Shaping Teenagers' Moral in the Digital Era: Islamic Education Perspective

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Abstract

One of the elements contributing to teenagers' moral deterioration is technological advancements in the digital era that are not aligned with their moral progress. This study aims to discover the moral issues of teenagers in the digital age, the concept of morality in Islam, and moral teaching from the perspective of Islamic education. This study employed library research with a descriptive-analytic approach. The study findings indicate that the sophistication of digital technology has negative consequences for teenagers, pushing them further away from religious ideals. The purpose of moral education in Islamic education for teenagers is to live according to Allah's commands and carry out their duties as servants of Allah and His representatives on earth. As a result, Islamic education is inextricably linked to efforts to instill Islamic educational values, including moral values known as *akhlak*.

Keywords: Digital Era, Islamic Education Perspective, Teenagers' Morality.

Abstrak

Salah satu elemen yang menjadi penyebab kemerosotan moral remaja adalah kemajuan teknologi yang tidak sejalan dengan perkembangan moral mereka. Penelitian ini bertujuan untuk menemukan persoalan moral remaja di era digital, konsep moralitas dalam Islam, dan ajaran moral dari perspektif pendidikan Islam. Kajian ini menggunakan metode penelitian kepustakaan dengan pendekatan analitik deskriptif. Temuan kajian ini mengindikasikan bahwa kecanggihan teknologi yang serba digital mempunyai konsekuensi negatif bagi remaja yang mendorong mereka menjadi semakin jauh dari cita-cita agama. Tujuan pendidikan moral dalam pendidikan Islam bagi remaja adalah agar mereka dapat menjalani kehidupannya sesuai perintah Allah dan mampu menjalankan tugasnya sebagai hamba Allah dan wakil-Nya di bumi. Sebagai akibatnya, pendidikan Islam tidak dapat dipisahkan dari upaya penanaman nilai-nilai pendidikan Islam, termasuk di dalamnya adalah nilai-nilai moral yang dikenal sebagai akhlak.

Kata kunci: Era Digital, Moralitas Remaja, Perspektif Pendidikan Islam.

Introduction

Technology and communication in the digital age rapidly evolve and influence young people's morals. The advancement of the digital era has resulted in practically everything being done digitally. Technology and communication are developed by

using the internet. Digital products and internet use can harm social involvement and psychological well-being. Bad connections with parents are among these negative factors, as do internet abuse and cyberbullying.[1] The moral phenomenon of teenagers in the digital era is likewise linked to declining manners. Many teenagers fight with their teachers or even threaten to beat their parents. It is not uncommon for teenagers to argue with or rage at their parents or teachers. Today's teenagers are less responsive to their social environment. It is not uncommon for us to meet teenagers who would rather play video games than join youth organizations such as youth groups.[2]

Given the circumstances described above, one of the elements contributing to teenagers' moral degradation is technological advancements in the digital age that are not balanced with moral progress. Teenagers' attitudes and conduct are influenced by TV broadcasts and internet media, which cause them to be emotional, disrespectful of older people, impolite, lack worship, brawls, cyberbullying, drug usage, and free sex.[3]

Moral development is required in this situation. Teenagers' moral development is part of Islamic education because morals are likened to a house, and those who occupy the house are educational resources, namely the Quran and Sunnah. The moral development of teenagers in any institution must be essential and complete to attain the desired objectives, namely the formation of Muslim individuals with balanced qualities between aspects of the world and the hereafter. Because Islamic education aims to make humanity have a noble character, it is envisaged to be a stronghold or a guide in moral development. Islamic Religious Education educates students on noble principles and norms that can be applied in everyday life, such as how to interact with others in the community. Finally, teenagers are expected to mature into Muslims who revere Allah.[4]

Returning to Islamic teachings is the most essential and decisive component in the lives of teenagers. However, the value of religion's influence on human existence is underappreciated in modern society, particularly in the lives of teenagers enduring

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[1] Sampson Lee Blair, Patricia Neff Claster, and Samuel M. Claster, *Technology and Youth: Growing Up in a Digital World*, ed. Loretta E. Bass, 1st ed. (United Kingdom: Emerald Group Publishing, 2015), 274.

[2] Katie Davis, Linda Charmaraman, and Emily Weinstein, "Introduction to Special Issue: Adolescent and Emerging Adult Development in an Age of Social Media," *Journal of Adolescent Research* 35, no. 1 (January 1, 2020): 3–15, https://doi.org/10.1177/0743558419886392.

