

# THE PORTRAIT OF ISLAM IN BUILDING RELIGIOUS MORALITY ON MILLENIAL GENERATION

*Herlina*

Universitas Islam Negeri SunanKalijaga Yogyakarta  
e-mail: ellynmustafa31@gmail.com

**Abstract:** *The important problem that often arise in this millennial era is silent communication. The phenomenon that human who have been given natural or potential experience a moral crisis. Goodness and badness that has been provided since he was born needs special development. Islam is devine religion revealed to the prophet Muhammad has an important role, its main role is in providing solutions and teaching how to various life challeng. This research is intended to explore and find ethical solutions in response to the problems of morality that plague human beings, especially millenials. By imitating the behavior of Prohpet and Islamic leaders by instilling Islamic values or getting used to being good.As the result research, the manner to build morality can be done with several things, namely: building good habits, such as empathy, conscience, tolerance and self control.*

**Abstrak:** *Masalah penting yang sering muncul di era milenium ini adalah komunikasi diam-diam. Fenomena bahwa manusia yang telah diberikan alam atau potensi mengalami krisis moral. Kebaikan dan keburukan yang telah disediakan sejak ia lahir membutuhkan perkembangan khusus. Islam adalah agama yang diwahyukan kepada nabi Muhammad yang memiliki peran penting, peran utamanya adalah dalam memberikan solusi dan mengajarkan bagaimana berbagai tantangan hidup. Penelitian ini dimaksudkan untuk mengeksplorasi dan menemukan solusi etis dalam menanggapi masalah-masalah moralitas yang menjangkiti manusia, terutama generasi millennial. Dengan meniru perilaku Nabi dan pemimpin Islam dengan menanamkan nilai-nilai Islam atau membiasakan diri menjadi baik. Sebagai hasil penelitian, cara membangun moralitas dapat dilakukan dengan beberapa hal, yaitu: membangun kebiasaan baik, seperti empati, hati nurani, toleransi dan kontrol diri.*

**Keywords:** *Moral; generasi milenial; Islam.*

## INTRODUCTION

Islam as a devine religion revealed to the Prophet Muhammad encouraged the people to do good behavior. The recommended good behavior is spread through teaching and example. that is Islam and education are closely related.

As in Surat al-‘alaq verse 1-5 has indicated, that by reading is an important behavior in acquiring knowledge, so that it can make itself more civilized. Special attention is also found in other verses. Human created by God is equipped with potential, with this potential he can make himself a human. Someone who manages to become a human, then he will get a decent place and a high degree. All of them are also educated people. Why? The reason is educated human beings will practice *akhlakulkarimah* before fellow creatures of God and with nature.

Education is an important component in developing naturally as it really is. The main purpose of education is to make human. As said by AbdurRahman Wahid or better known as Gus DUr’s call that the aim of education should be to make human as a human or called humanization.<sup>1</sup> Not much different from Islam as a religion that is to be a truly human by perspective of Allah.

But sometimes a religion as an integration tool can also act as a mean of deintegration of the people. It is necessary to reunderstand that Islam as a religion is not just a symbol and is rigid to the life of the people. Islam does not only contain teachings based on its sources (al-Quran and Hadith) or in other words only limited to cognitive satisfaction. However, it can also be understood from a pedagogical and axiological point of view.

This study is a type of literature research, there was another study conducted by Hamriyah entitled is “Islamic Education and coaching moral ethics” the result is Islamic education however divine is a obligation for every generation and is done and carried out consistently with sense of responsibility in order to achieve life prosperity and become a facilitator to worship God (Allah). This research focuses on finding the nature and soul of Islamic education.

Then literature research which is a mini thesis has been carried out by DwiRetnoHandayani (2013) entitled “Morality in the perspective of religion and sociology (a Comparative study of the thoughts of Murtadha and Emil Durkeim)” the result is that morality which is viewed in terms of religion must begin with an introduction to God. Elements of faith and piety are the basis of moral behavior. Muttahari argued that behavior are said to be moral if they are oriented only to God. While this research tries to examine more deeply and clearly how Islam answers or provides the right solution based on Islamic legal sources how to behave precisely especially in the face of new era.

