## Youth Generation Moral Crisis in Quran Perspective Cause Analysis and Solution

**Budi Setiawan[1], Sri Mulyani[2]**

[1,2]Al-Hidayah College of Islamic Studies (STAI Al-Hidayah)

[1,2,] Jl. Raya Dramaga No. 29 Margajaya, West Bogor Subdistrict, Bogor City, West Java 16116

## ABSTRACT

The moral crisis among the younger generation has become a serious challenge in modern society amid rapid globalization, digital information flow, and cultural change. Issues such as promiscuity, drug abuse, declining moral values, and rising cybercrime indicate a loss of direction and a spiritual identity crisis among youth. This study aims to analyze the causes of the moral crisis and formulate solutions from the Qur'anic perspective. Using a descriptive qualitative approach and thematic interpretation (tafsir maudhū'i), this research relates relevant Qur'anic verses to contemporary social realities. The findings show that weak faith, limited family involvement, negative environmental influences, and a lack of role models are dominant factors in moral degradation. The Qur'an offers solutions through strengthening aqidah, cultivating exemplary values, and fostering self-control.

**Kata Kunci:** *Moral crisis, Youth, Qur'an*

## ABSTRAK

Krisis moral di kalangan generasi muda menjadi tantangan serius dalam masyarakat modern di tengah pesatnya globalisasi, arus informasi digital, dan perubahan budaya. Fenomena pergaulan bebas, penyalahgunaan narkoba, lunturnya nilai adab, serta meningkatnya cybercrime menunjukkan hilangnya arah hidup dan krisis identitas spiritual remaja. Penelitian ini bertujuan menganalisis penyebab krisis moral dan merumuskan solusi dari perspektif Al-Qur'an. Penelitian menggunakan pendekatan kualitatif deskriptif dengan metode tafsir tematik (maudhū'i) melalui pengaitan ayat-ayat Al-Qur'an dengan realitas sosial kontemporer. Hasil kajian menunjukkan bahwa lemahnya iman, kurangnya peran keluarga, pengaruh lingkungan negatif, dan minimnya keteladanan menjadi faktor utama degradasi moral remaja. Al-Qur'an menawarkan solusi melalui penguatan aqidah, penanaman keteladanan, dan pembinaan kontrol diri.

**Keywords:** *Krisis moral, Generasi muda, Al-Qur'an*

## INTRODUCTION

The phenomenon of moral crisis among the younger generation has become a worrying global issue. Data from the Indonesian Child Protection Commission (KPAI) shows that from 2023 to September 2024, there has been a significant increase in cases of physical violence, drug abuse, sexual harassment, and digital crimes involving teenagers. This indicates a degradation of moral values, which should be the main foundation in shaping the character of the nation's generation. Data from the Indonesian Child Protection Commission (KPAI) for the period January–September 2024 shows a significant increase in several forms of juvenile delinquency, as shown in the following table (KPAI, 2025):

| Type of Delinquency | Number of Cases | Increase from 2023 |
|---|---|---|
| Physical Violence/Bullying | 1,378 cases | +11 |
| Drug Abuse | 932 cases | +6 |
| Sexual Harassment | 821 cases | +9 |
| Cybercrime (Pornography, Hoaxes) | 703 cases | +13 |
| Theft | 467 cases | +5 |

Amidst the rapid pace of globalization and technological advances, spiritual and religious values have begun to be marginalized. Many young people have lost their direction, becoming trapped in a permissive culture and normalizing deviant behavior.

Previous studies have raised the topic of moral crisis, but most are limited to social, psychological, or educational analysis alone, without placing the Qur'an as the main source of solutions. In fact, the Qur'an as the holy book of Muslims not only provides guidance on worship, but also provides comprehensive ethical guidance, character education, and moral principles. Therefore, this study attempts to address this gap by presenting a study of the moral crisis of the younger generation from the perspective of the Qur'an through a thematic (maudhū'i) interpretation approach, to explore relevant verses in diagnosing the causes and developing applicable Qur'anic solutions. This study aims to identify the main factors causing moral crises among teenagers and young people, as well as to formulate solutions based on the Qur'an. The main focus is on the basic values set out in divine revelation, including the cultivation of faith (aqidah), the importance of role models, and the need for self-control in the face of negative environmental influences. Thus, it is hoped that the results of this study can make a scientific and practical contribution to supporting efforts to improve the morals of the younger generation, particularly in the context of Islamic education and Qur'anic character building.

