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Analysis of Factors Causing Moral Degradation of Adolescents in the Perspective of Islamic Education in Langon Village, Tahunan District, Jepara Regency

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Abstract

This research aims to determine the factors that cause the moral degradation of adolescents in Langon Village, Tahunan District, Jepara Regency. This research used a qualitative approach with a descriptive method. Data were collected through observation, interviews, and documentation. Data sources consisted of adolescents aged 18-23 years in Langon Village, Tahunan District, Jepara Regency. The results of this research show that several factors cause moral degradation in Langon Village, Tahunan District, Jepara Regency (1) The influence of the family (parents) in educating and supervising the behavior of adolescents, families tend to give freedom to adolescents so that adolescents are increasingly uncontrolled to take deviant actions. (2) The influence of the social environment and peers, adolescents pay less attention to who their friends are. They associate with their peers with an important feeling of comfort, fun, excitement, and frequency. Adolescents do not pay attention to the morals of their peers so they are easily influenced, following, and unhealthy social associations. (3) The low emotional intelligence of adolescents so that they cannot control their emotions and are encouraged to do deviant things. (4) Unhealthy use of social media and the impact of spreading negative content that can harm adolescent morality. This research also provides an Islamic education perspective to understand adolescent morals. For example, how should adolescents act according to Islamic teachings to avoid immoral behavior?

Keywords: Degradation, Morals, Adolescents

Abstrak

Tujuan penelitian ini adalah untuk menentukan faktor-faktor penyebab degradasi moral remaja di Desa Langon, Kecamatan Tahunan, Kabupaten Jepara. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Sumber data terdiri dari remaja berusia 18-23 tahun di Desa Langon,

Kecamatan Tahunan, Kabupaten Jepara. Hasil penelitian ini adalah terdapat beberapa faktor yang menyebabkan degradasi moral di Desa Langon, Kecamatan Tahunan, Kabupaten Jepara (1) Pengaruh keluarga (orang tua) dalam mendidik dan mengawasi perilaku anak remaja, keluarga cenderung memberikan kebebasan kepada anak remaja sehingga anak remaja semakin tidak terkontrol dan melakukan tindakan menyimpang. (2) Pengaruh lingkungan sosial dan teman sebaya, remaja kurang memperhatikan siapa teman mereka. Mereka berbaur dengan teman sebayanya dengan perasaan yang penting nyaman, asyik, seru, dan sefrekuensi. Remaja tidak memperhatikan akhlak dari teman sebayanya sehingga mudah terpengaruh, ikut-ikutan, dan salah pergaulan. (3) Rendahnya kecerdasan emosional remaja sehingga tidak dapat mengontrol emosi dan terdorong melakukan hal-hal yang menyimpang. (4) Penggunaan media sosial yang tidak sehat serta dampak penyebaran konten-konten negatif yang dapat merusak moralitas remaja. Penelitian ini juga memberikan perspektif pendidikan Islam untuk memahami moral remaja. Misalnya bagaimana seharusnya remaja bertindak sesuai dengan ajaran Islam agar terhindar dari perilaku yang tidak bermoral.

Kata kunci: Degradasi, Moral, Remaja

Introduction

Morality is an aspect that develops in the individual and is universal. Morals also include the values and norms in society that determine behavior. Humans must obey the prevailing norms, rules, customs, acts, and laws. The norms, rules, customs, acts, and laws that govern human life are made based on the agreement of a group of people or come from God's law (revelation) so that humans can live according to the norms agreed upon in the community of human life and God's law.[1] An individual is considered immoral if he violates the values and norms that apply in society.[2] Moral values are very important for human beings, both as individuals and as members of community groups and nations.[3]

Adolescents are individuals who are just beginning to enter the early stages of adulthood, where they begin to understand Right and wrong, getting to know the opposite sex, understanding their roles in social life, accepting the identity bestowed by Allah Subhanahu wa Ta'ala, and being able to develop their potential. Adolescents are expected to be ready and able to face the challenges of life and society. Adolescence is the most critical period in life, it is a transition period from childhood to adolescence that determines maturity in adulthood. Adolescents need to always be under the supervision and guidance of their parents because they are still in the developmental stage and are easily influenced by things they do not yet understand.[4]