[3] Sabina Valente et al., "School Conflicts: Causes and Management Strategies in Classroom Relationships," in *Interpersonal Relationships* (London: IntechOpen, 2020), 1–16, https://doi.org/10.5772/intechopen.95395; Roman Globokar, "Impact of Digital Media on Emotional, Social and Moral Development of Children," *Nova Prisutnost : Časopis Za Intelektualna i Duhovna Pitanja* XVI, no. 3 (November 21, 2018): 545–59, https://doi.org/10.31192/np.16.3.8.

[4] Sariwandi Syahroni, "Peranan Orang Tua dan Sekolah dalam Pengembangan Karakter Anak Didik," *Jurnal Intelektualita: Keislaman, Sosial dan Sains* 6, no. 1 (July 5, 2017): 13–28, https://doi.org/10.19109/intelektualita.v6i1.1298.

mental distress.[5] If not supported by human traits such as morality, technological and communication advances can be self-defeating and threaten civilization. As a result, the future generation, particularly teenagers, must prioritize morals, especially in the digital age, by imparting Islamic education principles. Based on the abovementioned issues, this study tries to provide an overview of teenage moral problems in the digital age, the concept of morality in Islam, and the teaching of teenage morals from the perspective of Islamic education.

The importance of forming teenagers' morals can be seen in several previous studies. Increasing the morality of adolescents needs to be done because adverse developments cannot be dammed. Therefore we need to do religious guidance and family harmony.[6] Research conducted by Sumara et al., found that moral development must start with parents through good role models in the form of things that lead to positive actions because what is obtained in the family, teenagers will be brought into the community.[7] On another aspect, Waty stated that the factors that make these teenagers less moral include sophisticated technology misused in a hostile environment, including the family environment.[8] Usman stated that parents could try to overcome the decline in youth morale by teaching them religious education. Examples include reading the Qur'an and creating a smooth and harmonious communication cycle among family members.[9] Based on several previous studies, this paper focuses on the moral formation of youth in the digital era from the Islamic Education perspective.

Method

This study uses the literature review method by collecting several articles from Sage Journal, Hogrefe eContent, Ijssh.net, International Seminar of Islamic Studies, Worldcat.org, Google Scholar, and Encyclopedia, with a theme that includes teenagers'

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[5] Maudin Maudin, "Pendidikan Islam Dan Peranannya Terhadap Pembinaan Akhlak Remaja Di Kelurahan Sulaa Kecamatan Betoambari Kota Baubau," *Syattar* 2, no. 2 (May 30, 2022): 77–88, https://jurnal-umbuton.ac.id/index.php/syattar/article/view/2284.

[6] Syafrizal Syafrizal, "Pembinaan Moralitas Remaja Dalam Keluarga," *Serambi Tarbawi* 5, no. 2 (July 30, 2017): 47–70, https://doi.org/10.32672/tarbawi.v5i2.1271.

[7] Dadan Sumara, Sahadi Humaedi, and Meilanny Budiarti Santoso, "Kenakalan Remaja dan Penanganannya," *Prosiding Penelitian dan Pengabdian kepada Masyarakat* 4, no. 2 (July 31, 2017): 346–53, https://doi.org/10.24198/jppm.v4i2.14393.

[8] Anna Waty, "Hubungan Interaksi Sosial dengan Perkembangan Moral Pada Remaja di SMA UISU Medan," *Psikologi Konseling* 8, no. 1 (June 18, 2017): 11–24, https://doi.org/10.24114/konseling.v10i1.9629.

[9] Citra Imelda Usman, "Urgensi Moral Remaja Dan Upaya Orang Tua Dalam Mengatasinya," *Educational Guidance and Counseling Development Journal* 2, no. 2 (November 12, 2019): 55–61, https://doi.org/10.24014/egcdj.v2i2.8262.

moral development in the digital era. Then from these results, the researcher selected several articles that were relevant to this research and examined them according to the perspective of Islamic education.