## METHOD

This study uses a descriptive qualitative approach with a thematic interpretation method (maudhū'i), which aims to explore the meaning of Qur'anic verses thematically related to moral issues and character building. Verses relevant to the theme of moral crisis, such as promiscuity, drug abuse, weak faith, and environmental influences, were collected and analyzed in the context of contemporary social reality.

The main source of this study is the Qur'an, accompanied by secondary literature in the form of classical and contemporary tafsir books (such as Tafsir Ibn Katsir, al-Muyassar, and Ath-Thabari), as well as national and international scientific journals from the last five to six years. Supporting secondary data was also taken from official reports from institutions such as the Indonesian Child Protection Commission (KPAI) and the National Narcotics Agency (BNN) to show the relationship between social phenomena and moral crisis.

The analysis procedure was carried out by categorizing verses based on the themes of the causes of moral crisis and Qur'anic solutions, then comparing them with data and findings from other studies. Data validity was maintained through source triangulation, and the interpretation of verses was carried out by considering the context of asbabun nuzul and the approaches of relevant exegesis scholars.

With this approach, it is hoped that the research results will not only be normative-theological in nature, but also able to provide solutions that are applicable and relevant to the dynamics of the lives of today's young generation.

## DISCUSSION

### Identification of Moral Crisis among the Younger Generation

The moral crisis among the younger generation is a phenomenon that has become increasingly worrying in recent decades. Technological developments, cultural globalization, and the weakening of family supervision have contributed to the spread of values that contradict Islamic principles of morality. The Qur'an, as the holy book of Muslims, not only regulates matters of worship but also provides a very strong moral and social ethical framework. Therefore, it is important to identify the various forms of moral crisis that occur and compare them with Qur'anic principles.

1. **Promiscuity and the Normalization of Sexuality**

   One of the obvious forms of moral crisis is free association among teenagers. The culture of free dating, unrestricted relationships between men and women, and the increasing consumption of explicit sexual content through social media have become part of the daily lives of some of the younger generation. The Qur'an explicitly warns humanity not to approach adultery:

   وَلَا تَقْرَبُوا الزِّنٰىٓ اِنَّهٗ كَانَ فَاحِشَةً ۗ وَسَاۤءَ سَبِيْلًا

   *"And do not approach adultery; indeed, it is an abomination and an evil way."* (QS. Al-Isra': 32)

   This prohibition indicates that even actions that lead to adultery must be avoided, including unsupervised dating, intimate chatting, or watching pornographic content. According to the results of the 2017 SDKI Study analyzed by Apriantini, factors such as peer pressure and exposure to pornographic content via the internet have a significant relationship with premarital sexual behavior among adolescents. The exact percentage varies by around 5–6%, but socio-cultural and digitalization factors indirectly contribute to this increase (Apriantini, 2024). Additionally, a literature review by Siti Maisaroh & Yuliwati shows that around 22.6% of adolescents aged 15–19 have engaged in premarital sex. This finding further emphasizes that

weak self-control and a lack of spiritual guidance from an early age are dominant factors in this deviant behavior (Maisaroh, 2024). A literature review by Damanik and Nazah shows that the Qur'an shapes the character of adolescents through a combination of approaches to faith (tauhid), purification of the soul (tazkiyatun nafs), role modeling (uswah hasanah), and social awareness and responsibility. Consistent implementation of these approaches from an early age can increase adolescents' moral resilience and reduce their tendency toward deviant behavior (Damanik & Nazidah, 2025).

