



Formation of the Golden Generation of Indonesia with Religious Character Through the Habituation of Kultum at UPT SDN Sidorejo 1

Badri Atul Fikriyah^{1*}, Linda Melina Putri², Barokatul Puji Lestari³,
Wendri Wiratsiwi⁴

¹⁻⁴Elementary School Teacher Education, FKIP, PGRI Ronggolawe University Tuban,
Indonesia

Email: badriatul928@gmail.com¹, lindaputri481@gmail.com², bapuliestari@gmail.com³,
wendriwiratsiwi3489@gmail.com⁴

Author correspondence: badriatul928@gmail.com *

Abstract . This article was created as an effort to publish about the habits carried out by students in order to form character by using the method of habituation of kultum every Thursday. Personality education obtained by children from their daily activities is often irregular and less systematic, therefore the habituation of kultum is used as one of the programs that are expected to be able to create a golden generation with a religious character. Therefore, it is very important to choose the right and appropriate habits so that they can form the religious character of the golden generation of Indonesia. The method used in this study is a qualitative approach with data collection techniques using a library study approach or can be called library research, in which the author collects various references through journals, articles, and other sources. And from this study, appropriate strategies can be identified to improve religious literacy. Through the habituation of kultum every Thursday, the character that is expected to emerge in students of UPT SDN Sidorejo 1 is a religious and civilized character.

Keywords: Kultum, Golden Generation, Religious Character

1. INTRODUCTION

The era of globalization that opens up the dividing walls between countries, allows the world's people to connect easily and quickly beyond existing territorial boundaries. This does have a positive impact on one side, but it also leaves various national issues that need to be anticipated, including social problems among the younger generation which are marked by the emergence of the phenomenon of moral degradation (Notes, 2020) .

Humans as social beings certainly cannot be separated from education, because education is a fundamental thing in human life. Through education, humans can reach a certain stage, so that they can increase their awareness of their abilities in anticipating various problems that will be faced. Education is an effort that is carried out consciously and planned to create an atmosphere in learning and the learning process so that students can actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation, and state (Law Number 20 of 2003 concerning the National Education System). Education that is said to be good is education that has a value, because the most important thing in this life is human moral values (morals). By implementing religious education in order to create noble behavior that includes ethics, character, and morals (Citizenship et al., 2024) .

Education is the pillar of a nation. With education, good ethics, character, and morals can be formed. With education, it will be possible to ensure that the nation can maintain its dignity and honor. Education in this modern era cannot only depend on the intellectual abilities of students, but must also be integrated by considering other factors such as attitudes, behavior, and character (Revita et al. 2020:38). Through education, efforts can be made to form a person's personality, character education can be seen from a person's real actions such as good behavior, honesty, responsibility, respecting the rights of others and working hard. Thus, an intelligent generation with noble character can be created because of education. Education also has a big role in the formation of humans who have knowledge and skills, as well as humans who have a positive attitude towards everything. That way, education can provide support to students in solving various problems and challenges in life (Basri et al., 2023) .

Efforts to form students' character that include intellectuality, spirituality and emotionality can be realized explicitly through educational institutions or directly in Islamic boarding schools (Usman, 2017). With this, it can provide sufficient general knowledge and religious basics and teach religious principles well, while being able to make students appear competent in the modern world (Saadah & Asy'ari, 2022) .

One way that can be used to develop students' character is through the method of exemplary behavior and habituation that is carried out continuously or continuously. Students imitate more of the behavior or figures they idolize, including their teachers. Then the habituation method is also very important. If you want to change yourself to be better, then you must get used to doing good too.

Kultum is a method of delivering a lecture or good advice to others in a short but meaningful way. The Kultum carried out in this school is in the form of an activity of providing advice or spiritual showers to students so that when they enter the class they can distinguish between what is good and what is bad, what can be done and what should not be done. This Kultum is carried out once a week on Friday morning before starting the learning process (Muhamad Hanapi, 2022) .

From the description above, we can formulate the problem that there needs to be a habituation that is able to foster students who have a character with religious insight so that a golden generation of Indonesia can be created in 2045 which is in line with the goals of the Indonesian government.

2. LITERATURE REVIEW

Golden Generation of Indonesia

The years 2012 to 2035 are the time to plant the golden generation of Indonesia . Therefore, during this period the government and all people continue to promote education programs. The emergence of this great hope is supported by the potential of Indonesian human resources. In 2010-2035 Indonesia entered the demographic bonus period, where the highest productive age is between children and parents. Why is the period 2010-2035 as a demographic bonus period? Of course we look at the report of the Central Statistics Agency (BPS) in 2010 where the number of young Indonesians is greater than the old age. In the data, it can be seen that the number of children in the 0-9 age group is 45.93 million , while children aged 10-19 years are 43.55 million. In the projection in 2045, those aged 0-9 years will be 35-45 years old, while those aged 10-20 years will be 45-54 years old.

