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The Role of Faith and Moral Education in Generation Z and Generation Alpha to Welcome the Golden Indonesia 2045

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Abstract

The great vision of the Indonesian nation is towards the Golden Indonesia 2045. To establish this vision, it is necessary to have moral education as a basic capital for Generation Z and Generation Alpha as an internal fortress in facing challenges in the future. However, many moral decline behaviors continue to be shown by Generation Z and Generation Alpha, even though this generation is the hope of the Indonesian nation in the future. So the purpose of this study is to the role of moral education in Generation Z and Generation Alpha in welcoming the golden Indonesia 2045. The research method used is Library Research with a descriptive approach. The results of the study show that moral education is the key as part of the moral values of religious-Pancasilaism to the two generations. Because through faith (*nature*) moral education (*nurture*) is born as an internal and external factor in humans to filter bad influences that come from within or from outside. The future of Indonesia is at stake because it is in the hands of Generation Z and Generation Alpha. Therefore, through the synergy of multi-connected projections of positive trends in faith and moral education in the family environment, educational environment, and social community environment as a manifestation and embodiment of nature and nurture from the cradle to the present and the future, it can shape generation Z and generation Alpha into a religious-Pancasilaist generation as a great capital to lead the Indonesian nation in the future.

Keywords: Faith and Morals, Generation Z, Generation Alpha

Abstrak

Visi besar Bangsa Indonesia adalah menuju Indonesia Emas 2045. Untuk memantapkan visi tersebut perlu pendidikan akidah akhlak sebagai modal dasar kepada Generasi Z dan Generasi Alpha sebagai benteng internal dalam menghadapi tantangan pada masa depan. Akan tetapi banyak perilaku kemerosotan moral yang terus ditunjukkan oleh Generasi Z dan Generasi Alpha, padahal generasi ini adalah harapan bangsa Indonesia di masa depan. Sehingga tujuan dari penelitian ini adalah peran pendidikan akidah akhlak pada generasi z dan generasi alpha dalam

menyongsong Indonesia emas 2045. Adapun metode penelitian yang digunakan adalah Library Reasearch dengan pendekatan deskriptif. Adapun hasil penelitian menunjukan bahwa pendidikan akidah akhlak adalah kunci sebagai bagian dari nilai-nilai moril agamis-pancasilais kepada dua generasi tersebut. Karena melalui pendidikan akidah (*nature*) akhlak (*nurture*) yang lahir sebagai faktor internal dan eksternal pada diri manusia untuk memfilter pengaruh buruk yang berasal dari dalam maupun yang berasal dari luar. Sebab masa depan Indonesia sedang dipertaruhkan, karena berada pada genggaman Generasi Z dan Generasi Alpha. Maka, melalui sinergi proyeksi multi-koneksi tren positif pendidikan akidah akhlak di lingkungan keluarga, lingkungan pendidikan, dan lingkungan sosial kemasyarakatan sebagai manifestasi dan perwujudan dari *nature* dan *nurture* sejak dalam buaiyan hingga saat ini dan masa depan, dapat membentuk genrasi Z dan generasi Alpha menjadi generasi yang agamis-pancasialis sebagai modal besar untuk memimpin bangsa Indonesia di masa yang akan datang.

Kata Kunci: Akidah Akhlak, Generasi Z, Generasi Alpha

Introduction

The great vision of the Indonesian Nation is towards a Golden Indonesia 2045. In that year Indonesia will be a century old. Of course, to achieve this vision, many road maps go hand in hand, accompanying both the opportunities and challenges that will and/or have been faced. One of the opportunities and perhaps a major challenge for the nation to achieve the vision of a Golden Indonesia 2045 is the quality of human beings, especially the quality of Generation-Z (Gen-Z) and Generation Alpha (Gen-A), as the future hope of the nation. Experts have divided generations into several categories based on the period of birth as suggested by Howe and Strauss who divided generations based on the similarity of birth span and similarity of historical events. But it is very familiar lately how the categorization of certain birth times

is called a certain generation as stated by Bencsik, Csikos, and Juhez, for example, the birth of 1960-1980 is referred to as Generation X (Gen-X), until the birth of 1995-2009 is called Gen-Z, and the birth of 2010-present (2024) is referred to as Gen-Alpha.¹

