

MORAL EDUCATION IN THE FORMATION OF THE CHARACTER OF THE MILLENNIAL GENERATION

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Abstract

The revolution in the field of information technology today has been able to change fundamentally the social order of society. The presence of information technology provides a lot of comfort for humans, but it also has a destructive side that threatens young generation. This paper through the study of literature aims to analyse the extent of the urgency and strategy of moral education for young generations of Muslims in the Disruption Era. The results of this study show the increasing importance of moral education for the younger generation, even becoming a primary need. This is due to a variety of morality problems that are increasingly widespread in this era with easy access to information technology. For that, the steps that need to be pursued to build individuals who have good morality, namely by: 1) providing a comprehensive understanding of the concept of morality; 2) giving and showing an example; 3) prevent learners to dissolve in pleasure and luxury; 4) strengthen the relationship between educators and students; 5) use a variety of methods in accordance with the conditions of students; and 6) building and controlling the environment of students (the surrounding environment and the influence of cyberspace).

Keywords: Educational strategies, moral, the younger generation, the era of disruption

A. INTRODUCTION

The term "disruption era" actually refers to an era when advances in the field of information and communication technology have created fundamental changes to the order of human social life. The changes, as Dedy Permadi said, "start from automation that threatens various livelihoods, to how people digest and share information."(Herlina S et al., 2018).

Humans today, as if can not be separated from digital technology. The culture of automation and various other conveniences is present to pamper various human activities. Various activities in the real world turned to the virtual world. The penetration rate of Internet users in Indonesia is getting higher every year. Based on a survey conducted by the Internet Service Providers Association (APJI) in 2018, the figure reached 64.8% (171.17 million people), up 10.12% (143.26 million people) from the previous year. (Wahyudi, 2019).

The various problems above, if examined carefully, are all related to and lead to morality or morality. In other words, technological progress if not accompanied by human qualities with moral character, can become a boomerang and a serious threat to society. Therefore, the problem of morality requires the full attention of all parties, both government and society.

Education as the main means of improving human quality, has a responsibility for the sustainability of human life. Human behavior must be in accordance with their nature as humans who have good morals. In other words, the urgency of education that emphasizes the moral aspect is a necessity, especially in the current era, when moral problems are

increasingly widespread. This paper aims to explore moral education in shaping the character of the millennial generation.

B. METHOD

This study uses a descriptive qualitative research method with a field research approach (field research). That is research that describes the description of events or situations in a systematic and factual manner regarding the phenomenon being studied (Moleong, 2001).

C. RESULT AND DISCUSSION

The Concept of Akhlak in Islam

1. Definition of Akhlak

Etymologically, the word "morals" comes from the Arabic "akhlak" which is in the form of plural (plural) with the singular form "khuluq" which means character, character. (Munawwir, 1997). The word has one root with the word "khalaqa" which means to create, the word "khaliq" which means the creator, the word "makhluk" which means created, and the word "khalq" which means creation. According to Yunahar Ilyas, the similarity of the root of the word implies that in morality contains the meaning of creating integration between the will of Khaliq (the Creator) and the behavior of makhluk (humans). In other words, the behavior of individuals with others or their environment can be said to have intrinsic moral value if their actions and behavior are based on the will of the khaliq. The similarity of the root of the word also shows that morality is not only limited to the code of behavior or norms that regulate the relationship between human beings, but also their relationship with God, even with nature. (Ilyas, 2018).

Terminologically, there are several opinions of scholars regarding morality. Abu Hamid Al-Ghazali argues, that morality is a trait that is embedded in the soul, which encourages the birth of actions easily and lightly, without deep consideration and thought. (al-Ghazali, 2008). Meanwhile, Ibn Miskawaih defines morality as a state of the soul that encourages to do actions without thinking and reasoning (Tono. et.al., 2002). As for Ibn Arabi, said that morality is a state of the human soul that encourages humans to act without prior consideration. According to him, the state of the soul may be due to nature and innate or it may be a habit through practice and struggle (Latif, 2016). Meanwhile, Al-Jurjani defines morality as "a comparison of something in the soul that is raskh (deep and solid) which emerges from it behavior easily without the need for thought (fikir) and consideration (rawiyyah). If it is good or commendable then it is called good morals. If what appears is bad or despicable behavior, then the source of that behavior is called bad morals.(Maulida, 2017).

