FACTORS THAT AFFECT THE ISLAMIC MORALS OF Y AND Z GENERATION

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ABSTRACT

The era of globalization has affected the moral decline in terms of generations. Family, environment, and friends play an essential role as a source of moral knowledge and experience to keep generations out of moral decline. The purpose of the study in this research was to focus on the Islamic morals of Y and Z generations, born in between 1980-1994 and 1995-2009, based on the Ten Commandments written in the Al-Quran Al-Anam [6]: 151-153. This Research used 217 participants (Y generation=67, Z Generation=150). The method of this study used quantitative approach with Islamic moral scale which consists of 26 items. The scale was distributed online by simple random sampling technique. The questionnaire summarized the Ten Commandments into five values - Tauhid, Family, Humanity, Justice, and Honesty - based on cognitive, affective, and behavioral aspects. This study found differences between Islamic morals in Y to Z generations, where Islamic morals declined from Y generation to Z generation. Then, three factors - namely Family, Environment, and Friends - significantly influenced Islamic morals on Z generations. In this regard, the family, followed by peers in succession, played an essential factor in forming individual Islamic morals. In addition, there were differences in Islamic morals between generations.

Keywords: Generation Y, Generation Z, Islamic Morals, Islamic Moral Factors

INTRODUCTION

Human is the perfect creature created by Allah SWT, and with his perfection, he has the function and duty as caliph on this earth. As caliphs, humans should obey orders and be able to stay away from Allah's prohibitions. The verse believes it in the Qur'an Surah Al Anfal, which means: "And obey Allah and His Messenger if you are believers." The verse calls on his listeners to carry out the commands of Allah and the Messenger, in this case, the Prophet Muhammad SAW. According to the teachings of Islam, Muhammad SAW was the last prophet whose one of the pearls of wisdom of his sending to the face of the earth was to perfect the nobility of morality, where this is stated in the Hadith of Ahmad's history "That I (Muhammad) was sent by Allah to perfect the

nobility of character" (Rustam & Haris, 2018). Several opinions state that morality is the same as behaviour. (Berns, 2010) suggests that character includes obeying social rules in everyday life and conscience or a person's rules for interacting with others.

Furthermore, in Islam, morals are identical to those from Arabic, namely "khulk," which in the al-Munjid dictionary means character or temperament. Good morals, in Islam, referred to as akhlakul karimah or behavior, must possess commendable morals to become good people and go to heaven. Al-Ghazali (2011) states that morality is the highest level that comes from divine revelation or the hadith of the Prophet. At the same time, morality is at the level of behavior. In addition, (Reksiana, 2018) also

concludes that akhlak and morals have something in common; namely, they are oriented to human behavior from the good and bad sides. So it can be concluded that morals are related to good or bad values. It is just that the limit is that akhlak has a higher level because their values come from Allah and His Prophet. It is reinforced by the words of the Prophet Muhammad "The best of you are the most noble in character" (Al-Hasyimi, 2016). There are moral aspects, namely Cognitive, Affective and Behavioral, wherein a person's moral development is related to cognitive, affective, and behavioral functions (Santrock, 2012).

The modern era has positive and negative influences on human morals, especially Islamic ones. This discourse about the morality of Muslims is undoubtedly fascinating to pay attention to, especially when we highlight it from the generational level. Mark (2014) states that the generation is divided into five, namely Boomers (1946-1964), X (1965-1979), Y (1980-1994), Z (1995-2009), and Alpha (2010-2024). Based on previous research conducted by (Febrieta, 2016) regarding morals associated with generations, it is known that there is a decrease in morality from X generation to Y generation and from Y generation to Z generation.

Technological progress is one of the strong influences on a person's moral decline, especially for Z generation. Often, we find children who commit immoral acts because they are inspired by the sophistication of the technology they use or have. Therefore, the moral crisis in Indonesia has increased from time to time, especially among adolescents. Impact of moral decline is making someone behave out of courtesy and decency such as drunkenness, brawls, drug abuse, promiscuity and free sex, hedonistic and hippie lifestyles, etc. Therefore advances in science and technology also have logical consequences that causes moral decline (decadence) (Daulay, 2014).

Muthohar (2013) highlighted the threat of moral decrease due to globalization factors. It causes a shift in boundaries of decency or morality, from inappropriate to ordinary, from what was impossible to imagine into reality. Furthermore, (Ningrum, 2015) found that there was a moral decline among adolescents in Indonesia. It was due to four factors: environment, technology, curiosity, and parents.

