

STRENGTHENING MORAL EDUCATION IN ALPHA GENERATION STUDENTS AT MIS AN-NUR KUTILANG

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Abstract. Moral education is a fundamental aspect in the formation of the character of Alpha generation students, especially in facing the challenges of the current digital and information era, especially at MIS An-Nur Kutilang. The purpose of the research is to find out efforts to strengthen student moral education with the implementation program of integrating moral values in the curriculum, extracurricular activities, and parental support. This study uses a qualitative method with a phenomenological approach. With data collection techniques including observation, interviews and document analysis. The results of the study show that the strengthening of moral education at MIS An-Nur Kutilang is carried out by developing a curriculum that integrates moral values, the implementation of character development programs and the active involvement of parents. Strengthening moral education through this holistic approach contributes to improving students' character and positive behavior, although there are several challenges that need to be overcome. The existence of this article is expected to be one of the sources of reference about moral education.

Keywords: moral education; alpha generation; curriculum integration

I. INTRODUCTION

The rapid development of science and various kinds of technology basically affects various lines of daily life, both in terms of economy, social conditions, politics and education. This condition certainly has a very positive impact and an increase in human resources and quality of life. This advancement gives space to humans to access everything and information from different parts of the world so easily. However, there are also negative impacts on people's lives. The many challenges in the era of globalization have led to the erosion of noble values inherent in society. These issues can be seen by the rampant deviation of religious behavior and values, especially among teenagers. This condition can be seen by the existence of brawls, drugs, alcohol, pornography, lack of manners towards parents and teachers and so on [1]

This phenomenon is the result of the flow of globalization that enters the social order of society. The rapid development of technology without a provision of faith has resulted in the erosion of morals for today's young generation. This problem is not only found in a nation and country, but it is a very global problem and occurs in all countries. The various phenomena that we encounter show a significant moral and ethical decline from year to year. Therefore, the need for moral education so that every individual is able to behave according to the values in society and religious values [2]

Moral education is one of the important aspects in the formation of the character of the nation's next generation. In the era of globalization and digitalization, the challenges in

educating the younger generation, especially the Alpha Generation, are increasingly complex. The Alpha Generation is the generation that was born after 2010 and grew up amidst tremendous technological advancements. They are very familiar with digital technology from an early age, which affects the way they learn, interact and see the world [3]

Learning is essentially a process of interaction with all situations that exist around the individual. One of the characteristics that a person learns is that there is a change in behavior in that person may be caused by a change in the level of knowledge, skills or attitudes. Learning is also a deliberate process and does not happen by itself, for that it is necessary to have an effort from students. A goal is an ideal that is to be achieved from the implementation of an activity, there is no activity that is carried out without a purpose. So, in general, the goal of learning is to change a person for the better. Seeing from the rapid advancement of technology in the 4.0 era and continuing in the 5.0 era, so that there are so many advances and changes in the world of education that will help or will interfere with the education [4]. In line with this is the word of Allah in QS Al-Qolam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

It means: "And indeed you are truly virtuous". [5]

According to the Tafsir as-Sa'di: Therefore Allah said, "And indeed you are of great character." That is to say, great and high with the ethics that Allah has bestowed upon you. Broadly speaking, the morals of the great Prophet were explained by Siti Aisyah ummulbelievers when asked about the morals of the Prophet, she replied "the morals are the

Qur'an". There are many other verses that show the noble qualities of the Prophet and encourage people to have good morals, so the Prophet is the most perfect and the greatest figure to emulate. The Prophet was a gentle figure, easy (sociable) and close to people, came to people's invitations, met the needs of those who asked as a consolation to those who asked, he always gave and did not refuse in a state of failure (did not bring results). When his companions wanted something from the Prophet, he said yes and followed them if there were no obstacles. If he was determined to do something, he never decided on his own, but argued with his companions. The Prophet is a figure who accepts people's kindness, forgives people's mistakes and always treats friends well and perfectly. He has never had a sour face, never said rudely, never been cold, never stuck his tongue, never held a grudge against people's cold treatment, but instead he was reciprocated with kindness and he is very patient, may prayers and greetings be bestowed on him [6].

The problem of moral education is a serious problem in this day and age. This has been explained in the interpretation of the Qur'an regarding moral education. One of the sources of moral education problems, such as the existence of online-based media, also influences changes in the outlook on life and behavior of students, students and the younger generation in general. Seeing from the great influence of online media in education, so that it has a significant impact on the development of students' morals, where now the world of education is increasingly in crisis with morals or manners from students, it is a negative impact of technological advancement, so that many students at the elementary school level do not want to obey teachers' orders, fight teachers, and so on. However, this technological advancement also brings its own challenges, especially in terms of moral and moral formation. The influence of social media, unstoppable information, and instant lifestyles often obscure the moral values that should be the main foundation of their lives [7].

