THE INFLUENCE OF SOCIAL MEDIA ON MORALS IN GENERATION Z

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Abstract

Background. The development of information and communication technology, particularly social media, has altered the paradigm of social and cultural interaction among the younger generation. Generation Z, born between 1997 and 2012, is a generation that is highly familiar with the digital world. They live in an era where social media platforms such as Instagram, TikTok, YouTube, and WhatsApp have become an integral part of daily life. Social media is not only a means of entertainment, but also a source of information, communication, and the formation of self-identity.

Purpose. Analyzing the influence of social media on the morals of Generation Z, identifying the positive and negative aspects of the use of media in shaping the morals of Generation Z.

Method. The method employed is a literature review of various reference sources, including journals, websites, and books. A literature review contains reviews, summaries, and the author's thoughts on several sources of literature (can be articles, books, slides, information from the internet, etc.) on the topic being discussed. It is usually placed in the first chapter. The results of research conducted by other researchers can also be included as a comparison of the results of the research that will be conducted here. All statements and/or research results that do not come from the author must be cited, and the procedure for referring to the source of the literature follows the set rules

Result. The influence of social media on the morals of Generation Z includes shidiq, amanah, tabligh, and fatihonah. The positive aspect of using social media as a means of communication, as recommended in the Qur'an, is closely related to the qualities of the Prophet SAW, who serve as examples for us, namely Shidiq, Amanah, Tabligh, and Fatonah. The negative aspect of social media use is the entry of an un-Islamic global culture.

Conclusion. The Influence of Social Media on Morals in Generation Z. Thus, the results of these findings provide a view on how the Qur'an can be a source of inspiration to develop responsible and ethical communication behavior in a digital environment.

Keywords: Media, social, morals, generation Z, students

INTRODUCTION

The problem of adolescents in the contemporary era is a significant issue faced by the entire global community, especially in Indonesia. Today's young generation is very different from previous generations in terms of social interaction, mindset, and problem-solving methods. Teenagers in the past were more rational and visionary, in the sense that they did not act carelessly, but rather formulated and evaluated their actions by taking into account the impact of various aspects. Additionally, teenagers at that time were more engaged in social activities. However, today's teenagers still show apathy towards the social issues around

them. Today's adolescents have been affected by promiscuity, juvenile delinquency, and drug abuse. Students' daily lives are often confronted with issues related to pornography and free sex, ranging from a learning system that mixes male and female students, school uniforms that can trigger lust, to the reading and spectacle they consume throughout the day. Some argue that the behavior of our young generation is loaded with pornographic elements, starting from clothes, conversations, readings, and pornographic spectacles. Technological advances that should facilitate the addition of insights and information exchange are instead misused.

The moral crisis among students is related to the behavior of some students who are uncontrollable, mischievous, and stubborn, often causing riots, brawls, and other criminal acts. In addition, society generally judges individuals based on the morals they exhibit. Adolescents, as pillars of the future, should be carefully prepared through the cultivation of solid faith and good morals. The moral crisis faced by Indonesian teenagers and students reflects the failure of the current education system in forming a generation of faith and piety. The moral crisis among students is the result of an education system that is not optimal. So far, the world of education has emphasized academic achievement and job orientation over the development of good character. Students from school to college levels are trained to fill jobs, with little emphasis on the inculcation of noble values. Religious education in schools and universities is minimal. This is taught solely as memorization to meet the curriculum targets and grade promotion exams. The moral crisis among students is a grave issue, considering that they are the next generation of the nation who will continue Indonesia's progress. The government should take this issue seriously. How will the future of the nation be guaranteed if the youth, as successors, do not possess good morals, considering this nation is known for its hospitality? Our young generation faces significant threats. The advanced era of information and telecommunications has led some of our young generation to be influenced by various currents of globalization and moral decay. The advancement of information and telecommunications is not in line with the progress of religious understanding and moral education. As a result, the negative impact of the current globalization can easily drown the younger generation in an endless sea of misdirection and disobedience. The perverted and disobedient colonizers market their products through various information and telecommunication channels.