As the future generation of the Indonesian nation, there is still some negligence of Gen-A as according to Setyo Widodo, the Alpha generation has several shortcomings in terms of individualistic character, as well as poor morals and ethics. Therefore, special attention is needed to overcome these problems. Character and ethics education for students, especially Gen-A, can be given to me. Can be through formal, non-formal, or informal learning.² According to Rahyita, moral education for Gen-Z is very important, one of which is to advance the quality and quantity of human resources in the current era of globalization,

and is expected to be able to master basic competencies known as the Six Basic Literacies and besides that can think logically, reason critically, creatively, innovatively and reflect the nature of Pancasila.³ So, to support the quality of civilized human beings in Gen-Z and Gen-A is through education. It is not just a general education room but must also be coupled with moral creed education because moral creed education teaches about perseverance, belief, morality, and character, both as religious guidelines and as norms of civilization, statehood contained in the values of Pancasila.

According to Syamsir, morals have an important role in the life of a Muslim because morals are evidence and results of worship that has been carried out. Morals are an inseparable part of human life, especially in the lives of children or students. Morals are the pearl of life that distinguishes humans from animals as creatures of God. Humans who do not have morals will lose their humanity as God's most noble creatures.⁴ Based on a page released by one of the national news, national police data states that the number of criminal offenses in Indonesia in 2023 increased by nearly 12 thousand cases. The total cases in 2023 reached 288,472 cases, an increase of 11,965 cases compared to 2022. This figure is predicted to continue to

increase this year. Ironically, many of the perpetrators of these criminal acts are also minors or Gen-Z.⁵

Gen-A is considered the generation most familiar with digital technology and the generation that is said to be the most mature when compared to previous generations because they are considered to be highly served by the facilities of the times. On the other hand, Gen-A does not escape the tendency of weaknesses, such as being dictatorial, domineering, and confrontational; difficult to discuss; hard to follow rules; not good at strategizing; and tend to be lazy to complete tasks.⁶ Research by Ria Novianti et al showed that 21.3% of children always use gadgets every day, 21.3% stated that they often use them, 51.1% stated that they sometimes use them, 12.8% stated that they rarely use them and 9.6% stated that they never use them. Regarding the types of social media used by alpha-generation children, 12 children (78%) are in the high category. The most widely used type of social media is WhatsApp. As many as 42.6% of children always use social media such as WhatsApp, 40.4% stated often, 17.0% sometimes, 0.0% rarely, and 0% never use it.⁷

The realization of perfect morals is the true goal of the educational process. This understanding does not mean that Islamic education does not pay attention to

aspects of physical education, reason, and science. However, Islamic education pays attention to aspects of moral creed education and other aspects.⁸ According to Mau'idah et al, conveying how the problem of reality that occurs in the alpha generation is experiencing moral decline caused by the development of science and technology, parental patterns, the environment, and other factors. Just look at how, the factual situation where children can play alone, without help, assistance, or supervision from parents. Children today can also access any website or application they want on their gadgets without knowing or considering whether it can have a good or bad impact. It must be specifically understood that children are great imitators so every action they see will be imitated.⁹

Just like the research conducted by Faisal Anwar, who considers that Gen-A is very sensitive to the use of technology, this is both an advantage and a boomerang because it can present positive and negative trends for the development of Gen-A, especially according to him if in the school environment Gen-A needs to be given guidance and counseling to minimize the negative influence of the use of technology.¹⁰ Not only Gen-A, but Gen-Z also did not go unnoticed, as stated by Nurul et al, in their research, Gen-Z is also able to spend their daily lives on social

media, which can have adverse effects on themselves such as morality degradation, due to easy access to immoral content.¹¹ Then according to Hana et al, there must be an effort to build an attitude of Tasamuh for other Gen-Z, presenting five derivative attitudes from Tasamuh such as the attitude of ta'aruf, which is knowing and respecting each other, the attitude of ta'wun, the attitude of helping each other, the attitude of tawassuth, which is an attitude that is a moderate religious attitude, the attitude of shura puts forward an attitude of deliberation, and the attitude of ibtikar, which is an attitude that quickly adapts to the social environment.¹²

