Islamic Religious Education Teacher Mindset Towards Golden Indonesia 2045 And Demographic Divident 2050

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ABSTRACT

Indonesia as a country with the largest Muslim population in the world is faced with opportunities as well as challenges regarding the vision of Indonesia Emas 2045 and Demographic Divident 2050 where education including religious education (Islam) is one of the success factors. That way, as the vanguard, Islamic Religious Education (PAI) teachers have a strategic role in realizing this vision. This study aims to identify the mindset of today's PAI teachers facing the vision of Golden Indonesia 2045 and Demographic Divident 2050. The research method used is literature review or literature research, which is a research design process that seeks to develop research practices that can build skills, meaning, and academic development. This study concludes that the resilience of PAI teachers in facing the vision of Indonesia Emas 2045 and Demographic Divident 2050 can be done through the following practical and strategic steps: 1) PAI teachers must have sensitivity to changes in attitudes and actions, be given space for expression, exploration, and existence, fostered massively, sustainably, and systematically to remain in accordance with the needs and challenges of today; and 2) PAI teachers must have a mindset Growth Mindset, transformative mindset, and sustainable mindset so as to design and implement quality learning.

Keywords: PAI Teacher Mindset, Golden Indonesia 2045, Demographic Divident 2050

INTRODUCTION

In 2015, an observer of world religious growth based in America, the *Pew Research Center Religious and Public Life* concluded that by 2050, it is predicted that the population of productive age in Muslim countries—including Indonesia—will experience a fairly rapid increase compared to followers of other religions such as Christianity (Catholicism and Protestantism), Jews, Hindus, Buddhists, Kong Hu Chu, and other religions. Statistics show that Indonesia's Muslim population is 219,916,000 (86.3% of the total pupulation) or 12.7% of the world's total Muslim population.[1] This is due to several factors including; followers of Islam are spread in several regions or countries with a fairly high birth rate such as countries in the African and Asian continents, while followers of other religions are spread in several regions or countries with low birth rates such as Europe, America, and Australia. This increase is commonly referred to as the demographic Divident.

The demographic *dividend* or *demographic gift* is a decrease in the proportion of young people and an increase in the proportion of the working-age population.[2] That is, the number of productive age population (15-64 years) in a region or a country is greater than the number of non-productive age population (less than 15 years and more than 65 years).[3] In 2045, it is predicted that Indonesia's population will reach 340 million with 180 million of them including

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[1] https://id.wikipedia.org/wiki/Islam_menurut_negara
[2] Sri Moertiningsih Setyoa Adioetomo, "Demographic Bonus: Explaining the Relationship Between Population Growth and Economic Growth", Inaugural Speech of Professor in Population Economics at the Faculty of Economics, University of Indonesia on April 30, 2005, p. 23.
[3] https://id.wikipedia.org/wiki/Bonus_demografi, retrieved December 9, 2022.

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productive ages of 15-24 years.[4] The critical factors for the success of the demographic Divident are education, employment, health, and population growth.[5] The demographic Divident can have a positive or negative impact depending on how the authorities and human resources of the people of the region respond.

The demographic Divident has a positive impact, benefit, and blessing if the productive age human resources are educated (intelligent and civilized), but it can also have a negative impact, madārat, and disaster if the golden generation is not given perfect education, they will only become illiterate and ethically illiterate humans. Therefore, it is always time for us to devote energy and thought to building a quality generation, because it is part of the Word of Allah swt. and the Word of the Holy Prophet Muhammad (peace be upon him). Indeed, the responsibility of building a quality generation aligns with the teachings of Islam, where education and knowledge hold a significant place. Allah SWT emphasizes the importance of knowledge in numerous verses of the Qur'an. For instance, in Surah Al-'Alaq (96:1-5), Allah commands to "Read in the name of your Lord who created," highlighting the inception of human existence with the pursuit of knowledge.

Similarly, the Prophet Muhammad (peace be upon him) stressed the importance of seeking knowledge. In one of his well-known hadiths, he stated, "Seeking knowledge is an obligation upon every Muslim" (Sunan Ibn Majah). This underscores that education is not just a privilege but a duty for every believer, aiming to create a society grounded in wisdom and ethical values.The positive impact of a well-educated generation is multifaceted. It leads to economic growth, social stability, and cultural enrichment. Educated individuals are more likely to contribute to innovation and progress, thereby enhancing the quality of life for themselves and their communities.[6] Moreover, they are better equipped to navigate the challenges of modern life, making informed decisions that benefit society as a whole.