The young generation is a crucial element in a country; The progress or decline of a country can be measured through the level of knowledge and faith of its younger generation. Therefore, to improve the quality of Indonesian students. Therefore, it is necessary to establish the formation of individual morals within the community according to Islamic Sharia. Because, in Islamic Sharia, it has been explained what constitutes ideal morals for mankind. Morals are a crucial element in life, essential for maintaining peace and stability in society and promoting global peace. Moral people will respect, appreciate, and love each other, without being arbitrary or oppressive to each other.

Social media has become the primary platform for communication and interaction in modern life. However, irresponsible use can lead to negative consequences such as slander, insults, and misunderstandings. Therefore, it is essential to understand the ethical principles of communication outlined in the Qur'an as a moral guide for social media. This article aims to analyze the ethical principles of communication contained in the Qur'an that social media users can apply. The communication ethics recommended in the Qur'an for social media users are closely related to the qualities of the Prophet SAW, who serve as role models for us, namely Shidiq, Amanah, Tabligh, and Fatonah. Thus, these findings provide insight into how the Qur'an can serve as a source of inspiration for promoting responsible and ethical

communication behaviors in a digital environment. The purpose of this study is to analyze the influence of social media on the morals of Generation Z, identifying both the positive and negative aspects that shape the morals of this generation.

LITERATURE REVIEW

Akhlaq

Akhlak comes from the Arabic language, specifically al khulqu, which means disposition or character. Akhlak originates from Arabic, which is the plural form of the word "khuluq," meaning ethics, temperament, behavior, or character. The word contains an adjustment to the word Khalqun, which means 'event', closely related to Khaliq, meaning 'creator', as well as 'creatures' meaning 'created'. Formulating the definition of morality emerges as a medium that facilitates a reciprocal relationship between the khaliq and the creature, as well as between creatures and other creatures (Lubis, 2020).

The Qur'an teaches how to communicate for social media users, including shidiq, amanah, tabligh, and fatonah.

"Shidiq" is an honest person who embodies the morals of Karimah and receives a high degree in the sight of Allah SWT. This means that the important role of Shidiq's nature needs to be secured or changed for the perpetrators of hoaxes. Therefore, Islam teaches us to be wise in our communication on social media, so that the messages we convey are not fake news or hoaxes that can result in quarrels and even losses for certain parties.

"Amanah" is the trait that a person possesses, acting honestly, meaning not lying, stealing, being brave in conveying the truth or a belief that is carried out. Trust is very closely related to responsibility. Therefore, when communicating on social media, we should emulate the nature of the Prophet; we must always be responsible for what we share on social media, including stories, news, and any other content we post.

Fathonah is also a trait possessed by the Prophet SAW, as fathonah can be interpreted as intelligent, wise, or ingenious. We can take advantage of technological sophistication by imitating the qualities of the Prophet Muhammad SAW which lead to goodness in life. As the Prophet has set an example of his exemplary qualities, as Muslims, we must be discerning in our use of social media, both in receiving news and in sharing it. The nature of fathonah on social media reveals many positive aspects that we can achieve through social media.

Tabligh. A person who has Tabligh can be seen as caring about others and their environment. The nature of tabligh, which is already embedded in a person's soul, will help if they see others in trouble or distress, give warnings when others misbehave, and prohibit bad or prevent reprehensible acts. This means that the nature of tabligh is a character that arises from care. Therefore, in social media, we should always emulate the nature of the Prophet, namely by conveying positive messages to relatives, such as joyful greetings, da'wah, and valuable knowledge.

