
Millennial Influencer Moral In The Perspective Of *Tafsir Maudhu'i*

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Abstract

In this modernist civilization, generations of nations are born with the pleasure of instantiation complemented by various technological advances. Said to be iGeneration, it includes generation-Z which ranges from people born from 1995 to the 2000s. Moral decadence occurs without being felt, this becomes an inequality in itself for the nation. This has been mentioned in several verses in the Qur'an, among them al-Ahzab [33]: 21, al-Baqarah [2]: 83 and 152, an-Nahl [16]: 90. These verses broadly discuss morals. Through this verse will be found about the morality of the Qur'an that should exist in the next generation of this nation. Through a thematic approach, this research will be carried out in-depth to find the Qur'anic view on the morality of Millennial Influencers. This research was conducted by dissecting verses related to morals, which were then linked to morals. Then it is interpreted as tahlili and ijmalii and compares it with related interpretations. Through the search for this thematic interpretation, based on Q.S an-Nahl [16]: 90 it can be understood that morality is very important for life which will determine the direction of good and bad, right wrong, appropriate, and not one's behavior

Keywords

Morals, Qur'an, Gen-Z, Morality



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INTRODUCTION

People living in this world naturally want a quiet, peaceful, and happy life. Building morality is one of the most essential aspects of social life.¹ So each individual is very instrumental in realizing this. This Indonesian state, which so upholds the moral values of Pancasila, namely divinity, humanity, national unity, democracy, and even justice. However, over time, as it is today, which has entered the industrial revolution 5.0, a time where there is collaboration between machines and humans. With this, moral values are further eroded. This is so noticeable in gen-Z.

Generation Z was born during the transition period of technological development.

¹ A.Mustika Abidin, "PENDIDIKAN MORAL DAN RELEVANSINYA DENGAN PENDIDIKAN ISLAM," *Jurnal Paris Langkis* 2, no. 1 (17 Agustus 2021): 57–67, <https://doi.org/10.37304/paris.v2i1.3282>.

Instantiation becomes the chosen process in doing a job. They have been familiar with cyberspace, even since childhood have been nurtured by technology, such as gadgets.² iGeneration (net/internet generation) is another term, namely the generation that can tweet on mobile phones, browse here and there play online games using computers or laptops, and so on. These conveniences are certainly one of the big factors in the formation of a modernist personality.

Morals become the basis for living in society, development, and state. Morals here play an important role in the implications of human attitudes and behavior. Because morals can control behavior.³ Good behavior is certainly based on the existence of good morals as well. Vice versa, when someone has poor control, immoral behavior appears. The presence of the Prophet Muhammad Saw, is a role model for human beings, in which the Prophet Muhammad Saw, has had a good role model. Be it in the form of speech, actions, and even behavior. As Allah Swt., said in Q.S al-Ahzab [33]: 21

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

. Even so, the positive side won by Millennial Influencers such as optimism and empathy can be a support for efforts to create a better generation.

Information technology is developing rapidly and certainly greatly affects human life.⁴ All corners of the world, including Indonesia, of them, certainly follow the development of this era. Millennial Influencer is one of the connoisseurs of the progress of the times.⁵ Therefore, the morale of the generation must be well-built. As Durkheim said, morality can prevent individuals from going The Prophet Mauhammad Saw, was sent to improve the morals of the people on earth. His morals are the morals of the Qur'an. Morals become the temperament of the existence of morals.⁶ Morals define the limits of temperament or action, whether it is wrong or right, good or bad. Individual morals can change based on morals that are also influenced by the environment that surrounds them. Islam regards morals as something very important in human life. As the Prophet Muhammad Saw, affirmed, which means:

"Behold, I am sent to perfect noble morals"

The Qur'an and the Sunnah are the main sources of Islamic teachings which are the source

² Hadion Wijoyo, dkk, *Generaasi Z & Revolusi Industri 4.0*, (Banyumas: CV. Pena Persada, 2020), 3

³ Ditta Febrieta, "Moralitas Remaja", Universitas Bhayangkara Jakarta Raya, 2

⁴ Sarah Zeva dkk., "Moralitas Generasi Z di Media Sosial: Sebuah Esai," t.t.

⁵ Hadi Machmud, "URGENSI PENDIDIKAN MORAL DALAM MEMBENTUK KEPRIBADIAN ANAK" 7, no. 2 (2014).

