MORAL DEVELOPMENT OF MUSLIM YOUTH THROUGH SOCIAL MEDIA

Siti Marpuah*
Pusat Pengajian Umum dan Kokurikulum,
Universiti Tun Hussein Onn Malaysia,
86400 Parit Raja, Batu Pahat, Johor, Malaysia.

Muhammad Najmi Hassan
Pusat Pengajian Umum dan Kokurikulum,
Universiti Tun Hussein Onn Malaysia,
86400 Parit Raja, Batu Pahat, Johor, Malaysia.

Halimi Mohd Khalid
Pusat Pengajian Umum dan Kokurikulum,
Universiti Tun Hussein Onn Malaysia,
86400 Parit Raja, Batu Pahat, Johor, Malaysia.

Lasmi
Pusat Pengajian Umum dan Kokurikulum,
Universiti Tun Hussein Onn Malaysia,
86400 Parit Raja, Batu Pahat, Johor, Malaysia.

Nuraini
Jl. Budi Utomo No.10, Ronowijayan, Kec. Siman,
Kabupaten Ponorogo, Jawa Timur 63471, Indonesia

*Corresponding Author's Email: marpuah@uthm.edu.my

To cite this article:
Siti Marpuan, Hassan, M. N., Mohd Khalid, H., Lasmi & Noraini. (2025). Moral Development of Muslim Youth Through Social Media. *Jurnal 'Ulwan, 10*(1), 307-316.

ABSTRACT

The moral development of Muslim youth is significant in realizing the current generation's relationship with the increasingly challenging influence of social media. This study was carried out to identify the use of social media in developing the morals of Muslim Youth. This study is quantitative and is conducted by

distributing questionnaires to all 250 respondents. This research is based on a descriptive and inferential survey design. The research data was analyzed using the Statistical Package for Social Science (SPSS) version 25.0 software. The study's results found that the descriptive value for the use of social media N=250, Min 3.51, SD= .544 at a moderate level. There is an item that shows the highest value, which is the item Religious speakers use social media to deliver lectures to the community with a mean value of M=3.96, SD=.844, followed by the item Islamic studies for Muslims is easy to approach with social media with a mean value of M=4.38, SD= .773 and the social media item has a positive effect on the moral formation of youths mean value M=4.14, SD=.895 and is at a high level. The results of the findings above show that social media is also one of the media in forming the character of youths nowadays. Therefore, we should be able to take advantage of social media for positive purposes, especially to shape the morals of youths.

Keywords*: moral development, muslim youth, social media*

1.0   INTRODUCTION

Moral development is a fundamental responsibility that parents must shoulder from a person who is a child. This role is significant in forming a person's personality and ethics before it rises into adolescence. If this task is not carried out properly, a child will likely grow up to be a youth with bad morals and uncivility. This kind of behavior usually causes the youth to be less popular with society and risks affecting their emotional and mental well-being. If examined more deeply, morality manifests as a good attitude, which is the basis for understanding manners and ethical values that shape individual morals. This attitude needs to be formed and nurtured from an early age so that it becomes the core of a noble and integrity personal development.

2.0   PROBLEM STATEMENT

The development of information and communication technology has had a significant impact, both positively and negatively. However, the main concern arises when this technology also significantly influences youth, especially Muslim youth (Azizan N. I. et al., 2021). Through various news sources on the internet and television, there has been a significant increase in social problems involving youth, especially Muslim youth who are studying in IPTS. The uncontrolled influence of social media has contributed to changes in behavior, norms, and perceptions of religious and moral values, making them more susceptible to negative elements such as hedonism, materialism, and negligence in carrying out religious responsibilities. This phenomenon raises public concerns about the future of morality and the spiritual well-being of this young generation.

