

THE ROLE OF ISLAMIC EDUCATION AS A MORAL FOUNDATION TO THE YOUNG GENERATION OF ISLAM IN DISRUPTION ERA

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Abstract: *The emergence of immoral acts and various immoral issues is a problem that threatens the morality of the younger generation of Muslims in the era of disruption; this shows the importance of the existence of Islamic education in an effort to answer these problems. This article aims to examine the morality of the younger generation of Muslims and the role of Islamic education in the era of disruption. This research is included in the descriptive qualitative research using a literature review (literature review). The data analysis in this study used content analysis techniques. The results of this study indicate that 1) the rapid flow of information in the era of disruption, which is not balanced with moral reinforcement, is the cause of the emergence of various morality problems among the younger generation of Muslims. 2) The inculcation of moral values in the younger generation of Muslims that is integrated with progress in the era of disruption is the foundation of Islamic education today. 3) The adoption of a lifestyle according to Islamic teachings shows the importance of Islamic education as the moral foundation of the younger generation of Muslims in the era of disruption. The internalization of moral values in Islamic education is not maximized, which causes moral problems for the younger generation of Muslims. This requires the integration of Islamic education with progress in the era of disruption to become a medium for habituating a lifestyle according to Islamic teachings. At such a level, Islamic education becomes the moral foundation of the younger generation of Muslims.*

Keywords: *Islamic Education, Morality, Young Generation of Islam, Disruption Era*

Introduction

It has become a necessity for the world of education to be able to adapt to developments and progress in various aspects. Because of its dynamics, education is the most appropriate path for internalizing values and morals so that, at a later stage, it forms a strong national character in principle. Islamic education, for example, cannot be separated from the influence of these developments and progress, so it cannot be denied that on the one hand, these changes can have bad consequences for the world of Islamic education, but on the other hand, this has become the starting point for the progress of Islamic education in the era of disruption. To answer the demands of the next era with all the complexity of the problems, it provides space for Islamic education to transform the patterns and forms of education it offers.

The era of disruption with all the progress it offers seems to have had positive and negative impacts on the world of Islamic education in Indonesia. The positive impact given is

seen to be greater than the negative impact that is raised, for this reason this era is an opportunity for Islamic education to optimize resources in order to create a superior generation in all fields of human life (Amirudin, 2019). The form of communication in the form of education was previously built very well and effectively through communication between students and teachers in classrooms, now this change has resulted in a change in learning which was originally teacher-centered to switch to student-centered learning (Herwina, 2021). These changes indicate a change in Islamic education in a better direction, because this indicates the success of the educational process.

More specifically, the era of disruption is characterized by transformations that occur in all fields, including education, which also experiences this, so that in the process the era of disruption changes the way of life and patterns/forms of human interaction in general. (Nuwairah, 2021). Advances in technology and information in the form of digitization in various fields are accelerating in the era of disruption. Gradually, this progress brought enormous changes in every dimension of human life; no doubt the social lives of the people also felt it. Of course, such rapid changes require Islamic education to be able to adapt, because education that is not balanced with such efforts will have bad consequences for the world of Islamic education in the future. (Priatmoko, 2018). The above reality indicates that there is a change in the form of interaction in human life as a result of the massive transformation that has occurred in various fields.

The educational paradigm in traditional Islamic education places the teacher as a central figure in the process of learning activities. The teacher is positioned as the main source of knowledge in the classroom, and it is not uncommon for such a learning process to make the teacher the only center of knowledge for students. The change in the educational model seems to have positioned the teacher as a facilitator, no longer as the main source of knowledge for students. The problems that have arisen recently in Islamic education are due to the lack of human resources available to present this form of education. However, there are still many teachers who feel comfortable with the status quo, with the classical model of education that has long been maintained to this day (Sayyidi & Sidiq, 2020).