⁶ Hadi Yasin, "Ayat -Ayat Akhlak Dalam Al-Quran: Membangun Keadaban Menuju Kemuliaan Peradaban," t.t.

of morality.⁷ Like this Gen-Z, when they got the nickname Millennial Influencers with their spoiled and fragile nature, they had to live amid a multicultural world. It is in dire need of the correct religious fertilizers towards negative things, as well as forbidden acts.⁸ The glory of civilization is not enough just to build infrastructure, civilization and noble morals based on morality are very good foundations. As Shaykh Musthafa Al-Ghilayini wrote in *Idzatun Nasyi'in*,⁹ he composed a poem that reads:

انما الامم الاخلاق ما بقيت # فان همو ذهبت اخلاثم ذاهبوا

The advance and retreat of a nation and the establishment and collapse of a country depend on morals. If the morals of a nation are good, then it is good for the nation and the country, but if the morals of a nation are bad, then the nation and country are destroyed. (Musthafa Al-Ghilayini, *Idzatun Nasyi'in*)

Regarding morals, several Qur'anic verses explain it, among others, namely al-Ahzab [33]: 21, al-Baqarah [2]: 83 and 152, an-Nahl [16]: 90. The explanation of all these verses is by the rampant moral decadence that occurs in Gen-Z today. Based on this, why is it actually that with the development of the times and sophisticated technology, there is a moral decadence in Millennial Influencers? How is morality according to the Qur'anic interpretation appropriate to the present age? These things are certainly very interesting to study. Therefore, this paper will try to discuss these irregularities. This article will discuss this using the Thematic Interpretation approach.

METHOD

This research is qualitative-based with a *maudhu'i* (thematic) approach. The author gets an initial picture of the phenomenon of moral decadence in Gen-Z that is currently sweeping a significant change from the impact of the digital era. This phenomenon is also called the Vuca era.¹⁰ The Vuca era was a time when there were many shifts in social and habitual daily behavior. And the main subject is seen in the young people who dominate today.

Data collection techniques are carried out through literature studies in the form of literature research. This technique goes through the stages of data inventory, data categorization, and data analysis.¹¹ Literature study There are several series of data collection from various libraries, such as

⁷ Syamsurizal Yazid, *Moralitas Pemimpin dalam Perspektif Islam, Jurnal Ilmiah Bestari*, No. 32 Th. 2001, 81

⁸ Setia Paulina Sinulingga S.fil, "TEORI PENDIDIKAN MORAL MENURUT EMILE DURKHEIM RELEVANSINYA BAGI PENDIDIKAN MORAL ANAK DI INDONESIA" (Universitas Gadjah Mada, 2011), <https://etd.repository.ugm.ac.id/penelitian/detail/52572>.

⁹ Yasin, "Ayat -Ayat Akhlak Dalam Al-Quran: Membangun Keadaban Menuju Kemuliaan Peradaban."

¹⁰ Alief Budiyo, "URGENSI NILAI RELIGIUS PADA GENERASI Z DI ERA VUCA" 7 (2023).

¹¹ W Darmalaksana. *Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. Pre-Print Digital Library UIN*

books, articles, and journals, then reading and recording as well as processing and analyzing materials.¹² In this case, researchers also use sources from the book of tafsir. Trying to find answers in the Qur'an by collecting verses that have one purpose of the topic of discussion, then paying attention to these verses based on each of their statements so that they can conclude the problem under study.

Before that, the author had first tried to find and collect data related to the phenomenon. Various sources have described the characteristics that have been studied by Gen-Z. Therefore, the author reads from a religious perspective, namely through the Qur'an as a guide to human life. The Qur'an has the values of guidance, guidance, and nobility in His substance all of which are well preserved.¹³

The sources used in this study are literature related to youth morality. In this case, researchers also use sources from the book of tafsir. Trying to find answers in the Qur'an by collecting verses that have one purpose of the topic of discussion, then paying attention to these verses based on each of their statements so that they can conclude the problem under study,¹⁴ which in the science of Tafsir is called the *maudhu'i* method.¹⁵

This research goes through the analysis step by collecting accurate literature or texts (both primary and secondary sources) and various other sources, then compiling according to the study and its purpose, after that a description or description of each literature obtained in detailed data is made to be used in the analysis process, then the results are analyzed, reviewed or interpreted to produce new concepts that are easy to understand and by the Focus of discussion.

