



Islam as a Rahmatan lil 'alamin in Shaping Islamic Morality in the Millennial Generation

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Abstract. Islam as a religion of mercy for all creation (rahmatan lil 'alamin) exists within society with great gentleness, capable of manifesting peace and tranquility for humanity and the entire universe, serving as a driving force to aid and guide the millennial generation in forming Islamic morality. Amidst the rapid advancements in time and technology, particularly among the millennial generation, many positive aspects related to morality seem to have been overlooked. However, upon revisiting the concept of Islam as a mercy for all creation (rahmatan lil 'alamin), it can serve as a reference for acting in accordance with the principles set forth by the religion. This research analyzes how Islam, as a mercy for all creation (rahmatan lil 'alamin), shapes the moral values of the millennial generation amidst the ongoing progression of time and technology. The methodology employed in this research involves a literature review and analysis of scholarly references related to Islam as a mercy for all creation (rahmatan lil 'alamin) in forming the Islamic morality of the millennial generation. The aim of this study is to discover the concepts and values of Islam as a mercy for all creation (rahmatan lil 'alamin), particularly in shaping the moral values of the millennial generation and creating virtuous youth. The results of this research demonstrate the presence of Islamic values as a mercy for all creation (rahmatan lil 'alamin) among the millennial generation. This is evident in their awareness of the connection between religion and morality, such as displaying care and compassion towards others, showing love and kindness to all living beings, respecting others, practicing tolerance, and more. These values align with the definition of Islam as a religion that emerges as a source of peace, tranquility, and gentleness for the entire universe.

Keywords: Islam, Rahmatan lil 'alamin, Morality, Millennial Generation.

1 Introduction

Islam, as a religion followed by more than 1.8 billion believers worldwide, emphasizes strong principles of morality that play a crucial role in shaping the character and behavior of individual Muslims. One of the central concepts in Islamic teachings is "Rahmatan lil Alamin," which literally means "mercy for all creation." This concept explicitly underscores the belief that Prophet Muhammad is considered a mercy for the

entire universe. Islam, as the religion he brought, is understood as a source of mercy and blessings for all of humanity [1].

Islam is considered the most complete religion because it is a religion perfected by Allah SWT, revealed through Prophet Muhammad SAW. The Islamic faith encompasses all aspects of human life, including moral education, as the principles of human life in various aspects are clearly outlined in the Qur'an. The current era, in which we live, is often referred to as the millennial era, signifying the generation known as millennials. The millennial generation is recognized for its widespread high level of education, understanding of science, and consists of individuals with high intellectual capabilities, unprecedented in previous generations. However, amidst all of these, there is one issue that seems to be a concern, namely the decline in morality in the current generation. Morality is a set of values practiced individually and even initiated within a group with the aim of regulating their behavior within that community, group, or environment [2].

Currently, it cannot be denied that there are many indicators pointing to the decline in the morality of the younger generation, including the increasing misuse of illegal drugs among young people, the prevalence of free lifestyles, same-sex relationships, criminal activities, bullying, and both physical and verbal violence. What has become a trend lately is the widespread discussion about transgender issues, which has been framed as a matter of human rights. Therefore, moral education should be given more emphasis, similar to other academic educations. Perhaps, schools should be the primary focus for parents to instill moral values in their children, alongside academic education, hoping that schools can be a place to cultivate the moral character of the nation's children.

Morality revolves around assessing the good and bad aspects of human behavior as individuals. Morality is a facet of human life that can be observed through the goodness inherent in being human. Moral norms serve as guidelines to discern the rightness or wrongness of human attitudes and actions, based on their inherent goodness or badness as humans. Morality can guide the younger generation towards understanding and internalizing virtuous values, shaping them into good individuals, as intended by Islam, a religion that embodies compassion for all creation and symbolizes a commitment to working together to uphold the high values of humanity. It teaches social responsibility, fosters empathy towards various issues affecting others, ensuring that every individual or social group is guaranteed their rights as free and dignified human beings.

With an understanding and internalization of Islam as a Mercy to the Universe (*Rahmatan lil Alamin*) in shaping Islamic morality, the millennial generation can become agents of positive change in society, creating a more just, harmonious, and peaceful environment. Additionally, this approach can assist in fostering a deeper understanding of inclusive and relevant Islamic values in the contemporary world.