Various cases of immorality and even immoral acts that have occurred in Indonesia, including many cases of this type that occur on social media, cannot be separated from the involvement of a number of young people, including this phenomenon that has an impact on the younger generation of Muslims. The hedonic and consumptive lifestyle is a lifestyle that is embedded in the younger generation in this era; such a lifestyle is something that the younger generation is proud of. For example, immoral cases in the form of pornography and cyber-crime in the data released by the KPAI (Indonesian Child Protection Commission) in the 2016-2020 range, cases of sexual violence both online and through social media, including videos, occurred in 3178 cases (KPAI, 2021). The large number of cases within a minimum period of 5 years shows it the harshness of the era of turmoil threatened the existence of the younger generation of Muslims in this era of disruption.

Literature Review

Facing this era of disruption, along with a moral crisis that has resulted in the fading of moral values in all young Muslim generations, this condition demands synergy between institutions, both private and public, and all elements of society to prepare a new paradigm of Islamic education in disruption era. (Nudin, 2020). Idi & Sahrodi, (2017) In his research, he mentions optimizing the role of religious education in efforts to improve morality among the younger generation; such efforts are part of preventive efforts as well as efforts to reduce demoralizing behavior that occurs. A strong determination to present Islamic education that is relevant to current needs is urgent because it determines the success or failure of Islamic education's role in adapting to an era of disruption. More specific from Muvid (2021) In his

research, he found that in addition to the cognitive (knowledge) and psychomotor (skills) aspects, the spiritual and moral aspects play an important and significant role, as well as being key aspects to presenting a form of Islamic education that is relevant in disruption era.

Furthermore from Habibah (2018) In his research studying the philosophy of Islamic education as a shield for national morality, he found that achieving the goals of Islamic education, which emphasize education at the level of morality, is the main thing, because the end of Islamic education makes morality a stronghold in children's daily lives. The problems of Islamic education today are more often triggered by the uncontrolled role of social media in the era of disruption, so that it becomes a problem that is still difficult to find a common thread between this progress as an indication of the progress of a nation or even a sign of the unpreparedness of the education system to race in that progress. The unpreparedness of the system was also explicitly mentioned in the research results by Abror (2013) That is in the process of the media has a bad influence on Islamic education. This thinking is based on the very fast influence of the media on human life, so it gives suggestions for everyone to act according to the will of the media. Departing from all that, Islamic education that focuses on moral aspects can at least have a significant influence on the moral immunity of the young Muslim generation.

In research conducted by Hidayat, Hadi, & Marlin, (2021) concluded that the readiness of human resources, along with improving the quality of both technical and non-technical education, is a must for Islamic education in the era of disruption, and of course this is driven by strong competition in the era of disruption. The process of education with a global perspective and a technological approach is a demand for Islamic education in that era. Furthermore from Maslulah, Afifah, & Salik (2021) found that the implementation of character education is a solution to facing the moral crisis in the era of disruption; of course, the implementation of this education is carried out through exemplary giving, growing awareness about human nature as human beings, and developing an attitude of tolerance. Departing from these various findings, Islamic education should be the foundation for the resilience of the morality of the younger generation of Muslims. The existence of Islamic education in the era of disruption is actually demonstrated by the role of Islamic education in solving the problems of moral degradation that have occurred recently.

Method

This research is a descriptive qualitative research and literature review (library research). The author uses content analysis techniques by discussing in depth the contents of various written and printed literature sourced from several digital and print media that are relevant to Islamic and moral education and their role in the era of disruption, so that in the process the researcher uses hermeneutic and phenomenological analysis to interpret the phenomena that occur in connection with the problems that the authors found around the title of the problem under study. (Muhadjir, 2011). For this reason, the content analysis technique is used by the writer to draw conclusions from the results of the research that the writer has obtained, even so, in this process, the context that exists does not escape the writer's attention (Ahmad, 2018).