Result and Discussion
Teenagers' Moral Problems in the Digital Age

The present generation of teenagers is known as the millennial generation, and they connect heavily with social media through cell phones, tablets, laptop computers, and other digital devices. Teenagers, as millennials, have unrestricted access to globalization in the Internet age.[10] The digital era provides an opportunity for everyone to gain access to a variety of online information. Nowadays, various information is freely available in cyberspace, allowing anyone to access it without regard for space or time constraints. After the creation of the digital system, the world became entirely borderless. Everyone, particularly those born as digital natives, seeks knowledge on the internet. They would instead use the functionality of smartphones or other technology devices to browse the virtual world, seek enjoyment, meet basic requirements, and gain knowledge.[11]

In the digital age, media can be controlled and networked. The capabilities of modern digital media enable people to receive information quickly. Many increasingly complex digital technologies have evolved and become more sophisticated, producing substantial changes worldwide. The digital era is not a matter of being ready or not, nor an option; instead, it is a result. Indefinitely, technology will evolve and progress.[12]

This development can potentially have a negative impact that is equal to or greater than the benefits it generates. Computer technology has given rise to a new realm known as cyberspace, a world of computer-based communication that provides virtual reality.[13] Whether we recognize it or not, technology development has created social comparison gaps because non-educational content is easily accessible to teenagers. This

[10] Ahmad Yani Nasution and Moh Jazuli, "Menangkal Degradasi Moral di Era Digital bagi Kalangan Milenial," *Jurnal Pengabdian Dharma Laksana* 3, no. 1 (July 23, 2020): 79–84, https://doi.org/10.32493/j.pdl.v3i1.6304.

[11] Shulhan Alfinnas, "Arah Baru Pendidikan Islam Di Era Digital," *Fikrotuna: Jurnal Pendidikan Dan Manajemen Islam* 7, no. 1 (July 29, 2018): 803–17, https://doi.org/10.32806/jf.v7i1.3186.

[12] Partono Partono, "Pendidikan Akhlak Remaja Dalam Keluarga Muslim Di Era Industri 4.0," *Jurnal Teladan: Jurnal Ilmu Pendidikan Dan Pembelajaran* 5, no. 1 (May 30, 2020): 55–64, http://journal.unirow.ac.id/index.php/teladan/article/view/114.

[13] Nurbaiti Marufah, Hayatul Khairul Rahmat, and I. Dewa Ketut Kerta Widana, "Degradasi Moral Sebagai Dampak Kejahatan Siber Pada Generasi Millenial Di Indonesia," *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 7, no. 1 (April 15, 2020): 191–201, https://doi.org/10.31604/jips.v7i1.2020.191-201.

sophistication can encourage despair, cybercrime, and access to non-educational content. Teenagers spend more time on social media than they do on educational content.[14]

As a result, social media has become an addiction for the community, particularly teenagers, who spend their days using cell phones.[15] Social media has a negative and positive influence on increasing student motivation depending on its use. Social media has formed a broad community of friends to motivate students to develop themselves from material or input from their new friends who are connected online.[16]

Open access to limitless cyberspace will impact moral quality directly or indirectly. The most severe problems in Indonesia are strongly tied to societal morals, particularly among teenagers. Breakthroughs and technological developments in this digital era benefit humanity greatly.[17] Many situations demonstrate teenage moral degeneration, such as a lack of manners (how to speak and dress), juvenile delinquency, and drug use.[18] Other cases among teenagers in the digital era include free sex and online game addiction. The most serious of the problems listed above is pornography, which harms teenagers' mental health.[19]

Teenagers' negative behavior implies that their moral condition has been damaged. If the lousy conduct is repeated, it becomes ingrained in the individual and a mirror of his moral condition. Morals, according to Al-Ghazali, are a deeply embedded order in the soul that gives rise to a variety of simple and light behaviors that do not require thought or contemplation. Morals are the values and qualities that settle in the soul; with instructions and standards, an action is judged good or bad by someone, causing

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[14] Uswatun Hasanah et al., "Pendidikan Tauhid Solusi Penguatan Online Resilience Peserta Didik di Era Digital," *Paedagoria : Jurnal Kajian, Penelitian dan Pengembangan Kependidikan* 14, no. 1 (January 21, 2023): 58–66, https://doi.org/10.31764/paedagoria.v14i1.12888.

[15] Lisnawati Lisnawati, Dadi Mulyadi Nugraha, and Supriyono, "Pengaruh Media Sosial Terhadap Moral Remaja Pada Situasi Covid-19," *Harmony: Jurnal Pembelajaran IPS Dan PKN* 6, no. 1 (June 6, 2021): 20–25, https://doi.org/10.15294/harmony.v6i1.46844.