Therefore, strengthening moral education is very crucial to ensure that the Alpha Generation is not only intellectually intelligent, but also has noble morals, strong character and noble ethics. MIS An-Nur Kutilang as an Islamic educational institution has a strategic role in developing noble morals in its students. Through a holistic educational approach, MIS An-Nur Kutilang is committed to forming students who are not only academically successful, but also have good morals, in accordance with the teachings of Islam. This study aims to examine efforts to strengthen moral education in Generation Alpha students at MIS An-Nur Kutilang, as well as identify effective strategies in facing existing challenges.

II. RESEARCH METHODS

The method used in this research is quantitative The method used in this study is a qualitative method. According to Lexy J. Moleong in her book, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and behaviors observed. This research uses a phenomenological approach,

namely by looking at events that have taken place and are related to current conditions.(Tohirin, 2022)

This research was carried out at MIS An-Nur Kutilang, a Private Ibtidaiyah Madrasah located on Jl. Kfutilang No.41, Bandar Khalipah, District. Percut Sei Tuan, Deli Serdang Regency, North Sumatra The selection of this location is based on the Madrasah's strong reputation in moral education and its suitability with the focus of this research. The subjects of this research are Generation Alpha students who are currently in grades 3 to 6 at MIS An-Nur Kutilang, as well as teachers and educators who are directly involved in the moral education process at the Madrasah. The number of informants is selected purposively to obtain relevant and in-depth data. Interviews were conducted with teachers, Madrasah Heads, Deputy Madrasah Heads and students to gain an understanding of the efforts, strategies and methods used in strengthening moral education, as well as the challenges faced. The researcher made direct observations on learning activities related to strengthening moral education in the classroom and extracurricular activities. This observation was made to see firsthand the implementation of moral education in schools. Documentation in the form of curriculum, learning modules, and school activity records will be analyzed to complement the data obtained from interviews and observations

III. RESULT AND DISCUSSION

Moral education is a process that aims to shape and develop individual character and morals, especially in the context of education. Moral education is a systematic effort to instill ethical and moral values in individuals. It includes teaching about what is right and wrong, as well as how to behave ethically and responsibly. The main goal of moral education is to form good character, so that individuals can behave with integrity, honesty, empathy, and respect for others. Teaching basic values such as honesty, responsibility, fairness, and empathy. This character is certainly in accordance with what the Prophet Muhammad (peace and blessings of Allaah be upon him) taught. Allah Subhanu wa Ta'ala said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

It means: "Indeed, the Messenger of Allah (may Allah be pleased with him) is a good example for you (namely) for those who hope in Allah and the Day of Resurrection and He has called Allah a lot". (QS. Al-Ahzab verse 21). In the Tafsir Al-Muyassar it is explained that there is indeed for you (O believers) in the words of the Prophet (peace and blessings of Allaah be upon him), his deeds and circumstances are a good example for you to follow. So hold the Sunnah, because the Sunnah is held and lived by those who hope in Allah and the Hereafter, multiply in remembrance of Allah and rest on Him, and give thanks to Him in every situation.

Build strong character through a variety of experiences and exercises that teach you how to act with integrity. The role of teachers, parents, and the community as role models who show behavior in accordance with the moral values

taught. Moral education plays an important role in shaping individuals who are not only academically knowledgeable and skilled but also have good character and strong ethics, which is key to building a harmonious and responsible society.

The results of the interview obtained with the teacher of the field of study at the Madrasah are that moral education in Alpha generation students does have its own challenges. One of the main difficulties is the difference in perspectives and habits owned by this generation compared to the previous generation. The Alpha generation is growing up in the digital age where information can be accessed easily and quickly. This makes them tend to have shorter attention spans and are more dependent on technology. In addition, they are often exposed to various global values and cultures through social media and the internet, which can sometimes conflict with the moral values we want to inculcate. Another challenge is the increasingly complex roles of parents and families in this modern era, where many parents are so busy with work that they have limited time to guide their children directly in terms of morals. However, it does not mean that moral education in the Alpha generation cannot be done. Instead, this is an opportunity for educators to innovate in teaching approaches. Using technology as an educational tool, integrating moral values in content that is interesting and relevant to their lives, and involving parents in the educational process can be effective solutions. Flexibility and creativity in this approach are essential so that moral values can be instilled in a way that is acceptable and internalized by this generation.