On the contrary, neglecting education can lead to severe consequences. A generation without proper education is more vulnerable to poverty, crime, and social unrest. They may lack the critical thinking skills needed to differentiate right from wrong, falling prey to unethical behavior and practices. This not only hampers individual potential but also poses a threat to societal harmony and progress. Hence, it is imperative for us to invest in the education of the younger generation.[7] This investment is not merely financial but also involves dedicating time, effort, and resources to create an environment conducive to learning and personal growth. By doing so, we adhere to the divine guidance of nurturing knowledgeable and ethical individuals who can carry forward the torch of civilization. In conclusion, the demographic dividend can indeed be a blessing if harnessed correctly through comprehensive education. It is our collective responsibility to ensure that the golden generation receives the education they deserve, thereby transforming potential challenges into opportunities for a brighter future. This endeavor is not

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[4] Triyono, "Preparing the Golden Generation 2045", ALFA-VI National Seminar Paper, Unwidha Klaten, October 5, 2016.

[5] Astrid Safitri, Demographic Bonus 2030 Answers the Challenges and Opportunities of Education 4.0 and Business Revolution 4.0 (Semarang: Genesis, 2019), p. 22-23. See and compare with Priyono, *Resonance of Thought*, (Surakarta: Muhammadiyah University Press, 2015), p. 31.

[6] Ira Pebri Fatima et al., "Penggunaan Information And Comunication Tecnology (ICT) Dalam Strategi Pembelajaran," *Innovative: Journal Of Social Science Research* 4, no. 2 (2024): 6513–24, http://j-innovative.org/index.php/Innovative/article/view/10104.

[7] Suheri Sahputra Rangkuti, "Integrasi Keunggulan Pesantren Salaf Dan Khalaf Pada Pondok Pesantren Al-Ansor Padangsidimpuan," *Madaniyah* 8, no. 2 (2018): 272–81, https://journal.stitpemalang.ac.id/index.php/madaniyah/article/view/116.

just a social or economic necessity but a fulfillment of our religious and moral obligations as guided by the teachings of Islam.[8]

Referring to Astrid Safitri above, education is ranked primarily in maximizing the demographic Divident, in the context of this religion is Islamic religious education which is specifically Islamic Religious Education (PAI) teachers who professionally teach in educational institutions and have authority and *responsibility as* stipulated in: 1) Law No. 20 of 2003 concerning the National Education System, 2) Law No. 14 of 2005 concerning Teachers and Lecturers, and 3) Permendikbud No. 15 of 2018 concerning the Fulfillment of the Workload of Teachers, School Principals, and School Supervisors.

Until now, the government continues to strive to provide appreciation and appreciation to these virtuous people, starting from In-Service Teacher Certification,[9] Teacher Professional Education (PPG),[10] *Inpassing,* appointment of Government Employees with Work Agreements (PPPK),[11] and the issuance of Permendikbudristek Number 54 of 2022 concerning Procedures for Obtaining Educator Certificates for In-Service Teachers. Minister of Education and Culture and Technology, Nadiem Anwar Makarim said that the principle of certification as an effort to maintain quality must be protected. Certification must refer to high quality standards. Therefore, in the future certification will be a kind of driver's license aka permission for new teachers to be allowed to teach.[12]

However, although the legal umbrella, appreciation, and appreciation for the realization of teacher welfare continue to be improved, it is not directly proportional to the quality of national education which until now has not escaped from various problems. Rizki Sri Saleko Putri stated that the problems of education in the country include: learning facilities, quality and welfare of teachers, lack of educational equity, relevance of education and needs, and high cost of education.[13] Mohammad Fadhilah Zein said that education in Indonesia still faces the problem of low formal education qualifications owned by teachers and high *mismatch,* namely uneven placement of teachers and teachers who are not fit or suitable to teach in their placement.[14] Based on analysis from the world body or UNESCO as quoted by Anis Fauzi, it is stated that the quality of Indonesian teachers ranks last out of 14 developing countries in Asia Pacific.[15] This includes religious teachers who specifically teach *Islamic Religious Education (PAI)* subject matter.