Islam pays great attention to adolescents, encouraging them to be close to Allah through religious routines such as congregational prayers, Quranic recitation, and gathering with peers (peer groups) in

positive activities that develop their creativity and skills. Islam also emphasizes the importance of fostering caring and empathy for others. In Islam, ethics and morals play a very crucial role. Islam has provided clear guidelines on what is considered good and bad, as well as teaching individuals to behave well and have noble morals,[5] Both about Allah and in interactions between human beings. The Qur'an as a source of Islamic teachings and Hadith as a guide from the Prophet Muhammad PBUH offers ethical values that govern every aspect of life. By understanding these values in depth, individuals can build good morals and correct ethics.

Immoral acts committed by adolescents today are very easy to find in daily life. The low morale of adolescents can be seen from their tendency to sit and hold hands with the opposite sex, use disrespectful language, do motorcycle racing on the highway, harm themselves by inhaling glue, using narcotics, consuming alcohol, playing dominoes, smoking, suicide, lie, steal, arguing with parents, swearing, and even hit their parents. All of this shows how declining the moral values of adolescents are. They no longer value the principles they espouse, so their morale has reached a critically concerning state.[6]

Moral degradation is a phenomenon in which ethical and behavioral standards in society are declining, which has a profound impact on individuals and communities.[7] Weber explains moral degradation as a decline in a person's ethical behavior due to changes in social values and norms that encourage unethical actions.[8]. From a psychological point of view, Bandura states that moral degradation can occur through the mechanism of cognitive dissonance, in which individuals adjust their moral standards to avoid guilt or shame for unethical actions committed[9]. If we look at information from various media, both print and electronic media, moral degradation can be influenced by strong information and communication technologies and the lack of filters on information disclosure. This allows access to information not only for adults, but also for adolescents and children. With the advancement of information technology, today's adolescents are exposed to various content that affects their mindset and behavior.[10]

Tranggono's[11] Research states that adolescent moral degradation is caused by several factors, including environmental influences, lack of moral education, changes in culture and social values, psychological problems, social pressure as well as lack of supervision, attention, and support. In addition, Janah[12] Added that uncontrolled

use of technology also plays a role in moral degradation. The rapid spread of negative information, changes in time patterns, shifting cultural values, and lack of protection due to lack of attention from family, education, and negative stigma in society also influence. This phenomenon can be seen in the increase in cyberbullying among adolescents. Many adolescents are dragged into a lifestyle that pursues instant gratification, thus ignoring the social and moral responsibilities they are supposed to abide by.

In the digital age with diverse information and cultures, Islamic education has an important role in strengthening the beliefs and shaping the thinking of the younger generation of Muslims. The goal is so that they are not affected by associations and habits that are contrary to IMTAQ values.[13] In addition, Ramadhani & Yasin[14], added that education does not only focus on academic achievement but also the formation of morals and character of adolescents. Adolescence is an important phase in life in which individuals form their self-identity and moral principles. At this stage, individuals are particularly vulnerable to various external influences, such as family, peers, and the social environment. Therefore, Islamic education is indispensable both in schools, homes, and communities.

Moral degradation among adolescents is a serious concern for many parties. Langon Village, Tahunan District, Jepara Regency, also faces similar challenges. The rapid social changes due to modernization and globalization have had a significant impact on adolescents' mindsets and behaviors. Traditional values that were previously a guideline for life began to be displaced by the influence of outside culture, social media, and modern lifestyles. This phenomenon can be seen from the increase in behavior that is not by social norms such as decreased respect for parents and community leaders, bad habits of adolescents including hanging out late at night, dating, smoking, and even trying to drink alcohol, as well as lack of awareness of social responsibility. In addition, weak supervision from the family and the surrounding environment also aggravates this situation. This condition raises concerns about the future of the young generation in Langon Village. This research is expected to help in understanding the root of the problem of moral degradation of adolescents in Langon Village, identify the factors that affect it, and formulate solutions that can be applied by Islamic education to rebuild moral values among adolescents.