---

<sup>1</sup> Faisol, *Gus Dur dan Pendidikan Islam* (Yogyakarta: Ar-Ruzz Media, 2011), 75.

## MORAL

Moral according to al-PurwaHadiwardoyo MSF are related to goodness and badness. He likes people who are lessmoral said to people who are not good. Moral humans are indicated by all the good that is imprinted in every character. Al-PurwaHadiwardoyoMSF also added that morality is divided into two things, namely inner and outer.<sup>2</sup>

As an additional explanation what is mean by inner is the condition of the heart, and BORNIAH is a visible behavior. Good and moral people will be polite pastos and behave well according to culture or religious law, and vice versa. These indication can be observed repeatedly. But the number of life options faced by humans make him meet or face illiteracy. Whether you want to do things that will later have an impact on moral decline in urgent conditions ot not. Whether a person has a strong faith, of cours he will choose something that has a good effect on him.

From the above description, it can be said that action or behavior is a major component in morality. Moral are not behaviors, because behavior has its own definition. Moral means something that is considered good or bad by someone, but the assessment contains unoursubjektif. According to Nurgiantoro quoted by Nining. Usually the assessment is influenced by the view of life, the nation. Then it is natural that moral rules different from the environmeny in which a person lives with his native environment. Good character that is built in a family as the first environment for the child can make the child have firm belief in deciding each age before acting. Then what is the moral relationship with values? Morality according to Nining is also an essential value of all behavior which is good behavior.<sup>3</sup>

## ETHIC

Ethics comes from Greek Ethos which means behavior, decency, habits, and others.<sup>4</sup> From this definition, which is included in the category the discussion of ethics is every behavior or everything that's is spoken from a person's mouth and then given a good or bad value.

## MORALS (AKHLAK)

Ethics according to MawardiLubis and Zubaedi cites opinion from al-Munawwir etymologically derived from Arabic, Khuluq. It means habit, mind,

<sup>2</sup> al-Purwa Hadiwardoyo MSF, *Moral dan Masalahnya* (Yogyakarta: Kanisius, 2001), 13.

<sup>3</sup> Ibid.

<sup>4</sup> Itighfarotur Rahmaniyah, *Pendidikan Etika* (Malang: UIN-Maliki Press, 2010), 59.

and character. Then the understanding of morality in terms according to M. Yatimin Abdullah is a trait that permeates the soul and becomes a personality. Every muslim behavior practiced in him is spontaneously. Nasharuddin also found his assumption that moral science is a science that teaches easy good behavior and bad behavior. And a behavior to Allah, human, and the environment. It has been enshrined in al-Qur'an and Hadits.<sup>5</sup>

A morality has a relationship with the faith. All of the habits that are practiced by a persons are a reflection of his faith. So that it can be said that someone who behaves well in his life, it meaning he is one of those who have strong faith. Nashiruddin also argued that morality to God has the highest level compared to other morals. The fundamental reason is because a God is the Creator who certainly has full power for all or his creature. Automatically all the things related to Allah in addition to its urgency it also has an important role in protecting human.<sup>6</sup>

## THE DIFFERENCES OF MORAL, ETHICAL AND MORALS

From the spelling out, there are several characteristics that distinguish between athical, moral and morals, namely: 1) The Islamic morals direct and guides all of human beings to a good behavior. A goodness and truth correspond to the al-Quran and Hadith. 2) The Islamic morals determines that what is the source of behavior, good and bad measure of behavior is based on the Qur'an and Hadith. Whether moral and ethic view things as bad then morals do not necessarily look bad too. 3) Islamic morality is universal, comprehensive, and accepted by all human beings at every place and everytime (*fi kulli al-makanwa fi kull al-zaman*). 4) Islamic morality has practical and precise formulas according to the nature and mind of the human mind. His techings can be accepted and used as guidelines by all human. 5) Islmic morality regulates and directs human nature to a high and rectifies to avoid false and misleading thoughts.<sup>7</sup>

## RELIGIOUS MORALITY

Socrates has an argument about moral, according to him that morality relate to a human attitude. All of human behavior is a good, all human attitude is good, which actable contray to knowledge whether the action is directed by awaremess or belief in what is good and what is desired.something that is

---

<sup>5</sup> Nasharuddin, *Akhlaq: Ciri Manusia Paripurna* (Jakarta: PT Raja GRafindoPersada, 2015), 210.