In fact, in facing the demographic transition (Divident) above, PAI teachers are needed who are able to transform religious values (Islam) in a global context ranging from aqidah,

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[8] Ibrahim Siregar and Suheri Sahputra Rangkuti, "Universalism of Islamic Scholarly Tradition: New Directions for Islamic Studies," *Islam Transformatif: Journal of Islamic Studies* 7, no. 2 (2023): 202–25, http://ejournal.uinbukittinggi.ac.id/index.php/islamt/article/view/8050.

[9] Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System. Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers.

[10] Based on Law Number 20 of 2003 concerning the National Education System. Law Number 14 of 2005 concerning Teachers and Lecturers. Government Regulation Number 19 of 2005 concerning National Education Standards.

[11] Based on the Regulation of the Minister of State Apparatus Empowerment and Bureaucratic Reform of the Republic of Indonesia Number 20 of 2022 concerning the Procurement of Government Employees with Work Agreements for Teacher Functional Positions in Regional Agencies in 2022.

[12] https://www.kemdikbud.go.id/main/blog/2022/09/ruu-sisdiknas-jadi-solusi-peningkatan-kesejahteraan-dan-jaga-kualitas-guru, retrieved December 9, 2022.

[13] Rezki Sri Saleko Putri, "Education Quality Profile and Education Quality Improvement Strategy", in Arismunandar, et al, Issues of Education Theory and Innovation, (Banyumas: Pena Persada, 2021), p. 19-22.

[14] Mohammad Fadhilah Zein, Building Indonesia with Adab Before Science: Education and Building the Nation's Character, (Jakarta: Digital Publishing, 2021), p. 47.

[15] Anis Fauzi, "Model Madrasah Development Strategy", in the Association of Lecturers of the Republic of Indonesia (IDRI) Banten, Looking at the Face of Indonesian Education in the 4.0 Era, (Serang: Desanta Muliavisitama, 2020), p. 114.

worship, and muamalah. PAI teachers are needed who are able to internalize and externalize religious values so as to realize religious moderation. PAI teachers are needed who are able to design models and implementation of learning that are adaptive to the development of information technology. PAI teachers are needed who are able to compile *compliance* and create *brain-friendly learning performance in accordance with the needs of today's generation in line with one of Indonesia's 2045 visions, namely creating an Indonesian society that upholds pluralism, culture, religion and upholds ethical values.* [16]

Andi Prastowo concluded that today's teachers must have a driver *mindset*, namely an educator who is able to become an educator, initiator, creator, motivator, generator, inspiration, and *role model* for those around him. As a driver, the teacher must have a balance between logic and his heart. They are not only equipped with determination and enthusiasm, but also armed with references from academic knowledge. On the other hand, its performance is always based on the principles of initiative, service, navigation, and responsibility.[17] According to him, teachers must have preventive and curative abilities in a balanced manner, he emphasized the importance of *mindset for* teachers.

The relationship between the vision of Indonesia Emas 2045, demographic Divident 2050, and the urgency of the mindset of PAI Teachers is interesting to conduct an in-depth study considering that there have not been many studies that have tried to explore between the three massively and continuously. This study is important to: *First,* identify the core problem of the low quality of PAI teachers and the extent of resistance that can be done by PAI teachers. *Second, the* PAI Teacher mindset *development model* towards a Golden Indonesia 2045 and a demographic Divident in 2050. This article is expected to contribute and *significance in* scientific development both conceptual-theoretical and practical-applicative related to the resilience of PAI teachers to welcome Golden Indonesia 2045 and demographic Divident 2050.

METHOD

This research is qualitative research with the following characteristics; *first*, it takes place in a scientific setting;[18] *second*, the researcher is the main instrument or data collection tool; *Third*, the data analysis is carried out inductively.[19] The focus of research is trying to answer the question of "how".[20] Philosophically, in accordance with the character of the data, the technique of collection and analysis of this research refers to a qualitative-naturalistic approach[21] that emphasizes more on meaning.[22] This type of research is a literature review.

Literature review or *literature* research is a research design process that seeks to develop research practices that can build skills, meaning, and academic development.[23] Literature study is also research that examines or critically reviews the knowledge, ideas, or findings contained in the body of *academic-oriented literature,* and formulates theoretical and methodological contributions to a particular topic. The research steps are as follows: choosing a topic, conducting a literature search, developing arguments, conducting a literature survey, critiquing

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[16]Ministry of National Development Planning/National Development Planning Agency, *Indonesia 2045: Sovereign, Advanced, Fair, and Prosperous,* (Jakarta: Ministry of BPN/Bappenas, 2019), p. 10.

