

CHALLENGES TO EDUCATE THE MILLENNIAL MUSLIM GENERATION IN THE ERA OF THE INDUSTRIAL REVOLUTION 4.0 TO CREATE A MODERN ISLAMIC EDUCATION ENVIRONMENT

Suprima[✉]

Universitas Pembangunan Nasional Veteran Jakarta, Indonesia

DOI: 10.29313/tjpi.v11i2.10289

Abstract

This research was conducted with the aim of knowing the challenges that exist in educating millennial Muslims in this era of development that is always changing, especially in the era of the industrial revolution 4.0 with the hope of creating a modern Islamic Education environment. This industrial revolution brings many positive opportunities in everyday life, but in reality there are millennials who are not able to deal with this well. Many millennials are deviating, be it a moral crisis and also a social crisis. This research is qualitative research with a literature study approach. Primary and secondary data sources used are obtained through literature study research by looking for books or writings relevant to this research. To educate the millennial Muslim generation in the era of revolution 4.0 by creating a modern Islamic education environment, to develop and implement Islamic Education in the environment must be a strong collaboration and become a shared responsibility, between the family environment, schools, communities, and also the existing government. This is done in the hope that it can be a guideline for millennials in utilizing developments that were originally a challenge and become opportunities that always lead to positive things.

Keywords: Millennial Muslims; Industrial Revolution 4.0; Modern Islamic Education Environment.

Copyright (c) 2022 Suprima.

✉ Corresponding author :

Email Address : suprima@upnvj.ac.id

Received October 05, 2022. Accepted November 18, 2022. Published December 15, 2022.

INTRODUCTION

The existence of large and rapid changes in all aspects of human life in various sectors resulting in advances in technology and science is a transformation that has occurred today. Advances in communication, information, material engineering biotechnology have occurred very quickly, resulting in fundamental changes in all aspects of people's lives (Pouris, 2012). This situation ushered us into a new period where everything was driven by computerization and the use of machines to help humans in their work, and it was all so fast and uncontrollable. This rapid change is now referred to as the Industrial Revolution 4.0, namely the assimilation of technology and internet facilities whose utilization has so far been able to reach billions of users. According to research published by the Future of Humanity Institute at Oxford University (2019), "One of the negative consequences of the development of technology and artificial intelligence is the replacement of the human role in various fields of life" (Pratama, 2020). In fact, according to 352 artificial intelligence experts, the effect of digitalization is not only on work, but its negative impact has penetrated various professional, business, and educational fields in the future.

Advances in technology and science have ushered in a new era for human progress (Parhan et al., 2021). Advances in technology and science have ushered in a new era for human progress (Strauss & Howe, 1991) "The term generation refers to a group of people who are approximately the same age and have significant social experiences (such as economic circumstances, historical events, and dominant cultural values) that can influence each other". Birth cohorts are usually used to determine generations.

The term "Millennial Generation" refers to the generation born during the millennium transition. In this era, technology is becoming known in all aspects of life. Based on the opinion (Hidayatullah, 2018) in his journal stated that "Millennials or also called Generation Y were born between 1980 - 2000". As a result, the millennial generation can be interpreted as today's young generation, which ranges from 22-42 years of age. This age range corresponds to the average age of students currently enrolled in higher education.

In fact, to form a virtuous generation of noble character requires the responsibility of all parties involved because the formation process is interrelated with one another. Therefore, all parties must realize the importance of providing moral or ethical education for the younger generation. Although all parties are responsible for moral education, what is considered the main means of cultivating character is the family in order to form a strong personality for the millennial Muslim generation. According to (Manpan Drajat, 2015) in his book states that "Habitation-based knowledge transfer (transfer of values based on habituation) is an alternative process that must be carried out repeatedly in a periodic way in order to shape the individual character of the child and restore divine values in the Muslim personality".

Based on the conditions above, this article will discuss the problems that occur in the millennial Muslim generation which aims to form a superior, religious, creative, innovative and competitive generation to face change. Therefore, in view of what has been explained previously, the author will make a simple research on "The Challenges of Educating Millennial Muslim Generation in the Revolution 4.0 Era to Create a Modern Islamic Education Environment".

METHODOLOGY

In this study a qualitative approach was used, using a type of literature study (Study Research). Where in this type, the process of collecting library data is carried out, read, then recorded and then processed into material for research. The data that researchers obtain and process are data derived from manuscripts or texts from previous similar studies. As for primary data, books related to the challenges of educating the Muslim millennial generation in the digital era (Industrial Revolution 4.0) are used to create a modern Islamic educational environment. For primary and secondary data sources obtained by library research (Library Research) obtained from books and writings that are relevant and that we have searched.

