

ISLAMIC EDUCATION FOR MILLENNIAL ERA GENERATIONS

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Abstrak

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The term millennial is a continuation of the era of globalization which gave birth to a variety of probabilities in real life, because it brings a very large influence on the order of human life. Islamic education with various types and levels of levels, ranging from non-formal boarding schools, to modern boarding schools with various programs, ranging from Early Childhood Education (PAUD) to tertiary institutions, are institutionally part of the national education system. With such a position, Islamic education inevitably has to contribute, even responsible in preparing humans in the face of the millennial era. How their efforts can be a generation that is able to turn challenges into opportunities, and can use them for prosperity, on the contrary bring negative impacts on their lives. This paper is an effort to explore the potential contained in Islamic education in facing challenges in the millennial era. This paper presents the characteristics and challenges of the millennial era, social problems and their impact on life.

Introduction

The meaning millennial appears derived from English millennium or millennia the meaning of the thousand t ear or the old state (Echols, 1980: 380). Millennia l then later n be a designation or a term for a period that occurs after the global era that is becoming popular with naming it . For this reason, the millennial era can also be called erapost-modern . This era is interpreted by some experts as an era of back to spiritual and moral or back to religion . That is the return to spiritual, moral and religious teachings . That is the view that separates world affairs from the hereafter. As a result of such life , humans are free to act without spiritual, moral, and religious foundation. Such a life, indeed, has brought humans to the stage of making something awesome, such as digital technology, cloning, and so on. But because it is not accompanied by spiritual, moral and religious foundations, all these amazing findings have also been used by humans to support their appetite.

In the tools of the five senses , such as: intellect, science and advanced technology, when viewed further it is not the goal, but only a tool or facility . It was realized that all of that can indeed bring progress and answer the needs of human life , but not all of them, only

address the aspects of the effect and not the cause or source of the cause . When the problem of moralitas , such as corruption, rape, and fraud, spiritual as there is no feel guilty if you do not committing an error for a handful of people do , and always dissatisfied; then there arises social problems such as conflicts over racial issues, even the most extreme things like colonialism and war, now that cannot be overcome by sophisticated science and technology alone. Solving the problem of emptiness requires spiritual dimensions such as religion , and morality . To note, that true human beings as creatures who have a religious nature that is brought from birth, namely a sense of trust in God, obedience and submission to Him requires religion. Without religion, humans will be in a vacuum that can be dangerous, because it can be filled with bad things.

When there is a phenomenon distance away man of religion, is an impossible thing, because it is contrary to God-given human fithrah (Surah Ar -Ruum, 30:30). Western philosophers like Heiger think religion is dead is also an impossible thing or Karl Marx considers religion to be like opium . On this basis, Komaruddin Hidayat denied writing a book about having a Thousand Lives. The book describes a number of people who tried to kill religion, but it did not work; religion is still alive, needs distribution and intake. Namely when religion is killed, it turns out he lives again. Because religion is integrated in the nature of humans. This is among the characteristics of the human soul in the post modern era.

The millennial era has the characteristics of the post modern era including intense competition as a result of the free market (free market); the demand for fairer, egalitarian, humane and democratic treatment, recognition, as a result of political fragmentation; political hegemony as a result of interdependence; in order to overcome the negative effects, it must have a learning attitude as a result of scientific and technological progress; and the existence of moral decay (moral decadency) as a result of the entry of a new culture that is not in line with the values of religious teachings (Bell, 2001, 27-33). Thus, when entering the era of the millennial h al will droop if the various challenges and problems present in every age are yet to be solved, so that the problems and challenges piles - piles. If all of that wants to be light, if the problems and challenges inherent in postmodern and globalization as mentioned above can already be overcome, so it is not too heavy. Human readiness in the face of these problems conditions are different. Namely there are conditions that are still severe, that is, when he has not been able to solve the problems of post modern and globalization, new problems have come again; there are those who are already mild, namely being able to solve post modern problems and the era of globalization, and only have to face the problems of the

millennial era. In addition there is also the human condition that is still rather heavy, which is only able to solve some of the challenges in all of these eras.

Problem 's and challenges era millennial. Islamic education as explained in the next section below will offer the right solution. Furthermore, related to the problems and challenges that occur in the millennial era, among others, are related to the existence of human attitudes and behaviors whose characteristics include: (1) like freedom; (2) likes to personalize; (3) relying on instant information speed; (4) like learning; (5) working with an innovative environment, (6) actively collaborating, and (7) hyper technology (Tapscott, 2008) (8) critical , that is, accustomed to thinking out of the box , rich in ideas and ideas; (9) confidence , i.e. they are very confident and dare to express opinions without hesitation; (10) connected , which is a generation who are good at socializing, especially in the communities they follow; (11) surfing on social media and the internet (Farouk, 2017, 7). (12) but as a result of high dependence on the internet and social media, it produces a lazy, in-depth, not down-to-earth, or sociable person; (13) tends to be weak in the values of togetherness, cooperativeness, the warmth of the environment and social concerns; (14) tends to be free, Westernized and does not pay attention to formal ethics and rules, customs and manners.

From the glimpse of the above attitudes generated in the millennial era , it seems that only items 12, 13 and 14 concern the work ethic, ethics and morals, namely lazy, not profound, not down to earth, less concerned about the environment, tend to be free, westernized, and violates ethics. All these ethical and moral issues are the responsibility of Islamic education. That is why Noory Ajthariza said: In terms of tolerance, one - the only explanation is education. When a person's education level gets higher, his tendency to be open and tolerant will be higher. A good education can make a person more sorting and digesting the information accurately in the middle of a heap of information pas c a digital era (Akhthariza, 2018, 7).