RESULTS AND DISCUSSION

Moral is not a new term in the sphere of human life. The word moral comes from the word mores which is Latin. Mores itself comes from the word mos which means decency, ethics, or behavior. Sjarkawi argues that morals are the good values of human beings as human beings.¹⁶ Moral goodness contains universal values relevant to humanity itself. Jamal stated that moral deeds are good or praiseworthy. In Arabic, it is called mahmudah. The word mahmudah comes from حمد

Sunan Gunung Djati Bandung (2020).

¹² Milya Sari dan Asmendri Asmendri, "Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA," *Natural Science* 6, no. 1 (10 Juni 2020): 41–53, <https://doi.org/10.15548/nsc.v6i1.1555>.

¹³ Eka Safliana, "AL-QUR'AN SEBAGAI PEDOMAN HIDUP MANUSIA," *Jurnal Islam Hamzah Fansuri* 3, no. 2 (1 Desember 2020), <https://jurnal.kopertais5aceh.or.id/index.php/JIHAF/article/view/194>.

¹⁴ Moh Tulus Yamani, "MEMAHAMI AL-QUR'AN DENGAN METODE TAFSIR MAUDHU'I" 1 (2015).

¹⁵ Aprilita Hajar, Abdul Kadir Riyadi, dan Ashfia Syahida, "KONSEP ADAB ISTI'DZAN DALAM AL-QUR'AN MENURUT ABD AL-HAYY AL-FARMAWY: Pendekatan Tafsir Maudhu'i," *TAJDID: Jurnal Ilmu Ushuluddin* 22, no. 1 (24 Juni 2023): 135–60, <https://doi.org/10.30631/tjd.v22i1.309>.

¹⁶ Sjarkawi dalam Machmud, "URGENSI PENDIDIKAN MORAL DALAM MEMBENTUK KEPERIBADIAN ANAK."

which means praiseworthy.¹⁷

Related to the definition of morals, in the book "The Advanced Learner's Dictionary of Current English" it is stated that morals are: (1) Principles relating to good and bad, as well as right and wrong; (2) The ability to understand the difference between right and wrong; (3) A picture of good behavior.¹⁸ Thus, moral can be understood as a term used to set limits on human activities based on the values (terms) right or wrong, right or wrong. If in everyday life we say a person is moral, then this means that his behavior is good.

Morals in the Big Dictionary Indonesian are defined as (1) The generally accepted teaching of good and bad regarding deeds, attitudes, obligations, and so on. (2) Mental states that make people brave, passionate, passionate, disciplined, and so on; The contents of the heart or the state of feeling as expressed in action. (3) The teaching of decency that can be drawn from a story.¹⁹ There are several other words or terms whose meanings are almost close to morals, including morals, ethics, ethics, and values. Meanwhile, in KBBI, the word moral is also added. All of them are interconnected with each other and are largely determined by the intentions and intentions of the human environment.²⁰

The word اخلاق in the Qur'an is not found. However, verses describing morals are found in some letters. It is not explicitly mentioned, but these verses contain good moral commandments. As the topic of discussion is moral, the word moral is not found in the Qur'an. It's just that again we remember the closeness between morals and morals will be able to bring to a bright spot.

The Qur'an is a source of Islamic religious law (Dustur al-Muslimin) that is relevant to the times, with this the author tries to complete this discussion through the thematic study of the Qur'an. The scriptures that contain instructions for life, cannot be a matter in which it is overlooked, either implicitly or explicitly by various human problems.²¹ Therefore, in this discussion, the author will start searching for verses from the word morals that still have a connection with morals.

The word akhlak comes from Arabic which is the plural form of the word *khuluq* which means couple, character, and religion. The word has many facets that at the same time the anti-

¹⁷ Abd Karim Amrullah, Akhlak Mahmudah, *AT-TA'LIM Jurnal Kajian Pendidikan Agama Islam*, Volume 3, Edisi 1, (Kuala Tungkal: STAI An – Nadwah Kuala Tungka, 2021), 2

¹⁸ Yasin, "Ayat -Ayat Akhlak Dalam Al-Quran: Membangun Keadaban Menuju Kemuliaan Peradaban."

¹⁹ "Arti kata moral - Kamus Besar Bahasa Indonesia (KBBI) Online," diakses 17 November 2023, <https://kbbi.web.id/moral>.