Besides that, content analysis is used where this is done with the aim of getting conclusions that can be used as a reference or replicable and use real data. In the process, priority is given to the

constant process of qualitative communication, in which communication is interpreted from the content of a communication and also symbolic interaction. The steps for conducting a literature study referring to the work of Nasution, N., Yaswinda, Y., & Maulana, (2019; Pitaloka et al., 2021; Purwati et al., 2022) are as follows;



Figure 1. Literature study research steps

To describe the results of the findings and discussion which will later be concluded, the researcher refers to Sugiyono's book (Sugiyono, 2013) regarding how to collect data, reduce data, present data to draw conclusions. The analysis flow can be visualized in the form of the image below:

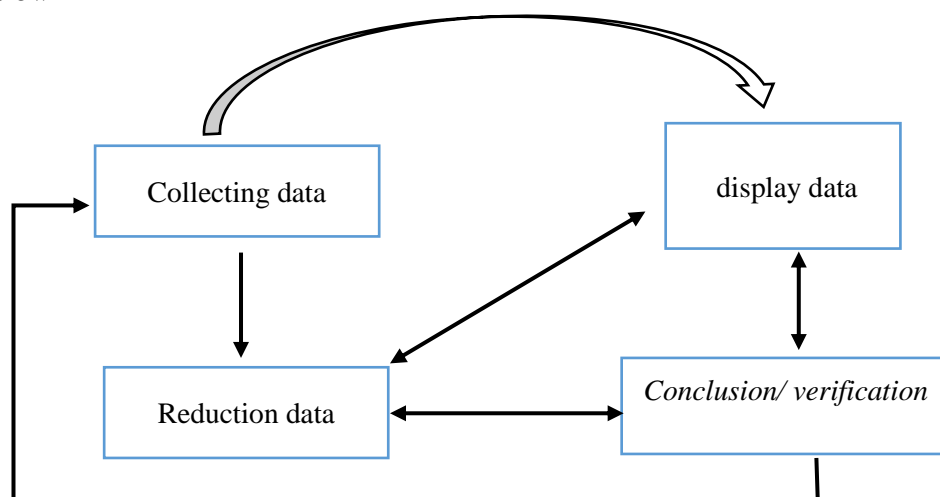


Figure 2: data analysis flow (Sugiyono, 2013; Faiz & Soleh; Faiz, Novthalia, et al., 2022)

RESULTS AND DISCUSSION

Definition of the Industrial Revolution 4.0

According to Annisa in the article, Jesika and Hudaidah stated that the industrial revolution can be defined as significant technological advances that can affect changes in other sectors. This industrial revolution began to emerge in 1750, which was marked by the presence of the steam engine. At that time it was known as the Industrial Revolution 1.0. which then changed from a steam engine to electric power, this is known as the Industrial Revolution 2.0. Due to the increasingly rapid development, a combination of moving and controllable machines began to emerge, various simple robots and computers appeared. And in the end the emergence of the Industrial Revolution 4.0, in which the system was changed to digital (Putriani & Hudaidah, 2021).

As described by Schwab in his book entitled *The Fourth Industrial Revolution*. Yang explained, if it was different from before, "The 4.0 Industrial Revolution changed life and also the way humans work as a whole, both in principle and in practice. This change includes all existing scientific disciplines, coupled with advances in technology and existing information. The industrial revolution 4.0 started in the 18th century" (Anwar, 2019).

Apart from that, Rohida also said that "the 4.0 industrial revolution made everything borderless with the development of existing science and technology, making technology even more unlimited. However, apart from the role of HR being the main one, with this development will it

be put to good use and taken in a direction that can be beneficial for the progress of existing individuals or organizations” (Rohida, 2018).

According to Rhenald Kasali in Zaki Mubarak's book, the Industrial Revolution 4.0 is currently in demand because it is influenced by four things:

- a) Simple
Simple shows where everything that exists becomes easier, and becomes simpler. This is influenced by the existence of science and technology assistance which is getting better at this time.
- b) Faster
This is also a driving factor for the Industrial Revolution 4.0 which is increasingly in demand, because humans are increasingly appreciating time properly. With this, it can make work done faster with the same results or even more than before.
- c) Cheaper
This makes the reach wider, all levels of society can reach it.
- d) Accessible
Accessible means that it can be accessed or opened by all groups (Mubarak, 2018)

The Challenges of Educating the Millennial Muslim Generation in the Era of the Industrial Revolution 4.0

The current challenge for the millennial generation is how to reconvert information obtained by someone into meaningful knowledge. The main assets of the millennial generation in this era are ideas and creativity, research and findings supported by science. According to (Mucharomah, 2017) describes that the millennial generation has various characteristics, including:

- 1) Most millennials don't like conventional (traditional) reading. They think that reading is not interesting. Millennials tend to look at photos, especially if the photos are interesting and have color. They prefer to read books online (e-books) rather than having to bother carrying books. Currently, e-books have been made available and sold online by publishers to make it easier for readers, especially the millennial generation who have smartphones, so they can view them wherever and whenever they are.
- 2) Millennials believe social media is a necessity. Communication among their colleagues is very easy, although not always face to face. Through the information and communication space on the internet, the millennial generation can interact verbally, text messages, pictures and videos. Apart from that, they can also interact using social media by creating accounts on applications such as Instagram, TikTok, Twitter, and so on. With social media, the millennial generation can also express themselves and actualize themselves according to their abilities.
- 3) This generation is very knowledgeable about the world of technology and digitalization when compared to their parents. This generation views the world through cyberspace rather than through direct observation. Millennials are a very modern generation, they even educate their parents on technology on a regular basis. Everything is digital and online.