The issue of moral degradation presented by Gen-Z and Gen-A lately is quite worrying because Indonesia is known as a civilized country, with the showing of moral degradation by the young generation of Indonesia making this an important note and challenge to return the young generation, especially Gen-Z and Gen-A to the right track. Thus, to minimize and avoid the moral degradation of Gen-Z / A to the lowest point, even though Gen-Z / A is a candidate for Indonesia's golden children in 2045. Therefore, this generation needs to be strengthened in moral creed education because they are the successors to the leadership relay of the Indonesian nation. After all, Gen-Z and Gen-A are also the

ones who will fill the spaces for the sustainability of all sectors of the state in the future not only prioritizing general knowledge but also participating and being linked by presenting religious-pancasilaist values to welcome the Golden Indonesia 2045. So that the purpose of this research is the role of Akidah Akhlak education in Generation Z and Generation Alpha in Welcoming the Golden Indonesia 2045.

Method

This research uses the Library Research method. Called library research, the data or materials needed to complete the research are based on books, journals, encyclopedias, dictionaries, magazines, and other documents.¹³ Therefore the main reference to obtain data in this study is from journals supported by facts from online news pages as supporting data. Then the main and supporting data are elaborated and analyzed and then described into new findings and facts, thus expanding the grains of scientific wisdom for a civilized generation in welcoming the Golden Indonesia 2045.

Results and Discussion

The moral crisis presented by Gen-Z and Gen-A is quite alarming, inevitably, the presence of these two generations is quite a big question mark, if negative trends continue to be borne by them, then perhaps

the future of Indonesia will be far from expectations. Therefore, it is necessary to take precautions from the beginning to guard the actions taken not far from the proper corridor. One of them can be through moral creed education from an early and sustainable age. So that immoral actions that have deviated can be minimized.

Elawati Dewi et al, in their research using the library research method, that the moral problems of the nation's children now cause more moral degradation in urban children, because it is considered that the transformation that occurs so quickly in the social spaces in a very salty urban environment. But according to him, rural residents do not mean that they do not have the same potential for moral degradation, due to the accelerated progress of globalization. Furthermore, Elawati Dewi et al, stated that education with technological advances students prefer foreign customs such as K-Pop. Then the school is considered to function in fostering manners because the majority of students' learning starts from school. Then to overcome this, the Qur'anic Education Park (TPA) and the like can be activated at the kelurahan / village level as a form of overcoming the moral degradation of students.¹⁴ The study emphasizes more on how the importance of moral education in the educational

environment so that it can affect the younger generation easily influenced by unfavorable external culture.

No less interesting is the research conducted by Sholeh on moral education in the family environment from the perspective of Imam Al-Ghazali using the Library research method, that the importance of moral education in the world of education in general, and Islamic education in particular, especially in education in the family environment, remains a problem that needs attention, so that Islamic society is not trapped in modern education patterns that do not support the values of moral education, but only depend on materialist rational progress. So according to him, in al-Ghazali's perspective, moral education in the family environment has a dominant role in shaping the morals of a child. The family environment for Imam al-Ghazali is an environment that functions as a place of value transfer, transfer of knowledge, and a place of interaction that can influence each other in the formation of morals by parents to the child. So in his research based on al-Ghazali's statement, human morals are something dynamic that can be shaped by the environment, especially the family environment which is considered the first source of knowledge for every human being.¹⁵ Research by Sholeh also emphasizes

the importance of education in the family environment which is very influential on the self and soul in the formation of a child's morals, so consider education in the family environment is the main key in the formation of morals as seen from al-Ghazali's point of view.

