaking, the essence of education is the process of cultivating etiquette and decency. And in Islamic boarding schools, teaching (knowledge transfer process) and education (process of inculcating moral values) are closely related. So the Islamic boarding school is an ideal system that can realize these

educational goals.

According to Edy Supriyono who was also quoted by Raikhan, there are at least three reasons why pesantren have a bigger role and opportunity than other institutions. *First*, learning and educational activities in Islamic boarding schools are not limited by time as in general educational institutions, making it easier to sow Islamic teachings to serve as a bulwark in the face of globalization.

Second, Islamic boarding school education which tries to provide a balance between inner and outer fulfillment, religious and general education, is an effort that is very in line with educational needs in the era of globalization which requires a balance between the quality of human resources and moral nobility.

Third, Nur Cholish Majid's explanation provides an example of people who are affected by 'dislocation', namely the marginalized or marginalized in big cities, should make pesantren aware. Considering that pesantren is a place for the periphery or rural people whose economy is in a lower-middle position who are also vulnerable to 'dislocation', so in this case pesantren certainly have more opportunities to empower and elevate these people (Raikhan, 2018).

The concept of education based on adab is also emphasized by other education leaders, such as KH Hasyim Asy'ari, KH Ahmad Dahlan, Mohammad Natsir, and so on. (Hidayatullah.com, 2021). Specially, the concept of pesantren education is also in accordance with the state constitution, namely Article 31 paragraph 3 of the 1945 Constitution which reads "The government seeks

and organizes a national education system, which increases faith and piety and noble character in the context of educating the nation's life which is regulated by law." Then also in accordance with Law no. 12/2012 on Higher Education and Law no. 20/2003 on National Education System which has emphasized and emphasized the purpose of forming people of faith, piety, and noble character. The terms faith, taqwa, and noble character were then emphasized and detailed in the Regulation of the Minister of Education and Culture concerning Graduate Competency Standards (Permendikbud No. 20 of 2016).

Pesantren has six special characteristics that other education systems do not have; 1. Exemplary kyai and teachers, 2. Deepening of ulumuddin (tafaqquh fid din) and love for the homeland 3. Cultivation of adab and noble character 4. Cultivating and training independence 5. Cultivating the spirit of da'wah, and 6. Understanding contemporary thought (Hidayatullah.com, 2021).

Optimism Prepares Superior Generation Towards Golden Indonesia 2045

To accelerate the realization of the Vision of the Unitary State of the Republic of Indonesia, President Joko Widodo initiated the "Indonesian Dream 2015-2085", namely: 1). Indonesian human resources whose intelligence outperforms other nations in the world; 2). Indonesian people who uphold pluralism, culture, religion and uphold ethical values; 3). Indonesia is the center of world education, technology and civilization; 4). The public and government officials are free from corrupt behavior; 5). The

construction of infrastructure that is evenly distributed throughout Indonesia; 6). Indonesia has become an independent and most influential country in the Asia Pacific; and 7). Indonesia is a barometer of world economic growth (old.bappenas.go.id/).

In the Executive Summary, Vision of Indonesia 2045 is also stated, in realizing the above dream, the Vision of Indonesia Year 2045 has been formulated with 4 pillars, namely: 1). Human development and mastery of science and technology, 2). Sustainable economic development, 3). Equitable development, and 4). Strengthening national resilience and governance.

Realizing Indonesia as a superpower in 2045 is not an easy job. However, that does not mean it is impossible to achieve. The high potential of a productive population that will be owned by Indonesia in 2010-2035 is a powerful asset to lead Indonesia to become a sovereign, developed, just and prosperous country.

Referring to the report from the Central Statistics Agency (BPS) in 2010, as quoted by Anak Agung Gede Oka Wisnumurti, in 2010-2035 Indonesia will enter a period of demographic bonus, where the number of young Indonesians is more than the elderly. The data shows that the number of children aged 0-9 years is 45.93 million, while children aged 10-19 years are 43.55 million. In the projection in 2045, those aged 0-9 years will be 35-45 years old, while those aged 10-20 years are 45-54 years old. Therefore, 2010 to 2035 is referred to as the time to plant the golden generation of Indonesia 2045. We must invest heavily in the field of

human resource development (Anak Agung Gede Oka Wisnumurti, 2018).

However, it is undeniable that there are still many who doubt Indonesia's aspirations for the future. As a Muslim who is commanded by Allah to always be optimistic (Q.S Yusuf {12}:78), we must believe that we can achieve the vision of Indonesia Emas 2045 by improving the quality of our human resources through the provision of quality education as well. Sumarto & Ai Nurhayati (2012) suggest that success in building education will make a major contribution to the achievement of overall national development goals.