<sup>6</sup> Ibid.,215.

<sup>7</sup> Ibid., 212.

desirable even enough it seems evil sometimes does not contain known as the term Vilisional crime. According to William F. O'neil that the action are bad but are actually the eyes of others. The argument indicates an assumption of basic assumption that morals can be subjective. a good and bad attitude will be judges by others, the assessment can vary. perhaps the one is good and the others is not. So, psychologically and logically it is human that is supposed to regard as the best act, because if not, then someone will be hindered both logically and psychologillay as a result he will be do the others.<sup>8</sup>

Human in essence have a goal to achieve a better life in the world and in the hereafter. In Islam there is a place reserved for Muslim, that is a good class will be placed in heaven and the worst will be put into the hell. Allah. Allah has stated clearly about this one of his words in Al-Quran, an-Nisa:115.

*"and whoever oppose the Messenger after guidance has become clear to him and follows other than the way of the believers- We will give him what he has taken and drive him into the Hell, and evil it is as a destination"*

QS. An-Najm: 13-15,

*"And He (Muhammad) certainly saw him in another dscent. At the Lote tree of the utmost Boundary. Near it is the garden of refuge."*<sup>9</sup>

The Heaven and the Hell, goodness and badness, every behavior must get reward or punishment, that is referred to in religious law. A good life is life aimed by human, because no one who wants to live ungood life. Become one of a good person must practice a good things too. Both according to religion in society.

Wiiliam F. O'neil expressed his perspective on how humans can live well, namely: 1) The highest good grows from obedience to various intuitive standars and that appears in belief and behavior. 2) The highest good grows from philosophy and religion which is based on speculative reasoning and metaphysical wisdom. 3) The highest good grows from obedience to several conventional standards that about belief and behavior. 4) The highest good grows from practical smartness (problem solving effectifly). 5) The highest good grows from development of social institution that new and more humanistic. 6) The highest good grows from removal of institution restrictions, as a manner for prmote the realization of full personal freedom.<sup>10</sup>

The six fundamental bases developable well. The good manner for developing is education. Why education? A great answer for synchronize from the question is appeared from argument that delivered by Maragustam,

<sup>8</sup> *Ibid.*,89.

<sup>9</sup> Al-Qur'an Cordoba (Bandung: PT Cordoba Internasional Indonesia, 2017)

<sup>10</sup> William F. O'neil, *Ideologi-Ideologi Pendidikan* (Yogyakarta: PustakaPelajar, 2008),

namely: grow, develop the potential of student when was a child until the end of human life.<sup>11</sup>

On the other hand, liberalism assumes that goodness is equated with empirical and naturalist assumption about know and what is known. So, in liberalism, human that good thinkable effectively (namely solve the problem who that related with practice problems in the real world). From it assumption, liberalism agreed that morality is same with functional intelligence. The main point of an intelligent person is morality one's.<sup>12</sup> Then, George Anderson said that is morality is the hermeneutics of human act and its quality that can be judged right or wrong in the light of a standardised set of codes.<sup>13</sup>

Furthermore, does morality has relate with religion? Then where is the connection? that fundamental question is answered by George Anderson research, it was the title of Religion and Morality in Ghana. According to George Anderson, the religion is determinant of the morality of Ghanaians including The Akan but not society and traditions.<sup>14</sup> That theory says that religion is determine to the person moral. Whether see from perspective with against the background of research in Ghana, until Anderson make an argument that basically sourced from the person religion. The main point of the stronger a religion or faith, so the well their self. . That argument is not so different with Matt J. Rossano perception, the result of research is the element of deliberate moral practice appear to be present in the rituals and activities of most major religions. And then the some of elements more critical than others, it seems that religion's behavioral proscriptions, ritual of moral review, and meditative practices are especially relevant to developing self-control, empathy, and wisdom, which in turn promote moral behavior.<sup>15</sup>

Then, how with the next millennial generation? Is the theory of Anderson suitable to solve the problem? For example in Indonesia, Indonesia has a multicultural nation, automatically has a different life too. Even the majority most of Muslim, but is the religion that their trust give influence to them or not?