Then Hijni Fajrussalam et al who researched the role of aqidah akhlak education in shaping the character of elementary school students using the library research method, results of their research that aqidah akhlak education for elementary school students must be able to read the development of students who are still in elementary school so that it can be used as an opportunity to facilitate the process of shaping the character of elementary school students such as intense communication between parents and educators regarding the development of their children at school, especially their moral development, so that they can find solutions to any obstacles that occur during the education and habituation process.¹⁶ Hijni Fajrussalam's research emphasizes how moral aqidah education in elementary school children becomes something very crucial because extra assistance must be given by educators who collaborate with parents so that from an early age good character has been accustomed and grows in children.

In connection with the importance of moral creed education to children, Ratnasari et al, conducted research on the role of Islamic religious education in the formation of social character in society using library research methods, that according to him children's Islamic religious education is not only obtained at school but also in the family and community environment. Islamic Religious Education is the foundation for the life of Muslims, that in Islamic education is also linked to morals and morals. Even today's children are considered to have lost morals to social society. Seeing such a phenomenon, Islamic Religious Education is considered the main foundation in moral and moral education which is formed in the character of students, one of which is in socializing society. For children to understand how to behave, respect, and respect in social society as taught in Islam.¹⁷ As one of the clumps of Islamic religious education, moral creed education is not only in the educational environment, but in the family and community environment, so according to Ratnasari et al Islamic education in the community environment is also urgent to be given to children because today's children have begun to lose sensitivity to the social environment, so it is very important to emphasize to children about Islamic education in the social environment community.

The proceedings of a national seminar by Zulfiansyah et al, on the application of the value of character education for the younger generation in the digital society 5.0 era in welcoming the Golden Indonesia 2045, which uses a qualitative case study method conveys his hope, especially to students as agents of change, that to support the vision of the golden Indonesia 2045, students should have character values such as the values of democracy, discipline, and social care, justice, and tolerance. So that in their social environment, students can provide examples that need to be applied in their environment or community so that students as a young generation can contribute to creating a good future for Indonesia.¹⁸ Likewise, research by Zulfiansyah et al, above, that to welcome the 2045 Golden Indonesia, especially the younger generation, especially today's students who are in the 5.0 era with everything digital, must have a good character so that students who have a mission as agents of change can provide examples of good character in society to realize the 2045 Golden Indonesia.

This study looks at how the role of moral creed education in Gen-Z and Gen-A in welcoming Indonesia Gold 2045 is more complex in looking at the diversity of the environment in educating the morals of these two generations because these two

generations will enter adulthood so that they can be considered as capital successors and drivers of Golden Indonesia 2045. By prioritizing early and sustainable moral creed education to Gen-Z and Gen-A, at least it can be applied to the family environment, educational environment, and social community environment, as a manifestation of moral creed education (nature) (nurture).

Akidah Akhlak Education in Family Environment

Family is the main gate for every child to get an education. Moreover, the age of 0-6 years is the golden age where brain development and the process of imitating children are very fast. Early childhood development includes eight aspects, namely: physical development, cognitive development, language development, social development, moral development, emotional development, personality development, and religious development.¹⁹ It is not wrong when the Apostle said "Mother is the first school for her child".

So, the intensity of moral creed education for children in the family environment must be massive, because at this age children have also begun to interact with the environment, and have begun to understand the permissibility and impermissibility. So the process of filtering norms must be swiftly carried out by parents

against what children get from outside. According to Khumairoh, moral education as the main goal of the apostolate is of course a signal sent by God so that humans pay attention to and maintain the quality of their morals, not only morals related to man's vertical relationship with God but also horizontal relationships with fellow humans.²⁰ However, recently there was an immoral incident shown by a young man by burned down a house, the young man with the initials PS, was a resident of Banjar Dinas Tegal, Tegal Village, Patemon Village, Seririt District, Buleleng, Bali. PS allegedly lost his temper with his parents who did not give him money to buy drinks at a cafe.²¹