Millineal era with its characteristics as mentioned above in the end must be faced and answered by the world of education. In this connection, Mansour Fakhri revealing article titled Ideology in Education: The education practitioners such as teachers or dosen in educational institutions or formal school, coach (trainer) on the course or workshop or even the guides training (facilitators) d i various arenas of non- formal education or popular education (popular education) among workers, farmers or the poor, many are not aware of entering into political and ideological struggles through the arena of education which is quite complex (Naomi, 2008, 10).

Research Methods

The form of this research is descriptive qualitative research. This type of research is literature research. library research because the data or materials needed to complete the research comes from the library in the form of books, encyclopedias, dictionaries, journals, documents, magazines and so on. By recording, analyzing and interpreting it aims to obtain the information needed. collect the necessary data from the related literature. Books, journals related to islamic education for millennial era generations

Results and Discussion

1. The period of human life

Before the discuss the role of education in addressing the needs of the millennial era also discussed review period or stage of human life, so that will make it easier to identify the characteristics and the problems it faces and their resolution by education. Historians generally divide life into various theories about the period. August e Comte for example divides human life based on thinking ability and culture. For this reason, he divides humans into theological, metaphysical and positivistic stages (Nanang, 2011: 34). The theological stage is the longest period in human history. At this stage humans and all phenomena are created by supernatural substances, characterized by human belief in amulets. This period is divided into three sub-periods, namely (1) fetishism, which is the dominant form of thought in primitive societies, including the belief that all things have their own complete life force; at this stage, humans begin to believe in the power of the talisman; (2) polytheism, which appears the notion that there are forces that govern life or natural phenomena. At this stage urban life had begun to emerge , land ownership became a social institution, a caste system emerged, and war was seen as the only way to create eternal political life; (3) monotheism, namely the belief that the role of the deity has been replaced by the single, and the peak is directed at Catholicism. Furthermore, the metaphysical stage is the stage of transition between theological stages to positivistic stages. This stage is marked by a belief in natural natural law which can be found in the mind. At this stage, humans assume that the mind is not a supernatural creation, but is an "abstract force" creation, something that is truly thought to exist, and is inherent in all human beings and capable of creating all phenomena.

Later in the positivistic stage, people are no longer looking for the causes of the phenomenon, will but the human mind began to seek the laws that determine the phenomenon, namely finding a set of relationships that have not changed and have in common. This stage is marked by the belief in empirical data as the last source of knowledge,

but once again the knowledge is temporary and not absolute. Rational analysis of empirical data will ultimately enable humans to obtain uniformity laws (Nanang, 2011: 34-35).

Meanwhile, M. Amin Abdullah by taking inspiration from Keith Ward divides human life into four phases or stages. Namely the local stage (prehistorical period), the canonical or propositional phase, the critical phase and global phase (M.Amin, 2009: 261-273). At the local stage (prehistorical period) all religions can be categorized as local. All the practices of tradition, culture , customs, norms, and even religion are local phenomena. This localization can not be avoided at all because one of the main factors is the language that is local and is a legacy from the previous nation. This old prehistoric legacy apparently still goes on until now. Chinese, for example, is only limited to the plains of China. Likewise Japanese, English, Arabic, Malay. In Europe itself there are several languages, such as French, German, Italian, Spanish, Dutch, and English. None of these languages are completely universal. Furthermore, in the canonical or propositional phase, as the era of major religions. Religions presence Abraham (Abrahamic Religion) (Graham E, 2010: 21), and also Religions in the East, which is in general use the guidelines of Scripture (The Sacred Text) is a new round Religions stages of historical development of the post prehistoric religions in on.

In the era of global , the globalization phenomenon also appears here. Local tradition was brought to a r ah globally. Diaspora Muslims, Muslim immigration in Europe, transnationalism movements occupy one part of the complexity of religious life in this global era. Whether in this new place in Europe, Muslim migrants need to develop and create their own religious life system, as a result of adaptation to the new environment, or do they still insist on maintaining the old fiqh system of rules, commonly used and practiced in places that are inhabited by a majority of Muslims, both in the Middle East, Pakistan or Indonesia (Abdullah, 2009: 271-272).

Harun Nasution by using a historical approach divides human life into three periods, namely the classical period (650-1250 AD) which was divided during the period of Islamic progress I (650-1000 AD), and the disintegration period (1000-1250 AD), the middle period (1250-1800 AD) who dib a gi into a period of decline I (1250-1500 AD) ,, and the Three Kingdoms Period Big divided in progress phase II (1500-1700 AD) and the setback phase II (1700- 1800 M.), and the modern period (1800 M. until now). The Period of the Progress of Islam I was a period of expansion, integration and the golden age of Islam; that is, the time of the Prophet Muhammad (PBUH) carried out his vision, mission, aims and objectives which were then rated as the most successful; the time of Khulaf'a al-Rashidin (Abu Bakr, Umar, Usman and Ali) which integrated the function of the caliphate and religious function which

was marked by laying the foundations of Islam and the unity of the people; The Umayyads marked by the expansion of the territory and the progress of religious knowledge (Tafsir, Hadith, Theology, Jurisprudence, and Islamic History); and general science; The Children of Abbas are marked by the advancement of general science, culture and civilization which brought the Islamic world in the golden age (Golden Age). While in the middle period was marked by setbacks in the fields of politics, economics, science, culture and civilization, as well as infrastructure in the form of the invasion of Kulagu Khan which destroyed the city of Baghdad in 1258 AD