From the explanation above, a generation that cannot be separated from technology, which makes technology the main medium for fostering communication, gathering information, and facilitating the entire process of work every day is a characteristic of the millennial generation.

The rapid pace of change in the era of the industrial revolution 4.0 has significantly encouraged the expansion of education which is more meaningful and constructive. This is because the industrial revolution 4.0 has a significant impact and influence on the existence, image and dignity of education. The educated millennial generation shows a shift in mentality, with digital activity, information flow and industrial technology 4.0 becoming the color of life and perspective (Parhan et al., 2022).

The inculcation of value education is a challenge as well as a demand for educational stakeholders, theorists and practitioners, including parents from Muslim families, in the world of

education in facing this revolutionary technological era. This value education aims to avoid increasing the number of crimes, moral decay and drug use by the millennial generation. The millennial Muslim generation should be able to distinguish between good and negative qualities through value-based learning so that they are able to determine positive traits to improve their quality of life in society. However, with the rapid advancement of technology, the younger generation is increasingly complacent, reluctant to take responsibility, degenerates, and there are increasing number of crime cases among the millennial generation. This situation was caused by the challenges of educators in the 4.0 revolution era and the lack of instilling value education taught to the millennial generation.

Based on a statement (Dimas, 2019) in his journal states that the values that are starting to be destroyed little by little due to digital transformation include the following:

- a) Cultural Values
Cultural or cultural values are values that are agreed upon by all members of society, ethnicity and or nation. The existence of education that applies cultural values will help the millennial generation build a good mix of openness and skepticism or lack of trust, which allows them to see these socio-cultural norms in a methodical way.
- b) Formal Juridical Value
Political, legal and ideological values are examples of formal juridical values. As for the rules of reference for establishing relationships with fellow human beings, as social beings who always need other people in carrying out all their activities, this is a definition of the socio-political value of a teaching material.
- c) Religious Value
Religious values are oriented to the value of faith as the basis for all thoughts and actions related to awareness of the power of God Almighty. Maintaining religious principles is the toughest challenge in facing the industrial revolution 4.0. Because time cannot be stopped, while the progress of time demands greater creativity from mankind. In the industrial revolution 4.0 the number of machines will exceed humans. But there is one important difference between machines and humans which is humans have feelings and emotions while machines do not. This policy must be strengthened to elevate human status, especially in the field of education.

If we look back, the industrial revolution 4.0 not only changed the cultural order and way of life of the people, but also contributed to the formation of new ways of understanding religion, spirituality and social values of national life. Islam as a religion of rahmatan lil 'alamin must adapt to the times. In fact, it turns out that Islamic education hinders the development of critical thinking skills. Even though in the Qur'an and al-Sunnah it has been explained that Islamic education is able to answer all challenges in this era of technological revolution.

According to Sari and colleagues in their article, it is stated that the challenges facing Islamic education today are significantly more severe than those in the past. As said before, the era of digitalization has resulted in the disintegration of the morality of the younger generation. The following are the challenges faced in educating the millennial Muslim generation in the midst of the 4.0 industrial revolution era (Sari, Febrini, & Walid, 2021):

- a) Digital Literacy
Quoted from (Anggun, 2019), states that digital literacy is defined as "knowledge, skills, and behavior used in various digital devices such as mobile phones, tablets, laptops, and desktop PCs, all of which are considered as networks rather than computer devices."
- b) Innovation Method
Zuhairin's learning method is quoted by (Walid, 2020) suggesting that the teaching method is a component of the plan used as a means to achieve goals in an education system. According to this view, teaching methods play an important part, therefore teachers must always innovate in their teaching approaches
- c) Development of Science and Technology (IPTEK)

Because the progress of science and technology is so fast, it encourages teachers to be careful, smart, and wise. Teachers must be responsive and able to master science and technology products, especially those that are relevant to education, such as learning through multimedia. The presence of e-learning with all its varieties has facilitated changes in learning provided through all electronic media such as audio/video, interactive television, compact disc (CD), and the internet.

d) Moral crisis

Due to the influence of the industrial revolution 4.0 resulted in a shift in the values adopted in people's lives. Standards of traditional values have developed as a result of the influence of science, technology and globalization. Science and technology and globalization, have an impact on the younger generation. Teenagers have been attracted by life that leads to negative things like drugs. This bad influence has a detrimental impact on student morale, and is also a difficulty for Islamic religious education teachers, because the aim of Islamic religious education is to build student morals, which has implications for the formation of good morals for students.

e) Social Crisis

The internet is an electronic communication network that can connect a computer network with virtual world life. People today are choosing to forge closer bonds in cyberspace than in the real world, thanks to the rise of online social media. This event shows a person to be very individual or ignore the interests of other people around him.