The above case may be one of many incidents involving Gen-Z/A as perpetrators of immoral acts in the family environment. Therefore, in the depths of Islam, moral creed education must be based on the Qur'an and Sunnah. Rohimin suggests that moral creed education in the family in the Qur'anic review is not only giving rewards and punishments to children, but also emphasizing love, ta'awun attitude, maintaining togetherness, and brotherhood.²²

Many things need to be considered by families during the growth and development of children, not only the issue of basic physiological needs, but must also be strengthened in assisting language

development, intellectual development, social-emotional development, physical development, personality, and religious awareness.²³ Hulukati also stated that family education has a complex role, including first, the role of the family in children's character education, second, the role of the family in children's cognitive development, third, the role of the family in educating children's social development, fourth, the role of the family in educating children's morals, and fifth, the role of the family in educating children's creativity.²⁴

Nurkhasyanah said that the problem that occurs today is that not all family environments can meet the expectations and needs of children. A family environment that acts as a good educator and meets the standards is a must for parents. If not, then the child's development is at stake, because parents and children work together to support their future. So, with the support of the family environment can be an asset in the child's life in the future.²⁵

In fact, according to Hebatullah, the family environment influences child development. He added that a good family environment is the most important and main thing in the growth and development of a child because it is in the family environment that children will get their first education, especially the role of parents. Support from other family members also

influences the character building of a child by instilling good habits.²⁶ In addition, the family environment should teach children a solid creed education, especially for Muslims, God's education is the earliest foundation. The maturity of creed education to children from an early age, makes children love Allah Swt more, there is nothing to fear except Allah Swt, confirming Allah in terms of worshiping him, guiding children to always be grateful for all the blessings that Allah Swt has given, and can also be a protector or shield for children in facing every problem with full consideration. Because creed does not just teach about the oneness of Allah SWT, but teaches that every choice has consequences that will be accepted both in the world and in the hereafter.²⁷

Education in the family environment must also be able to determine how to educate children according to the age and development of children, for example, educating children during childhood is certainly different from educating children during adolescence. As exemplified by Lukman Hakim who indoctrinated his son through the lecture method illustrated in QS. Lukman: [31];(12-19). The education of children in the family environment at the age of adolescence is shown by Prophet Ibrahim and Ismail who prioritize the discussion method in finding

solutions to a problem contained in QS. As-Shaffat: [37];(102). Or in QS. At-Tahrim: [66]; (6) which instructs to educate families who have strong moral beliefs so as not to fall into evil.

Therefore, family education is very necessary to educate children to become civilized human beings and noble morals, and parents must understand how to educate children according to the development of children's age, as exemplified by Lukman Hakim and Prophet Ibrahim. So that children can grow and develop in good things.

Akidah Akhlak Education in the Education Environment

The average Indonesian child can normally pursue education from early childhood education (PAUD) to senior high school (SMA) if they have the opportunity to go to university. The education level of Indonesian people is increased to create superior and cultured human resources. The average years of schooling increased to 12 years by 2045. The gross enrollment rate (APK) of higher education reaches 60 percent and the workforce of high school and university graduates reaches 90 percent in 2045.²⁸

This means that one-third to half of Indonesian human time is utilized for the educational environment, so education is an

instrument that can bind the process of doctrine and morals of students. However, lately, many astonishing events have occurred due to the actions of minors. Like one 13-year-old student desperate to burn his school. Based on the results of the police investigation, the background of the perpetrator of the arson was that he was hurt because he was often bullied by his friends. In fact, in general, the number of reported cases in January 2023 - July 2023 involving children as perpetrators of crimes amounted to 283 children throughout Indonesia.²⁹ The case can be used as material for reflection, how the moral decline of students as a generation of the nation, it is necessary to strengthen quality education education which must be elaborated with moral creed education in the educational environment.

