

**Strengthening Character Education Preparing the Golden
Generation with 21st Century Skills**

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ABSTRACT: *This research is motivated by the fact that character education is the core of education throughout the world. In 2016, the Indonesian government's policy on strengthening character education was established. The hope is that in 2045 a golden generation will be born, so that it needs to be equipped with 21st century skills.*

The research method used to uncover this problem is through a qualitative approach, because qualitative research aims to understand the meaning or explore certain phenomena, events, facts, realities, or problems related to social and human aspects in depth. The type of research used in this study is a literature study.

The results of the study show that there are three policies related to strengthening character education, namely Presidential Regulation number 87 concerning strengthening character education in 2017, Minister of Education and Culture Regulation number 20 regarding strengthening character education in 2018 and the profile of Pancasila students in 2020. Second, the bright next generation in 2045 needs to be prepared with 21st century skills. The response to world changes and the post-pandemic era begins with changes in character education as the main goal in preparing for the golden generation. The transformation of national education in Indonesia aims to provide responses and solutions to new

challenges, demands and needs that arise as a result of various current situations. This confirms that the arrangement or transformation of Indonesia's national education is a very important historical task and must be carried out in earnest."

Penelitian ini dilatar belakangi realitas bahwa pendidikan karakter merupakan core pendidikan di seluruh dunia. Tahun 2016, ditetapkan kebijakan pemerintah Indonesia tentang penguatan pendidikan karakter. Harapannya akan lahir generasi emas tahun 2045, sehingga perlu dibekali dengan kemampuan *21st century skills*.

Metode penelitian yang digunakan guna mengungkapkan isu tersebut melalui pendekatan kualitatif, karena penelitian kualitatif bertujuan untuk memahami makna atau menggali fenomena, kejadian, fakta, realitas, atau masalah tertentu yang berkaitan dengan aspek sosial dan kemanusiaan secara mendalam. Jenis penelitian yang digunakan dalam kajian ini adalah studi pustaka.

Hasil penelitian menunjukkan bahwa ada tiga kebijakan berkaitan dengan penguatan pendidikan karakter yaitu Peraturan Presiden nomor 87 tentang penguatan pendidikan karakter tahun 2017, peraturan Menteri Pendidikan dan Kebudayaan nomor 20 tentang penguatan pendidikan karakter tahun 2018 dan profil siswa Pancasila tahun 2020. Kedua, generasi penerus yang gemilang pada tahun 2045, perlu dipersiapkan dengan bekal keterampilan abad ke-21. Respon terhadap perubahan dunia dan era pasca pandemi ini dimulai dengan mengubah pendidikan karakter sebagai tujuan utama dalam persiapan generasi emas. Transformasi pendidikan nasional di Indonesia dengan penguatan pendidikan karakter bertujuan untuk memberikan respons dan solusi atas berbagai tantangan, tuntutan, dan kebutuhan baru yang muncul akibat berbagai situasi saat ini. Ini menegaskan bahwa restrukturisasi atau transformasi pendidikan nasional Indonesia merupakan tugas sejarah yang sangat penting dan harus dijalankan dengan sungguh-sungguh."

Keywords: *character education, golden generation, 21st century skill.*

INTRODUCTION

The development of the 21st century is significantly different from the 20th century. At the macro level, the world in the 21st century is characterized by 6 (six) important trends, namely (a) the digital revolution brings changes in the aspects of life, culture, civilization and society including education, (b) the occurrence of integration an intensive world due to internationalization, globalization, multilateral relations, communication technology, and transportation technology, (c) the world is flat due to changes in the basic dimensions of human life due to globalization, corporations, and individuals (Thomas L. Friedman, 2009: x). (d) rapid changes in the world, bringing consequences for life such as running fast, space is narrowing, time feels short, and everything becomes obsolete quickly, (e) the growth of a knowledge-intensive society, information society, and a network society that makes knowledge, information, and networks important assets; and (f) the phenomenon of the creative age and creative society that places creativity and innovation as important capital for individuals, companies, and society is becoming more assertive. These six things gave rise to a new order, new standards, and needs that were different from before, which the world of national education had to respond to and fulfill as well as possible (Kemdikbud 2019).

The 21st century is called revolution 4.0. Education 4.0 is a phenomenon that responds to the needs of the fourth industry where humans and machines are aligned to find solutions, solve problems and of course find new innovation possibilities. basic education to higher education, adapting the education curriculum to the challenges and needs of the digital era. A curriculum that opens access for the millennial generation to gain knowledge and training to become competitive and productive students. Revolution 4.0 is related to education because education is the main and central thing to keep up with the flow of the development of the industrial revolution where this era will print and produce quality generations that will fill the industrial revolution 4.0. Changes in the way of learning, thinking patterns and ways of acting of students in developing innovation and creativity in the teaching and learning process (Maulidah 2019).