[16] Muhammad Irfan, Siti Nursiah, and Andi Nilam Rahayu, "Pengaruh Penggunaan Media Sosial (Medsos) Secara Positif Terhadap Motivasi Belajar Siswa SD Negeri Perumnas Kecamatan Rappocini Kota Makassar," *Publikasi Pendidikan* 9, no. 3 (November 1, 2019): 262–72, https://doi.org/10.26858/publikan.v9i3.10851.

[17] Mamul Arifin et al., "Pengaruh Media Sosial Terhadap Degradasi Moral Generasi Z Dalam Perspektif Pendidikan Islam Dan Sosial Kemasyarakatan," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 9, no. 2 (December 29, 2022): 240–45, https://jurnal.uinbanten.ac.id/index.php/geneologi/article/view/6470.

[18] Nasution and Jazuli, "Menangkal Degradasi Moral."

[19] Hairiyah Hairiyah, Aida Hayani, and Ika Tri Susilowati, "Degradasi Moral Pendidikan Di Era Modernisasi Dan Globalisasi," *Literasi (Jurnal Ilmu Pendidikan)* 13, no. 2 (December 30, 2022): 162–76, https://doi.org/10.21927/literasi.2022.13(2).%p.

someone to do or stop the behavior.[20] According to Al-Ghazali, various external factors can influence a person's morals. Besides innate traits, education, habits, and social surroundings impact one's morals. Sophistication in the digital era can affect a person's morals, even the mental health of someone still at a vulnerable age, such as a teenager.[21]

Al-Ghazali defines morals as a condition that is the source of the emergence of thinking and self-purification efforts and self-emptying through disgraceful traits, efforts to form a pure human being, a noble personality, through the process of *takhliyah al-nafs* to get closer to Allah.[22] Al-Ghazali argues that humans are born with nature or holy. So a child's first education is parents who must provide good morals and educate so that a mental soul filled with good qualities will be instilled. The surrounding environment can also have a bad influence if the environment is flawed and vice versa, so children go through habits with the community environment for their moral development to become ethical following the goals of Islamic education. In this phenomenon, improving moral quality and overcoming the decline in teenagers' morals, which is decreasing daily, is expected to be a motivation, especially in educational institutions and everyday social life. Concepts based on the Qur'an and Hadith must appear as a moral force and stimulate a dynamic and creative understanding of religion rather than passive.

The moral challenge of teenagers in the digital era is their lack of concern for others as technology users. Teenagers are prone to focusing on themselves and satisfying themselves by not respecting or considering the feelings of others. Teenagers use technology and social media to seek fame, admiration, and self-gratification, and they publish everything without thinking thoroughly about the consequences.[23] According to previous cases and research findings, the detrimental impact of all-digital technological sophistication is always present, beginning with adolescent mental health illnesses, which will escalate to other harmful acts. Furthermore, teenagers will be further removed from religious values.

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[20] Ach Puniman and Kadarisman Kadarisman, "Pendidikan Anak Dalam Perspektif Islam," *Alpen: Jurnal Pendidikan Dasar* 1, no. 1 (2017): 1–18, https://doi.org/10.24929/alpen.v1i1.1.

[21] Vasileios Stavropoulos, Frosso Motti-Stefanidi, and Mark D. Griffiths, "Risks and Opportunities for Youth in the Digital Era," *European Psychologist* 27, no. 2 (April 2022): 86–101, https://doi.org/10.1027/1016-9040/a000451.

[22] Wibawati Bermi, "Internalisasi Nilai-Nilai Agama Islam Untuk Membentuk Sikap Dan Perilaku Siswa Sekolah Dasar Islam Terpadu Al-Mukminun Ngrambe Ngawi," *Al-Lubab : Jurnal Penelitian Pendidikan Dan Keagamaan Islam* 1, no. 1 (February 2, 2016): 1–18, https://doi.org/10.19120/al-lubab.v2i1.1300.

[23] Andrea Flores and Carrie James, "Morality and Ethics Behind the Screen: Young People's Perspectives on Digital Life," *New Media & Society* 15, no. 6 (September 1, 2013): 834–52, https://doi.org/10.1177/1461444812462842.

Understanding Moral Concepts in Islam

The concept of morals is frequently identical to the character. Morals are called "*Akhlak*" in Islam. Several Islamic intellectuals have written works that examine the fundamental aspects of Islamic moral teachings. In his main work, *Tahdhib al-Akhlak wa Tathr al-A'raq* (Refining Morals and Character), Ibnu Maskawaih combines moral concepts based on the principle that seeing comes before action.[24]

Morality and its meaning in the development of individuals and society are emphasized in Islam. Good people will produce a good society. Numerous verses in the Quran and hadith emphasize the significance of morals. In Al-Imran verse 104, the Quran says, "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful."