Method

This research is field research using a descriptive qualitative approach. The

purpose of this study is to analyze the factors that cause the moral degradation of adolescents in Langon Village, Tahunan District, Jepara Regency. The subject of this study is adolescents in Langon Village aged 18-23 years. Data collection techniques are carried out through observation, interviews, and documentation. Observations were carried out directly to Langon Village, Tahunan District, Jepara Regency, interviews were conducted with adolescents, the head of the neighborhood (RT), and the community of Langon Village, Tahunan District, Jepara Regency, as well as documentation by collecting and analyzing related documents that can support the understanding of the factors that cause adolescent moral degradation and how Islamic education is applied in the formation of adolescent morals. The data analysis technique is carried out using the approach developed by Miles and Huberman, namely data reduction, data presentation, and conclusion drawn.

Results and Discussion

The Influence of Family (Parents) in Educating and Supervising Adolescent Behavior

The results of the research show that in Langon Village, Tahunan District, Jepara Regency, the role of family, especially parents, is one of the factors that affect the moral degradation of adolescents in this village. Families with low levels of awareness in providing moral education to their children, especially adolescents, are the main cause. In the interview with the head of the neighborhood (RT), he said *"If it is from the influence of the family, I don't think that the main thing is to supervise from parents to children. If in the old days, we were very protective of our children, let's say when we come home at night 'koe ko ndi (where are you from?)', that's right, if now it's 'takok ae si bu' (Asked by mother.) Even such a question is 'Wong lungo karo kancane sediluk ae rak entok (go with friends for a while is not allowed)' is so, so eventually the parents understand"*. They think that children do not need to be restrained to socialize well in the surrounding environment. By giving freedom to children, they believe that children can develop themselves better.

The lack of awareness from the family, especially the parents, makes adolescents feel that they are given the freedom to do what is considered right and acceptable. However, not all adolescents' actions are always right, often they are confused about distinguishing between right and wrong. Adolescents today are very immature in receiving and processing information into something good.[15] For example, adolescents who smoke may occur due to a lack of parental supervision of their children. Parents seem ignorant and ignore

the importance of moral education that should be taught to children as the main thing. When adolescents are given a bare minimum by their families, there are often deviations that can damage them, causing the family to feel embarrassed and lose sympathy from the community due to the immoral acts committed by the adolescents. In the interview with the head of the neighborhood (RT), he also said that *"there are two different sides, the first side is that parents increasingly trust their children, but the second side is that children are also increasingly given freedom and sometimes it is not controlled it is like that"*.

This was also conveyed by several adolescents such as *"Parents often supervise activities outside and inside the house, if they are outside when playing at 9 p.m. they have been told to go home. If it is in the house, it is controlled such as study time, eating, and helping the elderly as well"*. Parents allow children to play, but parents also set a certain time limit so that children have a balance in carrying out daily activities, such as studying, playing, and resting. However, based on the researchers' observations, some families are quite strict with their children. In some cases, strict parents rarely give their would-be children the opportunity to make their own decisions, because they feel they know what is best for their children. Although discipline is important, there is a difference between being decisive and being too strict. Parenting that is too strict without good communication can cause children to feel depressed or lack confidence. Excessive pressure without room for freedom can encourage children to break the rules on purpose, so they try to form their own identity outside of the given boundaries. If children are only disciplined for fear of punishment, not because of an understanding of moral values themselves, then their morality becomes superficial and weak moral grounding.

The results of interviews with adolescents and the head of the neighborhood (RT) show that family supervision (parents) in Langon Village tends to give freedom and trust to their children. Giving freedom to adolescents is important to support their development of independence, but if such freedom is given without proper direction or supervision, it can contribute to moral degradation. Adolescents who are given excessive freedom may not yet have the ability to distinguish between good and bad, making them vulnerable to making adverse decisions, such as engaging in promiscuity, drug abuse, or other deviant behavior.