While the modern period is the period of Islamic awakening that arose after examining the causes of the destruction of the Islamic world, as well as the progress of the Western world, as demonstrated by Napoleon's expedition in Egypt in 1801 which opened the eyes of the Islamic world, especially Turkey and Egypt (Aaron, 1979: 56 -88) see also (Frank, 2011). Furthermore, Alvin Toffler divides the stages of human life into the agricultural or collision of waves, the era of industry or the architecture of civilization, and globalization or the new synthesis (Alvin, 1980: 1-138). In Islam there are things that can be reached by the five senses and reason, as in the understanding of positivism, and there are also things that can only be reached by conscience and faith, namely by trusting and accepting what God has conveyed through His revelation; even though it cannot be reached by the five senses and reason. Therefore in Islamic education, the senses, reason and conscience must be used. Furthermore, if it is related to the first verse of the Koran , that is Surah al-'Alaq, 96: which in essence governs to read and write in the broadest sense, including conducting research and reporting the results in various scientific works and technological products, as well as the existence of verses that instruct clarification, including questioning and criticizing or *tabbayun*.

With the foundation of monotheism, science, technology, culture and civilization developed by humans will bring themselves closer, more obedient, more submissive and increasingly in love with God; and with a foundation of noble morals, science, technology, culture and civilization, will be aimed at the welfare, benefit and peace of human life in this world and the hereafter; and the balance, i LMU, technology, culture and civilization developed will include all of science: the science of religion, natural sciences, social sciences, philosophy and *ma'rifat*. That is the task that must be carried out in Islamic education in the millennial era, which is to instill the basis of monotheism, noble character and balance. Another task is to guard humanity in the process of changing their lives from one stage to another in a balanced manner, and to align those who are still in the previous stage, namely the foundation of monotheism, noble character and balance.

The current situation shows that the existence of Muslims is still at the local or theological stage. This is for example reflected in the attitude of stopping when it can read, memorize and believe in the efficacy of each verse memorized and read intellectually. While reading in the sense of doing research, criticizing, and giving birth to various theories and concepts cannot be done. Al-Qur'an, seems impressed "still too high" for Muslims. This is due to the fact that the Islamic Ummah has not carried out the mandate of the Prophet Muhammad to study as a tool to understand the Qur'an. The task and role of Islamic education can be seen in the description below.

2. The potential of Islamic Education Facing Era Millennial

The various potentials of Islamic education that have and are faced in facing challenges in the millennial era whose characteristics and relationships with the previous era have been stated above. As The potential of Islamic education in the era millennial, among others related to the nature of the character of Islamic education holistic, comprehensive, and progressive and responsive, attentive Islamic education to the improvement of the character is large enough, integralism Islamic education, Islamic education in the preparation of generations excellence, examples and examples given by Prophet SAW in living life in a variety of situations and conditions, the experience of Islamic education in preparing superior human resources, the experience of Islamic education in preparing graduates with entrepreneurial spirit, and the attention of Islamic education on modern management. The various potential teachings of Islam can be stated as follows:

1) Nature and Characteristics of Islamic Education

Basically the nature and character of Islamic education that is the same as the nature and characteristics of Islamic teachings, the teachings are based on the theology of humanism e theo-prophetic or the nature of God and Prophethood . With this theology, the teachings of Islam in addition to basing the invitation on God's teachings contained in the Qur ' an, and the teachings of Prophet Muhammad contained in The hadith (sayings, deeds and statutes), also based on the opinions minds healthy which does not contradict the teachings of the Koran and al-Hadi t s. Thus, in addition to maintaining, maintaining and practicing perennialist teachings, also temporary ones produced by experts, religious leaders, researchers, scholars through studies, research and so on. Premises n how such flexibility and acomadative to various new development arising in an era milleneal including being one of the characteristics of Islamic teachings. Thus, new things produced by the millennial era that are in line with Islamic teachings can be accepted.

Attitudes that tend to be dynamic, innovative, creative, and bold out of the old habits (out of the box) that emerged in the millennial era, for example, can be accepted by Islamic teachings. The nature or character of the next Islamic education is related to its view of time, era or age. Islam recognizes the different times, conditions and situations in them and their effects on human life. The Qur'an for example chooses the month of Ramadan as the month it is required to fast and the descent of the Qur'an, as this is enshrined in surah al-Baqarah, 2: 185: (The appointed days are) the month of Ramadan, the month in which the Qur'an was revealed (the beginning) as a guide for humans and explanations about the instructions and the difference (between the rights and the real). Therefore, whoever among you is present (in the country of his residence) that month, let him fast that month. Furthermore, the Qur'an states that the time of day as a time of trying to find sustenance and the time of the night as a time of rest. This is stated in the letter QS An-Naba , 78: 9 -11: " And We make your sleep for rest; and We make night as clothes; and we make it afternoon to make a living . "

Night time in that verse is interpreted as clothing , because that night is dark covering the universe as clothing covers the human body (Ministry of Religion, 2006: 864). In addition, the time part of the night time is also to be used for pilgrimage. This is stated in Surah Al-Isra, 17:79: And in the evenings you pray to the midnight, as an additional worship for you; ease your Lord lift you to a place that is commendable . "

From the verses of the Koran above, it is known that al-Qur'a n acknowledge the time, age and the different periods, both the circumstances and the effect on manusia. Namun Thus, the Qur'an does not recognize there is bad luck or lucky time. All times, eras and periods of status are the same . The difference is not the time, but the use or utilization. In these verses God used the time to send down the Koran, oblige fasting, do hajj. Carry out the midnight prayer, try to find sustenance, rest and so on.

2) This is in line with the content of Surat al-Ashr, 103: 1-3: 1.