²⁰ Machmud, "URGENSI PENDIDIKAN MORAL DALAM MEMBENTUK KEPERIBADIAN ANAK."

²¹ Umar Faruq Thohir, "REINTERPRETASI KONTEKSTUAL BUNGA BANK KONVENSIONAL; SEBUAH PERSPEKTIF TAFSIR TEMATIK" 1 (2021).

differences are still related, namely the word *khalq* which means event, then the word *khaliq* which means creator, and the word *makhlūq* which means something created.²² The understanding of morality has also been expressed from various sources, among others, according to Imam al-Ghazali morality is a character embedded in the soul that gives birth to actions without having to think and consider them first. Meanwhile, according to Abdullah Darraz, morality is expressed as a force in the will that believes by tending to choose on the right side (good morals) or vice versa, namely the wrong side (bad morals).²³

There are 9 verses of the Qur'an in which it is contained related to morals, although all of them are not found to be lafdzy, of which only 4 are related to the topic of moral discussion this time. For the first Qur'anic verse that talks about morals is surat al-Ahzab [33]:21 which reads:

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

This means: *Indeed, there has been in the Prophet Muhammad Saw a good example for you (that is) for those who hope for (the mercy) of Allah and (the coming) of the Day of Judgment and he mentions Allah a lot.*

This is the verse that is considered the most superior because it explains the morals of the Prophet Muhammad Saw, as well as a role model for humans. However, in the end, it is not easy to emulate it.

The next verse is al-Baqarah [2]: 83. In this verse he has clearly commanded to do good. It even mentions whom we should do good. This verse is very relevant to the command to be a moral man. The verse reads:

... لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا ...

This means: *worshipping none other than God, doing good to parents, relatives, orphans, and the poor, and speaking kind words to men,...*

Then, the next verse gives another affirmation of the command to do good which also comes with a prohibition not to do bad as an immoral person. That is in an-Nahl [16]: 90 which reads:

Means: *Verily Allah commands (you) to do justice and do good, to give to relatives, and Allah forbids evil deeds, evil and enmity. He teaches you so you can take lessons*

The verse came down to a special command against Utsman ibn Mazh'un at that time to behave properly and not to do things that were forbidden. Moreover, after the coming down of this verse,

²² Rosihon Anwar, *Akhlak Tasawūf*, (Bandung: Pustaka Setia, 2010), 11

²³ Didiek Ahmad Supadie dalam Siti Lailatul Qodariyah, *Akhlak dalam Perspektif Al-Qur'an*, *Jurnal al-Fath*, Vol. 11 No. 02 (tk:tp, 2017), 149

Utsman converted to Islam right before the Prophet Muhammad Saw.²⁴

Still in the second surah in the Qur'an, next is al-Baqarah [2]: 152. This verse reaffirms the morality that should be towards Allah Swt, and all that he has given. The verse reads:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

This means: *Therefore, remember you to Me I will remember (also) you, and give thanks to Me, and do not deny (favor) Me*

Through searching some of these verses, when related to morality, the author will take at least 2 related verses, namely sura al-Baqarah [2]: 83 and an-Nahl [16]: 90, because apart from these 2 verses it will be inappropriate when contextualized with the morality of Millennial Influencers. Because the subject of discussion is how morality should be applied by Millennial Influencers.

Both verses have focused on the topic. However, in this discussion, the author will focus more on Surat an-Nahl [16]: 90 because its content covers more detail, there is a commandment that is simultaneously accompanied by a prohibition. Whereas in Surat al-Baqarah [2]: 83 only explains the command to do good. And the verse does not only discuss related to morals, the content related to morals is listed in the middle of the verse. At the beginning of the verse, it explains faith. In addition, it is said by Ibn Mas'ud that Surat an-Nahl [16]:90 is the most comprehensive verse among the verses of the Qur'an,²⁵ it is very good to obey and cannot be ignored.²⁶

Al-Tahlil al-Lafdzi

The discussion of morals through the point of view of surat an-Nahl [16]: 90, then the subject of discussion in this verse is, First on the word *يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ بِالْعَدْلِ* "Verily Allah commands to do justice and do good". Scholars seem to have disagreements over the words *أَلْعَدْلُ* and *الْإِحْسَانِ*. Ibn Abbas argues that being 'adl here means that no God has the right to be worshipped but Allah while *ihsan* is to fulfill all that is *fardhu*.²⁷ Some say 'adl is *fardhu* and *ihsan* is *nafilah* worship.²⁸ In addition, according to Ali ibn Abu Thalib, justice is awareness, while *ihsan* is glorifying people.²⁹