Research conducted by Rahim[16], states that education experts agree that the family (parents) is the first and main educational institution. The family is the first environment for the child, which is

informal and natural. The family is the earliest and most effective place to carry out health, education, and welfare functions. If the family fails to teach honesty, passion, the desire to be the best, and other basic skills, it will be difficult for other institutions to correct those failures.

Imam Al Ghazali in the book *Ihya' Ulumuddin* said that a child is a trust to his parents, his pure heart is like a pearl that shines quietly from every painting and picture. He will accept every painting that is drawn on him and tends to go in whichever direction he is directed. If he is accustomed to the good direction and taught the goodness, then he will grow in goodness and become prosperous in this world and the hereafter, and both parents and all his teachers and guides will also enjoy the reward. And if he is accustomed to the bad and neglected as he neglects pets, then he will be wretched and perish, and his sin will include both his parents and his caregivers.[17]

In the Islamic perspective, children are a trust from Allah entrusted to both parents. Therefore, parents must take care of and educate their children to be safe in this world and the hereafter. In addition, the responsibility to ensure the safety of family life is also in the hands of parents.[18] As Allah says in Surah At-Tahrim, verse: 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

It means: *"O you who have believed, protect yourselves and your families from the fire of Hell whose fuel is men and stones; His guardians are angels who are harsh, harsh, and do not disobey Allah in what He commands them and always do what He commands."* (QS. At-Tahrim: 6)

The role of parents in the education and supervision of their children has a very important and noble value. Likewise, when providing education to adolescents, it is important to understand their needs first. Adolescents' primary needs, such as eating, drinking, sleeping, and resting, are similar to the needs of children. However, the secondary and psychological needs of adolescents are different. Adolescents need special needs that are appropriate to their emotional development, including the need for freedom, the need for a sense of family, the need for social acceptance, the need for self-adjustment, and the need for religion and values. With the needs of adolescents being quite diverse, parents have a responsibility to provide attention, guidance, coaching, and education to their children, so that they can grow and develop well according to their nature and destiny. Parents are not only responsible for meeting the physical needs of their children, but also for shaping their character, morals, and

spirituality so that children can become faithful and pious individuals. Parents try their best to take care of and educate their children by providing the best possible education, as well as following their physical and spiritual development. Parents are also responsible for ensuring that children do not get lost in going through their growing periods.[19]

Parental education is one of the important factors that affect the morals of their children.[20] The family as an institution of human life provides the opportunity to choose a miserable or happy life in the hereafter. Adolescents' personalities are a reflection of their parents, or conversely, they become a form of rejection of parents who do not understand the needs and development of adolescents.[21] Many parents have not set a good example, but still expect their children to have good morals and behavior. Of course, this is very unlikely to be achieved, because basically children tend to imitate something they see. Therefore, parents need to set a good example so that children also have good morals and behavior. For example, in the matter of prayer, parents who have never prayed in a congregation in the mosque make their children also never pray in the mosque.

Children are born in holy and clean conditions, and how they grow and develop is greatly influenced by the way parents educate and guide them. As a hadith narrated by Imam Muslim the Prophet PBUH said:

كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ (رواه مسلم)

Meaning: *"Every child is born on fitrah. It was his parents who made him a Jew, a Christian, or a Magi."* (HR. Muslim)

As the saying goes, "fruit falls not far from the tree," so a good child is born of parents who always set a good example for their children. Children cannot be separated from parents, parents are like mirrors for children, if the parents are good, the child will be good, and vice versa.[22] Every human being is created with different uniqueness and characteristics. This uniqueness does not appear just like that, but through a long process that must be passed, so that these characteristics become part of the individual. Maragustam explained that characters cannot be inherited, so harries are shaped, carved, and built every day through a long process. He stated that characters are different from fingerprints which cannot be changed and are an innate factor.[23]