The era of the industrial revolution 4.0 is a tough challenge for Indonesian teachers. Quoting from Jack Ma at the 2018 World

Economic Forum annual meeting: “education is a big challenge in the digital age” (Nuryadin 2020). If we don't change the way we educate and teach, we will experience great difficulties in the next 30 years. Education and learning requirements with knowledge content override the attitude and skills load as currently implemented, will result in students who are unable to compete with technology. The dominance of knowledge in education and learning must be changed so that in the future young Indonesians are able to excel in technological intelligence while being able to be wise in using technology for benefit.

This digital era is also called the era of globalization where there are no communication barriers in all parts of the world. Globalization has eroded the civilization of nations and countries. Even so, there is still a positive impact from the progress of the times as an implication of globalization which also has a positive impact on the process of life. However, negative things that pose a threat to the development of the nation and state need to be anticipated. One of them is through optimizing education in educational units.

LITERATURE REVIEW

Since the 1960s, moral and character education has developed (Ryan 1988) (Ryan 1991) (Lickona 1997) (Larry Nucci, Darcia Narvaez 2014). World leaders realize that education is not just academic learning. As Theodore Roosevelt said, “Educating reason and not human morality is educating threats to humans” (Thoyyar 2016). The response to various developments in the world and this pandemic era begins with the transformation of character education as the *raison d'être* in preparing the golden generation. The transformation of Indonesia's national education is intended to provide responses and answers to various new challenges, demands and needs as a consequence of various current conditions. This shows that the realignment or transformation of Indonesia's national education is a historical task (imperative) that must be carried out seriously.

The realignment or transformation of Indonesia's national education can be started by placing character back as the spirit or the deepest dimension of national education alongside the intellect reflected in competence. With a strong character and high competence, which is produced by a good education, various new needs, challenges and demands can be fulfilled or overcome. Therefore, apart from intellectuality, the character of students is important in the Indonesian national education system. It is said so

because basically education aims to develop the intellectual potential and character of students. Ki Hajar Dewantara, the Father of Indonesian Education, has stated explicitly that "Education is an effort to advance the growth of character (inner strength, character), mind (intellect) and body of a child. These parts must not be separated so that we can advance the perfection of the lives of our children (Suwardani 2020: iii).

Strengthening character education in order to create a generation with personality in culture such as Trisakti. In accordance with National Law no. 20 of 2003 article 3 which states that national education functions to develop dignified national capabilities and character and civilization in order to educate the nation's life and aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, be healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen (Kemendikbud 2017).

The strengthening character education movement occupies a fundamental and strategic position when the government proclaims a national character revolution as stated in the Nawacita, inflaming the National Mental Revolution Movement. Therefore, the strengthening character education Movement can be interpreted as the embodiment of the Mental Revolution Movement as well as an integral part of Nawacita (Panoyo, Riyanto, and Handayani 2019). As the embodiment of the National Movement for Mental Revolution as well as an integral part of Nawacita, the strengthening character education Movement places character education as the deepest dimension or core of national education so that character education becomes the axis of implementing primary and secondary education. Furthermore, the strengthening character education movement needs to integrate, deepen, expand, and at the same time align the various character education programs and activities that have been implemented until now.

The Movement for Strengthening Character Education apart from being a continuation and continuation of the 2010 National Character Education National Movement. In point 8 Nawacita: National Character Revolution and the Mental Revolution Movement in education which wants to encourage all stakeholders to make a paradigm shift, namely a change in mindset. and how to act, in managing the school. The process of strengthening character education through the process of forming, transforming, transmitting, and developing the potential of students by means of ethical and spiritual practice, a sense of art (aesthetics), mindset (literacy and

numeracy), and sports (kinesthetic) according to the Pancasila philosophy of life. Public support and cooperation from schools, families and the community are very important because they are part of the National Mental Revolution Movement (Suwardani 2020).

Character education here not only prepares oneself to solve problems with oneself, but also problems with the wider community. So that individuals are ready to face everything that might happen at any time. More broadly, here an educator will require students or individuals to develop moral abilities and have a hierarchical regularity of actions in overcoming their problems. The strengthening character education movement develops skills needed by students to live in the 21st century, including critical thinking skills, creative thinking, communication skills, including mastery of international languages, and collaborative learning (collaborative learning). The strengthening character education is an effort to grow and equip the next generation to have good character, high literacy skills, and have superior 21st century competencies, namely being able to think critically and analytically, creatively, communicatively, and collaboratively (Zubaedi 2018).