For the sake of time; Truly man is truly at a disadvantage; 3. except those who believe and do righteous deeds and advice advise that they obey the truth and counsel advise to keep patience . " In the above verse , al-ashr means time, when in fact the word al-ashr in its original meaning is not time, but feeling. Said al-mu'shirat example means juice, such as feelings of fruit - fruit, or chapters, such as feelings of citrus fruits, grapes, and so on. The use of the word al-Asr to the time period is intended to be used, or used in the best possible way, as well as fruit extract is the way squeezed. The use of this time for positive things, namely increasing faith, good deeds, will with the truth, and will with patience. Given the importance of the use time pr oduktif for good, then among the companions there is a tradition, that when

parted from a meeting, then they end up reading the letter al-Asr. Because of the importance of using time positively and productively, the Imam Shafi'i once said in a presupposition: If God had not sent down any other letter in the Koran, except al-Asr, then the content of Surah al-Asr if practiced with the best - it's good, then it is enough to ensure the safety of people in the world and the hereafter.

The nature and characteristics of Islamic education related to the use of time, can also be seen from the message of Sayyidina Umar bin Khattab to the parents who read: Educate your children as they are, because they are creatures that will live in a different era than your own. Based on the instructions of Umar bin Khattab, the millennial era or era with its characteristics and challenges as mentioned above must be informed to the students, and at the same time informing about the insight, knowledge, skills or expertise that they must possess so that they can change the challenges they face become opportunities and are able to use them appropriately. Furthermore, it is related to the response of the Koran to the theological, metaphysical, and positivistic eras or eras as stated by Auguste Comte; or local, canonical, critical and globalization eras as stated by Amin Abdullah, or the classical, middle, and modern periods, there are diverse interpretations. Some argue, that the Koran between one period and another period actually runs side by side, that is, the three or four eras or eras exist simultaneously, but the places are different. There are people who are still in a period that is still at theological, metaphysical or positive stages; local, canonical, critical and globalization periods, or classic, middle or modern periods; agricultural, industrial, or globalization. This is reflected in the content of the verses, or methods that are suitable for people who live every age, for instance there are people who can be approached with the understanding that the form of wisdom, namely by presenting the virtues or benefits contained in the doctrine (al-wisdom), in the form of merit or goodness and other benefits; or by expressing good guidance and advice (ma'uidzah hasanah), or by dialogue in a good way (mujadalah bil laity hisa ahsan). Thus it can be seen that Islamic education which has theological ideology of theophophetic humanism sees the need to choose the right time and use it productively for positive things. Islamic education also teaches a lot about the need to convey the content of education in accordance with the stages of the age at which humans are. Such attitudes and views taught by Islamic education are in line with the challenges that occurred in the millennial era. In other words, it is this view of Islamic teachings that should be adopted by people living in the millennial era.

3) Attention Islamic Education towards Improving Character

The responsibility of Islamic education in providing guidance to humans in the face of the millennial era can also be seen from the attention of Islamic education to education or improvement of character. Mohammad Athiyah al-Abrasyi for example said: that education of character is the soul of Islamic education, and Islam has concluded that character education and morals are the soul of Islamic education. Achieving a perfect character is the main fact of education. But this does not mean that we are not concerned with physical education or reason or science or other practical aspects, but it means that we pay attention to aspects of moral education as well as other aspects of it. Children basically need strength in the physical, sense, knowledge and children also need character education, feelings, wishes, tastes and personality. (Mohd. Athithah. 1974, 15). In Islamic education parable character is usually referred to by the morality which literally means temperament, *tabi'at*, behaviors, attitudes, mind *Peker t i*. The word morals close to *khalaq* means creation, and close to the word creature which means that it was created. This shows that morality is a decoration for beings, or something that must be done by God's creatures as *Khaliq* (the Creator).

Then selanjutnya of the definition of morals stated Miskawayh and Al - Ghazali: the expression of the soul that come easily without requiring thought and consideration, it can be seen that anything can be said to be moral if it has had five characteristics, namely: already *mandarah* meat, it is easy and easy to do; carried out of their own volition; carried out properly, and intended because of Allah SWT (Nata, 2015, 4-6). Furthermore, with reference to the letter an- Nahl, 16:78: " And God brought you from your mother's belly in a state of not knowing nothing, and He gave you hearing and sight and hearts, that ye may be grateful ."

Vocabulary *al-sam'a* or hearing the representations of the senses. The Qur'an uses *kosatakata al-sam'a* as a sampling of other sensory, because among the senses are five, *pendengaran*lah first function, and exactly seven hours after the baby is born, the baby's hearing is functioning properly, and that is why the first thing done to a baby is to make the call to prayer sound its ears. By using human thought can determine the good and bad which is hereinafter referred to as ethics. Furthermore, the *afidah's* vocabulary contained in the verse can be interpreted as a conscience that is always honest and upright. Through this heart can be determined good or bad which is then known as morals. Because Islam accepts the opinions of the senses, reason, and conscience, the teachings of Islam accept the customs, character, culture, ethics and morals within the boundaries that are in line with the Qur'an and *al-Sunnah*. If the teachings of Islamic morals based on the Qur'an and hadith are universal, general, absolutely correct, and valid throughout the ages, then good and bad teachings

originating from the senses (customs, character and culture), from reason (ethics)), and conscience (moral) is local, specific, relative and may not apply.

Good teachings in the form of ethics based on reason as applicable in the West for example, only apply in the West, and can be canceled. However, good and bad teachings originating from customs, manners, culture, ethics and morals are still accepted by Islamic morals as a tool to interpret and implement them. Thus, besides having a universal side, Islamic morals also have a local side. For example, Islamic morality about closing genitalia is universal and applies throughout the ages. However, the way to cover genitalia can use the traditions, culture and character contained in each region, such as Java, Sundanese, Betawi, West Sumatra, North Sumatra and so on can be used to practice how to cover genitalia as desired by the Koran and the Hadith . However, there are ways to close the aurat models that are not accepted by Islam because it is inconsistent with the message *Ajara n* close the genitals *dikendaki* by Islam, ie maintain modesty, avoiding *fithnah*, glorified humanity, and avoid immoral acts, rape and moral decadence.