In Islamic education there are values that teach that in facing the era of globalization, humans need to adapt so that they are ready to face the challenges, opportunities and obstacles in this 4.0 industrial revolution era. Meanwhile, according (Sofia & Nur, 2021) in his journal stated that in order to be successful in the era of the industrial revolution 4.0, humans need to have the required characteristics including;

- a) Becoming a millennial generation that has an independent nature and does not depend on other people, namely by developing their abilities and creativity.
- b) Have a creative and innovative nature, in order to be successful in all his endeavors.
- c) Has an inclusive nature, namely a person's point of view in viewing or understanding a difference.

Therefore, in facing the Industrial Revolution 4.0 era, it is necessary to be independent, inclusive, creative and innovative. So that they can overcome the challenges that will be encountered in this era.

Modern Islamic Education Environment

In the educational process, the environment plays an important role. The environment helps the process of learning and teaching in the long term or sustainable. Therefore, to get a successful teaching and learning process, the right learning environment is needed. If the teaching and learning process is carried out well, the aim of education to form a millennial generation with noble character can definitely be realized properly. The aim of this Islamic education is to be in harmony with the principles of modern Islamic teachings. Because the Prophet Muhammad SAW was sent by Allah SWT to bring Islamic teachings and to improve and perfect human morality (Saeful & Lafendry, 2021).

The relevance of thought in this modern era was expressed by Syekh Nawawi al-Bantani, one of which is that Islamic education aims to make humans close to Allah and not merely to pursue a position above the world. If the goal of education is not to get closer to Allah, then it is not impossible to give birth to pragmatic human beings who put their ego above world competition. Of course the results can bring envy, hatred and hostility. Ideally, Islamic education can lead a person to have good morals and character (Adib, 2022).

Ikhwanus Shafa's thinking in terms of education in modern times is one way to solve various problems, in his thinking emphasizing that students must have a good religious foundation in order

to create good morals so that the learning process can be carried out properly because of mutual respect between students and teacher. If you already have basic morals, knowledge will always be practiced with positive things and implemented in everyday life. With this in mind, the millennial generation who have noble morals will be created so that with good morals students will be able to protect themselves from things that are not good/wrong association. On the other hand, when given the flexibility or facilities provided by parents, students will also function carefully and not misuse things that are prohibited by religion, norms and ethics in society, such as viewing videos that are not good or plagiarizing assignments-tasks from the internet (Rahmadani & Achmad, 2022).

According to Ilyasir expressed his opinion that "Every educational institution has the duty to develop an Islamic educational environment. Every activity carried out by students must be conditioned in such a way as to be in accordance with the principles and values of Islamic education. Starting from students entering the school gate until students go home and complete activities at school. It is this conditioning that is expected to have a good impact on the behavior of students." (Ilyasir, 2017).

Modern Islamic education in Indonesia started from the dichotomy of the indigenous people in order to get a proper education during the Dutch colonial era. The education that indigenous Muslim people get is only in the family environment, suraus, mosques and Islamic boarding schools in every region (Syaifuddin, Anggraeni, Khotimah, & Mahfud, 2019).

If referring to the opinion of Mahmud Yunus in the journal (Saeful & Lafendry, 2021), states that there are three parts of the environment that can affect religious education including:

1) Family environment

The family is the first educational institution in the context of Islamic education. Because the foundations of a child's personality are formed in this family. The pattern of schooling in the family determines the good and bad behavior of children at an early age. Good moral education behavior and attitudes can be developed through family education. Moral education at home plays a very important role in shaping a child's personality to be good. The better the moral education offered at home, the more the child's personality will develop as he grows.

Education in the family environment will have a beneficial impact if parents instill love in their children. Giving love and attention to children is one of the instincts that Allah SWT has given to all of His creatures. In addition, when parents educate their children with love and affection, it will have an impact on the psychological and social well-being of children. If, on the other hand, parents do not educate their children with good affection and love, then it is not their fault if they seek protection and comfort outside the home.

Actually, education in the family environment will play a role and have a good impact, when both parents collaborate effectively in building education in the family environment. The thing that is done to educate children well is to build good cooperation, both parents must have the same vision and mission in carrying out and understanding their respective roles in educating the child.

However, in this rapid social and technological development it affects social, cultural and economic values, including lifestyles. The role and function of mothers are influenced by women's emancipation, and are also driven by advances in science and technology which have caused modern mothers to join the workforce outside the home. It's not uncommon now that mothers are no longer able to focus their attention on their children due to situations like this, especially for young children.

The busyness of parents working at home and the lack of understanding of women regarding their roles and functions as the main educators for children, causes children's education to not run optimally. Islam views that the position of a mother is very noble as a source of glory and happiness for mankind, as well as a pillar of the state that will determine the merits of the state. If education is in good condition, then the state will be in good condition and vice versa if education is in bad condition then the state will be destroyed. Therefore, the role of the mother as a parent also plays an important role and cannot be ignored, because it is the mother who determines the goodness of a child and the nation.