Therefore, parents should be wise in determining what is taught to children by using the right and correct educational methodology, namely the Islamic education methodology.[24] Exemplary in Islamic education can make a great contribution in

instilling noble values in the formation of children's personalities, which are closely related to the development of their faith and morals. The Prophet PUBH in Islamic education became an role model. As Allah SWT says in QS. al-Ahzab verse 21:

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

Meaning: *"Indeed, the Messenger of All ah (as) has a good example for you (i.e., for those who hope for Allah and the Day of Resurrection and he mentions Allah many times"* (QS. Al-Ahzab:21)

Education in Muslim families is based on the teachings and laws contained in the Quran and the Hadith of the Prophet Muhammad PBUH. Because adolescents who have religious basics will be easier to return to their religious soul if they deviate from their actions, when compared to adolescents who are not equipped with religious education will be shaken until they mature.[25] Parents are expected to set a real example in carrying out religious teachings, such as praying, reading the Quran, praying, and behaving well to others.[26]

The Influence of Social Environment and Peers

The influence of the social environment and peers is an important factor that causes moral degradation in adolescents. The social environment plays a major role in the formation of a child's character, where peer groups have a great influence in shaping dispositions, behaviors, habits, and traits that all lead to self-character. Peers are a group of individuals with almost similar positions, ages, statuses, and mindsets. Interaction in peer groups forms social relationships where each individual in the group influences, changes, or improves behavior with each other.[27]

Based on the results of interviews with several adolescents in Langon Village, Tahunan District, Jepara Regency, they said: *"I have felt negatively affected by socializing, like going without permission to my parents, continuing to feel like I was invited home at night even though I shouldn't be allowed to go home at night because I followed them so I went home at night."* Furthermore, some adolescents say *"I have felt negatively affected by associations, like my friends like this, I follow like this, so I don't have a stance. Like doing bad things such as lying, and lying to parents saying it's extracurricular but we play alone. I sometimes participate, sometimes if my mind is open, I let my friends know that it's wrong"*. It is known that the social environment, especially peers, has a great influence on their morality. They admitted that they had been negatively affected by their social environment, and committed negative actions such as lying, going out at night, smoking, and not asking permission from their parents just because they were

involved. They feel bad about refusing a friend's invitation, especially if the friend offers a ride.

Adolescents in Langon Village choose to make friends with a circle of friends that tends to be small but has the same frequency, the important thing is to be comfortable, fun, and exciting. As the adolescent expressed, *"I prefer to make a few friends but quality rather than many, but the people are not cool and comfortable, right*? And also *"prefer to make friends few but quality because friends influence you"*. For example, adolescents are influenced by the way their friends dress, their friends think that if they don't wear a hijab, they add more beauty, and finally influence other adolescents to take off their hijab, their friends wear revealing clothes, then other adolescents also wear revealing clothes, their friends smoke and others also smoke. The influence of peers is indeed so significant in the lives of adolescents in Langon Village. With fewer friends, it can reduce the likelihood that adolescents face pressure to do something that doesn't align with their values, such as smoking, skipping school, or other negative actions.

Adolescents in Langon Village also spend time with their friends not so often for several reasons such as their distant home and not being able to ride a motorbike to go to their friend's house. As the adolescent revealed to the researcher, *"I rarely spend time with friends because my house is far away."* In addition, *"I rarely spend time with friends because I can't ride a motorcycle, friends also don't have time to play together, but if you go to school, you still have to be with friends.* Adolescents in Langon Village spend time with friends quite rarely. They spend time playing together, going to the beach, hanging out at cafes, and buying seblak (nyeblak). This activity is not only a form of entertainment but also a means of strengthening social relations between them.

In reality, adolescents in Langon Village prefer to hang out with friends who make them feel comfortable, cool, exciting, and frequency. Adolescents tend to pay less attention to the morals of their peers, so they are easily influenced and participate in the wrong associations. As time goes by, they will continue to spend time together and influence each other. This influence will be different for each person, depending on factors such as how they interact, how long they interact, and how consistent their meetings are. During the interaction, individuals will be more open to being influenced and will eventually influence each other.[28] Peer influence is very strong in shaping adolescent behavior and decisions, both positively and negatively.