The stages of research on qualitative data in this study were carried out by the writer by making comparisons between events from each category, then combining the results from each category that the author had obtained. In this way, the author reviews and analyzes the data based on the concepts found in various scientific information including of course information that discusses the morality of the younger generation of Muslims in the era of disruption in particular and Islamic education in general. For this reason, the author collects data by collecting documentary data, namely collecting examining and recording the various

documents that are the source of this research. Conduct an in-depth study of the contents of the book and other research journal articles that are relevant to the problem under study. Collecting data in this way the authors do with the intention that the authors can draw conclusions inductively, namely the conclusions the authors do in general based on information obtained from various facts that are specific.

Result and Discussion

The Morality of the Young Generation of Islam in Disruption Era

The evolution of human morality has experienced many ups and downs. This is in line with the shift in the social structure of society that occurs as a result of community needs as well. Even though at the beginning of human civilization it was difficult to get together and agree on rules to regulate human behavior, they were often seen as an obstacle by a group of people who did not want to accept these norms or rules. Morality becomes an interesting conversation to be discussed from time to time. In fact, since long ago, the morality taught by Islam is a revelation from Allah SWT that was revealed to the Prophet Muhammad SAW and used as a frame of reference for the way of life of Muslims, both physically and mentally. (Arif Setiawan et al., 2022). Morals and humans are whole, round and integrated into an inseparable unit (Priono, 2022).

Morality is the moral character or overall principles and values related to good and bad (Hasibuan, 2022; Pangestu & Patriansyah, 2021). According to Poespoprodjo in Moh. Fachri (2015), Morality is a characteristic of human behavior that shows that behavior is good or bad and right or wrong. Morality includes aspects of personality that are needed by a human being to carry out a just and harmonious social life. (Arif Setiawan et al., 2022). A good morally deed is a free human action that upholds objective ethical values and moral law, a morally bad deed if it violates values and rules, and is said to be morally indifferent or indifferent if the perpetrator is not aware of whether the act is appropriate or contradictory. with these principles (Wijaya, 2019). In essence, morality is a manifestation of ethics and leads to virtue. Morality can be interpreted as behavior that reflects courtesy. So a moral man must have good behavior and noble character. In an Islamic perspective, morality is considered a virtue. Morality as a representation of how people behave in everyday life

Humans who are moral basically have good behavior and have noble character. Good and bad human behavior can be used as a benchmark for the extent of human morality, so that humans are free to behave but still obey the rules and norms that apply. This is in line with Wantu (2020), states that morals need to be instilled in oneself and are seen as important in motivating human behavior in order to form positive characters in human life. Good human behavior forms the basis for the formation of morality and builds character that leads to virtue (Abidin, 2021).

The problems of the younger generation related to morality are currently very complex, exacerbated by technological developments that cannot be controlled thoroughly, causing the moral decline of the younger generation. Influence arising from technological developments, in addition to having a negative impact, can also have a positive impact. This is emphasized in Wijayanti (2020), which states that currently there are not a few young people who have immoral acts in themselves with different factors. Other negative impacts are the classification of social status, weak control of education, moral decline, the fading of local culture, and the appearance of something instantaneous (Setyawati et al., 2021). In addition, the factors for the emergence of moral decline can be influenced by parenting patterns in the family, society, and current development (Idi & Sahrodi, 2017; Laurensius Arliman, Ernita Arif, 2022).

Technological advances in the era of disruption have unknowingly become a frightening specter for the younger generation of Muslims because, in addition to the progress that this era has brought, it has also brought about changes in behavior in a negative direction. This is emphasized in Tsaniyah & Juliana (2019), which states that many young people are abusing technological advances in the era of disruption. According to a survey of internet usage in Indonesia in 2022 (Asosiasi Penyelenggara Jasa Internet Indonesia, 2022), stated that internet usage was more dominated by the younger generation at 99.16% and the behavior of using the internet was more in social media content at 89.15%. This shows that the level of use of social media by the younger generation is very high and can lead to the emergence of problems.