Besides mothers, fathers also have a very important role in educating their children. But many fathers believe that the upbringing of children is entirely in the hands of the mother. In Islam, the role in educating children is not an absolute obligation of a mother, instead in the Al-Quran it is said that the role of fathers is very large in educating children, for example in QS. Al-Baqarah verse 132 and Yusuf verse 67 which tells about Luqman, Prophet Ya'kub and Prophet Ibrahim who are educating their children. It is even mentioned in a hadith of the Prophet that "Rasulullah SAW said, a father educating his children is better than giving one sack of charity in the way of Allah". So from this hadith, it has been explained that actually as a father has a responsibility and has an important role in educating his children, because educating children is a very noble job.

2) School/madrasah environment

In addition to family education, schools/madrasas are also included in the Islamic education environment. In Islamic education, schools are called madrasas. But there is not a single word in the Qur'an that shows the meaning of school. But the root word madrasa (darasa) is mentioned six times in the Qur'an including in QS. Al-'Araf [7]: 169, QS. Ali Imran [3]: 79, QS. Al-Qolam [68]: 37, QS. Saba [34]: 44, QS. Al-An'am [6]: 105, and QS. Al-An'am [6]: 156. These darasa words contain various meanings.

Islam has a directed and focused concept in terms of education. This can be seen from the two pillars of Islamic education, the first is to believe in and worship Allah SWT. Second, the curriculum outlines material for thinking and behaving like imitating and obeying His Messenger in order to maintain and practice all His commands to be transformed to the next generation. Before Islam came, religious education or related to faith in Allah SWT had been conveyed by His Messengers. They guide and educate mankind to obey and believe in His existence. Every Messenger sent by Allah SWT has a noble goal, namely to educate people to always have faith and worship Him.

Teachers or educators are a very important component in the educational environment at school. A good next generation can be born through their hands. A teacher wants to devote all the attention and ability he has to produce students who have noble character. In addition, a teacher must view his profession as a form of worship to Allah SWT, so as to bring out sincerity in himself to educate and provide knowledge and guidance to students with totality.

Thus, one of the most effective or advanced means of Islamic education is the school environment with the best and most sincere teachers in educating their students. Teachers who do their jobs without expecting anything in return from their students are accomplished warriors who have given their lives for the public good. As well as whether or not the educational environment in schools is advanced is determined by a teacher.

3) Community environment

In addition to these two environments, the community environment also has an important role and responsibility for the success of Islamic education. According to Syafril and Zen defines that "community is a group of people who occupy an area bound by a variety of shared experiences that adhere to traditions and customs to be agreed upon" (Syafril & Zen, 2019).

In society there are what are called norms or rules. With the norms that exist in society, a person is taught to have values and norms that become a reference. These norms are obtained of course from good learning outcomes. For example, behavior to be polite, respect and appreciate and have an attitude of tolerance and various other positive behaviors.

In the community environment, every child must be introduced to or learn about the norms that apply in society. Because of that the child will be aware and know all the things that are allowed and not to be done in the community. As for what should be emulated and provide lessons to children, namely all parts in society. So the way that can be done is to take advantage of existing facilities in the community, one of which is to use the mosque as a place of worship and study.

According to Ali Al-Jumbulati and Abdul Futuh, the function of the mosque at the time of the Prophet was as a gathering place for Muslims and the Prophet Muhammad to study the laws and basics of the Islamic religion. Rasulullah himself became a teacher. But in the times, it is no longer in accordance with the time of the Prophet, the mosque is now only used as a place of worship.

Even though the mosque can be used as a place for educational activities to deepen religious knowledge. If Muslims can maximize the mosque as a means of education, then the mosque will become a very important and good coaching institution for the development and growth of the human soul, because they can learn many things, not only religious knowledge but also world sciences.

The millennial generation is a social society that is literate and adaptable to technology. With the ability of existing technological facilities, it has many opportunities to be one step ahead of the previous generation. However, according to some of the reviews we read, millennials are said to be less concerned about the conditions of their surroundings. They tend to focus more on freedom and a hedonistic lifestyle. They prefer instant gratification and place little value on the process. So as a result of the swift global flow, they also have an attitude of moral and social crisis.

To face future challenges, millennial Muslims must have a strong mentality and motivation. The millennial generation has been blessed with strong faith in this life. The millennial Muslim generation must also constantly hone their skills and seriously learn to use today's technology. The millennial Muslim generation who always shows their identity as Muslims who study hard and study religion as taught by the Prophet Muhammad SAW.

The progress of the industrial revolution 4.0 raises various challenges, including Islamic education. However, with the existence of strong Islamic education as a collaborative tool between various stakeholders to turn these various challenges into opportunities. If the process of Islamic education is well integrated, it is possible that positive values will be possessed by all Muslim millennials.

Family education is the first place to empower a modern Islamic environment as an answer to the medical challenges of the millennial Muslim generation in this technological era. Parents in the family environment play a role in shaping children to become human beings who believe in God Almighty and instill social norms that apply in society. Furthermore, schools also have an important role in Islamic education. Teachers at school have the task of instilling good values and manners in children when children enter school age.

Along with the development of children's knowledge and skills, parents hand over the responsibility for their child's education to the teacher at school. Children can understand and deepen their knowledge through educational interactions at school, preparing them to continue their education to the next level until they graduate from educational institutions. All of these are future plans that will produce generations who are smart, capable, and have noble character.