## 2. Drag and Alcohol Abuse

Another phenomenon that indicates moral decline is the abuse of addictive substances such as narcotics, electronic cigarettes, alcohol, and other psychotropic substances. The Qur'an strictly prohibits the use of khamr because it can impair sound judgment and lead to destructive actions:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ

*"O you who believe, indeed, (drinking) wine, gambling, (sacrificing for) idols, and casting lots with arrows are abominable deeds and belong to the work of Satan. So avoid these deeds so that you may prosper."* (QS. Al-Maidah: 90)

The Prophet SAW also emphasized: *"Everything that intoxicates is khamr, and every khamr is haram."* (HR. Muslim). Based on data from the National Narcotics Agency (BNN), in 2018, 2.3 million students in Indonesia had tried drugs at least once. This number reflects the widespread exposure to addictive substances among teenagers, as a result of weak self-control and moral guidance from an early age. Meanwhile, data from 2023 shows that around 312 thousand students are indicated to be actively abusing drugs. Although the numbers appear to have decreased, this trend remains worrying because it shows that the moral crisis among the younger generation continues and has a real impact on their physical and mental health, as well as their future (Agatha Olivia Victoria, 2025) (Wheni Sixtyaningsih, 2021). A study by Oktriyanto found that family functions, especially emotional support and parental supervision, play an important role in preventing drug abuse among adolescents. In fact, children from families with low levels of education and lower-middle economic status are at greater risk of drug use. Young male students living in rural areas are also more vulnerable to this. These findings confirm that the family serves as the main bulwark in steering adolescents away from deviant behavior (Oktriyanto et al., 2020).

## 3. The Decline of Morals and Social Ethics

Another symptom of the moral crisis is the erosion of manners in everyday life. Many young people today feel comfortable using foul language in public, do not hesitate to humiliate others on social media, or are disrespectful to their parents and teachers. In the Qur'an, manners in interacting with others are strongly emphasized, as Allah says:

وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَاۤءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا
لِلنَّاسِ حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۗ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ مُّعْرِضُوْنَ

*"And (remember) when We took a covenant from the Children of Israel: 'Worship none but Allah, and be good to your parents, relatives, orphans, and the needy, and speak kindly to people, establish prayer, and give zakat.' Then you turned away, except for a few of you, and you remained in opposition."* (QS. Al-Baqarah: 83)

This verse not only highlights worship of Allah, but also emphasizes the importance of building healthy social relationships, such as speaking kindly to others and caring for those in need. The decline of manners in today's society reflects the departure from Qur'anic values, which should be the guideline in behavior and speech. In the context of education, Tsabitah and Masyitoh emphasize that manners are not just a complementary element, but the main foundation in shaping the character of students. When the value of manners is set aside in the learning process, a moral crisis can easily arise even in schools, which should be places for moral guidance (Mawar Tsabitah & Siti Masyithoh, 2025).

## The Problem of Moral Crisis Among the Younger Generation

The moral crisis affecting the younger generation did not happen overnight. It grew slowly, took root in everyday life, and became increasingly difficult to recognize because it was often considered part of modern freedom. Many teenagers today feel that they are living without a clear direction. They are faced with various lifestyle choices, unlimited digital information, and an environment that no longer prioritizes religious values. One of the main problems is the loss of sensitivity to right and wrong values. In QS. Al-Baqarah verse 2:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ

*"This book (the Qur'an) is free from doubt; (it is) guidance for the righteous."*

Allah affirms that the Qur'an is guidance for the righteous. However, when these values are not taught or internalized from an early age, the younger generation tends to use public opinion and social trends as determinants of morality.

The family, as the front line in moral education, is now beginning to lose its primary role. Many parents are more focused on economics and leave the character education of their children entirely to the school, even though the role of the family is very important. Allah SWT says in QS. At-Tahrim: 6:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ

مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

*"O you who believe, protect yourselves and your families from the fire whose fuel is men and stones. Its guards are fierce, harsh angels. They disobey Allah in nothing He commands them, and they do as they are commanded." (QS. At-Tahrim: 6)*

Tafsir Al-Muyassar emphasizes that this verse is a direct command to every head of the family to protect themselves and their families from deviations in faith and morals, through consistent education and exemplary behavior in daily life (Al-Muyassar, 2020). Handayani & Surya explain that the lack of control over the use of digital media has accelerated the decline in

moral standards among adolescents, as they are exposed to negative content without adequate supervision. In addition, a permissive social environment that does not restrict the use of technology has exacerbated the situation. The influence of peers, exposure to indecent content, and viral culture have shifted the authority of values from teachers and parents to social media and digital public figures (Handayani & Surya, 2024). In QS. Al-Furqan: 27–28, Allah describes the regret of those who choose the wrong friends:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِى اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ۝ يٰوَيْلَتٰى لَيْتَنِيْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا

۝

*"Oh, if only I had taken the path with the Messenger. Woe to me! If only I had not taken so-and- so as a close friend." (QS. Al-Furqan: 27–28)*

The Hadith of the Prophet SAW also emphasizes the importance of choosing a good environment: *"A person is upon the religion of his friend, so let one of you look at who he befriends." (HR. Abu Daud)*

Low media literacy among adolescents has a real impact on the decline of social empathy and ethical acumen, especially due to exposure to digital content without supervision. Amid these challenges, communities based on spiritual values, such as Islamic communities, serve not only as places of learning but also as safe spaces that preserve the moral integrity of the younger generation (Taib et al., 2024). In an increasingly complex social landscape, environments that encourage religious values and collective responsibility play an important role in strengthening the resilience of adolescents' character. Yuliani emphasizes that religious communities can be effective bastions of values in the face of the rapid influence of popular culture in the digital age (Yuliani, 2023).

Meanwhile, the role of formal education in character building is often not optimal. Many schools have not integrated moral education into the daily activities of students. Curricula that emphasize cognitive achievement without being balanced by the strengthening of spiritual values cause students to only pursue achievement without understanding the ethics of the process. This contradicts the principle of the Qur'an in QS. Al-Jumu'ah (2)

هُوَ الَّذِيْ بَعَثَ فِى الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۙ

*"It is He who sent a Messenger (Prophet Muhammad) to the illiterate people from among themselves, reciting to them His verses, purifying them, and teaching them the Book (the Qur'an) and Wisdom (the Sunnah), even though they were previously in clear error."*

This verse emphasizes that the purpose of sending the Messenger was to purify souls and teach the Book and wisdom.

Another problem that arises is the lack of role models worthy of emulation. Many teenagers today are more familiar with influencers, artists, or gamers than with the character of the Prophet Muhammad (peace be upon him). In fact, QS. Al-Ahzab: 21 has emphasized:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللهَ كَثِيْرًاۗ

*"Indeed, in the Messenger of Allah there is a good example for you, (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah often."*

Ath-Thabari's interpretation explains that the example set by the Prophet Muhammad SAW covers all aspects of life, from how to interact with society, being patient and wise, keeping promises, to building a social life based on love and the values of monotheism (Ath- Thabari, n.d.). In the modern context, this exemplary character should be the main reference in building the character of young people, not replaced by digital public figures who do not always reflect noble values.

From all these issues, it is clear that the moral crisis among the younger generation is the result of a combination of weak faith, lack of family supervision, the overwhelming influence of the media, and a lack of role models in everyday life. If this crisis is not immediately addressed with a heartfelt and profound religious approach, it will continue to spread and destroy the social order of the nation in the future

## Qur'anic Solutions to the Moral Crisis

In facing the moral crisis of the younger generation, the Qur'an offers solutions that are not only normative but also applicable, touching on the spiritual and social dimensions of human beings. The solutions offered are comprehensive, touching on internal aspects (soul, faith, and character) and external aspects (family and social environment). Each Qur'anic approach is designed to address the root causes of the moral problems described above. The following are some Qur'anic approaches that can be used as a foundation in rebuilding the character of the younger generation:

1.  Strengthening Faith and Belief

Faith and creed are the main foundations in shaping a strong personality. Without this foundation, individuals are easily swayed by environmental influences, social media trends, and lifestyles that contradict Islamic values. Strengthening faith means deeply rooting the belief that every human action will be accounted for before Allah. The Qur'an in QS. Al-Hujurat: 13:

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْاۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللهِ

اَتْقٰىكُمْۗ اِنَّ اللهَ عَلِيْمٌ خَبِيْرٌ

*"O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is Knowing and Acquainted."*

This verse emphasizes that a person's nobility is not measured by their social status or background, but by their piety. When the values of faith are instilled from an early age, teenagers will have a spiritual fortress that makes them more careful in their behavior and

choice of friends. Ibn Kathir's tafsir explains that nobility in the sight of Allah depends on fear of Him and honesty in deeds. Therefore, a strong education in faith needs to be instilled consistently at home and at school so that the younger generation has a clear and valuable orientation in life (Kaseer, n.d.).