Whereas according to al-Qurthubi, the meaning of *إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ* in the 90th

²⁴ Al-Wahidi an-Nisaburi, *Asbabun Nuzul Sebab-Sebab Turunnya Ayat-Ayat al-Qur'an*, Cet. I, (Surabaya: Amelia Surabaya, 2014), 441

²⁵ Abdullah bin Muhammad bin Abdurrahman bin Ishaq al-Sheikh, *Tafsir Ibnu Katsir Jilid 5 (Lubaabut Tafsir Min Ibni Katsiir)*, (Bogor: Pustaka Imam Syafi'I, 2003), 97

²⁶ *Tafsir Nuur*, Jilid 3, 411

²⁷ An atsar is mentioned by ath-Thabari in *Jami' al-Bayan* (14/109), Ibnu Katsir in his tafsir (4/415), Ibnu Athiyah in *al-Muharrar al-Wajiz* (8/494), Abu Hayyan in *al-Bahr al-Muhith* (5/530), as-Suyuthi in *ad-Durr al-Mantsur* (4/128), and asy-Syaukani in *Ada' al-Fara'idh* (3/265)

²⁸ Spoken oleh Ibnu Athiyah in *al-Muharrar al-Wajiz* (8/494) and asy-Syaukani in *Fath al-Qadir* (3/265)

²⁹ Both are mentioned by asy-Syaukani in *Fath al-Qadir*, and neither is mentioned (3/265)

verse of Surat an-Nahl is that justice is good and balanced, while ihsan refers to doing good to anyone, including a bird in a cage and a cat in the house.³⁰ Al-Qurthubi also explains the word ihsan if in the hadith Jibril means to practice worship and focus, doing it correctly and perfectly.³¹ It is also almost the same expressed by ash-Shiddieqy that Allah commands man to be just and converted, to walk in balance, not to go beyond and reduce limits, and to do good and benevolence towards all His creatures. Then added that ihsan is worshipping with confidence to Allah Swt.³²

Second, the word *وَإِيَّائِي ذِي الْقُرْبَىٰ* (*and give to relatives*). According to ath-Thabari is to give relatives the rights that Allah has imposed because of the relationship between relatives and wombs.³³ According to al-Qurthubi, it is to continue the friendship and give to relatives, specifically close relatives because their rights are more binding.³⁴ Almost the same opinion of ash-Shiddieqy is to establish fraternal relations with relatives and give alms to him.³⁵

Third, *وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ* (*and Allah forbids from evil deeds, evil and hostility*). According to al-Qurthubi, *al-Fahsya'* is *al-Fahsyu* which means everything bad, both in word and deed.³⁶ Ibn Abbas says that *al-Fahsyu* is adultery,³⁷ *al-Munkar* is something that is denied by the general Shari'ah, and *al-Baghyu* is pride, *zdalim*, *hasud*, and *hostility* which in essence is beyond limits.³⁸ Ibn Kathir's opinion is that *fawaahissy* is a variety of haram deeds and *munkaraat* is a haram act that appears to be done by someone.³⁹

Fourth, the word *يَعِظُكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ* (*He teaches you so that you can take lessons*). Al-Qurthubi ends the explanation of this verse by expressing the desire to do *Amar Ma'ruf Nahi Mungkar* which is to invite goodness and prevent the unhappy.⁴⁰ After Allah commands man to do good and give help to relatives, and prevent evil deeds, *mungkar*, and *zdalim*, then from all these things are none other than so that man can learn and practice what brings the pleasure of Allah Swt, and also brings good to the world and the Hereafter.⁴¹

³⁰ Tafsir Al-Qurthubi, 414

³¹ *Ibid*

³² Muhammad Hasbi ash-Shiddieqy, *Tafsir al-Qur'anul Majid An-Nuur Jilid 3 (Surat 11-23)*, (Semarang: PT. Pustaka Rizki Putra, tt), 2266

³³ Ibnu Abi Hatim dalam tafsirnya (7/2299) dan Ibnu al-Jauzi dalam *Zad al-Masir* (4/483, 484) (4t4t3,4t/).