According to Ancient Greece, as quoted by Thomas Lickono, there are 10, namely; (1) wisdom, policy or wisdom, (2) justice (justice); (3) virtue (fortitude); (4) control (temperance); (5) love; (6) positive attitude (*husn al-dzann*); (7) working hard; (8) integrity, (9) gratitude and (10) humility (Lickona, 2015, 16-20). The teachings of Islamic morals are not only related to the relationship with God, but also the relationship with humans who live in changing times. Namely the morals associated with social life, economics, politics, culture, education, and so forth. The attitudes shown by the millennial generation as mentioned above, namely: Like freedom, like personalizing, relying on instant information speed, like learning, working with an innovative environment, actively collaborating, hyper technology, accustomed to thinking out of the box, very believe in yourself and dare to express opinions without hesitation, good at socializing, completely instant, relying on IT convenience, high dependence on the internet and social media, being a lazy person, not deep, not down to earth, tend to be weak in the values of togetherness, mutual cooperation activities, environmental warmth and social care, tend to Westernization, do not pay attention to formal ethics and rules, customs and karma (Muhammad, 2017, 7). If the attitudes and behavior generated by the millennial generation are seen from the teachings of morals , then it appears that some of these attitudes and behavior are in line with Islamic moral teachings, and some are not in line. Attitudes like to learn, to work with an innovative environment, active *berkolaborasi* i , dare to express their opinions without doubt, good at socializing is in line with Islamic morality and therefore needs strengthening. While the attitude of being a lazy person, not deep, completely

instantaneous, not down to earth, tend to be weak in the values of togetherness, mutual cooperation activities, environmental warmth and social care, tend to Western-western, do not pay attention to ethics and formal rules, customs and traditions and manners, being lazy, not profound, not down to earth, including bad morals.

In the issue , then the task of Islamic education is to prevent the influence of values and attitudes that negative into self-learners and directing attitude negative and positive caused the millennial era; and strengthen positive values. Values and attitudes positive generated in the era of millennial namely, love of learning, working with innovative environment, active berkolaborasi , dare to express their opinions without doubt, good at socializing apart in line with Islamic morality, are also aligned with the values - values that are developed in character education in Indonesia which comes from four sources, namely religion, Pancasila, culture, and national education goals, namely the attitude of hard work, creative, independent and democratic, curiosity, and rewarding achievement (Zubaedi, 2011, 75-76) .

While values - values and attitudes negative generated in the era of the millennial, are lazy, deep, versatile instant, not grounded, often lack shared values, activities of mutual cooperation, the warmth of the environment and social concerns, tends to Western-Westernized , do not pay attention to formal ethics and rules, customs and manners, being a lazy person, not profound, not down to earth including bad character and contrary to the values of character education in Indonesia, namely religious, tolerance, friendly / communicative, fond reading, caring about the environment and caring socially. Thus the value - the value of character education in Indonesia is not only supportive attitudes generated in the millennial era and also be prevented.

The values and attitudes generated in the millennial era are also in line with the values contained in the Living Values Education (LVE) program offered by Diane Tilman and used by the United Nations (UN) on its 50th birthday on year 1995. Namely the value of peace, appreciation, love, cooperation, happiness, honesty, humility, responsibility, simplicity, tolerance, freedom, and unity (Hidayatulloh, 2018, 128-144). The values contained in the LVE are more in line with the values contained in the millennial era. Thus, the values in LVE are already in line with the values that were generated in the millennial era. The most important thing that must be done in Islamic Education is to strive for the values contained in Islamic morals, the values of character education in Indonesia, and the values contained in Living Values Education (LVE) to be firmly planted in the generations living in the era millennial. This is interesting to say , because so far many criticisms have appeared aimed at the failure of character education. Critics of character education in America say: that character

education is less concerned with certain virtues, that it is limited, limited, and focused on traditional teaching methods (Nucci, 2015, 129). Moeslim Abdurrahman said: One of the criticisms that may have been almost classically about education (Islam) is the lack of adequate pedagogical knowledge of religion. What has been carried out about religious education may be nothing more than the process of teaching and learning religion. It may also be more appropriately called "the transmission of religious knowledge", by the way -way didactic-methodical as well as general teaching. Therefore, if we want to find an Islamic pedagogical, perhaps what we must do is formulate in advance the philosophy of Islamic education which is then used as the basis for developing technical ways of education, both within the scope of schools and families and communities, or as a pedagogical model reference in the administration of Islamic education. For example, what is the philosophical picture of the concept of values that we have been calling "pious children" or "insan kamil" (Abdurrahman, 1997, 239-240).

In line with that, Moeslim Abdurrahman suggested that religious education should be more oriented to foster religious insight in relation to religious intellectual building . Therefore, aside from perhaps being more suitable to be presented in seminar and evaluation classes through written works, the religious lecture material should be "perspective". For example Islam in a cultural perspective, in a historical perspective, in the perspective of the development of science, and so forth. In addition, what may be no less important is by obtaining "an atmosphere of religiosity," or social piety, for example by life in pesantren at certain times. In addition, by conducting social visits, such as to nursing homes, to the location of natural disasters, to slums, In line with that, the three basic components of religious-teacher education, philosophy and methodology of education and hardware (buildings etc.) must be simultaneously developed (Abdurrahman, 1997, 242-243).