Education Reform: Ideal - Strategic Steps to Realize Indonesia a Superpower Country 2045

To prepare the golden generation of Indonesia in 2045, it is important for the world of education to change the mindset. Education cannot be interpreted simply as a process of transferring knowledge, but must be complemented by the cultivation of values and morals.

Abdul Ghoni (2017), The concept of education with the cultivation of adab (ta'dib) has been comprehensively formulated by Prof. Syed Muhammad Naquib Al-Attas at the 1977 First International Conference on Islamic Education in Mecca. According to him, the root of the problem of the Ummah today is the loss of adab. "Loss of Adab" Al-Attas said:

“Adab is recognition and acknowledgment of the reality that knowledge and being are ordered hierarchically according to their various grades and degreed of rank,

and of one's proper place in relation to that reality and one's physical, intellectual and spiritual capacities and potentials.”

Simply put, adab is a person's willingness and ability to put something in its place, in accordance with the dignity determined by Allah swt. So, students who are 'civilized' will sincerely obey their God, love the environment and the Indonesian homeland, respect each other's differences, and are persistent in learning honestly to develop their potential as a gift from Allah swt. So, it is uncivilized, a curriculum that directs students as a continuation of "ape-man" civilization, loves material things excessively, so that the primary needs of worship are placed under the needs of clothing, feed, and shelter.

According to Dr. Adian Husaini, as quoted by Ghazi Abdullah Muttaqien (2021), has clearly described in the constitution, the purpose of national education is to form a generation of faith, piety, and noble character. However, unfortunately, there are still very many schools that do not apply faith, piety, and noble character as the core curriculum. There is no test to measure faith, piety, and noble character. School students whose exams are cheating can get promoted, and students whose prayers are naughty or even illiterate in the Qur'an can also graduate.

And if the direction of our education is guided by the constitution, then there should be no dichotomy between national education and Islamic education. Fardhu 'ain lessons (such as Aqidah, Worship, Mu'amalah, and Morals) with fardhu kifayah lessons (such as Mathematics, Geography, Physics,

etc.) should be arranged in a balanced and dynamic manner taught to Muslim students at every level according to their situation and condition. . There should be no more textbooks that distance students from their religion and direct them to become secular.

It is no less surprising, the constitutional orders are so clear, improve akhlak!. But what is being developed is character education. In Islam, akhlak is clear, the source is the Qur'an and Sunnah, for example from the Prophet Muhammad SAW. As for the character, who is his role model and what is his reference? The use of the term akhlak and not character in the formulation of educational goals has been based on the results of a long discussion. But why is the term "character" echoed, even though the word "akhlak" is the term used by the constitution officially.

So, in accordance with the concept of the Indonesian state which is based on monotheism (God Almighty) and the goal of national education that aspires to a generation of faith, piety and noble character, it is also necessary to formulate the concept of "Golden Indonesia" that Indonesia wants to achieve in 2045? In addition to materialistic achievements, it is also necessary to define "level of progress of the soul," this is in accordance with the mandate of the anthem Indonesia Raya: "Bangunlah jiwanya, Bangunlah badannya, Untuk Indonesia Raya". With that, it is necessary to evaluate the level of progress of the community's soul, such as a survey on the level of "Hubbud Dunya" or "happiness index" disease. In this way, it can be seen the level of progress of the soul

of the Indonesian people.

So that is the essence of real education. And constitutionally supported by laws and regulations in the field of education, Indonesia actually has a solid footing to build an ideal national education system, namely educational institutions that are in accordance with Islamic teachings (pesantren) in order to prepare the golden generation of the Indonesian nation in 2045.

CONCLUSION

Indonesia's golden generation is the current generation who are equipped with future generations to make Indonesia a pious country; namely a sovereign, developed, just and prosperous country. To achieve these goals, we need to prepare the golden generation of Indonesia by carrying out education in accordance with the formulation of the constitution and legislation, namely an education system that is in accordance with Islamic teachings.

The reason why Islamic education is said to be able to usher in Indonesia's golden age in 2045 is because Islamic education has been proven theologically and empirically as well as experienced in producing a brilliant generation that can bring benefits to mankind. The ideal steps to make Indonesia a superpower in 2045 through Islamic education are by; a). Islamization of contemporary science, b). Fix and develop a curriculum that is in accordance with national education goals, c). Prepare qualified teachers, d). Increase the quantity and improve the quality of pesantren.

Therefore, it is time for Indonesian leaders to dare to do a great job: National Education Reform!. We hope that national

education is able to give birth to civilized humans, not barbarians, and able to give birth to great generations, not depraved ones!. And I believe, pesantren will be able to bring Indonesia to its heyday.

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