Apart from family and teachers, society is also responsible for modern Islamic education. Every human being, wants the best environment in carrying out various activities. To realize this environment, society must participate responsibly in education. The high level of community influence in guiding the growth and development of children is one of the triggering factors for today's modern Islamic education.

In line with Nata's opinion in his journal, we agree with his statement that to create a modern Islamic education environment in facing this millennial era, it can be done in the following way (Nata, 2018):

- 1) The Character and Nature of Islamic Education

Basically the teachings based on the theology of to-prophetic humanism are the character and nature of Islamic education. In this theology teaches Muslims about the concept of faith in Allah SWT which is contained in the Koran, and also the Prophet Muhammad SAW which is contained in the as-Sunnah, and is based on the point of view of common sense which does not contradict the two.

Furthermore, the character and nature of Islamic education discusses the relevance of its point of view to time or time. The existence of differences in time, circumstances and their influence on human life are all recognized by Islamic teachings. This can be seen from Umar bin Khattab's words to parents, which means: "Educate your children, because they are creatures who will live in a different era from your era." In accordance with these directives, students must be informed about the characteristics and challenges of the millennial era, as well as the insights, knowledge,

skills or abilities they need to have in order to turn the challenges they face into opportunities that they can use appropriately.

As can be seen, Islamic education with a to-prophetic humanism ideology feels the need to choose the right opportunities and use them effectively for positive purposes. Then Islamic education emphasizes the importance of educational content in accordance with the era in which humans live. As well as Islamic education also teaches attitudes and perspectives that are in line with the challenges that are occurring in this millennial era. In other words, people living in the millennial era must adhere to this interpretation of Islamic teachings.

2) Emphasis of Islamic Education on Character Building

Islamic education highly upholds the noble and ethical morals needed by society in the millennial era. In particular, adherence to the teachings of Islamic law as stipulated in the Qur'an and as-Sunnah, but in practice ethics, morality, character, culture and customs are interrelated. So, to form a noble personality, besides being able to use the guidance of the Koran, as-Sunnah, we can also take inspiration from the success of the Prophet Muhammad SAW. The nature and characteristics of Islamic education which emphasize the formation of noble character can be used for Islamic education and prepare people to face the millennial era.

3) Integrated Islamic Education

As previously stated, this millennial era is marked by people who value collaboration and are used to thinking outside the box. In (Nata, 2018: 21-23) states "The integralistic character of Islamic education that is needed by the millennial generation can be carried out by integrating Islamic teachings with the pattern of Ulum al-Din, al-Fikri and Dirasat Islamiyah (Islamic Studies)". The millennial generation needs Islam Ulum al-Din to provide guidance on aspects that direct them to draw closer to Allah SWT. The millennial generation also needs al-Fikr al-Islam to foster pride in Islam and provide solid and comprehensive arguments for the Islam they profess. Furthermore, the millennial generation also needs Dirasat Islamiyah (Islamic Studies) in order to answer various life problems from the perspective of Islamic teachings, as well as to build cooperation and collaboration with various views put forward by experts in various other fields of science, without losing identity. With such a collaboration and integration approach, human beings will be produced who in practice are like kyai, in terms of thinking like clerics, and from the point of view of their actions like a researcher or scientist who brings a message of peace to the world. Islamic education in the millennial era must be able to develop this integration mission.

4) Islamic Education Aims to Prepare Superior Generations and Implement the Islamic Education Model of the Prophet Muhammad SAW

The Muslims in this world have a life reference that is guided by the book of Allah SWT, namely the Koran and the behavior and sayings of the Prophet, namely as-Sunnah. The Prophet Muhammad SAW taught us that to prepare a generation of superior Muslims we must instill the concept of Allah's morals within ourselves (at-takhallaqu bi akhlaqillah). The meaning of Allah's morality here is His nature and names (Asmaul Husna).

The Islamic education system has existed since the Prophet Muhammad received revelations. Even the first best teacher in Islamic education is the Prophet Muhammad SAW. Initially learning activities were carried out in mosques with the subject matter discussed in this education, namely the Koran and as-Sunnah. To produce a superior generation in the millennial era, these normative teachings and educational historical experiences need to be re-practiced.

5) Attention to Islamic Education in Business

If Islamic education is engaged in developing an entrepreneurial mindset, then Islamic education will play a significant role in preparing generations to face the millennial era. This is because the values of entrepreneurship education appear to complement and align with the values needed by millennials. If you pay attention to the entrepreneurial practices carried out by some more advanced Islamic boarding schools, the efforts that must be made by an Islamic education are easy to do and can be practiced directly. In addition, entrepreneurship education in Islam has been taught in the Qur'an and also exemplified by the Prophet Muhammad SAW.