As initiated by Hairuddin et al, quality education focuses on academics, skills, attitudes, and solid moral beliefs. By facilitating quality education, the younger generation will be ready with the critical, creative, and communicative thinking skills needed to face all the challenges in the era of globalization.³⁰ Hisan stated that the caliber of general education must be able to affect the formation of human character (morals), especially Islamic education which is very concerned with the formation of morals (noble character), and becomes a

bridge for humans to protect themselves from negative currents of globalization, especially Gen-Z and Gen-A as the new hope of the nation.³¹

Followed by Riyan and Aini that Akidah Akhlak's education contributes to Gen-ZA ethics at MTs As-Sa'id Cokro, Blado, Batang Regency such as game addiction can be minimized and controlled, then fosters an obedient attitude to parents and educators, fosters compliance in worship can provide understanding to filter bad words, and fosters an attitude of enthusiasm in learning.³² This means that in addition to moral creed education which has an important role in shaping civilized humans both contained in curriculum objectives and in actions through words or in the form of exemplary, the content of general education according to researchers in the formal education space should still be integrated with moral values, ethics of religious spaces so that it is not only religious education that takes on the role of moral formation but collective work to achieve these ideals.

Therefore, moral education, faith, and century must be instilled in students in formal educational institutions from PAUD to PT, because education of faith, morals, and manners is sustainable, and dynamic so that the younger generation has a firm and firm stance, not easily influenced by other

factors. Others according to Shabrina et al, Ways that can be used for the moral development of the younger generation by providing good examples so that they make an impression on students, maintaining the consistency of students in applying mahmudah morals, providing advice so that students can sort out the actions to be taken, providing consequences according to the level of offense committed to teaching about responsibility, and discipline.³³

So, moral creed education in the educational environment does not just teach manners and morals but teaches work ethic and responsibility for every task given, which can be completed completely, so that it is not only a normative appeal but directly on practical - implementation, with the hope that with 12 years or more than that during formal education, the hope is that Gen-Z / A can carry out these two portions wisely.

Akidah Akhlak Education in the Social Community Environment

In addition to obtaining moral creed education in the family environment and formal education, moral creed education in the social environment is also very important, because humans live in that circle. For example, a criminal case involving students has occurred again. This time it involved the son of dangdut singer Lilis Karlina with the initials RD who was

arrested for distributing drugs. The evidence confiscated from RD were 925 Hexymer pills, 740 Tramadol pills, and 200 Trihexyphenidyl pills. Public concern about criminal cases involving school children is increasing.³⁴ Another case was shown by a Gen-Z couple in West Jakarta, where the man did not hesitate to torture, beat, slam, and strangle his girlfriend in a hotel elevator until finally the case was handled by the police, and the man was arrested for assault. The motive for this torture is thought to be because it started with an argument "ala pacarana zaman today" that could not find a solution together, then in the end committed acts of violence.³⁵ The speculative actions shown by Gen-Z/A are increasingly blind, without considering the impact that will occur after taking an action, losing awareness will then follow the desires of lust and the surrounding environment so that it makes it trapped in immoral actions as above.

Often the driving factor that causes changes in behavior and attitudes is the impact of the social environment such as friends and society. Therefore, it is necessary to have in-depth guidance, direction, and supervision of the development of the moral creed of a child. The environment is one of the factors that can shape children's behavior. As stated by Fitri and Syifa children are part of the

community, therefore children can act according to the social conditions of the community where they hang out.³⁶ Even the social community environment is considered significant in influencing children's religious behavior as stated by Ahmad Hatib et al.³⁷

The community environment is an environment that is very close to children because children are part of society. So that the formation of children's morals adjusts to the norms, customs, and regulations of the community where the child lives. Therefore, adults around children need to create a supportive and child-friendly community environment, so that the development of children's behavior goes well.³⁸ In the hadith review, moral education in the community can provide inspiration and motivation to realize a life full of noble morals. The teachings of moral education modeled by the Prophet Muhammad SAW in community life are very diverse, ranging from education that may be narrow in scope to education that may be broad in scope. Examples of community education that is often taught by the Prophet Muhammad Saw include; receiving guests in the best way, visiting sick relatives, maintaining good relations with neighbors regardless of status or certain characteristics to build social piety, and building brotherhood among Muslims and state brotherhood.³⁹ Examples

like this must begin to be familiarized by the younger generation, as part of society, many ethical rules in society are considered valid but these ethics are usually not written, but directly in the form of speech and action.