According to Alias, A. & Parzi, M. N. (2015), social problems among Muslim youth stem from widespread influence on social media and the unsupervised freedom of association of adults, especially parents and guardians. This lack of control opens up space for teens to try something that goes viral on social media without thinking about its long-term implications. Such actions are often motivated

by a desire to keep up with current trends or get attention from peers. Therefore, Muslim youth in HEIs today tend to engage in immoral acts and have the potential to damage morals. This situation is even more worrying because religious and ethical values that are supposed to guide their lives are eroding in them.

Nevertheless, today, moral development is a massive challenge for parents due to the rapid and sophisticated technological revolution. According to the Kelantan Deputy Police Chief, Ab Rashid Ab Wahab (2016), youth have great potential to be influenced by various harmful elements without parental supervision, primarily through information and communication technology (ICT). Not to mention, when they are alone in a room as young as 12 years old, the risk of being exposed to unhealthy influences becomes even more pronounced.

For this reason, a study has been conducted to help solve problems related to the moral development of youth through social media as many youths today spend much time browsing social media. For this reason, the formation of morals among youth, especially Muslim youth in IPTS, needs to be taken seriously and given serious emphasis so that the deterioration of morals and morals among these youth can be reduced.

3.0   THE CONCEPT OF AKHLAK AND SOCIAL MEDIA

Akhlak is an important aspect of personal and societal formation, which reflects the moral and ethical values that individuals live. In Islam, morality is considered one of the main branches that complement faith since it not only involves a relationship with God but also influences interaction with fellow human beings and the life around them. Good morals give birth to disciplined, honest, fair, and responsible people, while bad morals affect social harmony and create various problems in society.

Thus, moral education is an important core in building a generation that is not only intellectually excellent but also superior in terms of personality and personality. Morals in Islam are divided into two main categories: good and bad. Good morals are known as commendable morals, which are behaviors that align with the noble values advocated by religion, as well as reflecting obedience to Allah SWT and love for fellow humans. On the other hand, bad morals are referred to as reprehensible morals, which are acts that are contrary to Islamic principles and violate moral ethics organized by the Shari'ah. Examples of reprehensible morals include arrogance, malice, deceit, and injustice.

According to the Al-Mawrid dictionary (2017), morality refers to a person's natural character, nature, and character, including moral constitution, temperament, ethics, and moral values. Morals describe the characteristics that shape a person's behavior, whether expressed through deeds or stored in the heart. Good morals include commendable qualities such as honesty, decency, and integrity that are the basis of noble personal construction.

Based on the above understanding, it can be concluded that the formation of morals means an effort to form or cultivate goodness, virtuous, moral and ethical values in a person. This formation is not an easy thing that can be achieved quickly because it involves the inner soul, which must be done carefully through deeds, advice, and reproof. It takes a long time and must start from a young age so that

morals become a habit and a reflex from within the individual without the need to pretend.

The formation of the morals of Muslim youth is an effort to form, build, and nurture good morals based on Islamic principles among Muslim youth. Muslim youth generally refer to those between the ages of 12 to 21 years or 13 to 25 years old who are going through the stages of puberty development and transition to adulthood. During this period, they not only form attitudes and beliefs but also need to be prepared to engage more effectively in society. Thisalso,elopment is important because it reflects not only the maturity of individuals but also the social and moral skills that will be the basis of their contribution to society in the future.

4.0   SOCIAL MEDIA CONCEPT

According to the Dewan Perdana Dictionary (2020), social media refers to a communication tool or platform that allows the public to share information, such as through social networks and mass media. It plays a crucial role in connecting individuals and disseminating information widely and quickly worldwide. In the context of the digital world, social media refers to online platforms that allow users to share information, experiences, and ideas easily and quickly. This includes websites and apps that allow interaction in the form of text, images, videos, and more.

Social media has emerged as a form of evolution from print and mass media, introducing faster and more interactive ways of disseminating information. While its essential purpose remains like traditional media, which is to disseminate information, social media offers advantages regarding speed and access. Many social media platforms are widely spread worldwide, including Facebook, Twitter, Instagram, TikTok, and so on.