The preceding verses emphasize two crucial points: calling people to behave well, demanding the right, and forbidding the bad. Kindness refers to the complete Islamic value system, including beliefs, thoughts, values, and all elements of life. According to the verse, successful Muslims can do well, invite others to do well, shield themselves from prohibited behaviors to draw closer to Allah, and refrain from everything that *Sharia* bans.[25]

As a result, the issue of morality receives particular focus in Islam. This concern is consistent with the goals of Al-Ghazali's moral teachings, which include the production of happiness in the afterlife through soul purification. Doing good is the method to obtain spiritual perfection. Kindness has two meanings. The first is the virtue of reason and the ability to discern rationally (*tamyiz*). Moral excellence is the second virtue. The goodness of the mind is the rational ability to distinguish between the paths of happiness and misery. It is like the ability to apply it in the form of activity accompanied by a belief in the truth based on evidence that supports his belief rather than just tradition or wishful thinking.[26]

Eliminating and avoiding all harmful practices dictated by *Sharia* is an element of good morality. As a result, a person will become accustomed to and enjoy beneficial habits. In Islam, morality is equivalent to ethics. Moral is a state or trait that has infiltrated the soul and evolved into a personality, giving rise to various acts performed

[24] Erma Suriani, "Konsep Pendidikan Karakter Dan Moral Dalam Islam," *El-Tsaqafah : Jurnal Jurusan PBA* 15, no. 2 (December 30, 2016): 171–82, https://doi.org/10.20414/tsaqafah.v15i2.290.
[25] Adibah Binti Abdul Rahim, "Understanding Islamic Ethics and Its Significance on the Character Building," *International Journal of Social Science and Humanity* 3, no. 6 (2013): 508–13, https://doi.org/10.7763/IJSSH.2013.V3.293.
[26] Suriani, "Konsep Pendidikan Karakter."

instinctively and without consideration. Amid social, national, and religious life, character and values become the foundation of human social life.[27]

Humans everywhere should be concerned about moral issues in sophisticated and undeveloped societies. One person's wickedness disturbs the peace of another. If there are numerous morally corrupt persons in a society, society's state will deteriorate.[28] Morality is an essential skill that everyone should acquire. Islam is likewise concerned and firmly preaches the value of morals in daily life. Moral decay will frequently occur if morals are disregarded, particularly in teenagers. This issue must be addressed through education since education is the most effective instrument, so their values conform with the Qur'an and Sunnah. A noble character is one of the most essential qualities of a Muslim's life.[29]

Teenagers' Moral Teaching in the Islamic Education Perspective

One of the most important things to teach teenagers is morality. According to Islamic education, moral education's principal purpose for teenagers is to conduct their lives constantly in the truth. Another goal is for them to be on the right track following God's commands and to be able to carry out their responsibilities as God's servants and leaders on earth. As a result, Islamic education tries to establish religious principles in a person's soul, including moral standards, also known as *akhlak*.

Education is the ideal arena for the moral growth of teenagers. Since morals are the primary criterion of human excellence, education plays a significant part in assessing the good and evil of humans. Because morals are a measure for judging a person's nature, the goodness or badness of a person's morals is one measure of the success or failure of education.[30] According to the hadith reported by Bukhari Muslims on moral education in children, parents play a crucial role and significantly contribute to developing moral values in children. Internal variables influencing moral growth in children include physical, intellectual, and heart (spiritual) capacity that is innate from

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[27] Widya Masitah, "Morality In Islam," *Proceeding International Seminar of Islamic Studies* 1, no. 1 (2019): 914–22, https://jurnal.umsu.ac.id/index.php/insis/article/view/4268.
[28] Rubini Rubini, "Pendidikan Moral Dalam Perspektif Islam," *Al-Manar: Jurnal Komunikasi Dan Pendidikan Islam* 8, no. 1 (2019): 225–71, https://doi.org/10.36668/jal.v8i1.104.
[29] Nuriman Nuriman and Fauzan Fauzan, "The Influence of Islamic Moral Values on the Students' Behavior in Aceh," *Dinamika Ilmu* 17, no. 2 (December 31, 2017): 275–90, https://doi.org/10.21093/di.v17i2.835.
[30] Miftahul Jannah, "Peran Pembelajaran Aqidah Akhlak Untuk Menanamkan Nilai Pendidikan Karakter Siswa," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 4, no. 2 (July 4, 2020): 237–52, https://doi.org/10.35931/am.v4i2.326.