As for al-Ghazali, he stated that moral perfection can be achieved in two ways. First, through the gift of God who created humans with perfect fitrah and reason, good morals, desires, and anger are always subject to reason and religion. These humans can gain knowledge without learning and be educated without going through the education process. Humans who belong to the first group are the Prophets and Messengers of Allah. The second way, these morals are sought is through mujahadah (earnest struggle) and riya'adah (practice), namely familiarizing yourself with following noble morals.⁴⁰ So, the environment as one of the nurture factors in shaping a child's moral creed should not be underestimated, especially with the advancement of technology now that Gen-Z/A is very familiar with technology. This means that Gen-Z/A can be completely distracted by the social environment in cyberspace, as well as drugged by real-world socialization.

Therefore, it is necessary for a solid fortress of awareness from the beginning to be imposed on Gen-Z/A by the family environment, educational environment, and

society so that the growth and development of children can be well controlled, and can avoid delinquency that is so severe that it falls into the "black world". Because the nation's hope in striving to obtain and achieve the vision of the Golden Indonesia 2045 is Gen-Z/A. This means that in 2024, the current age of Gen-Z/A is in the age range of 1 - 14 years for Gen-A and the age range of 15 - 29 years for Gen-Z. This indicates that in 2045 Gen-Z will be 36-50 years old (birth range 1995-2009), and the age of Gen-A in 2045 will be between 20-35 years old (birth range 2010-2025). It can be interpreted that at that age these two different generations are at a productive age to work (15-64) years.⁴¹ So they are the future of the Indonesian nation that must be fought for from an early age so that they have a positive aura in striving towards the golden Indonesia of 2045. One of the contributions that this generation can make is that they are important agents of change, bringing hope and inspiration to the future of Indonesia. With an innovative, critical, and progressive spirit, they are reshaping the national and global geopolitical order, and ensuring that their voices and values are an integral part of the policy-making process.⁴²

As QS. Rum [30]: (30) that every human being is born with a religious instinct (moral creed), even the Qur'an views humans as the noblest creatures because

they are equipped with reason, but the Qur'an also provides signs that humans can tend to fall if their behavior is dominated by lust⁴³ Thus, the presence of moral creed education is key as part of the religious-pancalilist moral values of the two generations must be patented. It is through moral creed education that can make internal (nature) and external (nurture) factors that cannot be separated in humans as the spearhead in filtering bad influences that come from within and from outside. Because the future of Indonesia is at stake because it is in the grasp of Gen-Z / A.

Conclusion

The ebb and flow of behavior shown by Gen-Z/A lately may be increasingly worrying and raise panic for the Indonesian nation in the future. The reason is that they are the great hope of this great nation to become a developed and civilized country. Now we must begin to open the awareness that starting education in the family environment, in the educational environment, and in the social environment of the community should provide good role models and examples to this generation by adjusting the varied approaches to these two different generations, so that it does not appear that moral creed education does not curb their curiosity calm something, but moral creed education is present as a

guardian at every explorative stage they do both in the real world and the virtual world.

No doubt moral creed education must take a leading role in educating the morals of the nation's children, especially Gen-Z / A as the holder of the leadership relay towards the Golden Indonesia 2045. So, the synergy of multi-connection projections of positive trends in moral creed education in the family environment, educational environment, and social community environment is a manifestation of nature and nurture since the baby can form Gen-Z / A into a religious-pancasilaist generation as a great capital to lead the Indonesian nation in the future.

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