The use of social media by the younger generation in the era of disruption is very vulnerable, marked by the risk of its abuse. The risks posed include invitations to have sexual intercourse, invasion of privacy, cyberbullying, cybercrime, pornographic content, and mental health problems (Setyaningsih, 2014). The use of social media by the younger generation in the era of disruption is very vulnerable, marked by the risk of its abuse. The risks posed include invitations to have sexual intercourse, invasion of privacy, cyberbullying, cybercrime, pornographic content, and mental health problems. (Utoro et al., 2020). This phenomenon reflects the vulnerability of the morals of the younger generation of Muslims. Such a thing has led to a change where the character and moral values of the younger generation of Muslims, who are used as pillars in managing life, are no longer in accordance with their main goals. In the end, the young generation of Islam is trapped in bad deeds.

Seeing the problems that occur in the current era of disruption related to the morale of the younger generation makes the challenge of education even greater. Especially in Islamic education, which includes spiritual education, The need for moral education is currently the main priority in the world of education in order to produce superior, civilized, and cultured young people (Noviati & Belajar, 2022). Seeing the problems that occur in the current era of disruption related to the morale of the younger generation makes the challenge of education even greater. Especially in Islamic education which includes spiritual education. The need for moral education is currently the main priority in the world of education in order to produce superior, civilized and cultured young people.

Integration of Islamic Education and the Disruption era: Efforts to Strengthen the Morale to the Young Generation of Islam

The ultimate goal of Islamic education is to form a Muslim who bases his entire life on Islamic teachings and values (Munjiat, 2018). Islamic education has an important role in efforts to form and develop human morality among the next generation of young people who are expected to be the main foundation for creating Indonesian people who are able to survive in the midst of the current developments in this era of disruption. Based on an Islamic perspective, the main task of the Messenger of Allah is to perfect the noble character of mankind, walk the straight path, and lead a life with commendable morals (Damhuri, 2018) Based on these objectives, Islamic education is very important in fostering the morale of the younger generation in disruption era.

Community life is certainly experiencing very rapid changes, these changes have an impact on several aspects of the order of life and one of them has an impact on the process of Islamic education (Fikri, 2019). Therefore, in the context of Islamic education, these changes also have an impact on the lifestyle and way of thinking of the younger generation of Muslims. Departing from this problem, Islamic education cannot escape this condition because, at the same time, it seems to hurt the moral values that Islamic education wants to instill. For this reason, Islamic education is seen as important in taking a concrete role in

answering this problem because the era of disruption has become a condition that forces Islamic education to be able to present an educational model and coaching pattern that are in line with the mindset of the younger generation of Muslims.

The era of disruption provides opportunities for Islamic education to adapt to existing conditions (Tasnur, Irvan, 2010). It is also like-minded with Muwardi Sutedjo (Ramli, 2014) that the integration of Islamic education is a process of adjustment with several different elements so that it becomes a harmonious element that has a function in Islamic education. As a result, the era of disruption is able to provide a new style of carrying out the process of Islamic education to resolve the decline in the morality of the younger generation in the era of disruption. Therefore, Islamic education is expected to be able to take advantage of opportunities in this era of disruption in order to strengthen its existence as a pioneer of superior and quality Islamic education. (Arifi, 2010).

Changes in the order of various aspects of life in the era of disruption have also seeped into Islamic education (Rahmawati, 2018). Without the public knowing that this era of disruption is a condition of two opposite sides of change, on the one hand it can be a form of positive change and progress, and on the other hand it can be a threat to the growth of the nation's generation of morality among the people. For this reason, efforts are needed to restore and strengthen the morality of the younger generation, whose condition is increasingly receding.

Instilling morality in the younger generation in this era of disruption can be carried out through Islamic education (Luthfiyah, Rifa, 2021) or moral education and governance of life with the values of Islamic education. Islam is a religion that provides teaching in all aspects of life. Morals and the governance of life are attitudes that must be learned by Muslims, especially today's young generation of Muslims. Moral education is an aspect of instilling values and consequences contained in morality itself, such as understanding what and the purpose of learning morals, what consequences are found if one does not practice morals in life, habituating moral behavior in life, and being responsible for what morals have been learned. In this way, Islamic education will be the most efficient alternative path in efforts to cultivate and strengthen the morality of the younger generation in the era of disruption. Moral education in Islam, of course, is education that originates from the Qur'an and Hadith and is supported by the practice of *amaliyah* in everyday life. (Ansori, 2017). Because in essence all human behavior has been regulated in Islamic teachings. There is no exception in matters of morality, an obligation for Muslims to always behave in accordance with Islamic teachings and values in everyday life.