The criminality that often happened and all of terrorism, all of those indicate that religion just be a label for some muslim. in essence, the religion not the slightest puns to the Hugger for doing a badness activity. Ryan McKaydan

---

<sup>11</sup> Maragustam, *Pemikiran Syekh Nawawi al-Bantani* (Yogyakarta: Data Media 2007), 40.

<sup>12</sup> *Ibid.*, 95.

<sup>13</sup> George Anderson Jr., "Religion and Morality in Ghana: A Reflection", *Global Journal of Arts Humanities and Social Sciences*, Vol.1 No.3 (September 2013), 165.

<sup>14</sup> *Ibid.*, 162.

<sup>15</sup> Matt J. Rossano, The Moral Faculty: Does Religion Promote "Moral Expertise", *International Journal for the Psychology of Religion*, 18, (July 2008), 189.

Harvey Whitehouse in their research mentioned about Religion and Morality, there are big four religious deminsion, namely: 1) Believing: Holding a set of beliefs about transcendent entities (e.g., personal gods, impersonal life forces, karmic principles). 2) Bonding: Having self transcendent, emotional experiences, typically through ritual (whether private or public, frequent or rare), that connect one to others and to a deeper reality. 3) Behaving: scrubribing to certain moral norms, and exerting self control to behave in accordance with these norms. 4) Belonging: identifying and affiliating with a certain community or tradition.<sup>16</sup>Believing, bonding, behaving and belonging is the manner to make strong a morality.

## INTRODUCT TO THE MILLENIAL GENERATION CLEARLY

Millennial generation is also called Generation of Y. the term turned out to have long been used in the editorial of large American newspaper, on August 1993. It characteristics namely: every person has different characteristic, depend of where is they growned. Economics condition, family's social, communication pattern is opened than previous generation, use social media fanatically and their life very influence to technological development, more opened with politic perspective and economic, until they are seen very active to the environment changing which happened around of them, have more attention to a richness.<sup>17</sup> 1) Millenial is more believe to the User generated content (UGC) rather than to the unidirectional information. 2) Millenialprefer Mobile Phone rather than TV. 3) Millenial must have social media. 4) Millenial does not rather like read conventtionally.5) More knowing about technology than their parents. 6) Nor loyal but work actively.7) Make transaction on cash.<sup>18</sup>

Beside a millennialgieneration, there is X generation and Z goneration or can be called baby boomers. Those meanings, has difference according to every result. The differentiate it is known from 1950 year ago until on the first of 2000. The result research that done by Lancaster and Stillman who quoted by Yanuar Surya Putra.Can be looked into the data.

---

<sup>16</sup> Ryan Mckay and Harvey Whitehouse, "Religion and Morality", *Phsychological Bulletin* (Desember 2014), 3

<sup>17</sup> Yanuar Surya Putra, "Theoretical Review: Teori Perbedaan Generasi", *Among Makarti*, Vol. 9, No.18 (Desember 2016), 129

<sup>18</sup> Agnes Winastiti, "Generasi Millenial dan Karakteristiknya", CNN Indonesia, Selasa, 23 Agustus 2016, 16:12 WIB

Factor	Baby Boomers	Generation Xers	Millennial Generation
Attitude	Optimis	Skeptis	Realistis
Overview	This generation believes in chance, and often too idealist for make the positive changing in the world. They also compatetive and look for activity to get step.	The closed generation, very independent and has potention. Do not want to depend on anyothers to help them.	Very respect to the differences, more choose be cooperate rather than accept imperative or command, and very pragmatis when solve the problem.
Worl Habits	Have an optimist feeling, hard worker that want to get personal appreciation, believe to the self development.	Relize to the difference and global thinking, want tobalance between work and a life,informal, rely on their self, happy to work using technology.	Have a high optimist, focus for achievement, confident, belief to the values of moral and social, respect to the religion. <sup>1</sup>

Those result researches, moral shift and human culture is give an effect be far from devine, namely: dehumanization, developing era that most of lock to the self identity. But whether does not request the first helping to the millennial generation. The first helping for example become mentality and morality of generation let theygrowable and adapt with the new era.