Research on strengthening character education is important to do because it has several main reasons that have a positive impact on society, the nation, and future generations. The reasons why this research has high importance are as follows. First, this research is important for nurturing a generation with good character. Character education helps develop positive values and attitudes in individuals, such as honesty, responsibility, discipline, cooperation, empathy, and the spirit to do good. By assisting the younger generation in building strong character, we can create a society that has more integrity and cares for others. Second, in the era of globalization and technological advances, social and moral challenges are increasingly complex. Therefore, character education is important in equipping individuals with a strong moral and ethical foundation, enabling them to face the dilemmas and pressures that arise in everyday life. Third, character education functions as a support for formal education and helps improve the quality of learning in schools. By instilling positive values in the educational environment, students become more focused and motivated to achieve better academic achievement. Fourth, character education focuses on the development of the whole individual, including emotional, social and spiritual aspects. This helps to form a balanced personality and is more empathetic towards others. Fifth, research in the field of character education can help reduce the level of negative behavior such as violence, bullying, and other harmful

behaviors. By strengthening individual character, they are more likely to avoid actions that harm themselves or others. Finally, character education can also help overcome the moral crisis that some societies experience due to shifts in unhealthy values. By instilling strong moral and ethical values in the younger generation, character education helps create a more stable and responsible society.

By conducting more in-depth research on strengthening character education, we can increase understanding of the most effective methods and strategies in shaping positive character in individuals. In this way, we can better face the various social and moral challenges that exist in this world and create a better future for all.

METHODS

This research includes library research, namely research that collects data and information with the help of various materials contained in the library. Qualitative research is research that produces descriptive data, in the form of people's words and observed behavior. This approach looks at the entire background of the research subject holistically (Robert Bogdan, Steven J. Taylor 1975: 4). Furthermore, the basic philosophy used is rationalistic philosophy. In a rationalistic view, valid knowledge is derived from intellectual understanding that is built on the basis of logical argumentation (Muhadjir 1992: 24). The data sources to be used are Presidential regulations, Ministers, books, scientific journals, articles in newspapers, and research results relevant to the subject matter. Third, the data collection method used in this study is the documentation method. As for chronologically, the course of data collection goes through the following stages: orientation, exploration and presentation stages.

FINDINGS AND DISCUSSION

Education is basically a process of internalizing culture into a person and society so as to make people and society civilized. Education is not only a means of transferring knowledge, but more broadly, namely as a means of acculturation and distribution of values (enculturation and socialization) (Mughtar and Suryani 2019). Children must get education that touches the basic dimensions of humanity. The human dimension includes at least the three most basic things, namely: (1) affective which is reflected in the quality of faith, piety, noble character including noble character and superior personality, and aesthetic competence; (2) cognitive which is reflected in the capacity of thought and intellect to explore and develop and

master science and technology; and (3) psychomotor which is reflected in the ability to develop technical skills, practical skills, and kinesthetic competence.

One form of education in the context of fostering the basic dimensions of humanity that is popular today is character education. The term character education has been widely discussed since the 1990s. Thomas Lickona through his book "The Return of Character Education" made the Western World aware that character education is a must (Zhang 2023). This is the beginning of the rise of character education. In Indonesia, the terms nation and character building are classic terms and have become vocabularies throughout Indonesia's modern history, especially since the 1928 Youth Pledge.

Education according to Durkheim has a social purpose (Zubaedi 2018). The role of the teacher as an educator has the task of creating human beings in accordance with the image of society, but education does not only develop individuals who are in accordance with their nature or only manifest what has not been seen in the individual person, but education creates new creatures (*Elle crée dans l'homme un être nouveau*) (Suwardani 2020).

In Durkheim's view, humans are basically born from society, and society passes it on between generations. From a moral point of view, humans feel more complete when they unite with heterogeneous groups and are directly involved in struggles in a society that is also diverse. September 2017 became a milestone and an important momentum for educational institutions due to the presence of Presidential Regulation Number 87 of 2017 concerning strengthening Character Education which will bring changes in the direction, orientation and governance of the school system in the future. Character Education is a movement led by educational units to strengthen the character of students through cognitive, psychomotor, affective harmonization by involving students and cooperation between educational units, families and communities.

The birth of Presidential Regulation number 87 is based on the reality that the Indonesian nation, a cultured nation, values noble character, noble values, wisdom and character. Efforts to realize this cultured nation begin with strengthening religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, and love for the motherland, respect for achievement, communicative, love peace, likes to read, cares for the environment, cares socially, and is responsible. Therefore, strengthening character education is a shared responsibility between families, educational units, and society (Liza Murniviyanti, Arita

Marini 2022). So strengthening character education needs to be carried out holistically.