Astuti[29]Research shows that adolescents tend to engage in promiscuity with their peers only to fulfill pleasure

without considering the negative impacts. In peer groups, adolescents often feel freer from parental supervision, making it easier to engage in behavior that does not conform to norms. When peers perceive promiscuity as something mundane or cool, adolescents tend to adopt the same view. This is because adolescents' instability in thinking uncontrollable adolescent attitudes and uncontrolled emotions can trigger deviations committed by adolescents. In addition, adolescents' sense of solidarity with their peers can make it difficult for them to resist invitations or negative influences from their peers.

Islam through its teachings in the Qur'an and Hadith teaches people to be careful in choosing good friends. Choosing good friends does not mean closing yourself off and not making more introductions, but rather being more selective in determining the closest friends from the surrounding environment. Good friends will bring benefits and kindness to themselves, so that they can set a good example for each other and prevent unhealthy associations. In a hadith narrated by Abu Musa Al-Ash'ariy, the Prophet PBUH said:

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوْءِ كَمَثَلِ حَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيَكَ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا خَبِيثَةً" رواه البخاري ومسلم.

It means: *"The example of a pious and bad sitting companion is like a perfumer and a blacksmith. As for the perfume seller, he may give you perfume, or you will buy from him or you will get a good smell from him. As for the blacksmith, he may set your clothes on fire, or you may get a bad smell from him."* (HR. Bukhari and Muslim).

The Influence of Emotional Intelligence on Adolescent Morale

Another factor that causes moral degradation in adolescents is low emotional intelligence. Research shows that some adolescents in Langon Village have low emotional intelligence, so they are not able to understand and manage their feelings properly. This can be seen from the way they vent their emotions when experiencing stress such as stress due to many thoughts, family problems, and love problems. Based on interviews, some adolescents attempted suicide by drinking laundry soap (detergent) and cutting their skin (barcode) with sharp objects such as knives and broken glass, because they felt frustrated, and stressed, their minds were disturbed and they could not think clearly. They revealed this to the researcher *"I have vented to bad things when there is a problem, namely silent, crying and continue to barcode (slash) hurting myself with a knife. Because of many thoughts, love problems, family problems.*

When I barcode, I was unconscious because my brain couldn't think clearly."

In addition, there are adolescents in Langon Village who show quite good emotional intelligence. They can understand their feelings and manage their emotions well. This can be seen from the activities they choose to channel emotions, such as telling stories to parents, living their favorite hobbies, hanging out with friends, playing mobile phones, and exploring social media. All of this is done as a way to distract the thoughts that cause frustration and stress due to various problems, as well as to find entertainment to improve their mood. He also revealed to the researcher that *"the way I process emotions is to be silent first, after that if I still think about it, I usually cry, then report it to my parents. Never venting on negative things."* Another adolescent also revealed *"controlling emotions by looking for entertainment, such as taking friends to play, doing fun things. Never venting on negative things."*

Based on the results of these interviews and observations, adolescents in Langon Village with good emotional intelligence tend to be able to have sensitivity to their own emotions. When experiencing pressure, such as conflicts with family or friends, they can recognize what they feel without immediately reacting impulsively. With this ability, they are more likely to seek constructive solutions, such as discussing or seeking help, than to vent their frustration through deviant behavior. In contrast, adolescents who have difficulty managing their emotions are often more likely to get caught up in deviance. The inability to cope with stress or anger can push them to destructive behaviors, both toward themselves and the environment. They may seek refuge in dangerous things because they feel they have no control over their emotions. The social environment also influences this emotional intelligence, support from family, such as parents who listen and pay attention, can strengthen the emotional abilities of adolescents. Meanwhile, an environment full of conflict or violence can hinder the development of emotional intelligence and increase the risk of deviation.

