

## **Morals Formation in Younger Generation Character**

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### **ABSTRACT**

This article investigates the process of moral formation in the character of the younger generation. The research method employed is literature review or desk research. The research findings indicate that the formation of morals in the character of the younger generation is significantly influenced by several factors: education in schools, values instilled by parents, peer influence, and social media. Furthermore, the article outlines strategies applied to strengthen moral formation in the younger generation through a collaborative approach between schools and families.

**Keywords:** *education, morals, young generation, character,*

### **BACKGROUND**

Moral education is a process of nurturing and shaping ethics within the educational system that plays a crucial role in molding character as a whole. In this era of social change, the values of moral education are of paramount importance in the endeavor to cultivate an ethical and positively contributing younger generation in society. Throughout history, various cultures and religions have taught fundamental ethical values such as honesty, compassion, justice, and responsibility.

These values assist individuals in understanding the difference between right and wrong.

In the modern context, moral education faces new challenges and opportunities. Rapidly evolving information technology provides unprecedented access to information, yet it also raises ethical questions about privacy, data security, and online behavior. Social inequality, climate change, and other global issues demand a deeper understanding of ethical values and social responsibility.

This article will explore the significance of moral education. We will discuss how these fundamental ethical values can be integrated into the educational curriculum and the positive impact they can have on shaping a more civilized society. By outlining this background, our aim is to raise awareness of the pivotal role of moral education.

## **THEORETICAL STUDY**

The formation of morals in the character of the younger generation is an issue rooted in various theories and frameworks in the fields of psychology, ethics, education, and sociology. In this article, we will review some of the main theoretical frameworks relevant to understanding and researching in this context. This article aims to provide a deeper insight into the complexity and multifaceted nature of moral formation in the character of the younger generation. It also illustrates how various factors, including individual development, social influence, education, and technology, interact to shape morality in the younger generation.

## **RESEARCH METHODS**

The method used in this study employs a qualitative approach with a literature study research design. The data sources are reference journals related to

the variables. The type of data used is secondary data obtained from journals and reading sources related to the variables.

## **RESULTS AND DISCUSSION**

### **A. Moral definition**

Etymologically, moral comes from the Latin word “mos,” the plural form of “mores,” which means customs or habits. In the Indonesian dictionary, moral means “ethics or morality that contains the meaning of inner order or conscience that guides inner behavior in life”. Immanuel Kant, a Greek philosopher, believed that morality is the conformity between attitude and action with norms or inner laws, so morality can only be achieved if someone obeys the law because they consider it a duty, not because of the consequences that will arise if they violate it. In short, morality is a standard related to how a person should act and behave well in their life in society.

When discussing moral values in the younger generation, it is common to encounter various terms that convey similar meanings, such as values, norms, ethics, morality, character, and adat istiadat. These terms generally refer to human behavior that is considered good, proper, and acceptable.

In Islam, morality is often translated from the word “akhlak” (Abuddin Nata, 2012:209). Among scholars, there are various understandings of what is meant by akhlak. For example, Murthada Muthahari (1995:30-32) states that akhlak refers to a human act, which is more valuable than natural acts such as eating, sleeping, and so on. An act of akhlak is an act that has value, such as being grateful, serving parents, and so on. If someone receives such good treatment from others, then that person will certainly be grateful to them.

### **B. Urgensi moral**

According to Syahidin, the current generation of young people is more advanced in terms of intellectual intelligence and physical strength. However, they are constrained in terms of emotional and spiritual intelligence. The reasons for this are mainly due to the growing dikotomization that separates religious teachings from science and technology. Additionally, the understanding and acceptance of divine teachings from various religions or revelations differ from the understanding and acceptance of scientific knowledge based on culture and human reasoning. In the digital age, young people are faced with two choices: to follow the changing times or to be left behind by the changes themselves. This challenge must be faced by the younger generation. On one hand, if their existence is to be recognized, they must follow the pace of social progress, but on the other hand, the progress they experience may lead to dehumanization, such as materialism, liberalism, and secularism, which are increasingly prevalent and are supported by globalization through information technology as a means.