## 2. The example of the Prophet (Uswah Hasanah)

Exemplary behavior or uswah hasanah is a method of moral education through real examples. In everyday life, children and adolescents find it easier to imitate than to listen to advice. Therefore, Islam places exemplary behavior as the main method in shaping character. The Qur'an elevates the Prophet Muhammad as the main role model in all aspects of life. QS. Al-Ahzab: 21:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًاۗ

*"Indeed, in the Messenger of Allah you have a good example for those who hope for Allah and the Last Day and remember Allah often."*

Tafsir Al-Qurthubi emphasizes that the Messenger's example includes morals, worship, leadership, and building social relationships. In the context of the younger generation, it is important to present real role models around them, whether from their family, teachers, or community leaders. Young people need figures they can admire not because of their popularity, but because of the noble values they demonstrate. This can be done through mentoring programs, youth development based on da'wah, and the integration of stories of the Prophet's exemplary character into the school curriculum. Samsudin and Darmiyanti explain that the internalization of prophetic values such as shiddiq, amanah, fathonah, and tabligh needs to be done systematically from an early age in order to form a solid moral foundation (Samsudin & Darmiyanti, 2022). In line with this, Rahayu emphasized that the Prophet's exemplary character is not only theological but also practical, as it encompasses the formation of a complete character emotionally, spiritually, and socially (Rahayu, 2021).

## 3. Muhasabah and Self-Control

Muhasabah or self-introspection is one of the best ways to maintain purity of heart and stability of behavior. In the digital age, teenagers are faced with a sea of information that distracts their focus and erodes their spiritual awareness. Therefore, self-evaluation is important so that they are able to filter what they consume mentally and emotionally. The Qur'an teaches the importance of self-introspection as an effort to maintain good character. In QS. Al-Hashr: 18, Allah says:

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ خَبِيْرٌ ۢ بِمَا تَعْمَلُوْنَ

*"O you who believe, fear Allah and let every soul look to what it has put forth for tomorrow (the Hereafter). Fear Allah. Indeed, Allah is Acquainted with what you do."*

The Hadith of the Prophet SAW also reinforces the importance of muhasabah: *"The intelligent person is the one who is able to reflect on himself and do good deeds for the life*

*after death." (HR. Tirmidhi)*

Muhasabah can be practiced through personal journals, reflections before bed, or reflective activities with peers at school or Islamic boarding schools. This trains teenagers to not only follow the flow, but also to be able to measure the impact of their actions. Moreover, Qur'anic counseling is an increasingly relevant approach in dealing with moral and psychological crises among adolescents. Faricha shows that this Qur'an-based spiritual approach can build self-awareness, calm emotional turmoil, and strengthen their mental resilience (Faricha, 2023). Meanwhile, Permatasari emphasizes that Qur'anic-based reflection not only improves behavior but also builds more stable and focused self-confidence (Khairat et al., 2024).

## 4. The Role of Family and Education

It cannot be denied that the family is the first and foremost place for character building. A home environment filled with love, discipline, and religious values will shape a child's character much more strongly than moral theories taught in class. QS. At-Tahrim: 6:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ

اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

*"O you who believe, protect yourselves and your families from the fire whose fuel is men and stones. Its guards are fierce, harsh angels. They disobey Allah in nothing He commands them, and they do as they are commanded."*

This verse emphasizes the obligation of parents to protect their family members from the fire of Hell. Character education at home through the habit of praying in congregation, reading the Qur'an, and light discussions about morals are concrete steps that can be taken every day. At school, a curriculum that integrates Qur'anic values, such as honesty, responsibility, and empathy, must continue to be strengthened. Synergy between family and school is the key to shaping the character of adolescents. Through good communication, clear division of roles, and a shared vision, parents and teachers can significantly improve the effectiveness of character education. Feranina and Komala emphasize that this synergy is the foundation for the continuous instillation of religious values (Feranina & Komala, 2022). Additionally, Fepriyanti and Suharto add that teachers' exemplary behavior, when supported by active parental involvement, strengthens the process of internalizing positive values and prevents deviant behavior among students (Fepriyanti & Suharto, 2021).