Facebook, the world's largest social media platform with 3.05 billion users in 2023, is a well-rounded platform for users. Its prominent uniqueness lies in its ability to establish relationships between friends and family, especially for far apart individuals. With the ease of sharing different types of content, such as text, photos, and videos, Facebook offers a personalized experience to every user. In addition, Facebook Meta is also a hub of digital activity.

Features such as Groups and Events make it easy for users to build communities based on common interests. It also reflects one of the important aspects of social media, which is allowing users to share information, experiences, and ideas easily. Integration with various other apps and services makes Facebook a viable platform, providing a comprehensive digital experience relevant to today's needs.

As a social media platform that highlights visual elements, Instagram presents users with a unique and stunning experience. One of its specialties lies in its focus on images and videos, allowing users to tell their stories through creative and aesthetic images. With this ability to share visual content, Instagram has become a premier place for individuals, artists, and businesses to voice their identities and express their creativity (Faradillah Iqmar Omar, 2015).

Instagram also offers functions such as Instagram Stories, IGTV, and Reels, which add an interactive and dynamic dimension to the platform. The ability to build community and network through hashtags and locations makes Instagram a highly

effective marketing tool. Overall, Instagram is renewing the meaning of social media as it is not just a photo-sharing platform but a creative landscape that opens the door to a wide range of inspiration for users worldwide.

TikTok is a platform that reinvents the meaning of social media by focusing only on short and creative video content. Launched in 2016, TikTok is very special in the convenience of creating and sharing short videos. TikTok provides users with a variety of creative tools, such as music, visual effects, and easy-to-use templates. With that, TikTok gives users the opportunity to express their creativity easily and with fun. Therefore, TikTok is very popular among the younger generation. TikTok is a platform that quickly triggers viral trends and phenomena. Videos that receive a positive response can go viral in no time, allowing content creators to gain popularity quickly. This creates a dynamic and ever-changing atmosphere within the TikTok community (Qayyim Khaidir, 2022)

5.0   RESEARCH METHODOLOGY

The quantitative study was conducted by distributing questionnaires to all 250 respondents. This research is based on the design of descriptive and inferential surveys. The study data was analyzed using the Statistical Package for Social Science (SPSS) software version 25.0. This study involved Muslim youth in IPTS in the State of Johor. The selection of these institutions was done because they met the population criteria set, namely Muslim youth who are studying in IPTS. In addition, the IPTS has complete facilities, including good internet access, adequate computer equipment or gadgets, and a high level of IT literacy among its students. These factors are important because they directly influence the use and understanding of social media, which is the focus of this study.

6.0   ANALYSIS OF STUDY FINDINGS

This section will discuss the findings of the study, namely how social media can help develop the morals of Muslim youth today. The formation of adolescent morals through social media is an increasingly relevant issue in this digital era. Social media plays a massive role in the lives of youth, whether as a medium of communication, entertainment, or education. However, the existence of social media can also affect the behavior and morals of adolescents, both positive and negative impressions.

6.1   Development of Youth Character through Social Media

The findings showed that the highest item was item 4 with a mean score of M= 4.38 and a standard deviation, SD= .774, where respondents agreed that social media is capable of showing their personality. This was followed by item 6 with a mean score value of M= 4.16 and a standard deviation, SD= .723, which indicated that respondents were using social media for good purposes. Furthermore, item 1 with a mean score value of M= 4.15 and a standard deviation, SD= .895 reflects that respondents can interact freely with outsiders through social media, while item 5 with the same mean score value, M= 4.15 and standard deviation, SD= .895,

indicates that religious videos uploaded on social media always create awareness for respondents. Item 8, also with a mean score value of M= 4.15 and a standard deviation, SD= .895, indicates that respondents often use social media as entertainment.