2 Methods

This paper employs a literature review method, a research approach that gathers data by collecting information from various sources. The literature under consideration is

not limited to books but also includes documentary materials, magazines, journals, and newspapers. The focus of the library research is to encompass various theories, frameworks, principles, opinions, ideas, and other relevant content that can be utilized to analyze and address the issues under investigation [3].

3 Result and Discussion

3.1 Islam as a Rahmatan Lil Alamin

Rahmatan Lil Alamin is divided into two words: Rahmat and Lil Alamin. Rahmat signifies blessings for all, not just for Muslims or a specific group, fostering awareness of religious tolerance issues. Meanwhile, Lil Alamin is a phrase directed towards the entire universe, implying not only to humans but also to animals, plants, and even angels and jinn. Thus, it encompasses not only religious aspects but also science, technology, economy, social issues, culture, and all aspects, making it a universal blessing.

Islam is considered a religion revealed by Allah SWT, with its primary foundation found in the holy book, the Quran, which was conveyed to the last Prophet, Prophet Muhammad SAW. The Quran not only serves as a spiritual guide for the Muslim community but also as a comprehensive guide for life, encompassing moral, social, and economic aspects. Islamic teachings emphasize that this religion brings mercy and well-being to the entire universe, as expressed in the Quran, Surah Al-Anbiya: 107.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"We have not sent you (Muhammad) except as a mercy to all the worlds." (Qs. al-Anbiyâ 21: 107).

With this, the essence of the verses in the Quran encourages humanity to maintain harmony and peace in life, promote relationships between individuals, and contribute to a society filled with values of goodness and justice. The context of spreading mercy is not limited to Muslims alone but extends to people of all religions. Islam, as a religion that highly upholds human values, is dynamic, contextual, and its teachings are relevant throughout time.

As narrated, when Prophet Muhammad SAW was preparing for the expedition of Mecca, he advised, 'You will encounter monks in their monasteries; do not disturb them, do not kill infants who are still breastfeeding, do not harm the elderly, do not cut down date palm trees, do not cut down any fruit-bearing trees, and do not destroy homes. Upon logical consideration, there might not be explicit rules of war conveyed in this manner, but this is one of the proofs of Rahmatan Lil Alamin bestowed by Islam and Prophet Muhammad SAW. It emphasizes that safety and peace are not exclusive to Muslims but belong to all inhabitants of the universe.

As Muslims, we acknowledge that ethical and moral values must be the foundation for all endeavors, including the pursuit of knowledge and education. With these ethical and moral foundations, it is hoped that the Islamic concept of 'Rahmatan Lil Alamin' can truly manifest and become a source of enlightenment, as stated by Azyumardi Azra. The pursuit of knowledge must be guided by faith (iman) and piety (taqwa) [4].

When it comes to knowledge and education, contemporary Islamic education also plays a crucial role in addressing the challenges related to religious radicalism and extremism, which are increasingly concerning in today's context. Contemporary Islamic education focuses on instilling strong character and morals, as well as providing a genuine understanding of Islam. In this regard, it is essential to emphasize the understanding that Islam is a religion of *Rahmatan Lil Alamin*, teaching values of goodness, peace, and tolerance [5].

Islam as *Rahmatan Lil Alamin* encourages a wise attitude, characterized by not easily provoked emotions but maintaining patience while providing comprehensive understanding of Islam. The implementation of Islam as *Rahmatan Lil Alamin* promotes rationality, self-control, patience, persistence in seeking solutions, persuasion, forgiveness, compassion, positive assumptions, tolerance, mutual cooperation, justice, democracy, as well as give and take.

Character education has recently become a big thing popular in our educational world [6]. Character is the main foundation which is the goal of education. Improving the education system as well carried out by improving the curriculum [7]. As an agent of social change, character education is expected to be able to play a role. Its role is to reform negative thinking into a positive direction and can change behavior negative becomes positive.

Islam, as a religion of *Rahmatan Lil Alamin*, has a future-oriented orientation in the perspective of Islamic religious education that extends far beyond the worldly future. This is because the context of the future is laden with the values of brotherhood. Besides nurturing a generation that is well-prepared for the future, the reconstruction of Islam as *Rahmatan Lil Alamin* can also instill good values in students or the younger generation, preparing them to engage in righteous deeds and resist wrong doing.