Conceptually, Islamic education is actually quite rich and perfect because it wants to form a perfect Muslim person and get the happiness of life in this world and the hereafter (Pulungan, 2011). Because in essence, Islam contains a systematic teaching that not only emphasizes the aspects of faith (monotheism/*aqidah*), worship, and *mu'amalah* but also concerns the education of morality (character) (Ihsan, 2012). The moral context has become an important part of life, where the moral position in the Islamic education system teaches a person to direct his life in accordance with Islamic ideology, so that human beings are able to shape and organize their lives according to Islamic norms and teachings.

When integrated with the realm of Islamic education, morality is a teaching program in schools that aims to develop the character of students. (Kiranti, Nandia, Dinie Anggraeni Dewi, 2021) by living up to the values and beliefs of the people as a moral force in their lives through honesty, discipline, habituation to an Islamic lifestyle, and associating in a healthy social environment (Adriansyah, Muhammad Ali, 2012), Give advice to each other and be able to have a positive impact on the people around you. For this reason, one form of integration of Islamic education with the development of the morality of the younger

generation in this era of disruption is in the school realm by integrating education related to morality into all subjects, requiring synergistic collaboration between all subjects.

The community environment cannot be ignored in efforts to shape and develop one's character and personality. A child who lives in a good environment will also grow into a good individual. Conversely, if the person lives in an environment that is corrupted by morals, then of course he will also be affected by things that are not good. The first and foremost environment for the formation and education of morals is the family (Almanda, Mely Putri, 2021), the first taught children the knowledge of God, the experience of human association, and responsibility for oneself and others. The school and community environments also contribute to and influence the development of noble character in children. Because one aspect that also contributes to the formation of a person's attitude and behavior is the environment in which he is located, (I Wayan Mastra, 2020).

Moral education that occurs in the family takes place in an informal atmosphere, in every situation, whether parents realize it or not (Hyoscyamina, 2011). Give praise when children do things that are good and right, and reprimand and even give punishment (Subianto, 2013) When a children make mistakes, unknowingly it is a process of fostering moral values in the family environment. Therefore, the inculcation of moral values that originate from family involvement in the form of habituation of responsibility, discipline, and courtesy based on Islamic teachings is the most important component in achieving the ultimate goal of Islamic education.

The formation of morality for the younger generation has become an obligation of Islamic education because the integration of Islamic teachings with the current era of disruption must be utilized and developed into a great opportunity for the formation of the morality of the younger generation of Islam. With an Islamic education system that combines the roles of the family, school, and social environment, it is undoubtedly capable of eradicating moral problems for the younger generation in the current of disruption era.

Conclusion

The moral problems that occur in the younger generation of Muslims in the era of disruption are caused more by the inculcation of moral values in Islamic education that is not optimal. Because Islamic education in its implementation does not fully touch the changes that occurred in the era of disruption, While changes in the era of disruption occur very quickly to trigger major transformations in various aspects and fields of human life, such changes are not matched by strengthening moral values in Islamic education. In the era of disruption, such conditions result in the inculcation of moral values in Islamic education not being optimal, and it is not uncommon for such problems to become part of the root cause of the morality problem of the younger generation of Muslims. Islamic education that is integrated with progress in the disruption era is a solution to problems of morality among the younger generation of Muslims. Because it cannot be denied, Islamic education is the moral foundation for Muslims in general and a stronghold for the morale of the younger generation of Muslims of every age. Therefore, the era of disruption, with all the changes that it has brought about, has actually changed the direction and lifestyle of Muslims according to the guidance of Islamic teachings, putting the moral values of Islamic teachings into a better perspective of change.

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