In addition, the findings of the study also showed that some items were moderate. Among them was item 3 with a mean score value of M= 3.55 and a standard deviation, SD= 1.041, where respondents agreed that social media can provide a change to their behavior. This was followed by item 9 with a mean score value of M= 3.41 and a standard deviation, SD= .983, which indicates that respondents are easily influenced by the latest trends shared through social media. Next, item 11 with the same mean score value, M= 3.41 and standard deviation, SD= .983, reflects that respondents agree that social media plays a role in proving Muslim identity. Item 10, with a mean score value of M= 3.38 and a standard deviation, SD= .774, showed that respondents often shared news without checking the validity of the information. Followed by item 7 with a mean score value of M= 3.36 and a standard deviation, SD= .917, which stated that respondents always followed sensational news, while item 2 with a mean score value of M= 3.26 and a standard deviation, SD= 1.005, showed that respondents followed a lot of da'wah programs through social media.

The overall findings of this study show that the moral development of Muslim youth through social media is at a high level, with an overall mean score value of M = 3.92 and a standard deviation of SD = .638.

Table 1: The Use of Social Media on the Moral Formation of Muslim Youth

No.	Item	N	Min	SD	Level
1	I can interact with outsiders freely.	250	4.15	.895	High
2	I participated in a lot of da'wah programs through social media	250	3.26	1.005	Medium
3	I agree that social media can change my behavior.	250	3.55	1.041	Medium
4	I agree that social media can reveal my personality.	250	4.38	.774	High
5	Religious videos uploaded on social media always give me awareness.	250	4.15	.895	High
6	I use social media for the cause of good.	250	4.16	.723	High
7	I always follow sensational news.	250	3.36	.917	Medium
8	I use social media as entertainment.	250	4.15	.895	High
9	I am easily influenced by the latest trends shared on social media.	250	3.41	.983	Medium
10	I always share the news without checking the sadness of the news.	250	3.38	.774	Medium
11	I agree that social media can prove the identity of Muslims.	250	3.41	.983	Medium
The Use of Social Media in the Formation of Muslim Adolescents' Morality			**3.92**	**.638**	**High**

Based on the findings of the above study, it can be concluded that there are several methods for the formation of adolescent morality through social media:

a. Akhlak guidance through the content of positive materials:
- Educational content: Social media can disseminate materials that educate and build adolescent morals, such as videos, articles, or images that contain good moral and ethical values according to Islamic teachings. For example, many accounts or channels on YouTube contain religious talks, learning about the importance of honesty, mutual respect, and instilling a sense of consideration.
- Positive influencers: Some influencers or personalities on social media greatly influence youth. If these influences spread positive messages about good morals, such as patience, peace, or respecting others, they can be good role models for their followers.

b. Encouraging the Use of Social Media for Good:
- Social activism: Social media can be used to increase social awareness among youth. Campaigns for social activities, such as fundraising for charity, caring for the environment, or volunteering, can teach youth to be more sensitive to their surroundings.
- Share positive experiences: Invite teens to share positive experiences and inspirational stories on social media, which can motivate others to do good and improve their morals.

c. Using Social Media as a Means of Learning:
- Social media-based learning: social media can be used for interactive learning, such as online courses or seminars that teach moral and ethical values. Thus, youth can learn about morals more interestingly and under the times.

Sholihatul Atik Hikmawati (2021) said that the use of TikTok and Instagram applications as a means of forming adolescent morals is a very relevant topic in today's digital era. Both of these applications are very popular social media platforms among youth and have great potential to influence their behavior and morals. However, like any other social media, its influence can be positive or negative depending on how teens use and access it. Here are some of the ways TikTok and Instagram can be used as a means of building teenage morals:

a. Positive and Educational Content
- TikTok: TikTok is known for its creative short videos, which can be used to spread positive messages about morality, such as the importance of being honest, appreciating others, and sharing kindness. Many content creators make videos with inspiring, motivational, or educational themes that can positively impact teens.
- Instagram: On Instagram, teens can follow accounts that educate about moral and ethical values, such as tips on mental health,

honesty, or diversity. Through Instagram Stories, posts, and IGTV, the content can be quickly disseminated and attract the attention of youth.