Young people aged 12-30 years often engage in delinquent behavior that can lead to a decline in morality among them. Alcohol, drugs, free association, and other delinquent behaviors are often considered a source of pride among them, especially among teenagers. According to Zakiah Daradjat, a very worrying reality lately is the courage of teenagers to commit indecent acts, both men and women. Even among them, there are those who believe that the relationship between men and women does not need to be limited by parents. Such delinquent behavior is often accompanied by actions that disturb the peace of society. As a result of the courage of young people to commit indecent acts in the midst of society, their morality is declining day by day. The decline in the morality of the younger generation is exacerbated by the influence of Western culture, which is very contrary to the values that have developed in Indonesian society.

### **C. Moral formation**

Several forms of Islamic education can be used to cultivate the character of the younger generation, including:

1. Kurikulum Agama: Schools can offer comprehensive Islamic education, covering various aspects of Islamic teachings, such as Islamic teachings, moral values, ethics, akhlak, and inspirational stories. The curriculum can be tailored to the students' age and abilities.
2. Pembelajaran Al-Qur'an: Teaching the Quran is an essential part of Islamic education. Both children and adolescents can learn to read, understand, and memorize the Quran. They can also learn moral values, ethics, and attitudes taught in the Quran through this process.
3. Pengajaran Hadis: Hadith is a teaching from the Prophet Muhammad SAW that provides guidance on aspects of life. By learning Hadith, the younger generation can learn moral values, ethics, and attitudes taught by the Prophet as examples.
4. Shalat and Ibadah: Worship, such as prayer, fasting, and charity, are integral parts of Islamic practice. Islamic education should include teaching on the importance of performing these practices regularly and with sincerity. These practices also help develop discipline, self-control, and inner peace.

In facing the existing problems, a way out must be sought to overcome the issues in shaping the character of the younger generation through Islamic education, namely:

1. Active Role of Parents: Parents have a primary role in Islamic character education for the younger generation. They need to be actively involved in educating their children about religious teachings, moral values, and Islamic ethics. Parents must also be good examples by applying these values in their daily lives.
2. Strengthening Islamic Curriculum: Schools need to strengthen the Islamic curriculum by ensuring that the learning materials

cover a comprehensive understanding of religious teachings, moral values, ethics, and manners in Islam. The curriculum should also be tailored to the age and abilities of the students to be relevant and interesting to them.

3. **Teacher Development:** Teachers who teach Islamic education must have a deep understanding of religious teachings and the ability to effectively transfer Islamic values to students. Therefore, the professional development of teachers in the field of Islamic character education needs to be improved through quality training and coaching.
4. **Islamic School Environment:** Schools must create an environment that supports Islamic character education, such as displaying calligraphy, Quranic verses, and Islamic images in classrooms and common areas. In addition, religious activities such as congregational prayers, religious lectures, and Islamic holidays can be held regularly.
5. **Utilizing Technology:** Utilizing technology in Islamic character education is also important. Schools can use digital platforms, applications, and multimedia content that are in line with religious teachings to deliver learning materials and facilitate interactive discussions about Islamic values.

## **CONCLUSION**

In conclusion, the formation of morals in the character of the younger generation is a complex issue influenced by various factors, including education, values instilled by parents, peer influence, and social media. The urgency of moral education is highlighted by the decline in morality among young people, which is exacerbated by the influence of Western culture. Islamic education can be used to cultivate the character of the younger generation through various forms, such as the

Islamic curriculum, teaching the Quran and Hadith, and worship. Strategies to strengthen moral formation in the younger generation through Islamic education include the active role of parents, strengthening the Islamic curriculum, teacher development, creating an Islamic school environment, and utilizing technology. The research method used in this study is literature review or desk research, and the data sources are reference journals related to the variables. The findings of this study provide insights into the complexity and multifaceted nature of moral formation in the character of the younger generation and illustrate how various factors interact to shape morality in the younger generation.

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