## THE ROLE OF ISLAM IN BUILDING MORALITY OF RELIGIOUS CONFLICT

Many challenge or can be called silent communication which often happened and make colourfull for a life is the important study to look solution seriously. The people that look a someone just know or see a moral. So that they give argumen from behavior. Moral, ethic and morals is so important.

There is a perspective that said by Kehlberg. Many events is happened in a life can be finished. He gives argument that actually all of problem can be faced and finished. He also said that moral problem can be finished. According to Kehlberg the school actually as a institution develop morality and prepare a condition where the private problems can be finished based on principle not based on power. That mean is the school can be make process of thingking not to get how to get a right answer.<sup>19</sup>

The Moral education as an issues in this era, specially in Indonesia start prioritizing. The Same with Indonesian ideal, namely the Golden

<sup>19</sup> Lawrence Kohlberg, *Tahap-Tahap Perkembangan Moral* (Yogyakarta: Kanisius, 1995), 76 .



age of Indonesia in 2045, certainly moral is important problem to fix it, as Imam Machalli's research. The research that he done is the policy are being "curriculum of 2013" and the aim of it is to prepare the new generation that productive, innovative, and affective. The policy is initiated for develop and make strong attitude, knowledge, and skill balancelly.<sup>20</sup> But, crimelity<sup>21</sup> is done by people still make a fear. Many news that being everyday, every time in every media in everyday show up the people morality need special attention from government.

For complete the Data and be reference, there is data that the result of research. Based on Data criminality in Indonesia in 2014-2016 shop up enhancement is 357.197 cases increase 1,2persen from previously. Thus the crime that finished in 2016 increase 2,27persen became 209.821 cases from previously.so that, the ratio of settlement of criminal offenses increased 58.74 percent from the previous year 58,13 percent. The temporary risk that get crime in 2016 is 140 cases per 100.000 population. Same with the year previously. As far the faster time is 1 secon become 1 minute 28 secon from the previous year 1 minute 29 secon.<sup>21</sup>

From the result is arise the question, in related with behavior, does the religion has relevance? The religion as M. Ali Imron said is human attitude to fix with God relationship. The aim is inorder to regular lifeable that suit with the God law (goodness).<sup>22</sup>As in Islamic teachings. Islamic law really regulates how to be a good character towards fellow beings Reward and punishment it is also include of it.

Morality become human seen a good and has high degree. In Islam, that is suit with Allah said in al-Qur'an, an-Nisa: 114, namely:

*"No good is there in much of their private conversation, except for those who enjoin charity or that which is right or concilitation between people. And whoever does that seeking means to the approval of Allah- then we are going to give him a great reward".and QS. al-Anfal:04,*

*"Those are the believers, truly. For them are degrees lof high position with their Lord and forgiveness and noble provision".*

Then it is so clear that morality makes human safe from evil that endangers them.application of character education for form a notion morality as any issues came. But the problem, is the educators in any institution are ready? Many issues that start still not justice. The people of Indonesia is almost same

<sup>20</sup> Imam Machalli, "Kebijakan Perubahan Kurikulum 2013 dalam Menyongsong Indonesia Emas Tahun2045", *Jurnal Pendidikan Islam*, Volume 3, Nomor 1, (Juni 2014), 71.

<sup>21</sup> <http://databoks.katadata.co.id>,"2016, Jumlah Kejahatan di Indonesia Meningkat", diakses tanggal 10 Agustus2018 .