Strengthening character education is carried out in both formal educational institutions, non-formal education and informal education. Formal Education is an educational path such as elementary education and secondary education. While non-formal education is an educational pathway outside of formal education that can be carried out in a structured and tiered manner. While Informal Education is the path of family and environmental education (Hanung Cahyono 2017). These three elements of implementing education are the spearhead of strengthening character education.

The aim of strengthening character education is to build and provide students with the potential for the golden generation of Indonesia in 2045 with the spirit of Pancasila and character education to face the challenges of the times in the future. Strengthening character education is developed as a national education platform that places character education as the core in the educational process with the support of public involvement carried out through formal, non-formal and informal education by taking into account the diversity of Indonesian culture. Therefore revitalization efforts are needed to build the potential and competence of educators, educational staff, students, communities and families in embodying strengthening character education (Hanung Cahyono 2017).

The principle of implementing strengthening character education is oriented towards; first, the development of the potential of students as a whole and integrated (Wilan Budi Utami, Sulthoni 2022). Second, exemplary in the application of character education in each educational environment. Third, it takes place through habit and all the time in everyday life (Hanung Cahyono 2017). So that the implementation of strengthening education is carried out by developing the potential of students, exemplary and habituation or habituation.

The main values in efforts to strengthen character education, according to the Six Pillars of Character, issued by the Character Counts Coalition: A Project of the Joseph Institute of Ethics (A. Kamaruddin 2012), need to develop six types of character including: (1) trustworthiness, which is a form of character that makes a person have integrity, have a value of honesty, and have a value of loyalty; (2) fairness, is a form of character that makes a person more open-minded and does not like to take advantage of other people; (3) caring, is a form of character that makes a person more concerned and considerate, both towards other people and towards the social

conditions in the surrounding environment; (4) respect, is a form of character that makes a person always appreciate and respect others; (5) citizenship, is a form of character that makes a person aware of laws and regulations and cares more about the condition of the natural environment; and (6) Responsibility, is a form of character that makes a person more responsible, disciplined, and always does everything as well as possible.

The 21st century learning paradigm has created several dynamics in education activities, one of which is the emergence of the needs of the 21st century human generation who are entering the generation of knowledge-based society and challenges facing the era of the ASEAN Economic Community (AEC). designed with space capable of creating superior and highly competitive human resource productivity. The balance of students' soft skill and hard skill activities in learning is one of the manifestations of 21st century learning, so that later educational products are not only directed at mastering knowledge, technology, and communication but can also reflect the growth of character in students (Diputera, Damanik, and Wahyuni 2022).

Optimizing students' soft skills and hard skills in science learning spaces, one of which can be realized through the implementation of a comprehensive taxonomy for science education which includes the domains of: (1) knowledge; (2) process of science; (3) creativity; (4) attitudinal; (5) application and connections domain. In particular, these five domains have utilized a constructivist approach, so that students can not only increase their knowledge and skills in terms of technology and information, but can also get used to being positive as a form of concrete implications of science and technology in everyday life in their surroundings. Character focuses more on the form of habituation (*nglakoni*), after students are able to understand (*understand*) and feel (*ngrasa*). Therefore, through the implementation of a comprehensive taxonomy for science education, character achievement is not only limited to students understanding and feeling, but to getting used to it. The attainment of knowledge is not only limited to understanding and understanding but also being able to think critically and creatively, while the attainment of skills leads to science process skills, mastery of science and technology and their utilization for the present and the future learning (Wilan Budi Utami, Sulthoni 2022).

Therefore, in implication, the presence of 21st century learning must always be accompanied by the internalization of character values, especially in the learning praxis that is integrated with school culture and field of study design. Character education in schools is a vital

requirement in producing the 21st century generation who acts as life-long learners, lifelong learners who have personality and are able to develop in the present and the future. For this reason, instrumental efforts must be made to increase the effectiveness of the 21st century learning process accompanied by the development of a character culture that brings a positive climate to shape personality. One of them is by integrating characters in learning such as in learning science.

Science learning as an important part of education plays an essential role in character building and the realization of 21st century learners, because science can elevate the values of life, inviting students to explore the world and its environment. Along with the times, today's science must also be studied in accordance with the times, meaning that science concepts are given to students not only by sitting and listening, but by doing and searching. Students are directed to discover science for themselves through the activities they carry out directly, accompanied by support for finding various sources of information from various media including the internet. The habit of using internet media for learning media is expected to minimize internet abuse among students.