[17] Andi Prastowo, "Changes in Mindset and Readiness of Elementary School Teachers in Education Competition in the AEC Era", Proceedings of the National Seminar May 9, 2015, p. 626-641.

[18] S. Nasution. *Qualitative Naturalistic Research Methods,* (Bandung: Tarsito, 1998), p. 12.

[19] Lexy J. Moleong, *Qualitative Research Methodology, Cet. XXII.* (Bandung: Remaja Rosdakarya, 1989), p. 3.

[20] Robert K. Yin. *Case Study Research, Design and Methods.* Terj. M. Jaudzi Mudzakir, (Jakarta: PT Raja Grafindo Persada, 1998), hal. 18.

[21] Noeng Muhadjir. *Qualitative Research Methodology* (ed. IV), (Yogyakarta: Andi Offset, 2022), p. 18.

[22] Sugiyono. *Educational Research Methods: Qualitative, Quantitative, and R&D Approaches.* (Bandung: Alfabeta, 2006), p. 22.

[23] Dave Haris, *Literature Review and Research Design: A Guide to Effective Research Practice, 1st Edition,* (British: Routledge, 2019), hal. 3.

literature, and writing reviews.[24] This research seeks to find various theories, laws, postulates, principles, or ideas used to analyze and solve formulated research questions.

RESULTS AND DISCUSSION

As explained in the introduction, this study seeks to unravel the relationship between the mindset of PAI Teachers, Golden Indonesia 2045, and demographic Divident 2050 in order to create adaptive, productive, and contributive PAI Teachers. Adaptive means being able to *survive* with various global changes. Productive means having the ability to prepare *innovative learning compliance* in terms of structure, material, and process.[25] Contributory means having *performance* abilities by involving all children's senses by utilizing various tools, materials, and information technology-based devices.

The discussion will begin by explaining the current PAI Teacher Profile related to problems and solutions, then continue with the PAI Teacher mindset development model in response to the transition to a Golden Indonesia 2045 and demographic Divident 2050. Details are as follows.

Profile Of Today's PAI Teachers: Problems And Solutions

The low quality of teachers according to Andy Hargreaves is partly due to: *First,* because the pressures of post-modernity began to be ignored, the role of teachers expanded to deal with new problems from their old roles towards change. *Second*, innovation multiplies as change accelerates. *Third, there is a growing collapse of the old moral certainty, mission and purpose. Fourth*, the methods and strategies used by teachers, with the correct knowledge base are often criticized.[26]

In the era of disruption 4.0[27], Islamic Religious Education (PAI) is faced with new challenges, demands, and needs that have never existed before.[28] Some of the problems that are still a wedge for PAI in the midst of this rapid flow of industrialization are found in the following studies: *First*, in terms of curriculum development, PAI teachers experience problems in learning planning, namely difficulty using IT-based learning media and difficulty developing material in RPP, difficulty applying a scientific approach to the implementation of learning, and difficulty compiling questions *higher other thingking* skills (HOTS) on learning evaluation.[29] Even though PAI teachers are familiar with the concepts of curriculum development innovation.

Second, Rizkika Zakka Agustin said that PAI learning in Muslim minority environments still leaves various problems as follows: discriminatory treatment of Muslim teachers and students, sarna and infrastructure (sarpras) supporting PAI learning that is far from sufficient

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[24] Lawrence A. Machi dan Brenda T. McEvoy, *The Literature Review: Six Steps Up to Succes, 2nd Edition,* (California: Corwin a SAGE Company, 2012), hal. 4-6.

[25] Everett M. Rogers, *Diffusion Of Innovations, 5th Edition,* (New York: Free Press, 2003), hal. 15-21.

[26] Andy Hargreaves, *Changing Teachers Changing Time: Teachers Work and Culture in the Postmodern Era,* (London: British Library, 1998), hal. 14.

[27] Istilah disrupsi ini mula pertama secara ilmiah diformulasikan dilakukan oleh Prof. Clayton Christensen, Guru Besar strategi dari Harvard Business School, ia menulis artikel di Harvard Business Review tahun 1995 dengan judul, "Disruptive Technology; Catching the Wave", setelah itu Prof. Christensen rajin menulis tentang disrupsi dan pada tahun 1997 mengeluarkan buku dengan tajuk, "The Innovators Dilemma", buku ini kemudian menjadi babon dari semua hal yang merujuk pada inovasi disrupsi, lihat A. M. Lilik Agung, *Innovation! Praktik Terbaik Inovasi Di Era Disrupsi* (Jakarta: Gramedia, 2022), 6.