CONCLUSION

Based on the explanation above, it can be concluded that the millennial Muslim generation must have a strong mentality and motivation to face challenges in the future, besides that, the millennial generation must be equipped with strong faith and qualified abilities so they can compete in the 4.0 revolution era. Efforts that can be made are by continuously honing their talents, studying seriously and making good use of existing technology. Apart from that, we must create a modern Islamic education environment in which the Muslim generation must be able to use time and be able to use it properly and productively for positive things, adhere to Islamic teachings, maintain their Islamic identity, protect their beliefs, and be free from western tendencies. -western. Educating the millennial Muslim generation can start from the family environment, because the family is the first institution that teaches the religious teachings that are adhered to and the social norms that apply in society. In addition, schools, the community and the government are also responsible for educating the millennial Muslim generation so that they can overcome the challenges or problems that occurred in the 4.0 revolution era, especially the millennial Muslim generation.

REFERENCES

- Adib, M. A. (2022). Syekh Nawawi Al-Bantani: Kajian Pemikiran Pendidikan Islam dan Relevansinya di Abad-21. *Al-Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 16(2), 444-466. doi:<http://dx.doi.org/10.35931/aq.v16i2.885>
- Anggun, A. W. (2019). Perkembangan Era Revolusi 4.0 Dalam Pembelajaran Matematika. *Jurnal Proseding Sandika*, 5(1), 114.
- Anwar, S. (2019). Revolusi industri 4.0 Islam dalam merespon tantangan teknologi digitalisasi. *Jurnal Studi Keislaman*, 8(2), 16-28. doi:<https://doi.org/10.36840/jurnalstudikeislaman.v8i2.203>
- Dimas, I. (2019). Pendidikan Agama Islam Dalam Revolusi Industri 4.0. *Prosiding Seminar Nasional Prodi PAI UMP*, 105-116.
- Hidayatullah, S. W. (2018). Perilaku generasi milenial dalam menggunakan aplikasi Go-food. *Jurnal Manajemen dan kewirausahaan*, 6(2), 240-249. doi:<https://doi.org/10.26905/jmdk.v6i2.2560>
- Ilyasir, F. (2017). Pengembangan Pendidikan Islam Integratif di Indonesia; Kajian Filosofis dan Metode Implementasi. *LITERASI (Jurnal Ilmu Pendidikan)*, 8(1), 36-47. doi:<http://dx.doi.org/10.21927/literasi.2017.8>(Faiz, A., & Soleh, B. (2021). Implementasi pendidikan karakter berbasis kearifan lokal. *JINoP (Jurnal Inovasi Pembelajaran)*, 7(1), 68-77. <https://doi.org/10.22219/jinop.v7i1.14250>
- Nasution, N., Yaswinda, Y., & Maulana, I. (2019). Analisis Pembelajaran Berhitung melalui Media Prisma Pintar pada Anak Usia Dini. *Obsesi : Jurnal Pendidikan Anak Usia Dini*, 4(1), 240.
- Parhan, M., Jenuri, J., & Islamy, M. R. F. (2021). Media Sosial dan Fenomena Hoax: Tinjauan Islam dalam Etika Berekomunikasi. *Communicatus: Jurnal Ilmu Komunikasi*, 5(1), 59-80. <https://doi.org/10.15575/cjik.v5i1.12887>
- Parhan, M., Rofiudin, M., Salsabila, I. A., Rohimat, S. S., Arasshifa, B. N., & Dhitareka, P. A. (2022). Budaya Islam Versus Islamisasi Budaya Dalam Perspektif Generasi Zilenial. *Lisan Al-Hal: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 16(1), 27-44. <https://doi.org/10.35316/lisanalhal.v16i1.27-44>
- Pitaloka, D. L., Dimiyati, D., & Purwanta, E. (2021). Peran Guru dalam Menanamkan Nilai Toleransi pada Anak Usia Dini di Indonesia. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 5(2), 1696-1705. <https://doi.org/10.31004/obsesi.v5i2.972>
- Purwati, Darisman, D., & Faiz, A. (2022). Tinjauan Pustaka: Pentingnya Menumbuhkan Nilai Toleransi dalam Praksis Pendidikan. *Jurnal Basicedu*, 6(3), 3729-3735.
- Sugiyono. (2013). Metode Penelitian Kuantitatif, Kualitatif dan R & D. Bandung: Alfabeta. *Metode Penelitian Kuantitatif, Kualitatif Dan R & D. Bandung: Alfabeta.*, April 2015, 31-46. <https://doi.org/10.1017/CBO9781107415324.004>