There are two main values of Islam as *Rahmatan Lil Alamin* (1) Islam highly respects universal human values. Prophet Muhammad (SAW) said: 'Verily, I was sent to perfect noble character.' Based on this, Prophet Muhammad (SAW) consistently provided a model of noble ethics, which essentially represents universal human values such as justice, honesty, equality, kindness, and beauty, as well as respect for the dignity of humanity; (2) Islam has humanistic empathy. Humanistic empathy manifests as compassion to protect fellow humans from various dangers, disasters, illnesses, and conditions that may disrupt their lives, as well as promoting humane behavior. Humanistic empathy also means assisting others, especially young people, in safeguarding their rights and reproductive health. The Muslim community, both men and women, is expected to emulate the behavior of the Prophet (SAW) as the best example in all daily attitudes and behaviors

In this way, Islamic education as *Rahmatan Lil Alamin* can impart values that serve to instill belief and piety towards Allah SWT in individuals, serve as a foundation in family life to shape the behavior and morality of children, establishing clear distinctions between right and wrong, serve as the primary foundation and reference in moral education for the betterment of Indonesian society and beyond [8].

Guidance on understanding that Islam is a religion of *Rahmatan Lil Alamin* should be given careful attention. This is because Islam, as a religion of *Rahmatan Lil Alamin*, teaches values of goodness, peace, and tolerance to strengthen the moral compass of the younger generation [9].

Rahmatan Lil Alamin is a divine mission. There are two main prophetic missions. The first is to make individuals righteous by encouraging them to be pious towards Allah SWT. Prophet Muhammad (SAW) emphasized his mission by stating “I was not sent to be a supervisor but as a bringer of mercy and compassion.”. This is why Prophet Muhammad (SAW) never exemplified behaviors such as violence, coercion, discrimination, and various forms of unjust and oppressive actions that undermine human values. Justice is social well-being, exemplifying that Islam is Rahmatan Lil Alamin (a mercy for all creation). One manifestation of social well-being is maintaining harmony and understanding among people of different religions, which is a crucial pillar of a desirable social life for every religious community.

Allah SWT directed the Prophet (SAW) to promote humanistic empathy in all aspects, especially in spreading the message of Islam, as indicated in the following verse “Therefore, it is by the mercy and compassion of the Lord that you [Prophet Muhammad] are lenient towards them. If you were harsh and hard-hearted, they would have dispersed from around you. So, pardon them, seek forgiveness for them, and consult with them in the conduct of affairs. Therefore, the conceptual presence of Islam as Rahmatan Lil Alamin, as a transformative force in Islamic social transformation, primarily serves to cultivate a morally tolerant and humane social character within Islam.

3.2 Principles of Islam as Rahmatan Lil Alamin

Humanitarianism in Islam can be understood as Islam being a religion that aligns with and accommodates all aspects of human needs and moral character. The commandments of worship, the concept of ethical governance in transactions, and the directives and prohibitions in Islamic law are undoubtedly in harmony with the needs and capabilities of humans. Islamic teachings are in harmony and not in conflict with humanity. Indeed, it brings benefits to humanity as Islamic law is created by Allah SWT with inherent benefits and purposes, as mentioned in the words of Allah in Qur’an surah verse 27 and Qur’an surah Al-baqarah verse 286 “And We did not create the heavens and the earth and everything between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve because of the Fire!” and “Allah does not burden a soul beyond that it can bear. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. [The believers pray], ‘Our Lord, do not impose blame upon us if we forget or make a mistake. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us, forgive us, and have mercy upon us. You are our protector, so give us victory over the disbelieving people.’”

Islamic law is universal (al-almiyah), not confined by geographical, ethnic, racial, or national boundaries, nor influenced by specific climates or particular geographies. Islamic law is designed for all times and all humanity, regardless of where they reside. There is no distinction in the purpose and teachings of Islamic law in Arab and non-Arab regions, or vice versa. The belief of the Muslim community in the universality of Islamic law is that it is derived from Allah SWT for the benefit of all creation. Qur’an surah verses 13 “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. Verily, the most

honorable of you in the sight of Allah is the most righteous among you. Surely, Allah is All-Knowing, All-Aware". The verse illustrates the globalization of Islamic law, teaching brotherhood among humans, transcending global boundaries, ethnicities, and languages, promoting mutual care and preservation.