Apart from the above mentioned concepts and approaches, there are actually reference materials that can be used as reference material in character education, namely the success stories achieved by the Prophet Muhammad, Japan and Finland. The Prophet Muhammad is recorded in history as the most successful in carrying out the mission of his treatise to build noble character, as in the Koran: Kaana khuluquhu al-Qur'an. Allah SWT states: Really in the self of the Prophet Muhammad there is good example; Allah also states: Verily, You have noble character.

Based on the letter of al-Fath, verse 19, that the success of the Prophet Muhammad in building character as firm and does not want to compromise on infidelity, affection with fellow man, always ask for God's guidance, expecting Kerid h oan him, and sincere. He also

set a good example; guide, train, get used, and be firm. While Japan managed to foster morals through ethics education and law enforcement. While Finland succeeded through quality education.

DESCRIPTION known that Islamic education pressing k an akhla k glorious line with public morals to be held in the millennial era. Namely morals are moderate militancy. Namely adhering to the teachings of shari'ah as stipulated in the Koran and al-Sunnah, but in its implementation can collaborate with ethics, morals, manners, culture and customs. Thus, in order to form a noble character, but can use the guidance of the Qur'an, al-Sunna, in particular the success of the Prophet Muhammad, also can take inspiration from what the other nations of the world, such as Finland and Japan. The nature and characteristics of Islamic education that give attention to the formation of a noble character, can be used in Islamic education and prepare people who are ready to face the millennial era.

4) Integralism of Islamic Education

Integralistic characters contained in Islamic education can be used as alternativ in preparing human beings are ready to face the millennial era. As stated above, the millennial era is characterized by a generation that has the characteristic of actively collaborating, and accustomed to thinking out of the box . Millennials no longer want to be locked up by a certain view, but they will continue to explore, open up, integrate with all streams, thoughts, views, ideas and so on in order to obtain answers to complex life problems. For example, an exclusive and sectarian attitude must be replaced by an inclusive and tolerant attitude.

In an effort to respond to the needs of the millennial generation with one of these characteristics, education must develop its integralistic character from the perspective of globalization . If in antiquity and collaborate or integrate Muslims view the Qur'an The science Greece, India, China, Persia and others, then in the Millennial era of integration i the t idak inadequate. Integration at the present time, the integration must be done with modern science by first eliminating principles that are not in line with Islamic principles, such as prins i pnya which recognizes only the ra s ional and empirical coupled with the metaphysical (al-supernatural).

Integralism this will bring inspiration-inspiration in the minds of scientists Scientific Muslims so that they were able to dig Kandangan-content of meaning in the Holy Qur'an for then developed as scientific discoveries . It is not the other way around where verses of the Qur'an have been sought - looking for explanations of new scientific or technological discoveries and it is heralded that: "everything is already in the Qur'an." As long as the latter attitude is taken by Muslim scientists, they will remain a laughing stock of the world of

modern science, because they cannot contribute anything except shouting "everything is in the Koran" to cover their inferiority complex. But fortunately Muslim scientists do not all behave this way, there are those who diligently read the verses written on the horizons - the horizons created by Allah SWT. Among them was the winner of the first Nobel prize from Islamic circles, Prof. Abdus Salam who won the Nobel Prize in physics (Mahzar, 1983, 133).

Integralistic character of Islamic education needed by the millennial generation can also be done in the integration of Islamic understanding which has the pattern of *Ulum al-Din*, *al-Fikri* and *Dirasat Islamiyah*. Understand Islam *Ulum al-Din* tend to emphasize the religious side, spirituality, formality, se k dances, local, superficial, partial (fragmentary), provincial (fragmented; limited point of view); parochical (narrow); While *al-Fikr al-Islamiy* or Islamic Thought which approach is more historical, systematic, complete, comprehensive, non se k dance, not provincial; and *Dirasat Islamiyah* (Islamic Studies) who still refers to the cluster of religious sciences (Islam) which patent standard in *Ulum Aldin* and *al-Fikr al-Islamy*, he also supported and strengthened by research (research) field, the historical pematn the empirical objective of social dynamics, interconnectedness (continuity) and change (change), patterns and trends tussle social polit i k, economy, culture, patterns of tension, conflict, harmony and recording a plurality of interpretations of meaning by the actors in the field (Abdullah, 2009, 277-278). Differences in the vision and mission of puritan and moderate Muslims can be bridged. The fundamental values of Islamic religion that are altruistic (*Taqdim 'ala al-ghair*; *al-Itsar*: prioritizing and prioritizing the interests of others and the public over self and group interests) need to be highlighted to students and the wider community, and not just values that are egoistic, agitative, and acitivistic (Abdullah, 2009, 277-2780). Through this approach of integralism, the positive values found in *Ulum al-Din*, such as holding fast to 'aqeedah, obedience and perseverance in carrying out the rhythm of religiousness including those whose laws are sunnah, such as the midnight prayer, fasting Monday Thursday, reading and memorizing al- Qur'an, remembrance and prayer after prayer, diversion in attitude, friendship and so on; positive values contained in *al - Fikri al-Islami*, namely the moral message, and the spirit contained in Islamic teachings as well as critical and analytical power from historical, sociological and other perspectives, giving rise to pride in Islam; as well as messages of universality, humanity, justice, peace, togetherness, and so on as contained in the Islamic Understanding *Dirasat Islamiyah* (Islamic Studies) which fosters the dimension of attitudes that uphold universal humanitarian messages can be grown. In the context of the millennial era as it is today, the way taken by Islamic education is not to contrast between the *Ulum al-Din* model of Islam which has a local pattern, *al-Fikr al-Islamy*

with a canonical and critical pattern and the *Dirasat Islamiyah* (Islamic Studies) with a global pattern, and nor by choosing one and leaving the other; but by combining, mengkolaborasi and integrate it, considering that each - each understand that Islam contained positive values needed millennials. The millennial generation needs Islam Ulum al-Din in order to preserve its Islamic identity, maintain its creed, and be free from the tendency to Western and unlimited freedom. The millennial generation also needs al-Fikr al-Islamy in order to foster pride in Islam and have a strong and comprehensive argumentation for the Islam it adopts.