From the four opinions above, it can be understood that a person's behavior or actions can be said to be moral if the behavior is carried out spontaneously and automatically without deep thought or reflection, all of which are driven by the nature or state of his soul. The nature or state of the soul can come from nature and innate or can also come from actions that are done repeatedly until it becomes a habit so that it is embedded in the soul.

The state of the soul itself can give birth to commendable actions and can also give birth to despicable acts. From the two expressions of the soul in the form of these actions, morals

are divided into two, namely noble character (akhlaqul karimah or akhlaqul mahmudzah) and despicable akhlaq (akhlaqul madzmumah). Noble morality is behavior that reflects goodness based on Islamic teachings or values. On the other hand, despicable morals are negative behavior that is contrary to Islamic teachings or values.

Human behavior is essentially dynamic. Therefore, despicable morals in individuals can be changed into commendable morals. As the Prophet sallallaahu 'alaihi wasallam said, "Be good in your character." (al-Ghazali, 2008). The Prophet's commandment shows that human morality is not static, but he is open to accepting reform and improvement efforts. The means to change these morals is through education and coaching.

2. Scope of Akhlak

The scope of morals in Islam covers all aspects of human life related to their behavior in their interactions with others. Yusuf al-Qardhawi divides morality into two parts, namely: Rabbaniy morality and human morality. Akhlaq Rabbaniy is to establish a relationship with Allah and increase piety to Him, such as sincere to Him, relying and trusting in Him, hoping for His mercy, fearing His punishment, ashamed of Him, grateful for His favors, patient in accepting trials from Him, being pleased with His qadha, loving Him, being with Him, prioritizing the hereafter over this world (zuhud). As for human morality, according to Al-Qardhawi, namely morals that make human life incomplete without it, such as honesty, trustworthiness, generosity, generosity, courage, tawadhu, fulfilling rights, shame, restraint, gentleness, patience, fairness, virtue. mercy, jealous of things that are purified, filial piety, honoring neighbors and relatives, tolerance of rivals, putting the interests of others first, helping each other in goodness and piety, respecting elders, loving younger people, love orphans, feed the poor, and give rights to anyone who has the right to receive it, etc (Al-Qardhawi, 2000).

Meanwhile, Muhammad Abdullah Darz, as quoted by Yunahar Ilyas, divides the scope of morality into five parts, namely: 1) personal morals; 2) family morals; social morality; state morality; religious morality (obligations towards Allah)(Ilyas, 2018). Meanwhile, Kahar Mansur explained that the scope of morality includes: 1) how is the relationship between humans and their Creator; 2) how is the relationship with fellow human beings such as their behavior towards family, society, and even towards themselves; and 3) how is the relationship with other creatures, such as angels, jinn, animals, and plants (Tono. et.al., 2002).

From some of the opinions above, if the red line is drawn, the scope of morality is divided into two, namely morals towards Khaliq (the Creator) and morals towards creatures. With regard to the code of conduct towards Khaliq or what is commonly called hablu minallah is how a creature should behave and behave towards its Creator (Allah). While relating to the code of conduct towards creatures includes how a servant should relate to fellow humans, how to relate and treat animals, plants, and other God's creatures..

Akhlak Education Position In Islam

Moral education is the effort of a person or group, which is carried out consciously to guide and direct someone to be able to achieve noble behavior or actions. Moral education in Islam refers to the teachings of Islam itself. Therefore, goodness is said to be good if religion says it is good, as well as bad can be said to be bad if religion says it is bad.

Moral education can also be interpreted as a serious effort in order to shape the morals of students through programmed education and coaching. The spiritual potential that exists in humans is optimally fostered with the right way and approach (Husin, 2015).

Meanwhile, Abdullah Nasih Ulwan defines moral education as, "a series of moral basics and the virtues of temperament and character, which must be owned and made a habit by children from the time of mummy to become a mukallaf, namely youth who are ready to navigate life." (Ulwan, 1992).

The Prophet sallallaahu 'alaihi wa sallam gave serious attention to moral education. This is as his command which is shown in a hadith narrated from Anas bin Malik, the Prophet sallallaahu 'alaihi wa sallam said:

Has told us Al 'Abbas bin Al Walid Ad Dimasyqi has told us Ali bin 'Ayyasy has told us Sa'id bin 'Umarah has told me Al Harith bin An Nu'man I heard Anas bin Malik from the Messenger of Allah sallallahu 'alaihi wasallam Wasallam, he said: "Glorify your children and improve their manners" (Narrated by Ibn Majah).

Teach your children and families kindness and correct their manners (HR. Abdurr Razaq Sa'id bin Mansur and others from Ali bin Abi Talib)(Ulwan, 1992).