³⁴ Tafsir Al-Qurthubi, 416

³⁵ Muhammad Hasbi ash-Shiddieqy, 2267

³⁶ Tafsir Al-Qurthubi, 416

³⁷ Ath-Thabari also said the same thing

³⁸ Mentioned by ash-Shaukani in *Fath al-Qadir* (3/268)

³⁹ Ibnu Katsir, 97

⁴⁰ Tafsir Al-Qurthubi, 419

⁴¹ Tafsir Ibnu Jarir XIV, 163

Al-Ma'na al-Ijmali

In *ijmali*, this verse contains instructions for people in living life. The first clue is the command to be just and to do good. Allah declared, "Verily Allah always commands all His servants to be just in their words, attitudes, actions, and deeds, both to themselves and others. He also commanded benevolence, which is to give whatever help can give, both material and immaterial sincerely and sincerely to relatives, namely close family, distant family, even anyone.

In addition, He forbade His servants to commit heinous acts that were reprehensible in the view of religion, such as adultery and murder. Committing evil is things that are contrary to the values in customs and religion and committing enmity with others due to tyranny and persecution. Through these commandments and prohibitions, Allah Swt, gives you teaching and guidance on matters related to virtue and virtue so that you may learn valuable lessons."

Asbab al-Nuzul

According to al-Qurthubi, the descent of Surat an-Nahl [16]:90 was for the solidification of a Muslim's faith. Al-Ghaznawi said that Utsman ibn Mazh'un was a qori' (chanting the holy verses of the Qur'an beautifully) Utsman said his entry to Islam was due to his shame towards the Prophet Muhammad Saw, who repeatedly invited him to convert to Islam. Until one day, when the Prophet Muahmmad Saw, was sitting on the veranda of his house and passed by Utsman who was then invited to sit with the Prophet Muhammad Saw. In narration, there is a story that Utsman was the one who wanted to sit and face the Prophet Muhammad Saw.⁴² While Ibn Katsir said that the Prophet Muahmmad Saw, sat facing towards the Qibla.⁴³

In the middle of the discussion, the Prophet Muhammad Saw, looking up at the sky, then directed his gaze to the right side of the ground by moving his head as one gains understanding when receiving something. Then he looked again towards the sky as he had done the first time. This was the time when the Angel Jibril delivered a revelation in the form of Surat an-Nahl [16]: 90 to the Prophet Muhammad Saw. Utsman who was confused by what was happening at that time finally asked and told the Prophet Muhammad Saw, what had happened to him for a moment.

It was then that Utsman's heart was established with Islam, the real Islam. Utsman had converted to Islam in earnest.⁴⁴ According to al-Qurthubi after Utsman was moved to be completely

⁴² Al-Wahidi an-Nisaburi, *Asbabun Nuzul Sebab-Sebab Turunnya Ayat-Ayat al-Qur'an*, Cet. I, (Surabaya: Amelia Surabaya, 2014), 441

⁴³ Abdullah bin Muhammad bin Abdurrahman bin Ishaq al-Sheikh, *Tafsir Ibnu Katsir Jilid 5 (Lubaabut Tafsir Min Ibni Katsir)*, (Bogor: Pustaka Imam Syafi'I, 2003), 97

⁴⁴ Jalaludin Rakhmat, *The Road to Muhammad dalam Yudi*, Utsman bin Mazh'un, Awal Masuk Islam karena Malu, *ISlamPos*

convinced of Islam, with this verse he immediately read the verse to Ali ibn Abi Talib and Abu Talib until they said Allah does not rule except for noble morals. Then it was read to al-Walid bin al-Mughirah and other brothers until they were amazed and fascinated to hear the recitation of verses from Utsman.⁴⁵ The sanad of the hadith is said to be jayyid muttashil hasan. Which has been described as continuous hearing.

In some narrations the reason for the descent of this verse is that almost all the flow is the same, only there are differences in the actions of Utsman. However, certainly, in this story, all the narrations show the Islamism of someone who is not purely convinced because of Allah Swt. Therefore, with the descent of this verse, Allah Swt commanded us to truly worship Him, do good, and forsake what He had forbidden.

The Characteristics Of Millennial Influencers And Their Behavior In The Modern World

In the period 2020 to 2035, the State of Indonesia is experiencing a period of demographic growth, where this phenomenon explains that the internet number of people today with productive age, especially in the age group from 15 to 64 years far exceeds the non-productive age group, namely children and the elderly.⁴⁶ The characteristics of the age of 15-64 years, especially Gen-Z in the age range of 12-18 years, require special attention. Because at the moment they are in the process of identity studies.