The description of hard skills possessed by the golden generation of the 21st century is those who are proficient in the fields of technology, information and communication. The emergence of technological sophistication in today's market, makes education required to be able to print superior productivity and technology literacy. One of the efforts made is to carry out an integrative learning process by combining virtual learning and interpersonal learning. Moyle presented in his book *Building Innovation: Learning With Technologies*, that "An holistic and coordinated approach has to be taken to the physical, technology, human, organization, and information infrastructures within school". The systems needed to build education in the 21st century are physical, technological, human, school organizations, and information (Moyle 2010).

The development of national character that has been attempted in various forms has not been carried out optimally until now. This is reflected in the large socio-economic-political gap, environmental damage that has occurred in various parts of the country, legal injustice, promiscuity and pornography that occurs among adolescents, violence and riots, corruption that has spread to all sector of public life. At present there are many anarchist acts, social conflicts, bad and impolite language, and traffic disobedience. Indonesian people who are used to being polite in their behavior, carrying out

deliberations to reach consensus in solving problems, have local wisdom that is rich in plurality, and are tolerant and mutual cooperation are starting to tend to turn into hegemonic groups that beat each other and behave dishonestly. All of this confirms that there is uncertainty about the identity and character of the nation which leads to (1) disorientation and the values of Pancasila as the philosophy and ideology of the nation have not yet been internalized, (2) limitations of integrated policy tools in realizing the essential values of Pancasila, (3) shifting ethical values in the life of the nation and state, (4) the waning awareness of the nation's cultural values, (5) the threat of national disintegration, and (6) the weakening of national independence (Suwardani 2020).

National character development has a very broad and multidimensional urgency. It is very broad because it relates to the development of multi-aspects of the nation's superior potentials and is multidimensional in nature because it includes national dimensions which are currently in the process of "becoming". In this case it can also be stated that (1) character is very essential in the nation and state, the loss of character will cause the loss of the nation's next generation; (2) the character acts as a "rudder" and a force so that this nation is not swayed; (3) character does not come by itself, but must be built and shaped to become a dignified nation. Furthermore, the development of national character will converge at three major levels, namely (1) to grow and strengthen national identity, (2) to maintain the integrity of the Unitary State of the Republic of Indonesia, and (3) to form Indonesian people and society who have good morals. noble and dignified nation (Suwardani 2020).

The Delors report for 21st century education, as stated in the book *Learning: Treasures in it*, emphasizes that 21st century education rests on five pillars of universal learning (five pillars of learning), namely learning to know, learning to do, learning to live together, and learning to along with learning to transform for oneself and society (Kemdikbud 2019).

In order to support the implementation of Article 14 of Presidential Regulation Number 87 of 2017 concerning strengthening character education, the Minister of Education and Culture stipulates a Regulation of the Minister of Education and Culture concerning strengthening character education in formal education Units, as mandated by Law Number 20 of 2003 concerning the national education system, Government Regulation Number 19 of 2005 concerning national standards and most recently amended by Government Regulation Number 13 of 2015 concerning second

amendment to Government Regulation Number 19 of 2005 concerning national education standards and as amended by Government Regulation Number 66 of 2010 concerning amendments to Government Regulation Number 17 of 2010 concerning management and implementation (Kemendikbud 2018).

Strengthening character education is carried out by applying Pancasila values in personality education, especially including religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the motherland, appreciate achievement, communicative, peace-loving, fond of reading, care for the environment, care for the social, and be responsible. These values represent five main interrelated values, namely religiosity, nationalism, independence, mutual cooperation, and integrity, which are integrated into the curriculum. Implementation of strengthening character education in formal education units is carried out by adhering to the following principles: a. focuses on developing the potential of students as a whole and integrated; b. provide concrete examples of implementing character education in their respective educational environments; and c. carried out continuously through habituation in everyday life. Implementation of strengthening character education at the kindergarten level aims to instill character values during the learning process.

Implementation of strengthening character education at the basic education level has a greater character content compared to the secondary education level. This character content is applied through the curriculum and habituation at both levels of education. The strengthening character education in formal education units is carried out by optimizing the function of the education tri center partnership, which involves schools, families and the community. Optimizing the implementation of strengthening character education at these two levels of education includes several aspects. At the kindergarten level, strengthening character education activities are carried out through intracurricular activities. Meanwhile, for primary and secondary education, strengthening character education activities are organized through intracurricular, co-curricular and extracurricular activities, which are carried out creatively and integratedly.