Of course, in the period from 2010 to 2035 we must make massive investments in the field of human resource development (HRD) as an effort to prepare the generation of 2045, which is 100 years of Indonesian independence. Therefore, we must prepare the widest possible access for all children of the nation to enter the world of education; starting from early childhood education (PAUD) to higher education. Of course, the expansion of access must be followed by an increase in the quality of education, even though we all understand that education is the best social engineering system to improve welfare, dignity and honor.

The future education system of the Indonesian nation is an education that leads the current generation to become the golden generation of Indonesia 2045. Exactly in 2045, Indonesia will be 100 years free from the shackles of colonizers. In that year, Indonesia hopes to have a golden generation that can build the nation in a better direction. According to the Chairman of the Association of Indonesian Educational Institutions and Education Personnel (ALPTKI) Prof. Dr. Sunaryo Kartadinata, M.Pd. when delivering the main paper at the VII Indonesian National Education Conference (Konaspi) held by Yogyakarta State University, at Royal Ambarukmo, Yogyakarta, Thursday (1/11/2012), "This generation will be a generation of world citizens who are transcultural, but must continue to live and develop in the identity and culture of Indonesia as a dignified nation".

According to the Chancellor of the Indonesian Education University, competitiveness on the one hand and collaboration skills on the other hand are two competency poles that must synergize as the basic profile of the Indonesian people of 2045. The image of the figure of the Indonesian people of the 2045 generation must be the basis and anchor of educational efforts,

and education will play a new role in the perspective of developing the figure of the 2045 generation.

Some descriptions on the previous page regarding the golden generation of Indonesia, it can be concluded that in 2045, exactly 100 years old, this country already has generations of world citizens who are transcultural, but must continue to live and develop in the identity and culture of Indonesia as a dignified nation. In accordance with the government's prediction that the golden generation is where the condition of the Indonesian population is estimated at 88 million people aged 0-19 years more than the elderly (Darman, 2017) .

In its implementation, the formation of the golden generation of Indonesia can be done by socializing Pancasila as character formation for the more relevant generation starting from within or at home, at school every subject must be based on the values of Pancasila and in society through categorical training. Ki Hadjar Dewantara called it the trilogy of education. Family, school and society become the motors of character formation and mentality of the golden generation (Abi, 2017) .

Character

The term character is linked and exchanged with the terms ethics, morals, and values and is related to moral strength, connoting "positive" rather than neutral. Therefore, character education can be interpreted more broadly as education that develops cultural values and national character in students so that they have values and character as their own character, apply these values in their lives as members of society, and citizens who are religious, nationalist, productive, and creative.

The concept must be taken seriously by the government and society as an answer to the real conditions faced by the Indonesian nation lately, which are marked by rampant criminal acts, fading nationalism, the emergence of racism, fading religious tolerance and the loss of religiosity in society, so that the cultural values of the nation that have faded can be revived in the midst of society. One effort that can be done immediately is to improve the curriculum in the national education system that directs real character education.

In Law Number 20 of 2003 concerning the national education system, character education actually occupies an important position. We can see this from the national education goals which state that:

"National education functions to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation, aiming to develop the potential of students to become human beings who believe in and are devoted to God

Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become the pride of a democratic and responsible country."

However, so far the learning process that occurs only focuses on children's cognitive abilities so that the realm of character education listed in the national education goals is only slightly or not touched at all. This is proven by the fact that the graduation standards for elementary and secondary schools still provide a higher percentage of the National Examination results than the results of a comprehensive evaluation of all subjects.

Character education is not a material that can only be recorded and memorized and cannot be evaluated in a short period of time, but character education is a learning that is applied in all student activities both at school, in the community and at home through a process of habituation, exemplary behavior, and carried out continuously. Therefore, the success of this character education is a shared responsibility between schools, communities and parents.

Evaluation of the success of character education certainly cannot be assessed with formative or summative tests expressed in scores. But the benchmark for the success of character education is the formation of students with character; moral, cultured, polite, religious, creative, innovative which are applied in life throughout their lives. Therefore, of course there is no evaluation tool that is right and can immediately show the success of character education.

Character configuration as a totality of psychological and socio-cultural processes can be grouped into: Spiritual and emotional development, Intellectual development, Physical and kinesthetic development, and Affective and Creative development. The four psychosocial processes (heart development, thinking development, sports development, and feelings and intentions) are holistically and coherently interrelated and complementary, which culminate in the formation of character that is the embodiment of noble values.