- Sugiyono. (2015). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Alfabeta. (1).36-47
- Faiz, A., & Soleh, B. (2021). Implementasi pendidikan karakter berbasis kearifan lokal. *JINoP (Jurnal Inovasi Pembelajaran)*, 7(1), 68–77. <https://doi.org/10.22219/jinop.v7i1.14250>
- Nasution, N., Yaswinda, Y., & Maulana, I. (2019). Analisis Pembelajaran Berhitung melalui Media Prisma Pintar pada Anak Usia Dini. *Obsesi : Jurnal Pendidikan Anak Usia Dini*, 4(1), 240.
- Parhan, M., Jenuri, J., & Islamy, M. R. F. (2021). Media Sosial dan Fenomena Hoax: Tinjauan Islam dalam Etika Berekomunikasi. *Communicatus: Jurnal Ilmu Komunikasi*, 5(1), 59–80. <https://doi.org/10.15575/cjik.v5i1.12887>
- Parhan, M., Rofiudin, M., Salsabila, I. A., Rohimat, S. S., Arasshifa, B. N., & Dhitareka, P. A. (2022). Budaya Islam Versus Islamisasi Budaya Dalam Perspektif Generasi Zilenial. *Lisan Al-Hal : Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 16(1), 27–44. <https://doi.org/10.35316/lisanalhal.v16i1.27-44>
- Pitaloka, D. L., Dimiyati, D., & Purwanta, E. (2021). Peran Guru dalam Menanamkan Nilai Toleransi pada Anak Usia Dini di Indonesia. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 5(2), 1696–1705. <https://doi.org/10.31004/obsesi.v5i2.972>
- Purwati, Darisman, D., & Faiz, A. (2022). Tinjauan Pustaka: Pentingnya Menumbuhkan Nilai Toleransi dalam Praksis Pendidikan. *Jurnal Basicedu*, 6(3), 3729–3735.
- Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif dan R & D*. Bandung: Alfabeta. *Metode Penelitian Kuantitatif, Kualitatif Dan R & D*. Bandung: Alfabeta., April 2015, 31–46. <https://doi.org/10.1017/CBO9781107415324.004>
- Sugiyono. (2015). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Alfabeta.
- Manpan Drajat, M. R. (2015). *Etika Ptrofesi Guru*. Bandung: Alfabeta.
- Mubarak, Z. (2018). *Pendidikan di Era Revolusi Industri 4.0 dan Problematika Pendidikan Tinggi*. Yogyakarta: Ganding Pustaka.
- Mucharomah, M. (2017). Kisah sebagai Metode Pendidikan Akhlak dalam Perspektif Al-Quran. *Edukasia Islamika*, 2(1), 146-171. doi:<https://doi.org/10.28918/jei.v2i1.1666>
- Nata, A. (2018). Pendidikan Islam Di Era Milenial . *Conciencia*, 18(1), 10-28. doi:<https://doi.org/10.19109/conciencia.v18i1.2436>
- Pouris, A. (2012). Technology Trends: A Review of Technologies and Policies. *Institute for Technological Innovation, Business Enterprises at University of Pretoria (Pty) Ltd, Pretoria*, 61-62.
- Pratama, P. (2020). Pengembangan strategi kesantunan berbahasa pada kegiatan pembelajaran digital di masa pandemi COVID-19. *Jurnal Pendidikan Dompot Dhuafa*, 10(02), 1-9.
- Putriani, J. D., & Hudaidah. (2021). Penerapan Pendidikan Indonesia di Era Revolusi Industri 4.0. *Edukatif: Jurnal Ilmu Pendidikan*, 3(3), 831-838. doi:<https://doi.org/10.31004/edukatif.v3i3.407>
- Rahmadani, A. L., & Achmad, G. H. (2022). Pemikiran Pendidikan Ikhwan Al-Shafa Tentang Religius-Rasional dan Relevansi di Era Modern. *Edukatif: Jurnal Ilmu Pendidikan*, 4(2), 1804-1814. doi:<https://doi.org/10.31004/edukatif.v4i2.2293>
- Rohida, L. (2018). Pengaruh era revolusi industri 4.0 terhadap kompetensi sumber daya manusia. *Jurnal Manajemen Dan Bisnis Indonesia*, 6(1), 114-136. doi:<https://doi.org/10.31843/jmbi.v6i1.187>
- Saeful, A., & Lafendry, F. (2021). Lingkungan Pendidikan dalam Islam. *Tarbawi: Jurnal pemikiran dan Pendidikan Islam*, 4(1), 50-67. doi:<https://doi.org/10.51476/tarbawi.v4i1.246>
- Sari, R. R., Febrini, D., & Walid, A. (2021). Tantangan Guru Pai Dalam Menghadapi Era Perubahan Globalisasi Teknologi Industri 4.0 di SMA Negeri 01 Bengkulu Tengah. *GHAITSA: Islamic Education Journal*, 2(1), 26-34.
- Sofia, G., & Nur, A. M. (2021). Tantangan Mendidik Generasi Milenial Muslim di Era Revolusi Industri 4.0. *Pedagogie*, 2(1), 46 – 57. doi:<https://doi.org/10.52593/pgd.02.1.05>
- Strauss, W., & Howe, N. (1991). *Generations: The History of America*. New York, London, Toronto, Sydney: Harper Parential.
- Syafril, & Zen, Z. (2019). *Dasar-Dasar Ilmu Pendidikan*. Jakarta: Prenada Media.

DOI: 10.29313/tjpi.v11i2.10289

Syaifuddin, M. A., Anggraeni, H., Khotimah, P. C., & Mahfud, C. (2019). Sejarah sosial pendidikan Islam modern di Muhammadiyah. *Tadarus: Jurnal Pendidikan Islam*, 8(1).

Walid, A. (2020). Profil kemampuan berfikir kritis siswa kelas VIII SMP Pada mata pekajaran IPA. *urnal riset dan teknologi pendidikan*, 3(1).