Social media

Social media is software that functions to gather, share, communicate, and in some instances, collaborate or play with each other. Social media has power where content is generated by users, not by editors, as in mass media agencies. Social media is a platform that focuses on the existence of users, facilitating their activities and collaborations. Social media has undergone significant development from year to year since the early 1970s, notably with the invention of a bulletin board system that allowed users to communicate with others using

electronic mail over telephone lines connected to a modem. In 1995, the GeoCities website was born. GeoCities serves web hosting (a rental service that stores website data so that the website can be accessed from anywhere). From 1997 to 1999, the first social media appeared, namely Sixdegree.com and Classmates.com. Not only that, in that year, there was also a site to create a personal blog, namely Blogger. The site allows users to create their site pages. So that users of this Blogger can post things about anything (Sari et al., 2018).

Modern humans are highly dependent on technology today. The presence of the internet, followed by the emergence of social media, also presents various ethical problems related to communication. The use of false identities for "negative" purposes, the dissemination and downloading of copyrighted material, or prohibited material, is unethical and prohibited. However, the freedom offered by the internet, especially in this case, social media, seems to erode ethical sensitivity. What should not be done becomes "natural" to be done. It is not uncommon for some people to think that it is not a mistake, armed with various justifications that have been raised. This self-concept-related mechanism is used to guide the behavior and attitude it displays. However, it is undeniable that the influence of the social and cultural environment also plays a role in determining how a person behaves (Watie, 2011).

Gen Z

Generation Z has unique personalities and enthusiasms, shaped by the presence of powerful digital technology, globalisation, and rapid change (Tranggono et al., 2023: 1928). The moral values of Generation Z may differ significantly from those of previous generations. To understand the moral decline of this generation, parents must unite and help their children avoid harmful exposure (Wulansari, 2017, p. 131). They must teach children about strong moral values, help them develop their skills and creativity, and control the use of technology wisely. They should also foster open communication with parents and teachers about how moral issues can be effectively addressed or avoided.

So far, several studies have focused on the values of Generation Z, with a particular emphasis on three key aspects: prioritizing human potential that needs to be maintained and trained in proportion (Faisal et al., 2023, p. 478). This study focuses on the potential of knowledge (hakamah), courage (anger), desire (orgasm), and justice ('adl). Polite and polite manners such as morality to Allah, morality to the Prophet, and ethics of fellow human beings (Ismeida, 2021: 6-7). Generation Z has unique personalities and enthusiasms, shaped by the presence of powerful digital technology, globalisation, and rapid change (Tranggono et al., 2023: 1928). The moral values of Generation Z may differ significantly from those of previous generations. To understand the moral decline of this generation, parents must unite and help their children avoid harmful exposure (Wulansari, 2017, p. 131). They must teach children about strong moral values, help them develop their skills and creativity, and control the use of technology wisely. They should also foster open communication with parents and teachers about how moral issues can be effectively addressed or avoided

METHOD

The method employed is a literature study, which involves collecting and analyzing data from various written sources, including books, journals, and scientific articles. Procedure performed

1. Data Collection: The researcher collected data from various literature sources, including journals and books, relevant to the research topic.

2. Reading and Taking Notes: After collecting the data, the researcher reads and notes important information related to the problem being studied.

3. Analysis and Synthesis: The collected data is then analyzed and synthesized to gain a deeper understanding of the topic being researched.

4. Report Preparation: The results of this analysis are presented in a research report that includes findings and conclusions.

This method is significant in research because it enables the researcher to understand the context and background of the topic being studied.

RESULTS AND DISCUSSION

The positive impact of social media on the morals of Generation Z includes the nature of shidiq, amanah, tabligh, and fathonah (Anggraini, 2024). Manzani & Fadhilah (2021) stated that Shiddiq is telling the truth and being honest. In doing business, the Prophet SAW always prioritizes honesty. This is under the results of the research (Rimiyati Hasanah, 2016) that the variables of its application, namely honesty, willingness to work hard, keep promises, orderly administration, always pray, pay zakat and alms together have a significant positive effect on the success of the business, but partially the variables of honesty, willingness to work hard, keep promises, administrative order, always pray, pay zakat and alms do not have a significant effect to the success of the business.