birth. External factors include parents at home, teachers at school, and community leaders.[31]

The role of external factors for adolescents is significant in preventing the increase in risky behavior in adolescents. It can be done by optimizing the role of parenting by the family. If a teenager grows up with affection, he will certainly have the characteristics of speaking politely, politely, and full of manners. If teenagers grow up with insults or insults, they tend to be thuggery and cause much trouble to other people. For this reason, parties outside the youth as role models are required to contribute to parenting and teaching patterns that follow the needs of today's youth. The formation of the personality of adolescents starts from upbringing in the family.

A teenager's primary moral education comes from his family, which begins at a young age. Teenage personality and behavior formation begin with positive connections or communication inside the family. For teenagers, parents play a critical role. Advice and guidance alone are insufficient to teach teenagers because they cannot comprehend what their parents do for them. Not all teenagers have admirable characteristics. As a result, parents should pay more attention and play a part in raising teenagers' morals. School is a determining factor for developing a child's personality after the family, both in the way of thinking, behaving, and behaving.

There are several reasons why schools play a significant role in the development of children's personalities: (1) Children as students must attend school, (2) Schools influence children early, especially in terms of building self-concept, (3) Children spend much time at school than anywhere else outside the home, (4) Schools provide opportunities for children to achieve success, (5) Schools provide opportunities for children to assess themselves and their abilities realistically. Meanwhile, peer groups as a social environment for children are essential in developing their personality. This role is increasingly important, especially when there are changes in the structure of society, such as changes in the form of families from large to small families, tensions between the older and younger generations, and the expansion of communication networks between children and adolescents.

There are various significant aspects of Islamic education regarding teenagers' guidance and moral instruction. *First*, coaching and instruction must take place. Islam

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[31] Alfiah Nursangadah Saputri et al., "The Urgency of Islamic Moral Education during Early Childhood in The Perspective of Hadith," *Holistic Al-Hadis* 8, no. 1 (June 27, 2022): 1–14, https://doi.org/10.32678/holistic.v8i1.5630.

promotes education and teaches moral values to children from an early age. Nothing is instant in guiding teenagers to good morality. *Second*, initiatives for teenagers' education and moral development must begin with careful and targeted preparation based on the Qur'an. *Third*, teaching must be supplemented with appropriate moral teaching media to promote teenagers' understanding. Understanding Islamic-based moral standards will be the foundation for applying moral values in daily life.

Fourth, the Islamic education model of moral education for teenagers comprises a model of moral education in the family, school, and community. *Fifth*, moral education for teenagers can be accomplished using the appropriate methods and approaches. This concept is consistent with the notion that various kinds of moral teaching can be applied.

Table 1. Moral Teaching Methods for Teenagers

Methods	Description
Exemplary Method	Examples set by parents, teachers, peers, the environment, or religious teachers can show how to speak, conduct, worship, and so on.[32] The exemplary method of Islamic education employs parents and educators (teachers), giving examples of behaving and behaving according to Islamic values. The impact of the exemplary method is that it will foster a desire for teenagers to get used to behaving in an exemplary manner so that they can shape the moral, spiritual, and ethos aspects of youth.
Habituation Method	Students profit from habituation because it operates as a continuous training effect. Students will continue to become accustomed to acting morally.[33] Moral formation needs to be instilled directly through habituation. The method of habituation is done so that something becomes a habit. This habituation method can be applied by accustoming youth to doing positive things in their daily lives. The impact of the habituation method is that adolescents are given a stimulus or stimulation continuously and continuously, so they will become accustomed to it, and unconsciously it will become a character for the perpetrator.
Advised Method	The advised method educates by guiding appropriate teachings to grasp and practice.[34] The advised method can be in the form of a *tausiyah* or the form of a reprimand. The impact of the counseling method can shape the morale of youth which is very effective in forming faith and preparing students' spiritual and social morals. The advice can open one's eyes to the nature of something and the motivation to be noble, have a noble character.