The two hadiths above show the importance of moral education starting at an early age. This is basically because an individual in navigating his life requires a set of rules and ethics, both in relation to himself, others, other creatures or even with the Creator.

Morals are the main needs in social life. If morality as a liaison between individuals or groups has been lost, then it is just a matter of waiting for destruction. The series of events in the history of human life in the past is proof that the glory and progress of a people is in line with their moral position. And vice versa, the collapse of a civilization is also nothing but the loss of the noble character of a people.

The purpose of moral education itself is the realization of an inner attitude that is able to spontaneously encourage humans to do good behavior, so that they behave commendably, achieve perfection in accordance with their substance as humans, and obtain true and perfect happiness (as-sa'adah). (Azizah, 2017).

The purpose of moral education is actually the core of the goals of Islamic education itself as expressed by As Syaibani, the purpose of Islamic education is to increase moral values in individuals so that they reach the moral level of al-karimah. Such a goal is in line with the purpose of sending the Prophet sallallaahu 'alaihi wa sallam, namely "to perfect human character (HR Al-Baihaqi). This noble character is reflected in the attitudes and behavior of individuals in relation to God, oneself, fellow humans, and other creatures of God. (Hamruni, 2008).

Moral education basically lies in instilling the values of Islamic teachings which are reflected and manifested in the behavior of students in everyday life (Syaidah, 2005). So that the success of moral education depends on the extent to which a student understands and implements Islamic teachings in his life.

Nasih Ulwan said that individual morals and actions are the fruit of Faith. Therefore, the formation of children's morality must start from planting faith in God. If from an early age children grow and develop with a foundation of faith in God and are educated to always be afraid, remember, surrender, ask for help and submit to God, they will have the ability and provision of knowledge to accept every virtue and glory. Because if faith has taken root in the heart, it will become a stronghold of self-defense, just as the habit of remembering God that has been lived in him can separate a child from bad qualities and habits. Even every good thing itself can be accepted as a habit and pleasure (Ulwan, 1992).

Morals in Islam can also be built and developed through teaching and practicing the pillars of Islam, namely the creed, prayer, fasting, zakat, and hajj. By adhering to the shahadah, a Muslim will be committed to obeying Allah, and by implication he will show integrity, honesty, trustworthiness, etc. By upholding prayer, a Muslim will avoid committing heinous and evil deeds, being simple, friendly and so on. This will be seen from his relationship with his parents, family, neighbors, other people, and including with animals and nature. With Zakat, a Muslim will plant and grow in his soul the seeds of kindness, sympathy and generosity that can strengthen solidarity with others based on love. Fasting and Hajj can build patience in self-restraint and self-discipline (Zarkasy, 2014).

The opinions above show that in Islam, morality is an inseparable part of faith or aqidah. In addition, morality is also dynamically related to all forms of basic worship in Islam. In other words, faith, worship and morals in Islam are a related and inseparable unit. Therefore, moral education in Islam is essentially no less important than aqidah and worship education, even the three can be interrelated and influence each other.

Moral Education in the Formation of The Character of the Millennial Generation

Today's young generation is in the vortex of information technology hegemony. As alluded to in the introduction above, the revolution in the field of information technology in fact not only creates various conveniences, but also creates many new concerns and problems. The change is not only the ease of accessing information quickly, accurately, and unlimitedly, but also changes the way people live.

According to Syahidin, today's young generation is superior in terms of intellectual intelligence and physical strength, but they are constrained in terms of emotional and spiritual intelligence. This obstacle is partly due to the existence of dichotomous thinking that separates religious teachings from science and technology. Besides that, according to him, another cause is the difference in understanding and believing in divine truth that comes from religion or revelation, with scientific truth that comes from culture and human reason alone. (Syahidin, 2019).

In this digital era, the younger generation is faced with two choices, namely following the changing times or being swallowed up by the change itself. This condition is a challenge that must be faced by young people. On the one hand, if their existence is to be recognized, they need to keep up with the times, but on the other hand, this development has turned out to be dehumanizing, as the influence of materialism, liberalism and secularism is becoming increasingly massive, all of which are supported by the swift currents of globalization with the media of information technology as a medium. the ingredients (Syahidin, 2019).