[28] Samsul Bahri, "Development of Islamic Education in the 4.0 Era," Transformative Journal Vol 3 No. 2 October 2019, p. 41–75.

[29] Arna Waliah Marunduri and Wirdati Wirdati, "Problems of Islamic Religious Education Teachers in Implementing the 2013 Curriculum", Tazakka journal: Journal of Islamic Religious Learning Vol. 1, No. 1, 2021, p. 7-14.

and not in accordance with children's needs, and the lack of alignment of the local government. According to him, the government should play an active role, collaborate with the nearest madrasah, and organize activities aimed at improving the quality of innovative and creative PAI human resources according to needs.[30]

Third, in line with Arna Waliah Marunduri and Wirdati Wirdati, Ma'ma Mujammad, et al also concluded that the quality of PAI learning in public schools is very minimal due to several things, namely: PAI learning is too oriented to national education standards (SNP), learning hours are limited to 2 hours per week, there is no development of other religious methods and practices such as studies, the obligation to pray in congregation, Islamic habits, and extracurricular activities.[31] With such a policy, it is difficult for an educational institution to internalize religion to its students.

Fourth, the digital era which should be a great opportunity for PAI teachers to be able to optimize their resources in producing superior generations in various fields of life by designing and implementing comprehensive strategies, so that Islamic Religious Education is expected to be able to rise in the midst of world civilization and be able to show its intensity by offering creative solutions to various problems in the global arena that occur in the present and the future, In fact, it was found that PAI teachers have limitations in mastering information technology that can be used in learning activities. [32]

Based on the four problems of PAI Teachers, we can see and see that the problems of PAI Teachers still revolve around the basic competencies and progressivity of PAI Teachers in responding to changes such as curriculum development and learning, HOTS-based learning development models, mastery of information technology and some related to educational equity, especially PAI Learning problems among Muslim minorities who tend to get differences treatment from local authorities (government). Some of these problems must be resolved immediately during the transition period towards a Golden Indonesia 2045 and a demographic Divident in 2050. Change is a buzzword that must be resolved through ideas, narrative, and execution.

Some studies say that the process of change is manifested when teachers have systems and structures that sociologically and psychologically provide comfort to them.[33] Teacher change and development can be done with four approaches: conceptual, pedagogical, cultural, and political.[34] Teachers as agents of educational transformation will be able to change culture if supported by learning innovations, the environment, and school organizations.[35] Coaching and training are needed in accordance with teacher needs to improve the quality of learning in the classroom.[36] The training and coaching program should center on education for change, focusing on at least three main components: 1) *personal (*overcoming prejudices, stereotypes of

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[30] Rizkika Zakka Agustin, Kasuwi Saiban, Mufarrihul Hazin, "Problematika Pendidikan Agama Islam di Daerah Minoritas Muslim", jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman Vol. 21, No. 01, Juli 2021, 153-160.

[31] Ma'ma Mumajad, Farida Khilmiyah, Alfan Shafrizal, Moh. Khasan Azizi, "Portrait of Islamic Education in Public Schools: Problems That Occur and Solutions", Journal of Counseling Education Vol. 4 No. 3 of 2022, p. 1444-1452.

[32] Yasmansyah and Supratman Zakir, "The New Direction of Islamic Education in the Era of Digitalization", JKIP: Journal of Education Studies Vol. 3 No. 1 of 2022. thing. 1-10

[33] Andy Hargreaves, *Changing Teachers Changing Time: Teachers Work and Culture in the Postmodern Era*, (London: British Library, 1998), hal. 10.

[34] Ira Caspari-Gnann dan Hannah Sevian, "Teacher Dilemmas as Sources of Change and Development", jurnal Teaching and Teacher Education 112 (2022) 103629.

[35] Hanna Reinius, Ida Kaukinen, Tiina Korhonen, Kalle Juuti, Kai Hakkarainen, "Teachers as Transformative Agents in Changing School Culture", jurnal Teaching and Teacher Education 120 (2022) 103888.