Comprehensive (*ash-shumuli*) means inclusivity or totality. Islamic law encompasses all aspects of human life, both in this world and the hereafter. In Islamic law, there is no exclusion or limitation to certain dimensions or fields pertaining to human life. Comprehensive Islamic law can be categorized into vertical and horizontal dimensions. The vertical dimension involves the relationship between Allah and humanity, often referred to as worship (*ibadah*). Meanwhile, the horizontal dimension includes transactions or a set of rules governing human interactions and relationships with others and the environment. Allah says in the Qur'an surah Al-Maa'idah verse 3 "On this day, I have perfected your religion for you, completed My favor upon you, and chosen Islam as your religion". The comprehensive nature of Islamic law entails addressing every dimension of human existence in relation to Allah SWT. It guides and nurtures all aspects of human life, fostering an integral, balanced, and harmonious relationship between individuals and with their environment.

Al-waqi'iyah is a characteristic of Islam that signifies that Islam teaches humanity to understand and deal realistically with the fact that humans are creations of Allah SWT. There is no other entity that created them, aligning with real and scientific conditions, irrefutable by reason and logic. Al-waqi'iyah also means that Islamic law understands and preserves the inherent nature and condition of humans as weak and limited beings, so Allah SWT provides ease, leniency, and wisdom that accommodates the real conditions of humanity in fulfilling His commands and prohibitions.

Allah says in Qur'an surah An-nisa' Verse 28 "Allah intends to lighten your burden, for mankind was created weak in their ability to fulfill religious obligations". The varying conditions stipulate that an individual receives ease and leniency in fulfilling obligations. For example, Allah does not oblige fasting for someone who is a traveler, sick, etc. Allah does not mandate Zakat for someone whose wealth does not reach the Nisab (minimum threshold). Allah does not impose the obligation of Hajj on someone who cannot afford the journey and provide for their family. Exempting these individuals is a consideration in Islam that is obligatory under normal circumstances but becomes non-mandatory in specific situations.

As-samhah is facilitating or tolerating towards others. Meanwhile, at-taisir is facilitation and ease. The teachings of Islam are teachings that strongly avoid difficulty for human beings in understanding and implementing them, so that there is no area of Islamic law that is difficult to understand facilitated by Allah SWT. However, not all of Islamic law is easy because such matters are not always in line with human logic. Difficulty and ease are two things that Allah SWT has destined for His creatures. And one of the characteristics of Islamic law is an attitude of tolerance towards fellow human beings. The Prophet and his companions understood and practiced Islamic law with a spirit of tolerance despite the differences. The four imams of the schools of thought also had different opinions, but they still respected each other's opinions.

Islam is classified beautifully, full of wisdom, and contains high secrets from Allah SWT. The Islamic law is considered constant, firm, and eternal, never to change, such

as the pillars of faith and the acts of Islam. Also, the fundamental teachings of morality and things prohibited by Allah SWT, with certainty (qath'i), are established principles that do not accept independent reasoning (ijtihad) and renewal.

Al-mutaghayyirat refers to everything related to means and infrastructure, methods, strategies, media, tools, ways, and techniques. Besides the fundamental aspects of religion, everything else is considered mutaghayyirat, adaptable to time and place, in accordance with human conditions and the environment. Thus, Islam remains the most original and authentic teaching, while, at the same time, Islamic teachings are also relevant and suitable for every era and place. [11].

3.3 Characteristics of the Millennial Generation

The Millennial generation is the generation born around the early 1980s to the early 2000s. This generation grew up and lived amid the rapid development of information technology and digitization, making them accustomed to the internet, social media, smartphones, and other technologies. Millennials also exhibit various characteristics and behaviors; they tend to be more open and accepting of diversity in terms of religion, culture, and sexual orientation.