Pancasila is the foundation of the Republic of Indonesia. All citizens are required to understand and practice Pancasila and make Pancasila the foundation of life. In the learning process, Pancasila is not limited to the context of mere knowledge, but must arrive at how to apply it in real life. Education in Indonesia should lead to the

realization of students who are able to think critically, comprehensively, and are proud of their identity as Indonesian children. In other words, the characteristics of Indonesian students are lifelong learning that has global competence and behaves according to Pancasila norms. The Profile of Pancasila Students in education in Indonesia is broken down into six dimensions as follows: (1) have faith, fear of God Almighty and have noble character; (2) independent; (3) cooperate; (4) global diversity; (5) critical reasoning; and (6) creative. The Pancasila student profile can be used as a guide for all stakeholders, especially teachers and students, in carrying out the learning process. The six dimensions also need to be seen as an inseparable unit (Sulistiyati, Sri Wahyaningsih, and I Wayan Wijania 2021).

The purpose of the Pancasila student profile is to answer the main question: "As a result of the Indonesian education system, what is the desired student profile (competency)?" The answer was "Indonesian students are expected to be individuals who are competent, have integrity, and practice Pancasila values throughout their lives." This statement covers two important aspects, namely competence to become citizens of a democratic Indonesia and the ability to become superior and productive human beings in the 21st century era. In this context, Indonesian students are expected to be able to actively contribute to sustainable global development and have resilience in facing various challenges of the times. This manuscript produces a formulation that answers the big question by considering internal factors related to the identity, ideology and ideals of the Indonesian nation; as well as external factors that examine the context of life and the challenges faced by the Indonesian nation in the Industrial Revolution 4.0 era (Kemendikbud Ristek 2020).

The project to strengthen the Pancasila Student Profile provides an opportunity for students to "experience knowledge" as a process of strengthening character as well as an opportunity to learn from the surrounding environment. In this project activity, students have the opportunity to study important themes or issues such as climate change, anti-radicalism, mental health, culture, entrepreneurship, technology, and democratic life so that students can take real action in responding to these issues accordingly. with the stages of learning and their needs. This strengthening project can also inspire students to contribute and make an impact on the surrounding environment (Sulistiyati, Sri Wahyaningsih, and I Wayan Wijania 2021).

The Pancasila student profile strengthening project is a cross-disciplinary learning to observe and think of solutions to problems in

the surrounding environment. The Pancasila student profile strengthening project uses a project-based learning approach, which is different from project-based learning in intra-curricular programs in the classroom. The Pancasila student profile strengthening project provides opportunities for students to learn in informal situations, flexible learning structures, more interactive learning activities, and also directly involved with the surrounding environment to strengthen various competencies in the Pancasila student profile.

The key principles of the Pancasila student profile strengthening project are; first, holistically. Holistic means looking at something as a whole and as a whole, not partial or separated (Dempster 2020). In the context of Project design, a holistic thinking framework encourages us to examine a theme as a whole and see the interconnections of various things to understand an issue in depth. Second, contextual. Contextual principles relate to efforts to base learning activities on real experiences encountered in everyday life. This principle encourages educators and students to be able to make the surrounding environment and the realities of everyday life the main material for learning. Therefore, the education unit as the organizer of project activities must open space and opportunities for students to be able to explore various things outside the scope of the educational unit. Third, the principle is centered on students. The student-centered principle relates to learning schemes that encourage students to become learning subjects who actively manage their learning process independently. Educators are expected to reduce their role as the main actor in teaching and learning activities that explain a lot of material and provide lots of instructions. Fourth, the explorative principle. The explorative principle is related to the spirit to open wide spaces for the process of inquiry and self-development. The Pancasila student profile strengthening project is not in an intracurricular structure related to various formal schemes for subject management (Rusnaini et al. 2021).

In the strengthening student profile project, Pancasila cannot be separated from local wisdom. Local wisdom in English is also called local genius. Local genius can be a unique creation in physical form, such as architecture, life support equipment and so on. And it can also be in non-physical forms such as philosophy, religious understanding, ideology, science, arts and culture, economic systems and so on. A literary work such as a fairy tale belongs to the non-physical form of local genius. Ridwan argues that, local wisdom is the values that apply in a society (Chairiyah 2017).

The scope of local wisdom can be divided into eight parts, including: (1) local norms which include taboos and obligations developed by the community; (2) community rituals and traditions and the meaning contained therein; (3) folk songs, legends, myths and folklore which often contain special lessons or messages that are only known by the local community; (4) information, data, and knowledge passed down from community elders, traditional elders, or spiritual leaders; (5) manuscripts or holy books that are considered true and believed by the community; (6) the unique ways of local communities in fulfilling their daily lives; (7) tools and materials used for certain needs; and (8) the condition of natural resources or the environment that is commonly used in people's daily lives. In the cultural context, the physical dimension of local wisdom includes the following aspects: (1) traditional ceremonies, (2) cultural heritage, (3) nature tourism, (4) traditional transportation, (5) traditional games, (6) cultural infrastructure, (7) traditional clothing, (8) cultural heritage, (9) museums, (10) cultural institutions, (11) arts, (12) cultural villages, (13) traditional arts and crafts, (14) stories people, (15) traditional children's games, and (16) Wayang shows (Wilan Budi Utami, Sulthoni 2022) (Suwardani 2020).