However, this was reaffirmed by the Head of Madrasah regarding the strengthening of moral education in the Madrasah is

"As the Head of the madrasah, my role in shaping the morals of Alpha generation students is very important. I am responsible for designing and implementing programs that support the development of students' character and morals. This includes organizing activities to instill moral values, in the form of a watch together program regularly every week by playing several learning videos in addition to Islamic Cultural History material also related to commendable moral and reprehensible moral material, as well as ensuring that the curriculum and extracurricular activities reflect moral principles and moral values. I also play a role in monitoring and evaluating student behavior, providing guidance, and coordinating with parents to support moral education as a whole."

Furthermore, it was added by the Deputy Head of Madrasah

"At MIS An-Nur Kutilang, the formation of integrated morals in the curriculum is carried out with a holistic approach that incorporates moral values into various aspects of education. Subject matter is integrated with moral values, not only in the content of the Qur'an Hadith, Moral Faith, Fiqh and History of Islamic Culture, but also in other subjects, such as language and science, values such as honesty, responsibility, and cooperation are also taught through case studies and discussions. Students learn the principles of ethics, morals and noble moral values that are expected to be applied in daily life. The curriculum also includes activities that

involve students in hands-on experiences that support the formation of morals, such as social projects (Friday sharing), simulations, and role playing. This allows students to practice moral values in a real context. "

This was reconfirmed to the teacher of the Moral Faith stated that:

"The students are very enthusiastic about learning in the classroom when learning moral beliefs using digital-based media such as infocus by showing power points and learning videos related to moral strengthening materials. The madrasah installed various posters on the walls of the classroom and outside the classroom. Students are always interested in reading it over and over every day because it contains several interesting pictures and writings containing messages related to madrasah rules that must be obeyed and at the same time aims to strengthen moral education."

The statement of the teacher in the field of study is in line with the results of the researcher's observation while at MIS AN-NUR Kutilang, as well as in line with what some of the students interviewed expressed, who stated that they are more enthusiastic about learning if the teacher delivers the material not only by lectures, but by using media such as infocus, both learning in the classroom and outside the classroom such as displaying pictures related to the material, the sound of the recitation of the Qur'an and Hadith, stories of exemplary and moral problems in society through learning videos.

Furthermore, the results of the researcher's observation that there is a madrasah culture to strengthen students' moral education, including getting used to saying greetings to teachers before entering the madrasah field as a sign of ta'zim to the teachers, compliance in performing the duha prayer, actively participating in the practice of worship and commemoration of Islamic holidays. There are various educational posters on various sides of the madrasah walls, writings on the reading of asmaul husna, writings on several categories of commendable morals and reprehensible morals, which are read in class before learning begins. In addition to these activities, the Complete reading and writing program of the Qur'an, tahfidz juz 30 activities, at the same time as strengthening student moral education is carried out. This type of extracurricular activity is carried out by teachers outside of class hours. The foundation and the Head of Madrasah also regularly hold weekly meetings with teachers, in addition to discussing student development and learning outcomes, also reminding teachers to continue to develop student morals and make related programs effective.

Based on the results of interviews with teachers in the field of study. They said that the foundation and the head of the Madrasah assisted by the Deputy Head of the Madrasah routinely monitor and evaluate related to the development of student morals. Teachers are also active in communicating and sharing with students' parents regarding the strengthening of moral education, both during parent meetings with the madrasah which are routinely scheduled every month, as well as online via whatsapp groups or directly contacting students' parents individually. Awards are given to students who consistently show commendable morals in their daily lives

and provide warnings and educational punishments for students who commit reprehensible morals. This is in line with what some students said when interviewed that they are always appreciated for good things done and sanctioned if they commit violations, for example bullying friends, not respecting teachers during the learning process, being dishonest, not being responsible for their duties, etc. The madrasah parties also provide a liaison book between teachers and parents of students which contains records of student discipline and worship responsibilities as well as a moral control card for students at home. Teachers also conduct home visit activities when assistance with parents is needed to handle problems specifically.

From the results of the observation, the teachers seem to realize that in educating morals, there needs to be a good example, they always give examples to students on how to become moral individuals, because the Alpha generation has a tendency to imitate the attitudes and behaviors of people around them rather than just listening, said the teacher of the field of study. With the full day school program, it is very helpful to build students' faith, students are trained to get used to being righteous, kind, honest, disciplined, and istiqomah individuals.