b.   Positive Influencers.
  - TikTok and Instagram: Many influences on these two platforms greatly influence teenagers' lifestyles and behavior. Influencers who carry positive messages, such as campaigns for mental well-being, tolerance, or tackling bullying, can be good role models. They can promote good morals, such as empathy, respect for others, and sharing kindness.

c.   Building a Positive Community
  - TikTok: Communities on TikTok are often formed around specific interests, such as art, sports, or activism. Youth who join these communities can share knowledge and experiences that lead to the formation of better morals, such as the values of cooperation, solidarity, and mutual respect.
  - Instagram: With features such as groups or hashtags, teens can also join a positive community on Instagram that supports self-development, mental well-being, and various other social activities. Communities like this can have a huge impact on shaping the behavior and morals of teenagers.

7.0   CONCLUSION

Overall, social media has great power in shaping the morals of Muslim teenagers. It can have a positive impact if used wisely and responsibly. Therefore, every teenager needs to leverage social media for good and avoid negative influences that can damage their morals. As a society, we also need to play a role in providing proper moral and religious education and ensuring the use of social media following Islamic values. With the right approach, social media can be a powerful tool to form Muslim teenagers with noble and responsible character.

Acknowledgment

Author Contribution

Siti Marpuan, Hassan, M. N., Mohd Khalid, H., Lasmi and Noraini, confirm contribution to the paper. All authors reviewed the results and approved the final version of the manuscript.

Conflict of Interest

The author declares that there is no conflict of interest regarding the publication of the paper.

REFERENCES

Abdillah, N. A., & Musa, M. (2021). Kesediaan pelajar terhadap proses pengajaran dan pembelajaran (PDP) norma baru di Jabatan Teknologi Maklumat & Komunikasi (JTMK), Politeknik Sultan Mizan Zainal Abidin (PSMZA). *International Journal Of Modern Education, 3(*8), 114-124.

Abdullah, Z., Ismail, S. N., Shafee, S., Shaharom, M. S. N., & Ghani, M. F. (2019). Pengaruh pembelajaran akademik anak-anak keluarga fakir miskin di sekolah-sekolah Selangor. *Jurnal Kepimpinan Pendidikan, 6*(20).

Adnan, R. M., & Matore, M. E. E. M. (2019). Kesahan dan kebolehpercayaan instrumen I-Cgpkm menggunakan Model Rasch. *Jurnal Pengukuran Kualiti dan Analisis, 15(*1), 1-14.

Amini, N., Isfahani, A. R. N., Zamani, B. E., & Ladani, B. T. (2020). Meta-analysis of the impact of the use of information and communication technology on educational and research performance of faculty members of universities. *Technology of Education Journal, 14*(2), 231-245.

Amir, M. F., & Kurniawan, M. I. (2020). Penerapan pengajaran terbalik untuk meningkatkan hasil belajar mahasiswa PGSD UMSIDA pada materi pertidaksamaan linier. *PEDAGOGIA: Jurnal Pendidikan*, *5*(1), 13-26.

Amrhein, V., Trafimow, D., & Greenland, S. (2019). Inferential statistics as descriptive statistics: There is no replication crisis if we don't expect replication. *The American Statistician, 73*(1), 262–270.

Bada, S. O. (2015). Constructivism learning theory: A paradigm for teaching and learning. *Journal of Research & Method in Education, 5*(6) 66-70.

Bistaman, I. N. M., Idrus, S. Z. S., & Rashid, S. A. (2018). The use of augmented reality technology for primary school education in Perlis, Malaysia. *Journal of Physics: Conference Series, 1019*(1).