Berns (2010) suggests three contexts of a person's moral development: the context of the situation, the context of the individual, and the social context. The social context is the individual's immediate environment, which includes family, peers, and society. Islam views the family as the individual's first environment in which he or she interacts. In Islam, the Qur'an, and Hadith, Peers also play important role because friends can form principles and understanding that both parents cannot do. At the same time, the elements of society in Islam are a place to play and pass by, and many kinds of humans affect a person's moral development. Islam views morality as the essential thing in humans, where Islam sets the benchmark for morality, namely based on the provisions of Allah SWT and His Messenger. It is stated in the ten commandments of Allah as the content of the Qur'an Surah Al-An'am, verses 151-153: "Say, ˹O Prophet, ˺ "Come! Let me recite what your Lord has forbidden to you: do not associate others with Him ˹in worship˺. ˹Do not fail to˺ honor your parents. Do not kill your children for fear of poverty. We provide for you and them. Do not come near indecencies, openly or secretly. Do not take a ˹human˺ life—made sacred by Allah—except with ˹legal˺ right. This is what He has commanded you, so perhaps you will understand. And do not come near the orphan's wealth—unless intending to

enhance it—until they attain maturity. Give full measure and weigh with justice. We never require any soul more than what it can afford. Whenever you speak, maintains justice—even regarding a close relative. And fulfill your covenant with Allah. He has commanded you this, so perhaps you will be mindful. Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious ˊof Allah." The three verses can then be divided into five values, namely the value of monotheism (liberation), the value of family (marriage), the value of humanity, the value of justice, and the value of honesty (Chalil & Hudaya, 2009).

The purpose of this study was to find out factors that affect Islamic morals in generations Y and Z. Thus, the hypotheses of this study were as follows:

Ha1: There is different Islamic moral in Y and Z generations

Ha2: There are roles in cognitive, affective, and behavior aspects on Islamic Morals in Y and Z generations

Ha3: There are roles of social context in forming Islamic morals

RESEARCH METHODS
Research Design

This research was conducted using a quantitative approach which aims to prove the existence of factors that influence Islamic morals in individuals. Therefore, the variables contained in this study are Islamic morals. This study used SPSS 26 to process the data analysis.

Research Subject

This study used 217 participants using random sampling technique where all individuals in the population had the same

opportunity to be selected as samples in the study. The method used is simple random sampling. Simple random sampling technique is a technique to get a sample from the population. This technique is carried out if the population are homogenous.

Research Instruments

This study only used the Islamic moral scale, based on moral aspects by Santrock which was compiled using three main aspects of morals, cognitive, affective, and behavioral, combined with the ten commandments of Allah SWT by Quran Surah Al-anam. The ten commandments of Allah are used as Islamic Moral principles, which in this study are summarized into five central values: God (Tauhid), family, humanity, justice, and honesty. This scale consists of 30 items with a Likert scale technique. The Islamic moral scale consists of 30 items with 26 valid items with a score range of 0.318 – 0.757 and Cronbach's Alpha reliability score of 0.924. Items consist of favorable and unfavorable statements with item responses ranging from Exact, Almost Accurate, Less Accurate, and Inaccurate. This study aimed to determine the social factors that influence Islamic morals.

Therefore, the researcher divides the three main influences into social contexts: family, environment, and peers. Family refers to individual family members, both parents and other parties who are part of the family. Peers include friends in the home or school environment. Finally, environmental factors include formal and informal education, such as teachers in schools, religious teachers, other people who are individual role models, and social media or the internet.

RESULTS AND DISCUSSION
Descriptive statistics

This study used 217 participants, with the majority of participants being female, as

many as 125 people, which can be seen in Table 1.

Table 1. Research Subject

| Gender | Generation | | Total |
	Y	Z	
Male	41	51	92
Female	26	99	125
Total	67	150	217

Hypothesis Analysis
Islamic Morals Based on Generation

T-test analysis was conducted to determine the differences in Islamic morals and social context that affect Islamic morals between generations. The results of the t-test of Islamic morality by generation can be seen in Table 2, which stated that there were differences in Islamic morality in Y generation and Z generation. The average score showed that Islamic morals decreased from Y generation to Z Generation. Based on that result, hypothesis 1 was accepted, that there is a difference in Islamic morality in Y and Z generations.

Table 2. t-test Islamic Morals
Based on Generation

	Generation	N	Mean	Sig.(2-tailed)
Islamic Morals	Y	67	98.98	0,001
	Z	150	92.82	

Role of Islamic Morals' Aspect

Table 3 showed that the three social contexts have significant differences in influencing Islamic morality. The main aspects of Islamic morality can be seen in Table 3: behaviour aspects dominated the formation of Islamic morality with a practical contribution of 78,1%, followed by affective aspects of 61,9% and cognitive aspects of 46,9% on Y generation.