[32] Nur Ahyat, "Metode Pembelajaran Pendidikan Agama Islam," *Edusiana: Jurnal Manajemen Dan Pendidikan Islam* 4, no. 1 (October 7, 2017): 24–31, https://doi.org/10.30957/edusiana.v4i1.5.

[33] R. Muhammad Tri Raharjo, "Metode Pendidikan Akhlak Syaikh Muhammad Syakir Al-Iskandari Dalam Kitab Washoya Al-Aba' Li Al-Abna'," *Guau: Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 2 (2022): 35–48, http://studentjournal.iaincurup.ac.id/index.php/guau/article/view/207.

[34] Mohd Hasrul Shuhari and Mohd Fauzi Hamat, "[The Important Values of Muslim Individuals According Al-Ghazali] Nilai-Nilai Penting Individu Muslim Menurut Al-Ghazali," *Jurnal Islam Dan Masyarakat Kontemporari* 9 (February 10, 2015): 34–47, https://doi.org/10.37231/jimk.2015.9.0.82.

Methods	Description
Attention Method	The attention method is concerned with and observes the growth of the children's faith and morals, spiritual preparation, social and physical education conditions, and scientific outcomes.[35] In its implementation, the attention method always pays full attention and follows the development of aspects of faith and morals, supervises and pays attention to adolescents' mental and social readiness.
Supervision and Cooperation Methods	This method is used to avoid undesirable events, such as technological aberrations. As a result, before mistakes and irregularities are repeated, there should always be supervision through fostering collaboration between the environment and parents to guide and teach excellent moral principles jointly.[36]
Question and Answer Method	Questions and answers are used to make understanding the moral values being taught easier.[37] The question and answer method, in its implementation, provides a stimulus for adolescents to ask questions and evaluate the ability of adolescents to the knowledge they have. The impact of the question-and-answer method is to gain a better understanding and avoid misunderstandings.

Based on Table 1, the teenagers' mental and moral formation is influenced by the people closest to them, namely their parents. Parents must be role models for their children. Children will replicate all of their parents' words and acts. Parents must model how to use information technology such as the internet, gadgets, cell phones, and other devices for their children. These communication technologies must be used for meaningful purposes at the appropriate time and location. One aspect of parents' roles in preventing children from abusing technology is supervising and limiting their children's use of gadgets or the internet at home.

Furthermore, the habituation approach can teach students to live in harmony, help one another, speak politely, be honest, and respect others. Slowly educating, training, and mentoring teenagers must be done for their morals to be permanently imprinted. Teenagers will become good if taught and trained to say and do nice things and vice versa. Time limits on technology use must be established so that teenagers do not become addicted to gadgets, the internet, and other forms of technology. The habituation process is critical for becoming accustomed to putting moral principles gained in life into practice. When behaviors become habitual, they reflect attitudes and

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[35] Luk Luk Nur Mufidah, "Pendidikan Moral Dalam Perspektif Pendidikan Islam," *Paedagogia* 2, no. 1 (March 15, 2013): 105–25, http://jurnalpaedagogia.com/index.php/pdg.

[36] Fitria Fauziah Hasanah and Erni Munastiwi, "Pengelolaan Pendidikan Karakter Religius Melalui Metode Pembiasaan Di Taman Kanak-Kanak," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 4, no. 1 (April 5, 2019): 35–46, https://doi.org/10.14421/jga.2019.41-04.

[37] Mufidah, "Pendidikan Moral."

moral attributes. The following approaches of counsel, attention, and supervision can be utilized to improve the effectiveness of teenage moral education activities.

Teaching and moral education of youth can be carried out effectively with two main aspects. First, fulfillment of essential elements such as planning, methods, process accuracy, and media innovation. Second, the collaboration of three youth moral education models includes moral education in schools, families, and communities. As a result, teenagers understand every moral value taught based on Islam and have the knowledge and motivation to implement these moral principles daily.

Conclusion

According to the preceding explanation, the moral growth of teenagers must be of particular concern. Various moral problems can negatively impact teenagers and push them further from religious values in the middle of all-digital technological sophistication. As a result, the concept of morality is particularly essential in Islam. The most significant reform is in education because education is the best tool for educating teenagers to have values consistent with the Qur'an and Sunnah. According to Islamic education, moral education aims for teenagers to live their lives in line with God's laws, carry out their obligations as God's servants and become leaders in the world. As a result, Islamic education is inextricably linked to efforts to embed religious ideals and aspects in one's spirit, including moral values known as *akhlak.*

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