## 5. Positive Social Environment and Community

Humans are social creatures, and adolescents are greatly influenced by the communities in which they grow up. When the surrounding environment leans toward negative things, it is difficult for individuals to uphold noble values. Therefore, society needs to build a social ecosystem that promotes Qur'anic values. Adolescents need a safe space to grow and express themselves in a healthy way. Youth da'wah communities, tahfidz classes, Islamic discussion forums, and social activities based on caring for others can be positive

spaces that divert attention from popular culture, which tends to be permissive. Allah commands us to help one another in righteousness and piety, not in sin and hostility, as stated in QS. Al-Maidah: 2:

يَٰٓأَيُّهَا الَّذِينَ اٰمَنُوْا لَا تُحِلُّوْا شَعَاۤئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَاۤئِدَ وَلَآ اٰمِّيْنَ الْبَيْتَ الْحَرَامَ

يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًاۗ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْاۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ

الْحَرَامِ اَنْ تَعْتَدُوْاۘ وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰىۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِۖ وَاتَّقُوا اللّٰهَ ۗاِنَّ اللّٰهَ شَدِيْدُ

الْعِقَابِ

*"O you who believe, do not violate the sacred symbols of Allah, nor the sacred months, do not (disturb) the sacrificial animals and the marked animals, and do not (disturb) the visitors to the Sacred House while they seek the bounty and pleasure of their Lord! When you have completed your pilgrimage, hunt (if you wish). Let not your hatred of a people, for having prevented you from the Sacred Mosque, incite you to transgress. Help one another in righteousness and piety, but do not help one another in sin and hostility. Fear Allah; indeed, the punishment of Allah is severe.*

With these five Qur'anic approaches, the moral development of the younger generation does not only rely on theory, but can be realized in practice. This solution requires the active involvement of all parties—family, school, and community—to create an environment that fosters faith, morals, and self-awareness in a sustainable manner.

## CONCLUSION

The moral crisis among the younger generation is a real challenge that cannot be ignored. The causes are very complex, ranging from weak faith, the influence of a permissive environment, a lack of character education, to the loss of strong role models. The Qur'an presents an integral and comprehensive solution, providing a strong moral and spiritual foundation for humanity, especially for the younger generation. Through a thematic approach to the verses of the Qur'an, this study found that the cultivation of faith (aqidah), role models (uswah hasanah), muhasabah (self-evaluation), and the active role of family, education, and community are essential in overcoming this crisis.

The solutions offered by the Qur'an are not only ideal but also applicable in the current social context. By building synergy between families, schools, and communities, and reviving Qur'anic values in everyday life, the younger generation can be guided to become individuals with noble character, self-control, and agents of change in society.

## REFERENCE

Agatha Olivia Victoria. (2025). BNN: Pelajar kelompok remaja berpotensi besar salahgunakan narkoba. ANTARA. https://www.antaranews.com/berita/4775797/bnn-pelajar-kelompok-remaja-berpotensi-besar-salahgunakan-narkoba

Al-Muyassar. (2020). laah Tafsir Al-Muyassar: Jilid 6 (Juz 26–30). https://archive.org/details/kojin-mashudi-2020-telaah-tafsir-al-muyassar-jilid-6-juz-26-30/page/n5/mode/2up

Apriantini, N. (2024). The The Phenomenon Of Pre-Marital Sexual Behavior Of Indonesian

Adolescents (2017 Sdki Data Analysis). SASKARA: Indonesian Journal of Society Studies, 4(02), 223–236.

Ath-Thabari, M. bin J. (n.d.). Jāmiʿ al-Bayān fī Tafsīr Āy al-Qur'ān. Dar al-Kutub al-'Ilmiyyah. https://ia803106.us.archive.org/22/items/etaoin/Tafsir Thabari 21.pdf

Damanik, M. Z., & Nazidah, N. (2025). Strategi Al-Qur'an Dalam Membentuk Karakter Remaja Muslim. At-Tarbiyah: Jurnal Penelitian Dan Pendidikan Agama Islam, 2(2), 461–467.