These Millennial Influencers are young people who since childhood have been familiar with technological advances. They play in a bright world with advancements. Csobanka mentions the characteristics of Gen-Z,⁴⁷ as follows:

1. Every day chatting and playing with the internet, reduces their family connection and empathy for others
2. Seamless social networking and global connectivity in communicating
3. Consumers of information from various sources around the world, are less able to filter the information they receive and often find it difficult to control their emotions
4. Smart and partly has a high level of tolerance
5. Skilled in using media

⁴⁵ Tafsir al-Qurthubi, 411

⁴⁶ Leli Patimah dan Yusuf Tri Herlambang, "Menanggulangi Dekadensi Moral Generasi Z Akibat Media Sosial Melalui Pendekatan Living Values Education (LVE)," *PEMBELAJAR: Jurnal Ilmu Pendidikan, Keguruan, dan Pembelajaran* 5, no. 2 (8 November 2021): 150, <https://doi.org/10.26858/pembelajar.v5i2.18359>.

⁴⁷ Csobanka E Z, The Z Generation, *Acta technological dubnicae*, Vol. 6, (2), 2016, 63-76

6. Can do various activities at one time, for example writing along with listening to music (multitasking), but is considered weak in memorizing and understanding something
7. Faster in decision-making it is difficult to process emotions well
8. Learn and have relationships with various cultural, religious, and even social backgrounds

In addition, the book *Generation Z Revolution* mentioned some of the advantages of Gen-Z,⁴⁸ as follows:

1. Happy with what he has
2. Multitasking, they are accustomed to various activities at one time simultaneously and like to be long-winded
3. Fast switchers, they quickly move from one thought or job to another
4. Very intense interaction through social media, so often express what is being felt and even do it spontaneously.
5. Expressive, they tend to be tolerant of cultural differences
6. Fluent in technology, they are digital generals who are compulsive with technology and various devices.

The abilities of Gen-Z that are surrounded by technological developments should be able to help them become a generation that can change the order of life into a better civilization with various sophistication in it. However, not a few phenomena occur in Indonesia regarding the use of technological advances seem bad.⁴⁹ Just a small example, with his instant mentality, eating also prefers to order online, which is another term is Go Food.

Devoting half the time a day to interacting on social media is certainly undeniable and will form a person who is narcissistic, hedonistic, and moral colonization is not felt. The results of a survey conducted by PPIM (Center for Islamic and Community Studies) in 2017 showed a strengthening of radicalism and intolerance among students and university students. In this case, the internet has a big influence, especially on Gen-Z.⁵⁰ However, this survey is only shown on opinions, in action, it is still considered quite low.⁵¹ The process of self-discovery is supported by learning that can be done through cyberspace. Since then there has been a trending term, namely

⁴⁸ Hadion Wijoyo, dkk, *Generasi Z & Revolusi Industri 4.0*, (Banyumas: CV. Pena Persada, 2020), 1

⁴⁹ Patimah dan Herlambang, "Menanggulangi Dekadensi Moral Generasi Z Akibat Media Sosial Melalui Pendekatan Living Values Education (LVE)."

⁵⁰ Yunita Faela Nisa, dkk, *Gen Z: Kegagalan Identitas Keagamaan*, (Jakarta: Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta, 2018), 6

⁵¹ *Ibid*, 7

kyai Google.⁵² iGeneration can easily open websites or religious content without first sorting. This will be easily stimulated by them if it is not based on strong morals. Therefore, religiosity is very important for every individual. It is this religiosity that plays an important role in shaping the character and moral values of each individual.⁵³

The Analysis Of Millennial Moral; An Interpretive View

According to al-Qurthubi, verily Allah Swt, loves His servants who do good to others. While Allah Swt, is the Most Rich zdat, He does not need the slightest kindness from His makhluk.⁵⁴ The discussion of morals in the Qur'an is rather difficult to do because the verses about morals do not display moral sentences *lafdzy*. However, from this discussion, it may be possible to use keywords in the form of *إِيْتَائِي ذِي الْقُرْبَىٰ*, and *الْعَدْلُ الْإِحْسَانُ*. However, it is also possible that the verse that contains the sentence will show the discussion outside morals.