[36] Neila Ramdhania, Djamaludin Ancok, Yuliardi Swasono, Peno Suryanto, "Teacher Quality Improvement Program: Empowering Teachers to Increasing a Quality of Indonesian's Education", jurnal Procedia - Social and Behavioral Sciences 69 (2012) 1836 – 1841.

thinking, old mentalities), 2*) informational* (knowing contemporary issues of society and education as a basis for change, understanding the principles governing change and innovation), and 3) *strategic* (empowering all abilities to achieve change, forming proactive, prospective competencies, etc.).[37]

Departing from the offer above, we see that there are several solutions that can be taken by PAI teachers and / or educational institutions to solve teacher problems. These solutions include: 1) PAI teachers must have a *mindset* and sensitivity to change, ready to learn and dare to try new things for continuous improvement, 2) PAI teachers must be given space and support by *stakeholders (*government, school administrators, peers, parents, and students) for the convenience of their activities, 3) PAI teachers have a massive and sustainable concept of coaching and training (*suistanability)* in accordance with the learning needs of today's children. If a change in mindset, support, and coaching is carried out, it will create an adaptive, productive, and contributive PAI Teacher profile as aspired by all of us.

PAI Teacher Mindset : A Transitional Response

In addition to the problems of PAI teachers above, another reason behind the low quality of teachers today is *teacher burnout, [38]* which is a syndrome where a person feels tired, disappointed and frustrated so that he is no longer interested in the work he does.[39] Patricia A. Jennings said that teacher burnout occurs when teachers have tremendous pressure due to work that causes fatigue and emotional instability and are not ready to accept pressure after pressure.[40] According to Jenny Grant Rankin, teachers exposed to this syndrome tend to be apathetic to work, irritable and hopeless, there are changes in lifestyle, physically tired, and at the culmination of decreased work productivity.[41]

Ramdhani concluded that in the Indonesian context, there are many factors that cause teachers to experience symptoms of the syndrome, such as less income, unruly students, parents who cannot be cooperated with to policy makers at the school or foundation level who are considered authoritarian as the cause.[42] Even though the physical, mind, and feelings of teachers should be maintained and farthest from all things discomfort that have the potential to decrease the quality of learning in the classroom.

Until now, several studies have concluded that *teacher burnout* can be resolved through teacher stress management and resilience training programs[43], shifting work focus oriented to the future of the organization (school)[44] or also known as *grit* (perseverance and enthusiasm to

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[37] Valerica Anghelachea, Cristina Corina Bentea, "Educational Changes and Teachers' Attitude Towards Change", jurnal Procedia - Social and Behavioral Sciences 33 (2012) 593 – 597

[38] Lihat 1) Timo Salovita dan Eija Pakarinen, "Teacher burnout explained: Teacher-, student-, and organisation-level variables", dalam Jurnal *Teaching and Teacher Education* 97 (2021) 103221 dan 2) Lantip Diat Prasojo, dkk, "Teachers' burnout: A SEM Analysis in an Asian Context", dalam Jurnal *Heliyon* 6 (2020) e03144.

[39] A. Michael Huberman and Roland Vandenberghe, "Introduction; Burnout and The Teaching Profession", dalam *Understanding and Preventing Teacher Burnout; A Sourcebook of International Research and Practice*, (Cambridge; Cambridge University Press, 2010), Hal. 1.

[40] Patricia A. Jennings, *Teacher Burnout Turnaround: Strategies for Empowered Teachers,* (United Kingdom: W. W. Norton, Incorporated, 2020), hal. 17.

[41] Jenny Grant Rankin, *First Aid for Teacher Burnout; How You Can Find Peace and Success*, (New York and London; Routledge, 2017), hal. 4.

[42] Ramdhani, accessed from https://retizen.republika.co.id/posts/86043/pentingnya-manajemen-stres-bagi-guru, October 11, 2022 at 11:00 AM.

[43] Sherry S. Chesak, dkk, "Stress Management and Resiliency Training for public school teachers and staff: A novel intervention to enhance resilience and positively impact student interactions", dalam jurnal Complementary Therapies in Clinical Practice Volume 37, 2019, hal. 32-38, ISSN 1744-3881.

[44] Rebecca Ranucci dan Shirley Wang, "Resilience in Top Management Teams: Responding to crisis by focusing on the future", dalam Jurnal Long Range Planning, 2022, 102268, ISSN 0024-6301.

achieve goals in the long term),[45] massive and sustainable development of teacher human resources,[46] and improvement of Master's welfare. [47] These five strategies are considered capable of changing and restoring the enthusiasm, integrity, and loyalty of teachers in carrying out their duties and devotion.