Table 3. Roles of Islamic moral scale

| | Y Generation | | Z Generation | |
	R Square	Sig	R Square	Sig
Cognitive	0.469	.000	0.880	.000
Affective	0.619	.000	**0.890**	.000
Behaviour	**0.781**	.000	0.884	.000

Whereas, on Z generation, affective aspect dominated the formation of Islamic morality with a practical contribution of 89%, followed by behaviour aspects of 88.4% and cognitive aspects of 88%. Based on Table 3, it can be seen that behaviour aspect had dominant role in moral on Y generation, with 78.1% in Islamic moral, whereas, in Z generation, it was found that affective aspect had dominant role in Islamic moral by 89%. Thus, Hypothesis 2 in this study was accepted.

Islamic Morals Based on Roles of Social context on Y and Z Generation

Based on the results of the previous analysis, it was found that there were differences in Islamic morals between Y generation, where behaviour was an essential social contexts in developing Islamic morals, and on Z generation, affective aspect was an essential social contexts in developing Islamic morals.

Table 4.
Islamic Moral Values
Based on Social Factors in Generation Y

Islamic Morals Value	Family (Mean)	Environment (Mean)	Friends (Mean)	Sig.
Tauhid	9.63	9.44	**10.10**	0,55
Family	**33.45**	32.27	32.81	0,15
Humanity	**10.85**	10.43	10.52	0,26
Justice	**32.85**	31.65	31.58	0,07
Honesty	**11.45**	11.17	11.33	0,59

Furthermore, to find out social factors based on the Ten Commandments of Allah SWT can be seen in Table 4. Although there were differences in the average values on social

contexts (family, environment, and peers), the F test results showed no significant differences in the three moral aspects.

Table 5. Islamic Moral Values
Based on Social Factors in Generation Z

Islamic Moral Value	Family (Mean)	Environment (Mean)	Friends (Mean)	Sig.
Tauhid	**9.13**	8.28	8.33	.032
Family	**33.52**	30.77	30.87	.004
Humanities	**10.75**	9.51	9.95	.002
Justice	**32.41**	28.12	29.50	.000
Honesty	**11.20**	9.57	11.00	.001

In Z generation, which experienced a decline in morals from the previous generation, it appeared that social contexts affected Islamic morals can be seen in Table 5, where the family as a social context significantly affected Islamic morals in Z generation.

In this case, the family factor was essential in the emergence of individual Islamic morals, followed by the friend factor. According to Pertiwi & Muminin (2020), parenting has a role to cultivate morals in Y and Z generation. Through moral and spiritual education by parents, individuals will grow to become someone who has self defense from negative environmental influences (Reza, 2016).

Based on these results, hypothesis 3 was accepted, that there were roles on social context in forming Islamic morals on Z generation.

Discussion

Based on the analysis of results, it showed that all hypotheses were accepted. It is known that the three moral aspects proposed by Santrock (2012) are cognitive, affective, and behavioral. Behaviour aspect had dominant role in moral on Y generation, with 78.1% in Islamic moral. This result is supported by the research from Aridhona (2017) which found the influence of behavior on moral, where morals are growing from looking and imitating prosocial behavior. Whereas, in Z generation, it was found that affective aspect was dominant role in Islamic moral by 89%. This result is supported by research from Hasugian (2020) which found that there was an influence of affective learning strategies on moral.

Furthermore, looking at the Y and Z generation, the results of the study showed differences in Islamic morals between these generations, where Y generation had a higher Islamic moral than the moral value by Z generation. Thus, there was a moral decrease from generation to generation. This threat to moral decrease had been predicted to occur from generation to generation. Globalization factors cause it, so there is a shift in the boundaries of decency or morality (Muthohar, 2013). (Ningrum, 2015) also found a moral decrease among teenagers in Indonesia. It was influenced by four factors: environment, technology, curiosity, and parents.

This study found differences in social contexts, family, environment, and friends influencing Islamic morals. First, the family factor plays an essential role in shaping Islamic morals in individuals, followed by the friend factor. Family values, humanity, justice, and honesty are the moral values influenced by family. At the same time, the moral value that friends influence is the value of monotheism or divinity. It means that the values of monotheism or divinity are primarily obtained from the surrounding environment.

Regarding generation, the social factors that significantly influence the formation of Islamic morals for Y generation are family, environment, and friends. So it can be explained that the Islamic morals of Y generation can be formed because of family, environment, and friends. However, on the other hand, it is in line with the results of research conducted by Andrea, Gabriela, &

Timea, 2016) that Y generation is flexible towards values and is open to information. Thus it can be explained that Y generation does not depend on family, environment, or friends in seeking information or learning new things and, in this case, includes Islamic morals.

CONCLUSION

Based on the results of the research above, some conclusions can be drawn as study material or input to related parties:

a. Behaviour aspect had a dominant role in moral on generation Y, and in Z generation, it was found that affective aspect had dominant role in Islamic moral.

b. There was a moral difference between Y and Z generations, where there was a moral decrease from Y generation to Z generation.

c. Family factors played an essential role in shaping individual Islamic morals on Z generation.

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