Campbell, S., Greenwood, M., Prior, S., Shearer, T., Walkem, K., Young, S., Bywaters, D., & Walker, K. (2020). Purposive sampling: complex or simple? Research case examples. *Journal of Research in Nursing, 25*(8).

Cheok, M. L., Wong, S. L., Ayub, A. F., & Mahmud, R. (2017). Teachers' perceptions of e-learning in Malaysian secondary schools. *Malaysian Online Journal of Educational Technology*, *5*(2), 20-33.

Creswell, J. W. (2020). *Educational research: Planning, conducting, and evaluating quantitative and qualitative*. Harlow, United Kingdom: Pearson Education Limited.

Daniel, E. (2016). The usefulness of qualitative and quantitative approaches and methods in researching problem-solving ability in science education curriculum. *Journal of Education and Practice, 7*(15).

Faradillah Iqmar Omar. (2015). Penerimaan Media Sosial Sebagai Medium Dakwah Dalam Kalangan Mahasiswa KUIS. *Journal Of Management & Muamalah 5*(2).

Ibrahim, N. F. S. C., Rusli, N. F. M., Shaari, M. R., & Nallaluthan, K. (2021). Persepsi pelajar terhadap aplikasi multimedia interaktif dalam proses pengajaran dan pembelajaran abad ke-21. *Online Journal for Tvet Practitioners, 6*(1), 15-24.

Irgashevich, D. A. (2020). Methods of using cloud technologies in Islamic education institutions. *International Journal of Innovations in Engineering Research And Technology, 7*(5), 89-98.

Jabarullah, N. H., & Hussain, H. I. (2019). The effectiveness of problem-based learning in technical and vocational education in Malaysia. *Education+ Training*, *61*(5), 590-604.

Johnson, D. M., & Shoulders, C. W. (2019). Beyond magic words and symbols: Rethinking common practices in quantitative research. *Journal of Agricultural Education, 60*(3), 291-303.

Kamaruddin, K., Abdullah, C. A. C., Idris, M. N., & Nawi, M. N. M. (2017). Teachers' level of ICT integration in teaching and learning: A survey in Malaysian private preschool. *AIP Conference Proceedings*, *1891*(1).

Kassim, N., Damit, S. A., & Taat, M. S. (2017). Pengaruh sikap pelajar dan pengajaran guru terhadap penguasaan Bahasa Arab dalam kalangan pelajar PPIB, UMS. *Jurnal 'Ulwan, 1*, 125-142.

Khairani, A. Z. (2016). Assessing urban and rural teachers' competencies in STEM integrated education in Malaysia. *MATEC Web of Conferences, 87*, 1-5.

Kit, L. W., & Ganapathy, M. (2019). The reality of Malaysian ESL teachers' ICT pedagogical practices: Challenges and suggestions. *English Linguistics Research*, *8*(3), 39-48.

Lambri, A., & Mahamood, Z. (2019). Penggunaan alat bantu mengajar dalam pengajaran Bahasa Melayu menggunakan pendekatan pembelajaran berpusatkan pelajar. *International Journal of Education, Psychology and Counseling, 4*(33), 78-94.

Mahmud, S. N. D., Nasri, N. M., Samsudin, M. A., & Halim, L. (2018). Science teacher education in Malaysia: Challenges and way forward. *Asia-pacific science education*, *4*(1), 1-12.

Qayyim Khaidir. (2022). Dakwah Melalui Media (Aplikasi TikTok). Seminar Dakwah & Wahdah Al-Ummah, Interaksi Dakwah Di Malaysia Merentas Zaman, 14-15 Julai 2022, Fakulti Pengajian Islam, UKM 2022.

Sholihatul Atik Hikmawati. (2021). Pemanfaatan Media Tiktok Sebagai Media Dakwah Bagi Dosen iai Sunan Kalijogo Malang. Institut Agama Islam Sunan Kalijogo.