<sup>22</sup> M. Ali Imron, *Sejarah Terlengkap Agama-Agama di Dunia dari Masa Klasik Hingga Modern* (Yogyakarta: Ircisod, 2016), 12 .

with China, but among of people still being on crime. And then that is became thir habit during a life. The manners to do is reduce crime rates, it can be done to build a morality of human, many step of them, namely: 1) Do a good habit as empathy, conscience, and self control. The three of that kindness, Michele Borba is called a moral core that important to apply to the children. Whether in child self hadspititual intelligence, so the development is good too. A child will be strongly and carefull every do somethings. Whether those three values weak, then their moral intelligence is unstable, so that the children will be influence any badness easily.<sup>23</sup> 2) Respect and kindness, micheleBorba also add the argument that after morality is planted strongly, so for a parent buildable respect in children self. The respect is attitude for keep the feeling to the others. Thus, kindness, is a love each other in relationship.<sup>24</sup> 3) Justice, and tolerance, justice and tolerance according to Michele Borbaismoraliti's stronger. So that, a child if has all of the values, then her attitude that practiced in their life is same with a goodness that they have. A goodness will be accompany them wherever they are being. Michele Borba also argument that make a child more responsibility.<sup>25</sup>

Michele Borba as one of morality phylosoph is clarified detail about the steps to buil morality. He also describe seven values (empathy, conscience, self control, respect, kindness, justice, and tolerance), at once the steps, in order that both of the parent and other educator more easy to implicate and develop the values as well as the insttuation or wherever they are being.

The solution offered from many explanation previously, for educator give attention seriously and comprehens to many steps. So many step that can be done, namely; 1) Obey. 2) Toleran. 3) Educator trys to instill and make habit for a values of Islamic law without fanatic. 4) Menyadarkan tentang makna hidup dan tujuan hidupnya di dunia (*khalifahfillah*). Relize with a life devine and a life goal.

Those steps whether implicated by educator can be done rightly, but have to respect to human beings, because if do not respect, so all of the effort not only be a good attitude. So that, educator is hoped keepable the limitation that was be a law. From all of the explanation, a religion problem can not be separated with morality problem. Because that was became a part of self religion. Whether seen from pedagogic perspective and aksiology, the religion play a role of a light (Nur) for a human personality that thirsty of religion knowledge.

---

<sup>23</sup> Michele Borba, *Membangun Kecerdasan Moral* (Jakarta: Gramedia PustakaUtama, 2008), 10.

<sup>24</sup> Ibid.

<sup>25</sup> Ibid.

The religion is comprehended as a value framework or value source. As a islam. Islam is a goodness source. Whether a person who introduced Islamic inside and out side, so they will comprehens about Islam and be a part of life. Islam as a goodness source can be understand as way of life.

Build the moral can be said easy or difficult. Because has different characters, the family background is also influence into those process. In pedagogic part, a teacher just creat good environment let the students activable, as well as strategy, method and others. All of those is let the child or generation can developmented suit to the hopness.the good envirotnmen is meant is get used to doing wel that suit with Islamic law. KH. Wahid Hasyim is commented that the role of characters can be done in the family environment. as KH. HasyimAs'ari is done, he said that whether want to plant character to his child to a good strategy, for example value exemplary.<sup>26</sup>

Islam as a religion in Indonesia has the most muslim also has urgen character especially to build morality. As that explained in previous discussion, actually the religion givable a big influence for human morality. Because the religion does not teach for doing the badness include Islamic religion. Imitate of Muhammad attitude and enjoyable the religion law into get understanding well without fanatically is obligated.

## CONCLUSION

The word of moral relates with a perspective on good and bad behavior. But, morals is not moral. Because there is something different to the both of meaning and implication. The difference, one of which is Islamic morality stipulates that what is the source of behavior, good and bad measuring of behavior is based on the al-Quran and Hadith. Whether morslity and ethic look at something is bad, then the morals is not certainly bad.