Materialism influences and directs the younger generation to a hedonic, consumptive, and instant culture. With this culture increasingly leads young people to neglect and neglect their duties and obligations, even leading to moral degradation. The standard of success is measured solely by the amount of material being obtained and being euphoric with it. The desire to achieve success and success without trying hard is a model of behavior trends in this era. In addition, the global culture that continues to promote pseudo-pleasure through the three F's, namely food, fashion and fun, is the cause of the increasingly widespread understanding of materialism, which leads to a decline in the morality of the younger generation. (Muthohar, 2016).

Meanwhile, liberalism and secularism originating from the West lead students further away from religious teachings. This is because the values and traditions are separated from transcendent values. Liberalism makes reason the only standard of truth, while secularism builds dichotomous thinking that separates life and science from religion. The core of the secular view is the dichotomy of science, anti-authority, humanism, relativism, desecration and nihilism. (Hasib, 2014).

Such notions clearly have a negative impact on society in general, and the younger generation in particular. To separate man from religion is to separate him from the guidance of life. As a result, humans are increasingly losing their way in life.

In addition to the above problems, the development of a society that is increasingly individualistic and less concerned with the surrounding environment also causes a lack of social control over the younger generation. Not to mention the family who is busy with their own business and career, without caring about the education and morality of their children. Various cases of morality that are afflicting the younger generation can be witnessed through various media, such as cases of vandalism, free sex, binge drinking or drugs, brawls, cases of violence and bullying.

From the various problems above, it becomes increasingly clear that the need for education does not only emphasize the intellectual and skill aspects, but also education that emphasizes the religious-based aspects of morality. The Western education system that requires religion in its education system should not be fully adopted without a filter in the Indonesian education system. Muhammad Iqbal's opinion deserves to be pondered, as quoted by Nixon Husin, that "Western education systems are able to bring our children to admire and learn about technological advances, but not to educate children's eyes to cry over their sins and educate their hearts to fear only The creator (Husin, 2015).

Education is the main thing in building human resources in a nation. With quality education, the young generation who are the nation's next generation are expected to not only have qualified intellectual abilities, as most young people want to achieve in this era, but also spiritual and emotional intelligence based on good religious teachings, which will have implications for personality. they. This is because young people who are only intellectually intelligent without morals cannot contribute to the public benefit, but instead will only expand the damage or harm. They are only focused on self-interest and indifferent to the interests of others.

Moral education is the spirit of education itself. Without moral education, it is impossible for education to produce quality human resources. The quality in question is certainly not merely

intellectual ability or general skills, but is supported by commendable attitudes and behavior, in which noble personalities can be reflected. This is because whether students are useful or not for the people or society in general will be determined by the quality of their morals.

In building education, be it in the smallest institutions such as family institutions or in schools or colleges, it is necessary to make moral values as part of the building framework. This is because a good education is not actually judged by the splendor of the building and complete facilities, but is judged from various aspects and one of the main ones is morals. Therefore, how many schools or colleges that have facilities and infrastructure that are not only complete, but also luxurious have problems with the delinquency of their students.

Thus, moral education in this millennial generation is a primary need. All circles must have full attention to this moral issue. If education is the spirit of people's lives, because without it society will not develop and progress, then moral education is the soul of life itself. The government in determining its education policy must make moral values as part of the main aspect. Likewise, the community must have a concern for the moral development of the younger generation. This is because the only successor of the people and nation in the future is the younger generation.

Moral Education Strategy in Formation of Millennial Generation

Efforts to build community morality must be carried out continuously until whenever. The challenges of the times that have a distinctive character at each time need to be understood and realized by the community. This is because without an understanding and awareness of the changes that occur, it is difficult to face and resolve various life problems properly. The increasingly widespread problem of morality, which is driven by the increasingly rapid and accessible information technology media, is a challenge that cannot be ignored.

In relation to the above, education needs to make serious efforts to build and maintain the morality of society so that it remains in accordance with its nature. The education of the younger generation that emphasizes aspects of attitudes and behavior is a primary need that must be met. For this reason, as an effort to build virtuous personalities, there are several important things that educators need to do. The following are strategies that can be pursued in building and fortifying the morale of the younger generation in the era of Disruption.

First, today's young generation needs to be introduced to a comprehensive understanding of the concept of morality. They need to understand, appreciate, and actualize the values and norms of Islamic teachings related to attitudes and behavior as a whole. That understanding is about the relationship with Allah swt., the relationship with fellow human beings which includes personal and social piety fairly and the relationship between humans and the universe as khalifatullah.