However, in reality, these things can also make the millennial generation easily influenced by various things, especially in moral degradation, both in the real world and the virtual world. Weak ethics and morals in the digital realm often lead them to engage in unethical behavior, such as spreading hoaxes, cyberbullying, or using social media for negative purposes. Similarly, in the real world, there are many behaviors that indicate the moral degradation of the millennial generation. This is undoubtedly stimulated by several factors that contribute to millennials having weak ethics and morals. Some of these factors include (1) Weak self-control. The decline in morals, character, and ethics in the millennial generation is partly attributed to weak self-control. A majority of millennials prioritize their own ego and desires. They engage in activities without considering whether those actions are morally right or wrong. At times, they seek outlets to redirect their disappointment until they feel satisfied ; (2) Family Factors. In addition to being the first place to instill good morals in children, family negligence can also be a factor influencing the moral crisis in the millennial generation. Lack of parental attention or an unharmonious family environment can lead to emotional and psychological disturbances in children. Millennials require significant attention and affection from their parents and family. Because, at a young age, children's emotions are still unstable, and they are more prone to making impulsive decisions. Consequently, if their mental and psychological well-being is disturbed, they may engage in behaviors that reflect their inner turmoil without feeling remorse, sometimes deviating from religious norms ; (3) Misjudgement, In the present era, the millennial generation should be adept at choosing their circle of influence. Because, young individuals are highly susceptible to the influence of others. Peer groups significantly impact the character of the younger generation, so they must be discerning in choosing their associations; (4) Social Media Influence Currently, the moral values of the millennial generation have begun to experience degradation. A significant factor contributing to this moral decline is social media. With the presence of social media, millennials seem to have lost their sense of

shame and, at times, their courtesy. The most evident impact is that social media has become a platform for flaunting one's life without considering the consequences. Additionally, millennials must be adept at choosing and utilizing technology wisely. This is crucial because there are many inappropriate content and influences among the youth that can harm the morals and values of the millennial generation.

As the future leaders of the nation, millennials should be wise in shielding themselves from negative influences for a better future and strive to become virtuous individuals. Moreover, the millennial generation should enhance their faith and devotion to the Almighty through regular worship, adherence to religious principles, and avoidance of actions prohibited by their faith [12].

Educating and guiding the millennial generation to become morally upright individuals face various challenges compared to previous generations. Currently, there are many cases involving millennials, such as those occurring in the world of education, including cases of sexual violence against students and educators that are widely spread on social media and addressed in the legal domain. This is one of the negative impacts of the emerging moral challenges within the millennial generation. In this regard, educators need to adapt to the challenges, taking a personal approach with parents to collaborate in fostering ethics and morals while fulfilling their responsibilities to guide the millennial generation towards becoming virtuous individuals [13][14].

There are several challenges in shaping the Islamic morality of the millennial generation that must be faced, including: (1) Social media influencers and digital content. As educators or parents, it is essential to be more vigilant in observing and controlling children's use of social media and consumption of digital content. [15]. The current millennial generation is constantly exposed to numerous digital contents that are not ethical and social media that contains content conflicting with Islamic values. Improper use of social media significantly influences the moral and ethical development of the younger generation; (2) Influences of the peer environment. A significant challenge for educators and parents is the presence of peer environments in the millennial generation, environments that often neglect religious values [16]. This situation influences millennials in facing difficulties in upholding the moral values that they should adhere to and maintain balance; (3) Challenges in understanding Islamic teachings. Having a weak understanding of Islamic teachings is also a challenge that educators and parents must face to instill Islamic morality in the millennial generation [17]. Insufficient religious understanding may lead the younger generation to do whatever they desire without considering what is right and wrong, permitted and prohibited by the religion [18]; (4) Challenges of technology and ethics. Living in the era of advancement and increasingly balanced technology requires special attention to the continuity of moral values in the millennial generation [19]. Technological progress presents challenges in instilling moral values in the millennial generation, one of which is the use of technology that conflicts with Islamic morals and ethics [20]; (5) Non-conducive educational environment. It is crucial for educators and parents to pay attention to the educational realm [21]. as the lack of formal and informal education that teaches moral values of religion can be challenging for the millennial generation to understand and internalize religious teachings in their lives [22].