5) Islamic Education in Preparing for the Next Generation

The superior generation can only be chosen by superior education, as demonstrated by the advanced nations of the world. The results of studies by experts have shown that between the progress of a nation has a positive correlation with the superiority of a nation; and the superiority of a nation has a positive correlation with educational excellence. Islamic education with its main reference to the Koran and al-Sunnah actually has a commitment to excellence. God made life and death an opportunity to do their best. (Surat al-Mulk, 67: 2). The Prophet Muhammad himself had become the best model for humans (Iqad kaana lakum fi rasulillah uswatun hasanah). Islamic education that is superior in preparing for a superior millennial generation has been emulated by the Prophet Muhammad SAW at the first educational institution in Medina called Shuffah . Taking place at the edge of the Nabawi mosque , referring to the Prophet Muhammad as a teacher, al-Quran and Hadith as the core or pokok kurikulum and silabus; donations, alms and ghanimah as well as other sources of funds; The Prophet Muhammad (PBUH) has succeeded in producing excellent graduates who subsequently became pioneers who built Islamic culture and civilization. Among the Shuffah graduates who number around 300, there is the name of Abu Hurairah (expert on Hadith), Zaib bin Thabit (expert on the Qur'an), Abu Zar al-Ghifari (expert on Sufism and social science), Ali bin Abi Talib (physicist and mathematician), Salman al-Farisi (Irrigation and Dam expert), Ibn Umar (Fiqh / Law expert), and so on.

Likewise through the Educational Institutions of al-Kuttab, al-Badiyah, al-Qushr (Palace), Ulama House, Library, Observatory, Madrasa and others have been born graduates in various international fighting sciences. Abu Hanifah, Imam Malik, Imam Syafi'i and Ahmad Ibn Hambal in the field of fiqh / law; Ibn Abbas, Ath-Tabari, and Ibn Kathir in the field of Interpretation / the Qur'an ; Imam Bukhari, Muslim Imam; Imam Turmudzi, Imam Nasai, Imam Ibn Majah and Imam Abu Daud in the field of Hadith; Abu Hasan al-Ash'ari, Imam Maturidi, Washil bin Atha and alJubai in theology; Imam al-Ghazali, Zunnun al-Misri,

Ibn Arabi, al-Jilli, Jalaluddin Rumi and Abdul Qadir al-Jailani in the field of Sufism / Tariqat; al-Kindi, al-Farabi, Ibn Sina and Ibn Rusyd in the field of Islamic philosophy; al-Kharizmi in mathematics, al-Razi in physics, al-Tusi in astronomy, Ibn Batuthah in geology; al-Kindi, alFarabi, Ibn Sina and Ibn Rusyd in the field of medicine / pure science in addition to philosophers; Ibn Khaldun in the field of sociology; etc. They are recognized as superior scientists, because they get a superior education. They are also known as Encyclopedic, all round and multi-talented scientists, because in addition to having expertise which is an advantage, they also have abilities in other fields. Ibn Sina, for example, besides philosophers, is also proficient in the fields of medicine, psychology, interpretation, and Sufism. Likewise, Ibn Rusyd, in addition to being an expert in philosophy, was also an expert in medicine and Islamic law (Harun 1979).

6) Attention Islamic Education Towards Entrepreneurship

At present in Indonesia there are about 27,000 boarding schools. In addition there are traditional patterns (salafiyah) that only hold Islamic religious education; there is a modern style (khalafiyah) which in addition to organizing religious education, also organizes general education, from the level of kindergarten, elementary, secondary to tertiary . Among the Islamic educational institutions there are those that are classified as advanced, prominent and have wide recognition both nationally and internationally. Darussalam boarding school, Gontor Ponorogo, Central Java; Darul Islamic Boarding School in Jombang, East Java, Tebu Ireng Islamic Boarding School, Jombang East Java, Tambak Beras Islamic Boarding School, Sunan Drajat Boarding School, Paciran, Lamongan, East Java; and other Modern Islamic Boarding Schools which are just growing and developing in various regions in Indonesia whose numbers cannot be known with certainty. The interesting thing about the growth and development of Islamic education, including those in Islamic boarding schools that are classified as modern are private status.

Progress, big names, people's trust, types and levels of education programs are diverse, campus wide, infra-stru KTUR , facilities, infrastructure, complete facilities and modern management professional management, financial conditions are healthy and strong, packaging, modern branded and marketing, they achieve with effort and hard work that does not know Tired, as well as tenacity and courage in making decisions with calculated risks.

E ntreprenuer means: People who are good or talented identify new products, determine how new production, compiling operation to hold a new product, market, and manage the capital operations (Djatkiko, 2011, 7). In addition, an entrepreneur who holds the principles of integrity, honesty, justice, human dignity, commitment, social responsibility, and

general good (Byron, 2010, 63-219). Entrepreneurship is different from traders or merchants who come from the word *sau* which means thousand, and *dagar* which means reason. So the merchant means a thousand minds (Rashid, 1981: 4) see also (Alma, 2011, 17). A trader is limited to buying and selling products made by other people, with the limited aim of making a profit.