The result of this study is that strengthening moral education in the Alpha generation at MIS An-Nur Kutilang, teachers teach the importance of honesty, responsibility, ethics and commendable morals in all aspects of life. Build the ability to empathize, work together, and interact well with others. Provide guidance on managing the impact of healthy and responsible use of technology and social media. They are very familiar with technology and social media, which can influence their behavior and values. Therefore, moral education needs to include elements of technology management and the impact of social media. Easy access to information exposes them to a wide range of views and values. Moral education helps them sort out information and form a strong moral understanding. They tend to be more creative and innovative. Moral education can integrate moral values in the context of creativity, such as through art or technology projects. Using technology in moral education, such as educational applications, simulations, and interactive platforms that allow students to learn and apply moral values practically. At MIS An-Nur, kutilang also implements learning methods that involve students directly, such as role-playing, group discussions, and moral values-based projects. Using the example of adults (teachers and parents) as well as wise supervision to provide examples and guidance in the application of moral values. Extracurricular activities can strengthen moral education by providing additional experiences for students in the form of activities that develop leadership and cooperation skills, such as student organizations and other programs.

Generation Alpha is a group of children born after 2010, who grew up in a world of advanced technology, such as digital devices, social media, and easy access to information. Therefore, education for this generation needs to be adapted to their unique developmental characteristics. One of the important aspects of Alpha generation education is the

strengthening of moral education, which aims to form good character and morality in students. Moral education in faith-based schools, such as at MIS An-Nur Kutilang, has a very important role in developing students' character. In this school, the strengthening of moral education is not only limited to teaching theory, but also to the application of moral values in students' daily lives.

Character Education Theory Character education theory is a theory that emphasizes the importance of forming good attitudes and behaviors in children. According to Lickona (1991), character education is an effort to instill moral values in students, such as honesty, discipline, and responsibility. At MIS An-Nur Kutilang, the application of character education is reflected in learning that emphasizes the formation of noble morals and good daily behavior.

Albert Bandura (1986) in his social cognitive theory states that learning occurs not only through direct experience, but also through observation and social interaction. For the Alpha generation who live in the digital era, the influence of social media and the surrounding environment is huge. Therefore, it is important for educators at MIS An-Nur Kutilang to set a good example, both in the classroom and in daily life. Positive attitudes and behaviors exemplified by teachers and parents can strengthen student moral education.

Strengthening moral education in Alpha generation students at MIS An-Nur Kutilang is a very important effort in shaping the character of students who are not only intellectually intelligent, but also morally and socially good. By utilizing various relevant educational theories such as character education theory, cognitive social theory, and holistic education theory, moral teaching in this school is not only carried out in the classroom but also in the daily life of students. Collaboration between teachers, parents, and the community is also very important to create an environment that supports the growth of good moral values among students

IV. CONCLUSIONS

Strengthening moral education for Generation Alpha students at MIS An-Nur Kutilang is a strategic step to form a solid character and morals in this challenging digital era. MIS An-Nur Kutilang has adopted an integrated approach in moral education by incorporating moral values into the curriculum, extracurricular activities, and daily interactions. Challenges include the negative influence of technology, changes in social norms, and limited family involvement. The solutions implemented include digital education, collaboration between schools and families, and the preparation of an adaptive curriculum. The strengthening of moral education at MIS An-Nur Kutilang has shown a positive impact on student behavior, with improvements in character, social responsibility, and the ability to adapt to technology ethically. Based on the findings of this study, it is recommended that future researchers explore the long-term effects of integrated moral education on Generation Alpha students, particularly in the context of rapidly evolving technology. A deeper investigation into how digital tools can be optimized to support moral learning while mitigating the negative impacts of technology would provide

valuable insights. Researchers may also examine the role of community involvement in enhancing moral education, especially focusing on how schools and families can work together more effectively to address challenges posed by the digital era. Furthermore, it would be beneficial to investigate the impact of adaptive curricula on the development of ethical reasoning and character, ensuring that it remains relevant and responsive to emerging societal changes. Practically, it is recommended that MIS An-Nur Kutilang continue to strengthen its collaboration with parents and the broader community to foster a more holistic approach to moral education. Additionally, integrating more interactive and technology-driven platforms for character-building activities could further engage students while addressing their growing digital engagement. Finally, it is crucial to regularly evaluate and update the curriculum to ensure that it stays aligned with both moral and technological advancements, fostering an environment where students can grow into responsible, ethical citizens in the digital age.

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