Character education is one of the right accesses in implementing character building for the younger generation; a generation with high knowledge equipped with faith and devotion to God Almighty, noble, capable, creative, independent, and become democratic and responsible citizens (Eriyanto, 2022) .

Formation of Religious Character

The word formation in KBBI means the process, method and act of forming. In terminology, formation is defined as an external effort directed towards a certain goal in order to guide innate factors until they are manifested in a spiritual or physical activity. Meanwhile, etymologically, character comes from the Latin character, which means nature, disposition, nature, psyche, manners, personality and morals. In terminology, character is values related to

God, oneself, fellow human beings, the environment and nationality which are manifested in thoughts, attitudes, laws, manners, culture and customs (Fitri, 2012; Nurulhaq et al., 2021). Meanwhile, the word religious in KBBI means religious or religious in nature. Religious character is a planned effort to make students know, care about and internalize religious values, so that students behave as perfect human beings. By having a religious character, a person's life will be directed and guided towards a good life (Rianawati, 2014). Thus, the formation of religious character is the result of efforts to educate and train seriously the various spiritual potentials that exist within humans.

Based on the Presidential Regulation, the indicators of religious character are formulated into three main indicators. First, obedient attitudes and behavior in carrying out worship based on the religion embraced, implementing religious teachings and tolerance. Second, making religious character relevant to the values of piety, sincerity, honesty and cleanliness. These four values are certainly a form of obedience of a Muslim in carrying out worship, implementing the teachings of the Islamic religion and tolerance. Islam always teaches piety, sincerity, honesty and cleanliness. Third, tolerance towards the implementation of worship of other religions (Hamdan, 2021) (Basri et al., 2023) .

The word religious is rooted in the word religion (religion) which means to obey, to religion. Religious is a belief or faith in a natural power above human ability. So the religious character in Islam is to behave and have morals according to what is taught in Education (Oktari & Kosasih, 2019) .

Religious behavior can be defined as behavior that brings benefits, goodness, and peace to the environment. Among them are religious obedience and noble character, namely people who are knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, tolerant, maintain personal and social harmony and develop religious culture in schools (Fanani, 2020) .

Religious character is the behavior carried out by a person in carrying out the teachings of the religion they believe in. It is undeniable that religious character is the main character that must be accustomed to students in everyday life. By having a religious character, a person's life will be directed and guided to a better life, because with a sense of love, faith and piety to Allah SWT will guide a person to carry out Islamic teachings well (Sugiarto, 2016) .

The habit of giving sermons

This habituation method encourages and provides space for students in theories that require direct application, so that heavy theories can become light for students if they are often

done (Safri, 2014:140). For example, accustoming students to actively engage in religious activities and practice religious values in everyday life (Ahsanul Khaq, 2019) .

Understandably, in formal discussions such as sermons, speeches, greetings, or the like, Indonesians are rarely able to complete them in a short time. 1. Definition of Kultum Kultum or seven-minute lecture is one way to convey a religious teaching to many people. With a relatively short duration, which is around 7 (seven) minutes. The way to deliver a kultum can be by giving a short lecture or telling a story from the verses of the Qur'an or hadith. The purpose of the kultum is to invite people to do good according to what has been commanded in the Qur'an and hadith. To warn people about teachings that bring benefits. We can deliver a kultum at any time, formal or non-formal. In general, a kultum will be delivered to a group of people in a gathering in a fairly short time. In the Qur'an and hadith it is clear that humans on earth should convey goodness even if only a little. Thus, giving a kultum is one of the oral da'wah that has many benefits. People who deliver the sermon should be those who have religious knowledge and are far from sin. While the sermon contains invitations about religion to continue to do good with a duration of delivery of only about seven minutes, only for Muslims in general.

Kultum activities are short-term lecture activities and are a support to achieve the goals that have been planned by the school. (Izzan & Oktaviani, 2022). Kultum itself is a lecture method in front of many people, then delivered concisely, concisely, clearly, and completely in terms of material (Ibad et al., 2024) . The implementation of Kultum in an educational environment is highly recommended, because in addition to providing a better understanding of religion, it also plays a role in shaping the character of students, teaching the values of piety, sincerity, and inspiring goodness in them. (Asih, 2023). Kultum contains invitations about religion to continue to do good with a delivery duration of only about seven minutes, only for Muslims in general (Mastura et al., 2024) .

3. METHODOLOGY

To support this research, the method used in the research on the Formation of a Religious Golden Generation of Indonesia Through the Habituation of Kultum at UPT SDN Sidorejo 1 includes several things. The type of research used in this research is qualitative research. Which is indicated by data in the form of descriptions of the results of the research. Qualitative research itself is a type of research that produces findings that cannot be achieved using statistical procedures or other quantification methods . The data produced is data in the

form of descriptive data in the form of written or spoken words. So that the data collected is data in the form of words or sentences.