By examining the above notes, it can be seen that there is progress in Islamic Education as happened in Islamic boarding schools, showing that Islamic boarding schools have not only had insight, understanding and appreciation of entrepreneurial values and attitudes, they have also practiced. The attitude of the founders and managers of educational institutions including *kiai* entrepreneurs who have insight, understanding, appreciation and practice of entrepreneurial values (initiative, creativity, creating new things, providing jobs for others, taking risks, creating new things, starting from zero, working hard and tirelessly, high motivation and commitment, honest, open, creative, critical, productive, and risk takers). This entrepreneurial attitude is in line with the attitude of the millennial generation as mentioned above, namely dynamic, innovative, creative, and bold out of the old habits (out of the box). Thus, it can be expected, that graduates from educational institutions have understood, lived and practiced entrepreneurship in line with the mentality of the millennial generation. However, in reality there are Islamic boarding schools that do not directly and specifically educate graduates about entrepreneurship; and there is also a boarding school that teaches an entrepreneurial spirit that is in line with the soul of the millennial generation. Pondok Modern Gontor Ponorogo, for example, educates graduates to have a spirit of sincerity, brotherhood, simplicity, independence and freedom.

Likewise the existence of Islamic boarding schools that manage agricultural, plantation, animal husbandry, fishery, food and beverage business activities, even up to shipbuilding to reach 40 tons of weight as did the Islamic Boarding School of Sunan Drajat, Paciran, Lamongan, East Java, showing that the potential entrepreneurship in *pesantren* is quite high. Thus it can be stated, that Islamic education will have a large role in preparing a generation that will be ready to face the millennial era, if the Islamic educational Institution participates in forming an entrepreneurial mentality. This happens, because the values of entrepreneurship education with the values needed for the millennial generation seem complementary and in line.

7) Attention of Islamic Education Towards Modern Management

Many educational institutions of Islam that apply modern management, such as Total Quality Management : Quality Management (TQM) is oriented to satisfying customers

by continuous improvement (continuous improvement), set standards (quality assurance), changes in culture (change of culture), organizational change (upside-down organization), and maintaining customer relationships (keeping close to the customer) (Sallis, 2006, 7-11). In addition, many Islamic Institutions' strategy management that relies on its competitive advantage (excellence and competitiveness) is characterized by the formulation of the vision, mission, goals and objectives based on SWOT analysis namely with based on the strengths (Strengths), the weaknesses that still exist (weakness), the available opportunities (opportunity) and challenges (challenges) (Gregory G., 2003, 149-183) were modified and developed, which initially rests on the progress of the balance achieved in financial sector, customers, production processes and human resources, the achievements of graduates, accreditation results, and so on.

Such management is the most appropriate and needed by millennial society. SM A Madania, Jampang Parung, Bogor, Insan Cendekia, Serpong, Tangerang, Banten, Madrasah Development UIN Syarif Hidayatullah Jakarta, Ciputat, Tangerang Banten, MIN, MTSN, and MIN Malang, East Java, are among the Islamic Education Institutions that have implemented TQM, Strategic Management and Balanced Scorecard (Rangkuti, 2017, 1-4). This is the case, because from the very beginning the establishment of these educational institutions, including the State Islamic Institute (IAIN) which has now become a State Islamic University, is so that graduates can live in the era of modern society. Natsir as one of the founding figures of Islamic Higher Education for example stressed the importance of the STI producing intellectual groups that have a strong Islamic and cultural knowledge base as an alternative to Western-style education (Jabali, 2003, 4). Thus Institutions - institutions that are under the auspices of Muhammadiyah, Persatuan Islam, and others also produce graduates who excel and modern. In both these organizations attempt to renew thought (ijtihad) get the attention it really - really, and a willingness to leave the opinions that have been taken and give the place kepada the opinions of others based on a more powerful argument (Noer, 1982, 107). See also (Nata, 2014, 279-292).

Islamic education has also used many components of education with a new paradigm based on the analysis of problems that must be answered in the globalization and millennial era, (Mastuhu, 1999, 8-19) see also (National Education System, 2007, 9-15) as in learning approaches and strategies, curriculum, (academic subject approach, humanist approach, technological approach, and social reconstruction) (Muhaimin, 2009, 139-173). evaluation and so on.

Conclusion

The era of the millennial characterized among others by the birth of a generation that has cirri- characteristics: (1) like freedom; (2) likes to personalize; (3) relying on instant information speed; (4) like learning; (5) working with an innovative environment, (6) actively collaborating, and (7) hyper technology (Tapscott, 2008). (8) critivcal , which is accustomed to thinking out of the box, rich in ideas and ideas; (9) Confidence, i.e. they are very confident and dare to express opinions without hesitation; (10) Connected , which is a generation who are good at socializing, especially in the communities they follow; (11) surfing on social media and the internet (12) as a result of their high dependence on the internet and social media, they become individuals who are lazy, not deep, not down to earth, or not socializing; (13) tend to be weak in the values of togetherness, mutual cooperation, warmth of the environment and social care; (14) tends to be free, Westernized and does not pay attention to formal ethics and rules, customs and manners. Both normati F, philosophical and historical, Islamic education prepared for the millennial era. Readiness of Islamic education in the face of this millennial era, can be seen in, six things. Namely (1) The nature and characteristics of Islamic Education; (2) Islamic education attention to the improvement of character that is quite large; (3) integralism of Islamic education; (4) Islamic education in the preparation of superior generations and the example of the Prophet Muhammad; (5) attention of Islamic education to the field of entrepreneurship, and (6) attention to Islamic education in modern management. That the success of the Prophet Muhammad in educating the next generation, especially early on, and to overcome problems of the people in general is because of his accuracy in shooting problems of race problems and offer ways to solve strategic, as well as a strong will to make it happen, which is supported by the nobility. The six things offered by Islamic education as mentioned above, are expected to be the right strategy to face the millennial era.

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