Regarding the relationship to Allah, as explained in the previous explanation, students need to be taught how a servant should relate to the Creator. Students need to be taught how to be sincere to Allah, rely and trust only in Him, how to always expect His mercy, continue to grow fear of His punishment, be ashamed of Him, be grateful for His blessings, be patient in accepting trials. from Him, be content with all His provisions, continue to grow a sense of love for Him, instill in his soul that the hereafter is better than this world (zuhud) and so on.

Meanwhile, to build relationships with fellow human beings in accordance with moral values, students need to be instilled in commendable traits and keep them away from bad traits, and teach them etiquette in association. These commendable qualities such as honesty, trustworthiness, generosity, generosity, courage, humility, shame, restraint, gentleness, patience, fairness, etc. While the traits that must be shunned, among others: arrogant, proud of themselves, jealousy, miserly, lying, reproaching, greedy, etc. With regard to the etiquette that needs to be taught to children, Muhammad Nur Suwaid after studying the hadiths of the Prophet sallallaahu 'alaihi wa sallam about the manners that need to be instilled in children, said that there are nine adab. These adab, namely: 1) etiquette to parents; 2) adab to scholars; 3) manners of respect for the old and young (respect for the old and love the young; 4) manners of brotherhood (both blood brothers and sisters in faith); 5) neighborly manners; 6) manners of asking for permission; 7) eating etiquette; 8) manners of dress and appearance; 9) etiquette listening to the recitation of the Koran (Suwayd, 2010).

The relationship between humans and nature means that humans as khalifatullah on earth have the responsibility to maintain and utilize this universe in accordance with the guidance and teachings of Islam. Nature in question is animals, plants, or the environment in general. In other words, an educator is also responsible for teaching how a human being should behave and behave towards nature.

Second, what is no less important in moral education is exemplary. The young generation is currently experiencing a crisis of exemplary. Society in this era of information disclosure, with easy access to various media, is often shown with immoral behavior that is far from moral values. It is not uncommon in various media to find news that figures who initially had a place and position of honor in the midst of society became ensnared by the law, whether they were suspects due to corruption cases or other criminal cases. On the other hand, various cases were also found by teachers who carried out various disgraceful acts, such as sexual harassment, cases of violence, and so on. Meanwhile, in various mainstream media, children and teenagers are also presented with various spectacles that are far from educative values, which are solely based on entertainment. In online media, unlimited information and events are presented, many of which are actually unfit for public consumption.

In the midst of this exemplary crisis, the role of the family becomes a top priority in building the morals of the younger generation. Parents are required to be a model for them in the formation of their personality. Therefore, parents must have awareness and make an earnest effort to be exemplary individuals in the family.

Apart from parents, another responsibility in the moral education of the younger generation is the teacher. Teachers as noble professions in the field of education should also always have a concern for the moral development of their students. Therefore, in addition to teaching science according to their respective fields, teachers are also required to build the morals of their students by transferring moral values. This is based on the example of the teachers in the school. Teachers are required to be exemplary figures as an effort to form students into noble individuals.

An educator, both parents and teachers need to be aware of the responsibility for moral education of this young generation. Their awareness of this responsibility must be cultivated

by making an earnest effort to become exemplary individuals. This is because educators are the best figures in the eyes of students, whose every behavior is realized or not always seen and cared for.

Third, another thing that is also important in the process of moral education is to prevent students from being dissolved in pleasure and luxury. Being immersed in pleasure and luxury means being excessive in pleasure and always being in pleasure and luxury (Ulwan, 1992). A society that is oriented to pleasure alone, all of which refers to material satisfaction but is dry from moral and spiritual values, is a society that has been infected with hedonism. For a Muslim, hedonic behavior is a behavior that needs to be avoided. This is as the words of the Prophet Muhammad *sallallahu 'alaihi wa sallam*: "Do not have fun. Because the servants of Allah are not people who like luxury." (Ulwan, 1992).

Information technology that cannot be separated from the youth and youth today is one of the factors for the growth of a hedonic culture. Teenagers and youth are now facilitated to access a variety of unlimited entertainment content. The ease of access to various and unlimited information and entertainment has become a magnet in itself that is difficult to avoid. On the other hand, the wider distribution of internet access in Indonesia is a gateway for the entry of foreign cultures. The flow of global culture, which is not a bit far from moral values, continues to hit the community, and is consciously or unconsciously adopted by the Indonesian people without a filter.

With the above conditions, educators need to instill the values of simplicity and train students to be able to control themselves. Familiarizing students in pleasure and luxury will only make them lazy in carrying out various obligations and only result-oriented without prioritizing the process. Whereas the spirit of struggle (jihad) in carrying out a process is *sunnatullah* for achieving optimal results and the essence of education.