It is said by al-Jazairi that the Qur'an is a medium that should be used as a guide for attaining moral perfection. This is because Allah is the one who has the right and power to regulate all conditions of the human body, both reason, morals, and even the human spirit.⁵⁵

Ibn Katsir quoted a hadits sourced from Sa'ad bin Hisyam, when he asked about the morals of the Prophet Muhammad Saw, to Sayyidah 'Aisyah. So he replied that the moral standard of the Prophet Muhammad Saw was the holy book of the Qur'an.⁵⁶ From this statement, it can be said that Islamic morality is any behavior derived from the Qur'an. If according to al-Qurthubi related to morals is also related to the command of *Amar Ma'ruf Nahi Mungkar*,⁵⁷ then this is very strategic in moral formation. However, on the contrary, those who commit *Amar Ma'ruf Nahi Mungkar* must also be moral.⁵⁸

Thus, it can be understood that morals are very important to be built between individuals with each other. This will influence each other in various behaviors that arise in life. The basic principle found in the Qur'an is human benefit. And this benefit can only be achieved through good

⁵² *Ibid*, 11

⁵³ Zainudin Zainudin, "PENTINGNYA MEWUJUDKAN PENGEMBANGAN RELIGIUSITAS PADA LEMBAGA PENDIDIKAN SEKOLAH DAN MADRASAH," *Jurnal el-Huda* 14, no. 01 (22 Juni 2023): 1–11, <https://doi.org/10.59702/elhuda.v14i01.47>.

⁵⁴ Al-Qurthubi, 414

⁵⁵ Abû Bakr Jâbir al-Jazâ'irî, *Aysar al-Tafâsîr*, Juz 2, (al-Maktabah al-Syâmilah, <http://www.altafsir.com>, al-Ishdâr al-Tsânî), hlm. 132

⁵⁶ Ibn Katsîr, *Tafsîr al-Qur'ân al-'Azhîm*, Juz 8, (al-Maktabah al-Syâmilah, Dâr Thayyibah, al-Ishdâr al-Tsânî), hlm. 188

⁵⁷ Al-Qurthubi, 419

⁵⁸ Achyar Zein, *Pesan-Pesan Moral dalam al-Qur'an*, (Medan: Perdana Publishing, 2015), 150

morals. Therefore, some actions are commanded in the Qur'an and some are forbidden.⁵⁹

Through this discussion, it is required that every individual have moral good values, especially for Millennial Influencers who are being hit by moral decadence amid the times. What is the story of Utsman bin Mazh'un's companions who have not established their hearts on the religion they have believed in? Thus, religiosity becomes increasingly important to be able to fortify itself to grow and develop to realize a modernist civilization. For the majority of people, religiosity provides moral guidance, hope, meaning in life, and strength in facing various challenges and changing times.⁶⁰

In addition, religious principles must be internalized as a way of life. That way, the environment will be able to play a role in the formation of the religious identity of people in the sphere, especially for their generations. As Ulwan said, instilling religious values in a person can be effective through exposure to examples in his community.⁶¹ This has been exemplified by the presence of the Prophet Muhammad Saw, as a role model for mankind.⁶²

CONCLUSION

Morals are related to norms, and values, as well as concepts of right and wrong and good and bad, what should and should not be done by someone else, including Allah Swt. Through this discussion, it can be understood that Millennial Influencers is in dire need of moral improvement. Both in his religious relations and his social behavior. Morality must always be upgraded to be able to control its behavior towards what it faces. Faith and religiosity will be a fortress in facing every challenge of the times. Therefore, it will be able to process emotions along with the various abilities possessed by Millennial Influencers to be more directed to be better.

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⁵⁹ *Ibid*, 179

⁶⁰ Zainudin, "PENTINGNYA MEWUJUDKAN PENGEMBANGAN RELIGIUSITAS PADA LEMBAGA PENDIDIKAN SEKOLAH DAN MADRASAH."

⁶¹ Budiyono, "URGENSI NILAI RELIGIUS PADA GENERASI Z DI ERA VUCA."

⁶² "Surat Al-Ahzab Ayat 21 Arab, Latin, Terjemah Dan Tafsir | Baca Di TafsirWeb," diakses 17 November 2023, <https://tafsirweb.com/7633-surat-al-ahzab-ayat-21.html>.

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