The two keywords for this research are the golden generation and 21st century skills. The golden generation shows the generation that is expected to give important meaning. Meanwhile, 21st century skills show the demands of skills that are required to be possessed in the 21st century. The younger generation is the foundation for the future. The country and nation will progress if there is the good will of the previous generation to prepare heirs who are more virtuous, intelligent and with character. Indonesia is entering its 100th year in 2045. The golden age of national and state independence, with a golden generation in it. Indonesia is expected to become a developed nation and country, both in the fields of science, technology, reducing poverty and underdevelopment in education is minimized (Ali et al. 2020). The challenge lies ahead, to be able to achieve progress in the golden age of Indonesian independence.

The Minister of National Education launched the term golden generation on 2 May 2012 as a gift for 100 years of Indonesian independence. M. Nuh, as the Minister of National Education stated that from 2012 to 2035, Indonesia has a demographic bonus, meaning that the population of productive age is the highest between the ages of children and parents. Data from the Central Bureau of Statistics for 2011 shows that children aged 0-9 years reached 45.93 million, while children aged 10-19 years amounted to 43.55 million.

These children are the future cadres of the 2045 Golden Generation, because in 2045 those aged 0-9 years will be 35-45 years old and those aged 10-19 years will be 45-54 years old. They will later hold the government and the wheel of life in Indonesia (Ismail, Suhana, and Yuliati Zakiah 2021) (Zakaria 2021).

Talking about the golden generation of 2045 cannot be separated from the illustration that the Indonesian people will get a demographic bonus. In 2045, the largest population structure in Indonesia will be potential youth. The average young people born in 2000 - 2010 which in 2045 will be between 35 - 45 years old, a very productive age which according to psychological theory is in middle adulthood. In the generation timeline, they are referred to as generation Z. Generation Z was born by generations X and Y who were born in 1960 - 1980. Generations X and Y were born by the Baby Boomers generation between 1940 - 1960 (Yusuf 2016).

Rosabeth Moss Kanter said that the future generation will be dominated by cosmopolitan values and thoughts, the demand is to have 4C namely: concept, competence, connection, and confidence, in order to give birth to competent inspirers, initiators, motivators, and organizers of the nation. Thomas J. Stanley's research shows that out of 100 factors that influence a person's success, intellectual intelligence ranks 21st, goes to school at favorite institutions 23rd, and graduates with a perfect score is the 30th success factor. The ten main factors are: honest, disciplined, skilled, backed up by family, hard work, love of work, leadership, competitive spirit and personality, life management, and ability to sell ideas and products.

The generation with the character of the "golden generation" must have superior competence, character, lifestyle, religious values and fighting spirit. Also accompanied by attitudes, mindsets, concepts and superior civilization with intelligent, broad, deep, productive, creative, innovative, and futuristic insights. So as to foster real responsibility and contribution in creating a healthy, peaceful, dignified and sustainable environment and life in its entirety.

The competency direction for Indonesia's generation towards 2045 has several foundations. First, the basis of religion. Diversity puts forward the religious dimension in the field of education. Indonesia as a country that believes in the One God, religion and belief in God Almighty are important references and values in everyday life. Basic beliefs and spiritual values will unite in every Indonesian human being as the basis and repertoire of national development in all fields, including especially in the field of education (Ali et al. 2020).

Second, the philosophical basis relates to the nature of education. Its aspects include metaphysics, epistemology, logic, and ethics. The metaphysical aspect examines the nature of everything in nature. Humans are seen as spiritual beings, as well as material. As a spiritual being, education is a process of freeing the soul from pseudo bonds. As a material being, education is a means of responding to the complexities of life's challenges, making human life enjoyable.

Third, the philosophical foundation in education supports the tradition of critical, independent thinking, and politically strengthens national identity. The philosophical foundation of education strengthens the understanding of the nature of nationhood and humanity. The philosophical foundation prevents the presence of arrogant and excessive nationalism (chauvinism), but builds Indonesian people with humane nationalism. The philosophical foundation also accommodates the realm of post-modernism, in which aspects of traditionality are not seen as something that contradicts aspects of modernity.

The progress of the nation can be achieved with education. The main investment is in human resources with three road maps that become one unit (mutually inclusive), namely transfer of knowledge, transform of cultural values, and transcend of behavior. The road map is based on the assumption that subjects do not only have knowledge content, but also cultural value content. Both of these contents serve as the basis for the formation of competent human beings both cognitively, affectively, and psychomotorically. These three competencies are packaged in one terminology, namely character intelligence.