It is essential for educators and parents to pay close attention to the educational domain, as the lack of both formal and informal education that imparts moral values of religion can be a hindrance for the millennial generation to understand and internalize religious teachings in their lives [23].

3.4 Characteristics of the Millennial Generation

Morality involves actions or behaviors that have positive values as perceived by others. Therefore, in this evaluation, there must be a process of socialization among fellow humans. Meanwhile, moral education is related to the ethics of an individual. Moral education becomes crucial for the younger generation because through moral education, it is hoped that one's behavior aligns with the expected values that will influence future life. One of the most crucial aspects of our nation is the younger generation.

Morality has become a crucial issue to be examined in the current era of globalization. This is particularly critical when observed in the behavior of society and the emerging generation of our nation, seemingly drifting away from the positive moral values embedded in the Quran and Hadith [14]. Currently, it can be seen how the moral crisis of the younger generation is escalating, primarily caused by the accelerating influence of globalization. In this rapidly-paced global environment [24], the younger generation finds it increasingly challenging to distinguish between what is positive and what is negative [25], resulting in a decline in morality [26]. The younger generation represents the future of humanity [27] and the lack of moral education can lead to the loss of life values [28].

Therefore, it is crucial to instill moral values of goodness in the younger generation [29]. This can be done by providing examples and role models from prophets or heroes so that children can think concretely about positive behavior [30]. Similar to the efforts of the Prophet Muhammad in conveying the essence of religion through preaching, imparting teachings, setting examples, developing skills, providing motivation, and creating a conducive social environment, it is essential in molding the personal development of Muslims during that time to become morally upright individuals with virtuous values (akhlaqul karimah).

3.5 Characteristics of the Millennial Generation

Moral formation is a conscious and planned effort undertaken by an educator to shape good habits in a student, resulting in the formation of an individual obedient to Allah SWT. This habit formation is carried out continuously by the educator without coercion from any party.

In the changing dynamics of life in society, the role of Islamic education in both formal and non-formal education is crucial, with the aim of educating and nurturing the personalities of the millennial generation to become individuals with morals, faith, and piety towards Allah SWT, possessing noble character, and exhibiting high rationality in their daily lives in accordance with the guidance of the Qur'an and Sunnah.

According to Al-Ghazali, the primary source of moral education is the guidance of the Qur'an, serving as the ultimate authority in moral upbringing. Meanwhile, human reason (intellect) is considered as a secondary source in ethical-human actions. In this context, reason (intellect) plays a role in providing balance and spiritual purity to an

individual, giving rise to good morals. One of them has been explained in Surah Luqman Verses 13, which contains the advice of Lukman the Wise to his son. It is stated “And [mention, O Muhammad], when Luqman said to his son while he was instructing him, “O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice.

The verse above is related to moral formation, as the fundamental morals (akhlaq) taught by Islamic law are all directed towards goodness and benefit for all of humanity. This is because Islamic law encompasses a vast body of knowledge to be pondered upon and understood, allowing one to grasp the teachings of Islam and its benefits for the entire universe.

4 CONCLUSIONS

The concept of Rahmatan Lil Alamin in Islam provides a moral foundation that encompasses values of humanity, tolerance, and justice. Rahmatan Lil Alamin is not limited to Muslims alone but encompasses the entire universe, including humans, animals, plants, angels, and jinn. The teachings of Islam, as found in the Qur'an, emphasize that this religion brings mercy and well-being to the entire universe, serving not only as a spiritual guide but also as a life manual that covers moral, social, and economic aspects.

In the context of the Millennial Generation, growing up in the era of technology and information, moral challenges arise due to the influence of social media, weak self-control, family influence, and inappropriate social interactions. Moral education, especially based on the concept of Rahmatan Lil Alamin, becomes crucial in shaping positive character in this generation. Islam Rahmatan Lil Alamin requires wisdom, rationality, self-discipline, patience, and values such as compassion, tolerance, and justice.

Therefore, it is important to strengthen the understanding that Islam as a religion of Rahmatan Lil Alamin provides a solid foundation to guide human life within the framework of Islamic morality and ethics. Islamic education, both formal and non-formal, plays a central role in shaping the morality of the Millennial Generation and responding to challenges of radicalism and religious extremism, with a focus on character formation, correct religious understanding, and values of goodness and justice

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