The change is in line with Maura Cellars' conclusion that the most powerful, durable, and effective agents of educational change are not policymakers, curriculum developers, or even education authorities themselves; they are teachers who have progressive values, attitudes, and ideas that are able to create critical and analytical learning and are able to reflect on every material learned with their students. [48] These progressive values, attitudes, and ideas can only be obtained by changing the mindset *of* teachers as important figures in educational success.

According to Carol C. Dweck, conceptually, mindset is how a person understands his ability to perceive and understand the world. A person's mindset will be seen from his attitude and behavior or actions when responding to an event experienced or a phenomenon he witnesses. Dweck divides mindset into two, namely *growth mindset* and *fixed mindset. Growth* mindset is a mindset that believes that the intellectual can be developed, while a fixed mindset is a mindset that believes that the intellectual is *fixed*. This means that growth mindset is related to *effort*. However, Dweck also emphasized that growth mindset is not only about effort because the misconception equates growth mindset with only effort.[49] In other words, the mindset does not only include physical endeavors, but also includes thoughts and feelings.

The difference in mindset has consequences for each individual, a study shows a relationship between people's *mindset and* resilience to academic and social challenges, where people with a *growth mindset* tend to face challenges as opportunities to learn, while people with a fixed mindset tend to avoid challenges.[50] Here we can see that mindset is closely related to a person's ability to survive*,* challenge *(challenge),* and risk *(risk).* In the context of learning, Maria Jorif and Cheryl Burleigh try to integrate a growth mindset in the learning process through 4 activities as follows: verbal instruction, assignment, *trial and error*, and teacher footing. The study concluded that *growth mindset* has an influence on the quality of learning.[51] Rachel Curtiss in her dissertation concluded that a *growth mindset* is needed by teachers as a form of strengthening intelligence and psychological reinforcement before compiling curriculum and learning.[52] Teacher development schools to develop teacher mindset.[53]

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[45] Xin Tang, dkk, "School burnout and psychosocial problems among adolescents: Grit as a resilience factor", dalam jurnal Journal of Adolescence, Volume 86, 2021, hal. 77-89, ISSN 0140-1971.

[46] Steph Ainsworth, Jeremy Oldfield, "Quantifying teacher resilience: Context matters, Teaching and Teacher Education", Volume 82, 2019, hal. 117-128, ISSN 0742-051X.

[47] Vicki Squires, dkk, "Understanding self perceptions of wellbeing and resilience of preservice teachers', dalam jurnal Teaching and Teacher Education 118 (2022) 103828.

[48] Maura Sellars, "Teachers and Change: The Role of Reflective Practice", jurnal Procedia - Social and Behavioral Sciences 55 (2012) 461 – 469.

[49] Carol C. Dweck, *Mindset: How You Can Fulfil Yaour Potential*, (London: Constable&Robinson, 2012), hal. 3-4.

[50] H. Sigmundsson, M. Haga, F. Hermundsdottir, "Passion, Grit And Mindset in Young Adults: Exploring the Relationship and Gender Differences", jurnal New Ideas in Psychology 59 (2020) 100795.

[51] Maria Jorif dan Cheryl Burleigh, "Secondary teachers': Perspectives on Sustaining Growth Mindset Concepts in Instruction", jurnal Journal of Research in Innovative Teaching & Learning Vol. 15 No. 1, 2022, hal. 23-40.

[52] Rachel Curtiss, "Mindset Theory: Pre-service Teachers' Beliefs About Intelligence and Corresponding Pedagogical Decisions", (2017). Doctor of Education (EdD). 101. http://digitalcommons.georgefox.edu/edd/101.

[53] Rina Ronkainen, Elina Kuusisto, Kirsi Tirri, "Growth Mindset in Teaching: A Case Study of a Finnish Elementary School Teacher", *International Journal of Learning, Teaching and Educational Research Vol. 18, No. 8, , August 2019, hal. 141-154*

Unlike Dweck, practically, Dev Gadhvi tries to map that *there are 3 types* of mindsets, namely: *first,* average mindset*, this mindset model consists of* purpose, passion, realistic gold mindset, abundance, money mindset, health *mindset, family mindset, ecosystem mindset.*[54] *Second,* transformative mindset *(mindset transformation*) in the following order: *start, consistent massive action, habits, commitment, invest in yourself, right mentor, life-changing moment, value, risk.*[55] *Third,* a sustainable mindset in *the following order:* the power of giving, celebrity authority, how to keep the fire burning, create your environment, outsource. [56]