The types and sources of data used in this study are secondary. Secondary data is data obtained or collected by researchers from existing sources. The data is a written source, which is interpreted as a data source in the form of writing and presented in the form of documents, archives, notes and so on. The written sources used in the study are journals on the internet and those related to the journal we created.

Data Collection Techniques are carried out by means of Literature Review or can be called *library research*, in which the author collects various references regarding Islamic Education Learning Strategies in the Formation of the Golden Generation of Indonesia with Religious Character Through the Habituation of Kultum at UPT SDN Sidorejo 1 through journals, articles, and other sources which aim to obtain important information related to the problems in the study, namely by reading journals and books on the internet related to the Formation of the Golden Generation of Indonesia with Religious Character Through the Habituation of Kultum at UPT SDN Sidorejo 1.

Analysis Techniques. Data analysis was carried out using interactive analysis of the Miles and Huberman model using data validity checking techniques with source triangulation (Wijayanti et al., 2022). The analysis method is the process of re-examining data that has been collected from various sources. In this study, the analysis was carried out by examining the Formation of a Religious Golden Generation of Indonesia Through the Habituation of Kultum at UPT SDN Sidorejo 1

4. RESULTS AND DISCUSSION

UPT SDN Sidorejo I has the status of a public school with NPSN 20504824, built in 1957 on an area of 1480 m² and a building area of 20 m². The existing learning facilities are sufficient to support the existing learning process. SDN Sidorejo I has 11 teaching staff consisting of Permanent Teachers (PNS) and Non-Permanent Teachers (GTT) with details of 1 person as a principal with PNS status, 4 class teachers with PNS status and 1 PPPK and 1 teacher with GTT status, 2 subject teachers with PNS and PPPK status, and 1 school guard with non-PNS status.

The facilities and infrastructure in UPT SDN Sidorejo I are adequate, the school consists of 22 rooms. 1 library, 1 UKS, 1 teacher's room, 1 principal's room, 1 warehouse, 3 teacher's toilets, 4 student toilets, 1 canteen, 6 classrooms, 1 prayer room, and 2 parking lots for teachers and students. In addition to the building in the form of a room, there is also a yard used for

ceremonies as well as sports fields and other outdoor activities. In addition to these rights, in front of each room there is also a beautiful garden and a place to wash hands for each class.

To help teaching and learning activities, the school also provides electricity from PLN, there are 2 wifi to support the learning which are in the library and teacher's room. In addition to that, to maintain security in the school environment, there are also CCTV cameras installed in 5 points, namely in the principal's room, library, in front of the prayer room, in front of the teacher's parking lot and in front of class 4.

UPT SDN Sidorejo 1 this year has implemented the independent curriculum starting from grades I to IV. UPT SDN Sidorejo 1 also has a learning program consisting of three types, namely extracurricular programs, co-curricular programs, and intracurricular programs. The extracurricular programs at SDN 1 Nanggela Mandirancan include Scouts, Dance, Panembromo, Batik, English, ICT, Rebana, Volleyball, and BTQ. The co-curricular programs at UPT SDN Sidorejo 1 are tutoring or additional hours for grades III-VI, and the last is the intracurricular program in the form of core teaching and learning activities that must be carried out, namely teaching and learning activities (KBM), as well as daily habits. One of the habits at UPT SDN Sidorejo 1 is the kultum which is held every Thursday.

Learning activities at UPT SDN Sidorejo 1 start at 07.00. The habit of morning kultum is one of the intracurricular activities at UPT SDN Sidorejo 1 which plays a role as an implementation of strengthening character education, especially in educating UPT SDN Sidorejo 1 students to become students who have religious and civilized characters.

The habit of the kultum is carried out every Thursday morning. The time for implementing this activity is during the first lesson or around 07.00 to 07.35 WIB. The implementation consists of several stages. First, when the first lesson begins, students will be gathered in the field. Then after all students have gathered, it begins with gymnastics, other habits such as presenting national songs and clapping. Then after that it is continued with the delivery of the kultum by the appointed officer. The appointed officers are teachers who have been assigned in rotation. The material itself will be different every week. However, usually before continuing with new material, the teacher also reminds the previous material. After the kultum is finished, it is continued with a joint prayer .

5. CONCLUSION

The results of this kultum habituation activity have produced students who have good manners and behavior. This proves that the kultum habituation activity for students at UPT SDN Sidorejo 1 which has been designed and implemented is quite effective in forming the

character of religious students through the delivery of cultums from teachers on Thursdays with different discussion materials every week.

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