Fourth, the next thing that is needed in building the morals of students is to strengthen the relationship between educators and students. According to Nasih Ulwan, the interactive-educative relationship between educators and students is one of the educational principles needed for the intellectual, spiritual, and moral formation of students. Therefore, in his view, it is important for educators to look for positive ways to foster love, compassion and strengthen the spirit of cooperation between them (Syaidah, 2005).

To strengthen the relationship between educators and students, an educator needs to pay attention to them, interact with good character, and pray for their students. The attention shown can be in the form of asking how they are and their condition, memorizing their names and so on. With regard to good behavior, for example, by always being sweet or smiling, gentle, and other noble behaviors.

Ibn Sa'ad narrated from Aisha *radhiyallahu 'anha*, that she was asked, "How was the attitude of the Messenger of Allah -peace and prayer of Allah be upon him- when he was at his house? Ayesha replied, "He is a person who always smiles and has a sweet face, not at all I have not seen him stretching out his legs in front of his companions."

Fifth, form morals by using a variety of methods according to the conditions of students. The desired goal is impossible to achieve without using the right method in the educational process. Inaccuracies in the application of methods can hinder the educational process itself

(Suharto, 2007). Therefore, it is important for an educator to master various learning methods.

According to Omar Mohammad at-Toumy, an educational method can be said to be good if it meets the following characteristics: 1) the method is sourced from Islamic teachings and morals; 2) is flexible, and can change according to the circumstances and atmosphere of the learning process; 3) always trying to connect between theory and practice, between learning and practice, between memorization and understanding in an integrated manner; 4) avoid abbreviating methods, because they can damage scientific abilities; 5) encourage students to discuss, debate, and dialogue in a polite and respectful way; 6) gives educators the freedom to choose methods that are suitable for the material and students (Suharto, 2007).

Among the examples of methods that can be used in moral education include: the habituation method, the advice method (with sincerity and compassion), the qu'ani and nabawi story method, the targhib method (to make you happy) and tarhib (to scare you) etc. Of these several methods, educators must realize that in essence there is no ideal method for all materials in all situations and conditions. Therefore, it is important for educators to pay attention to the atmosphere, students, materials, and goals to be achieved in education itself.

Sixth, the formation of morals by building and controlling the environment of students. The meaning of the term "environment" in the digital era is certainly different from the understanding of "environment" in the past which was limited by space and geographical boundaries. If in the past people interacted only through face-to-face physical meetings in a certain place, the present generation interacts in addition to physical meetings, they also interact socially through online media with a wider and unlimited reach. (Wahyudi, 2019). Therefore, the term used is no longer only limited to "building" in the sense of conditioning the external influence of the individual student as an environment in contact with him, such as the family environment, school, and community where he lives, but also the term used is "controlling" which It can be interpreted by understanding and directing students' digital or online activities and behavior.

The development of information technology that is increasingly rapid is a reality that cannot be avoided. Reality according to Fatih Syuhud can not be fought except by doing uzlah or exile in the forest. Meanwhile, the attitude of running away from reality is not the right and wise attitude. That's because the task of living humans is to solve problems, spread da'wah and not run from it. Meanwhile, the nature of the origin of technology itself is permissible. So halal or haram depends on the use of humans themselves. Digital technology itself as a means in general, has the potential that is positive, constructive and destructive. From an educational perspective, educators should see technological developments and the phenomena that accompany them as challenges that must be faced by trying to understand the characteristics that exist in them. So that educators are able to use it as an educational tool that supports the development of their students.

D. CONCLUSIONS

Moral education for the younger generation is a primary need at all times, including in this era. The hegemony of technology media in the lives of the younger generation is a new challenge for them in living modern life. Technology brings various conveniences, but at the same time it also presents many new problems that are not small, one of which is the

problem of morality. The widespread problem of morals today shows the increasing importance of strengthening education that emphasizes the moral aspect.

As for the steps that can be pursued in educating and fostering the young generation that is unique at this time, namely by: 1) Providing a comprehensive understanding of the concept of morality itself; 2) provide and show exemplary; 3) prevent students from being engrossed in the pleasures and luxuries of artificial materialism; 4) strengthening the relationship between educators and students; 5) using a variety of methods according to the conditions of students and; 6) build and control the environment of students (the surrounding environment and the influence of online media). By pursuing these steps, it is hoped that moral individuals will be formed who are ready to face the challenges of the times.

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