Referring to the conception of mindset as conveyed by Dweck and Dev Gandhi above, if formulated in the development of the *mindset* of today's PAI Teachers with the main aim of responding to the transition to Golden Indonesia 2045 and Demographic Divident 2050, here are some strategic steps that can be taken by PAI Teachers, including the following:

First, having a growth mindset, *change can only be realized by people who have the belief that their intellectual capacity can* be subverted according to the needs and challenges of the times such as modernity, globalization, information technology, disruption, the vision of Golden Indonesia, and demographic Dividentes. PAI teachers who have a *growth mindset* will always try to improve their capacity by continuing to produce ideas or ideas, being able to translate these ideas procedurally in the form of narratives, and being able to execute these ideas and narratives in the form of actions or executions. In the context of learning, he has the skills in compiling learning *compliance* (curriculum and other instruments) while providing the best *performance* in front of his students.

Second, having a transformative mindset*,* change can only be realized by people who have the belief that their intellectual capacity can change functionally or structurally. PAI teachers who have a transformative spirit will be able to survive*,* accept challenges *(challenge),* and dare to take risks *in* responding to developments from outside. In the context of learning, he has the courage to start all forms of new learning models, consistent with that novelty, has positive habits, is committed to his devotion as a PAI teacher, tries to find the right mentor, and is ready to face ready and responsive to potential risks faced in learning.

Third, having a sustainable mindset (suistanability mindset*), change can only be realized by people who have the belief that their intellectual capacity can change dynamically, PAI teachers who have suistanability* capacity will have the spirit to give, be happy with what they are doing, keep their spirit burning, try to be comfortable with any situation and condition, and try to work on tasks and responsibilities Answer. In the context of learning, he has high integrity and loyalty in his service as a PAI Teacher.

By having the three capitals above, today's PAI teachers will have a strategic role in welcoming Indonesia Emas 2045 and Demographic Divident 2050, because they are equipped with *maturity* , independence, and *morality* which will have implications for *improvement,* development, *and empowerment* All learning instruments both in terms of curriculum development and learning as well as education management and management.

PAI teachers who have the mindset mentioned above are in line with what was concluded by one of the current figures of Indonesian Education, namely Arief Rachman who stated that as the frontline in education services, quality teachers must have the following 3 attitudes: 1) *attendance* aka always there when needed, 2) attitude (noble attitude), aka always giving an example or positive image, and 3) *achievement,* aka having a proud work.[57] Furthermore, according to him, coaching in order to develop teacher professionalism is at least done by having: 1) *values,* upholding the values of the institution and noble norms, 2) attitude, *being*

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[54] Dev Gadhvi, *80% Mindset 20% Skills,* (New Delhi: Study Book, 2018), Hal. 24-94.

[55] Idem, hal. 95-126

[56] Idem, hal. 127-140.

[57] Ukim Komarudin, *Arief Rahman: Teacher.* Cet. 5th, (Jakarta: Erlangga, 2019), p. 78-80.

positive towards the policies or decrees of the institution and its profession, 3) habit, having positive and healthy habits, 4) *skills* , have the skills to carry out their duties and responsibilities, and 5) knowledge, have sufficient and up-to-date knowledge in their duties and responsibilities.[58]

CONCLUSION

Based on the results of the discussion described earlier, it can be concluded that: *First*, the resilience of PAI teachers in facing Indonesia Emas 2045 and Demographic Divident 2050 is carried out through practical steps as follows: 1) PAI teachers must have sensitivity to changes in attitudes and actions which are the main capital for changing the teacher's *mindset,* 2) PAI teachers must be given space for expression, exploration, and the widest possible existence in order to foster enthusiasm and loyalty to their duties and responsibilities, 3) PAI teachers must continue to be fostered massively, sustainably, and systematically to remain in accordance with the needs and challenges of today.

Second, the model of developing *the mindset of PAI Teachers towards Golden Indonesia 2045 and Demographic Divident 2050 is by compiling the concept of PAI Teacher development with the aim of having a* growth mindset, transformative mindset*, and sustainable* mindset. With these three abilities, today's PAI teachers will have a strategic role in welcoming Indonesia Emas 2045 and Demographic Divident 2050, because they are equipped with maturity*, independence, and morality that will improve, develop, and empower all learning instruments both related to* compliance *(requirements for achieving quality learning) and* performance (quality of classroom learning).

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[58] Idem, hal. 150-151.

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