And furthermore, to get to know the generatin of Millenial (Y), it can be seen its charecteristics which are the result of research on 2010 Pew Research also write a report research the entitled "*Millenials: A Potrait of Generation Next*", namely: 1) Millenial is more believe to the User generated content (UGC) rather than to the unidirectional information. 2) Millenialprefer Mobile Phone rather than TV. 3) Millenial must has social media, and others.For faceable turn of generation and changing times, so one of the manner is: affirming the example of behavior carried out by the Prophet Muhammad. The step to build morality, namely: make a good habit, for example: conscience, empathy and self control.

---

<sup>26</sup> RangkaSa'adillah," Pendidikan Karakter Menurut KH. Wahid Hasyim", *Jurnal Pendidikan Agama Islam*, Vo.3 No.2, 2 November 2015, 297.

## REFERENCES

- Abdullah, M. Yatimin. *Studi Akhlak Dalam Perspektif Alquran*. Jakarta: Amzah, 2007.
- Al-Qur'an Cordob. Bandung: PT Cordoba Internasional Indonesia, 2017.
- Anderson Jnr., George. "Religion and Morality in Ghana: A Reflection", *Global Journal of Arts Humanities and Social Sciences*, Vol.1 No.3 (September 2013).
- Borba, Michele. *Membangun Kecerdasan Moral*. Jakarta: Gramedia Pustaka Utama, 2008.
- F. O'neil, William. *Ideologi-Ideologi Pendidikan*. Yogyakarta: PustakaPelajar, 2008.
- Faisol. *Gus Dur dan Pendidikan Islam*. Yogyakarta: Ar-Ruzz Media, 2011.
- Hadiwardoyo MSE, Al-Purwa. *Moral dan Masalahnya*. Yogyakarta: Kanisius, 2001.
- Imron, M. Ali. *Sejarah Terlengkap Agama-Agama di Dunia dari Masa Klasik Hingga Modern*. Yogyakarta: Ircisod, 2016.
- Kohlberg, Lawrence. *Tahap-Tahap Perkembangan Moral*. Yogyakarta: Kanisius, 1995.
- Lubis, Mawardi, dan Zubaedi. *Evaluasi Pendidikan Nilai*. Yogyakarta: Pustaka Pelajar, 2014.
- Machalli, Imam. "Kebijakan Perubahan Kurikulum 2013 dalam Menyongsong Indonesia Emas Tahun 2045", *Jurnal Pendidikan Islam*, Vol. 3, No. 1 (Juni 2014).
- Maragustam, *Pemikiran Syekh Nawawi al-Bantani*. Yogyakarta: Data Media 2007
- Mckay, Ryan and Whitehouse, Harvey "Religion and Morality", *Psychological Bulletin*, Desember 2014,
- Mujtahid, "Menghidupkan Nilai Agama: Upaya Membangun Moralitas Kekuasaan dan Masyarakat Madani", *Jurnal Ilmiah Bestari*, No. 32 Th. XIV, (2001).
- Nasharuddin. *Akhlak: Ciri Manusia Paripurna*. Jakarta: PT Raja Grafindo Persada, 2015.
- Rahmaniyah, Itighfarotur. *Pendidikan Etika*. Malang: UIN-Maliki Press, 2010.

- Rossano, Matt J. The Moral Faculty: Does Religion Promote “Moral Expertise”, *International Journal for the Psychologi of Religion*, 18, (July 2008)
- Sa’adillah, Rangga. ”Pendidikan Karakter Menurut KH. Wahid Hasyim” *Jurnal Pendidikan Agama Islam*, Vol.3 No.2 (November 2015).
- Salfiya, Nining. “Nilai Moral Dalam Novel 5 Cm Karya Donny Dhirgantoro”. *Jurnal Humanika*, Vol. 3, No. 15 (Desember 2015).
- Surya Putra, Yanuar. “Theoritical Review: Teori Perbedaan Generasi”. *Among Makarti*, Vol. 9, No.18 (Desember 2016).
- Winastiti, Agnes. “Generasi Millenial dan Karakteristiknya”, CNN Indonesia, Selasa, 23 Agustus 2016, 16:12 WIB
- Jumlah Kejahatan di Indonesia Meningkat”, <http://databoks.katadata.co.id>, 23 Desember 2017, diakses tanggal 10 Agustus 2018.