According to Antonio (2010), a mandate is trustworthy. In this context, the mandate is not to subtract or add anything from what should be or from what has been agreed upon. This finding aligns with Taufik Hidayat's (2013) research, which suggests that trust has a positive impact on success.

Fathanah can try to find opportunities and continue to innovate, prospect, and have a vision for the future, but she does not ignore Sharia principles. Fathanah has a positive impact on the business's success.

According to Antonio (2010), in the language, tabligh can be interpreted as "conveying". Tabligh includes argumentation and communication. Generation Z should be able to communicate effectively with the right strategy in choosing social media, conveying excellence in an attractive and targeted manner without compromising honesty and truth. According to research conducted by Sari (2019), akhlaq shidiq, tabligh, amanah, and fathanah have a positive and significant effect on the success of social media.

The negative impact of the use of social media on children's moral education is also very numerous, which can be seen from the number of children who use it not for learning but for their busyness on social networks, for example; Facebook, Twitter, Instagram and others, to make children neglect their tasks make these children less disciplined and easy to copy other people's works, as well as the assumption that social media is synonymous with pornography, this is because social media can convey high information including pornographic images and violence and this can certainly cause a lack of children's moral education.

Pornography

In adolescence, there is very rapid growth and development, both physical, psychological, social, and mindset changes. One of the significant changes that occurs in adolescence is the development of the reproductive organs, characterized by the production of hormones such as estrogen and progesterone in women and testosterone in men. The production of reproductive hormones that occur has an impact on the function of the reproductive organs, which causes sexual drive and begins to be attracted to the opposite sex. This factor is one of the drivers for adolescents to behave in order to get sexual satisfaction. Sexual

gratification performed by adolescents is any behavior that is driven by sexual hormonal desire—the desire to satisfy their sexual desires by seeking information, media, and needs. There is a strong flow of information through social media, so information that is difficult to control tends to form unhealthy sexual behavior in adolescents. Many providers offer easy and affordable access services that make it simple for school-age children to use social media. BKKBN noted an increase in cases of sexual behavior among Indonesian adolescents due to the rapid development of information technology regarding sexual problems through social media (BKKBN, 2019).

Based on the highest percentage of information accessed by adolescents, which is pornographic impressions in the United States (87%), Australia (84%), Sweden (98%), and Italy (99%), while in Indonesia (51.7%). According to the Indonesian Child Protection Commission (KPAI) in 2022, 97% of adolescents have watched pornography, 7% of adolescents have kissed, engaged in genital simulation (groping the genitals), and oral sex, 62.7% of adolescents are not virgins, while adolescents admit to having had an abortion, 21.2%. The indicator of viewing pornography is the motivation that has the most influence on sexual harassment, where the higher the motivation of adolescents to achieve their desires, especially curiosity about sex information, the need for recognition in the process of puberty from adolescence to adulthood (Gopalan, 2020). The percentage of adolescents in men who watch pornography (66.6%) and women (62.3%) through online media. As for those who are sexually involved or directly practice sexuality in boys (34.5%), and girls (25%), so that the number of people who watch pornography in boys is more than in girls, and sexuality activities that are practiced directly by boys are more than by girls. The effects of pornographic media starting from the stages of addiction (addiction), escalation (excision), desensitization (desensitization), and act-out (imitation of behavior) (Kosvianti et al, 2020). Sexual behavior can be interpreted as knowledge, attitudes, and behaviors that satisfy sexual desire carried out by adolescents themselves or when dating their partners. These sexual behaviors can be in the form of masturbation, hugging, kissing (lips, foreheads, cheeks, neck), and having sexual or sexual intercourse. The level of sexual behavior activity depends on the magnitude of the action taken, where the impact of sexual behavior can transmit health problems such as HIV infection, sexually transmitted diseases (STDs), unwanted pregnancy, abortion, and other health problems (Ode et al, 2019). The Indonesian Demographic and Health Survey (SDKI, 2017) recorded that 80% of women and 84% of men admitted to having dated. The age group of 15-17 years is the age group when individuals typically start dating for the first time, with 45% of women and 44% of men. Most women and men admitted that when dating they did various activities such as holding hands 64% of women, and 75% of men, hugging 17% of women and 33% of men, kissing the lips of 30% of women and 50% of men and touching/touching 5% of women and 22% of men. In addition, it is reported that 8% of men and 2% of women have had sexual intercourse. Among women and men who had had premarital sex, 59% of women and 74% of men reported having first had sex at the age of 15-19. The highest percentage occurred at the age of 17 years of age at 19%. Among adolescents who have had sexual intercourse, it is reported that 12% of women experience unwanted pregnancies (Sumari, 2023). Generation Z, who are good, will not take the risk of hurting themselves and following the lust of free sex.