Faricha, I. (2023). EFEKTIVITAS KONSELING QUR'ANI TERHADAP PENINGKATAN PSYCHOLOGICAL WELL-BEING PADA REMAJA DI PANTI ASUHAN ASHABUL KAHFI TAHUN 2023. IAIN SYEKH NURJATI. S1 BKI.

Fepriyanti, U., & Suharto, A. W. B. (2021). Penguatan pendidikan karakter melalui keteladanan guru dan orang tua siswa. INSANIA: Jurnal Pemikiran Alternatif Kependidikan, 26(1), 135–146.

Feranina, T. M., & Komala, C. (2022). Sinergitas peran orang tua dan guru dalam pendidikan karakter anak. Jurnal Perspektif, 6(1), 1–12.

Handayani, R., & Surya, E. P. A. (2024). Transformasi Sosial Di Era Digital: Pengaruh Teman Sebaya Dan Media Sosial Terhadap Perilaku Remaja. Jurnal Ekonomika Dan Bisnis (JEBS), 4(5), 1373–1377.

Kaseer, I. (n.d.). Tafseer Ibn Kaseer, English Translation, Volume 8. Archive. https://archive.org/details/tafseeribnkaseervol8/page/n41/mode/2up

Khairat, I., Permatasari, R. F., Nur'aeni, E., Sarni, S., & Zahri, T. N. (2024). SELF-CONFIDENCE REFLECTION: A QUR'ANI COUNSELING PERSPECTIVE. Al-Tazkiah Jurnal Bimbingan Dan Konseling Islam, 13(1), 1–16.

KPAI, H. (2025). Laporan Tahunan KPAI: Jalan Terjal Perlindungan Anak – Ancaman Serius Generasi Emas Indonesia. Komisi Perlindungan Anak Indonesia. https://www.kpai.go.id/publikasi/laporan-tahunan-kpai-jalan-terjal-perlindungan-anak ancaman-serius-generasi-emas-indonesia

Maisaroh, S. (2024). Perilaku Seksual Remaja Pra Nikah: Studi Literatur. Jurnal Ilmu Kesehatan Karya Bunda Husada, 10(1), 27–32.

Mawar Tsabitah, & Siti Masyithoh. (2025). Peran Krusial Adab dalam Dunia Pendidikan dan Pembelajaran. BLAZE: Jurnal Bahasa Dan Sastra Dalam Pendidikan Linguistik Dan Pengembangan. https://jurnal.stikes-ibnusina.ac.id/index.php/BLAZE/article/view/3035/3159

Oktriyanto, O., Amrullah, H., & Titisari, A. S. (2020). Family function and misuse of drug in adolescents in Indonesia. Jurnal Kesehatan Masyarakat, 16(2), 271–283.

Rahayu, A. I. (2021). Sifat-sifat Rasulullah SAW sebagai dasar pendidikan karakter. PROSIDING SEMINAR NASIONAL DIES NATALIS UTP SURAKARTA, 1(01), 19–26.

Samsudin, U., & Darmiyanti, A. (2022). Model Pendidikan Karakter dalam Membentuk Akhlak Rasulullah pada Siswa Sekolah Dasar. Edukatif: Jurnal Ilmu Pendidikan, 4(1), 898–908.

Taib, Z., Septriawan, R., & Rozi, F. (2024). Media sosial berpengaruh pada perubahan perilaku sosial remaja kota medan di era digital. Jurnal Multidisiplin Sosial Dan Humaniora, 1(2), 84–102.

Wheni Sixtyaningsih. (2021). Pencegahan Penyalahgunaan Narkoba di Kalangan Remaja. BNN-Badan Narkotika Nasional Provinsi Daerah Istimewa Yogyakarta. https://yogyakarta.bnn.go.id/pencegahan-penyalahgunaan-narkoba-kalangan-remaja/

Yuliani, Y. (2023). Pengaruh Komunitas Virtual Terhadap Perubahan Perilaku Remaja. JURNAL ILMU KOMUNIKASI,SOSIAL DAN HUMANIORA. https://e-journal.nalanda.ac.id/index.php/TUTURAN/article/vie