The direction of development in the field of education which includes enthusiasm, challenges, directions and policies must be carried out as the implementation of the ideals of the proclamation of Indonesian independence and the implementation of the praxis of the Pancasila precepts in a complete, harmonious and interrelated manner. The generation in 2045 is the generation that will be in 2045 as a productive generation that will experience the process of early childhood education to primary and secondary education. The scope of the competency direction for Indonesia's generation towards 2045 consists of: first, basic competencies which include religion (Religiosity Competence), citizenship (Citizenship Competence), scientific literacy, Technology, Arts, and Language. Second, digital competence, and learning competence to learn (Ali et al. 2020). Third, integrated holistic competence includes competence for life, competence for life (social, cultural and natural) and economic competence.

Education should focus on mastering core academic subjects and developing 21st century skills. These skills help students prepare for college and career life. There are various strategies used to achieve 21st century skills; such as problem solving skills, critical thinking, collaborative learning, integrated environments, and digital tools in teaching (Sutrisno et al., 2023). The 21st century curriculum and teaching provides an integrative approach to achieving success for students. Therefore, it is important to implement 21st century curriculum and teaching in schools to prepare students who are able to face the complex challenges of our time (Alismail and McGuire 2015).

An example is Japan. In Japan, golden age students are taught more ethics, morals, culture, independence, discipline, responsibility, in accordance with child development, without the heavy burden of calistung lessons. There are no tests from grade one to level three (equivalent to grade 1 to grade 3), because the purpose of education is to instill concepts and character formation, not just tests and indoctrination. Finland is ranked first in the Global Education Rank in the world precisely because of the education system which requires that school is not long and there is no homework (homework), but the learning process is full of meaning (Voogt and Roblin 2010). The need for new types of literacy must be met, and integrated into curricula and subjects (Alismail and McGuire 2015).

The twenty-first century is marked by rapid technological progress (Alismail and McGuire 2015) (GPE Secretariat 2020) (Voogt and Roblin 2010). Our lifestyles and ways of interacting with people have changed significantly as digital technologies have become ubiquitous in our lives (Horvathova 2015). The 21st century, is described as a period of intense transformation, and an unprecedented era as business operations are globalized so that core business competencies place greater emphasis on knowledge, mobility, and collaboration (Trilling and Fadel 2009) (Fadel 2010). Such businesses now require a human workforce with skilled thinking and complex communication skills, as machines replace humans in routine and manual jobs.

There are four basic skills that must be developed and nurtured: first, pattern abstraction and meaning and interpretation are emphasized; second, systems thinking third, cause and effect experimentation and fourth, the capacity to collaborate in teamwork, negotiate, and seek win-win solutions (Robert McGowan 1991). In an instructional context, digital literacy needs to be understood by researchers and educators that language learning cannot be separated

from the use of language in socially meaningful contexts (Elola and Oskoz 2017). Thus, tool selection, itself, is changing rapidly, and requires constant review. Educators must now be prepared for new literacy and dynamics in classrooms equipped with digital devices or virtual classes.

The World Economic Forum and the Boston Consulting Group's list of 21st century skills (Sakamoto and Sung 2018). According to a meta-analysis of twenty-first century skills in primary and secondary education, the skills needed in today's world consist of 16 types of skills in three general categories: basic literacy, competency, and character qualities. The starting point is human function and character development in a broad sense. The development of a high functioning and balanced generation with capable capacities will be of great benefit individually and be a great asset to the community as well as the economy (Nouri et al. 2020).

Because of that, Indonesian youth are the golden generation (Darman 2017) must be equipped with strong character education, so that they are always creative and dynamic and resilient in facing the opportunities and challenges of the times (Paluta et al. 2016). As we enter the second decade of the 21st century, the education system faces challenges (Patrick Griffin, Esther Care, and Mark Wilson 2018) unprecedented due to chronic underperformance and domestic and international skills gaps and fundamental changes in the global economy and in the nature of work itself (Soule and Warrick 2015). Because of this, competence is a popular concept in the business world, with more and more organizations adopting competency-based methods and many practitioners praising the benefits of a competency-based approach (Sliter 2015). Welcoming 2045 education should focus on improving and building the character of the golden generation so that they have a positive attitude, essential mindset, normative commitment and competence (Manullang 2013).

CONCLUSION

Strengthening character education is supported by stakeholders with the birth of three policies related to strengthening character education, namely presidential regulation number 87 concerning strengthening character education in 2017, ministerial regulation of education and culture number 20 concerning strengthening character education in 2018 and profiles of Pancasila students in 2020. The golden generation that are expected to have concept, competence, connection, and confidence.

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