Bullying

Evil is incessantly intermittent on this earth. As social media reports incidents of various crimes against life, people often feel that their lives are shaken or disturbed. There are many crimes of threats. The law regulates human interaction to prevent chaos, but in fact, it often

punishes humans with destruction and pain. The practice of social media threats is complicated to detect and track, especially when tools and resources are limited. Having adequate tools will make it easier for everyone to track. However, if a tool in Indonesia is adequate, then a threatening crime can be more easily solved; if it is not, then it is the same as doing nothing.

Problems often occur on social media, for example, on Twitter, where a post by an account with the initials "fchkautsar" contains a meaning that is often interpreted as sarcasm. On an account with the initials "fchkautsar," he tweeted, "BCA security guards can replace the police throughout Indonesia." This tweet is trending on the search page of Twitter Media. This resulted in the relevant agencies being offended, not only because the fchkautsar account was attacked by several offended people, but also because the account was used to spread misinformation. This Twitter account has become a public spotlight, let alone listing the agency. Not only throwing ugly words, some make threats with violence. An account with the initials "Visnucakrasudarsana" made threats to "Fchkautsar" in the comment column and direct messenger. The most concerning aspect was that by mentioning the phrase "you cannot break your neck" in that private message, he received an Instagram message. Cybercriminals hacked the "Fchkautsar" account to obtain the address or phone number "fchkautsar", making it easier for people to find "Fchkautsar". This action makes the "fchkautsar" worried and uncomfortable (Andrean et al., 2022). Generation Z, who are siqid (honest), will not be influenced to bully others through social media, either verbally or non-verbally.

Online gaming addiction

This phenomenon of online game addiction is estimated to have a negative impact. Generation Z, who are often addicted to online games, feel the impact of the games themselves. To anticipate the adverse effects that will occur on gamers and to minimize online gaming addiction, it is necessary to take guidance from schools and especially from parents. Online games can harm users if played excessively. To overcome the negative impact of online gaming addiction, guidance and counseling are needed. For Generation Z, playing online games is more fun because there are many challenges, and you can get to know many people from the online gaming community. Generation Z fantasizes about becoming a player character in online games, as desired by students. Additionally, students who frequently play online games tend to become less motivated to attend school, often leading them to skip classes. Generation Z is also less inclined to find or complete tasks. There are two types of symptoms of online game addiction, namely physical and psychological. Physical symptoms are carpal tunnel syndrome, dry eyes, headache, back pain, irregular eating, indifference to personal hygiene, and sleep disturbances. Psychological symptoms include having difficulty stopping playing, feeling depressed when not dealing with the computer, lying to parents and teachers at school about their activities, and no interaction with peers (groups) (Adiningtyas, 2017). Generation Z, who are shidiq, amanah, tabligh, and fathonah, will not waste time and money on useless things, such as online games that offer more mudhorot than benefits.

CONCLUSION

The influence of social media on the morals of Generation Z has both positive and negative impacts. The positive impact includes the cultivation of moral character taught by the Prophet SAW in the form of shidiq, amanah, tabligh, and fathonah. Negative impacts are in the form of threats of pornography, threats of violence, and the threat of addiction to online games, resulting in a decline in the morals of Generation Z.

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