Adolescence is a transitional time between childhood and adulthood. At this stage, adolescents are faced with challenges because they are considered more mature compared to childhood, but on the other hand, they are not yet fully able to take responsibility. During adolescence, they also experience puberty, which involves physical and hormonal changes. These hormonal changes encourage adolescents to explore. This condition often makes adolescents prone to try new challenging things, even deviant actions.[30]

Adolescents urgently need the stability of emotional intelligence to reduce deviant behavior. Good emotional intelligence makes adolescents able to control emotions and overcome problems or difficulties in carrying out their developmental tasks, such as forming self-identity and achieving independence. On the other hand, low emotional intelligence will make it difficult for adolescents to cope with various developmental problems, making it difficult to adjust to the social environment, which can encourage deviant behavior or delinquency of adolescents.

S. Yunia's research [31]Suggests that there is a relationship between emotional intelligence and juvenile delinquency in students. The results of the study were obtained by adolescents with high emotional intelligence by as many as 26 respondents (34.2%), moderate emotional intelligence by as many as 16 respondents (21.1%), and low emotional intelligence by as many as 34 respondents (44.7%). From the data, it can be seen that most of the emotional intelligence of adolescents is low. This low emotional intelligence tends to make adolescents motivated to commit delinquency because it directs their emotions to negative things to seek attention. Therefore, emotional intelligence is important because it can motivate oneself, survive frustration, control impulses, not overdo it in enjoying pleasure, regulate the mood of the heart, and maintain the burden of stress so as not to interfere with the ability to think, empathize, and pray.[32]

Islam describes emotional intelligence as mentioned in the Qur'an which has previously described emotions. In the Qur'an, emotional intelligence is often associated with the relationship between *nafs* and *qalbu*. *Nafs* means the total potential in humans that encourages the formation of behavior. Meanwhile, *qalbu* is interpreted as a place to accommodate learning outcomes such as compassion, faith, and devotion. The heart (*qalbu*) is the center of moral education, namely the ability of the heart (*qalbu*) to control all behavior (*nafs*). Thus, the concept of emotional intelligence in the Islamic perspective is the relationship between the heart (*qalbu*) and behavior (*nafs*). This means, that if a person's heart is good, then his morals or behavior will also be good because the heart plays a role as a controller in interacting.[33]

Individuals with emotional intelligence can be detected through their morals. Noble morals are the result of true faith because one's faith is worthless without being accompanied by noble morals, as explained in the hadith of the Prophet PBUH narrated by Abu Hurairah r.a., Rasulullah PBUH said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ خُلُقٍ حَسَنٍ، وَإِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَذِيءَ." رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ

Meaning: Narrated by Abu Hurairah r.a., the Prophet PBUH said: *"Among the heaviest in the scales of a believer on the Day of Resurrection is good morals. Indeed, Allah hates the vile and disrespectful."*

This hadith was narrated by Imam Tirmidhi and he said that this hadith is hasan sahih. Research conducted by Sulaiman[34], emphasizes that emotional intelligence is very important in shaping adolescent morals. Adolescents who have high emotional intelligence will show good behavior and morals. Morals are an important asset for every adolescent in carrying out their responsibilities as caliphs on earth.

The Effect of Social Media Use on Adolescent Morale

The last factor that causes the moral degradation of adolescents in Langon Village is the impact of unhealthy social media use and exposure to negative content on social media. Research shows that adolescents in Langon Village spend a lot of time on social media platforms such as Instagram, TikTok, and WhatsApp. While social media has many benefits, such as allowing them to communicate with friends, gain new information, and express themselves, there are also negative impacts to be aware of.

From the results of interviews with several adolescents in Langon Village, it was found that they have social media *"I have social media, namely Instagram, TikTok, WhatsApp."* The social media they often use is TikTok. They admitted that they often watch content on TikTok such as beauty content, educational content, cooking content, and most often there is dance content on TikTok. This is also what they revealed to the researcher "*The content that is often watched, sometimes if I have difficulty learning, I look for it on TikTok like how to do a quick math calculation. Sometimes I also look for entertainment such as watching today's children's dance content, sometimes dancing with friends*". As well as the admission from other adolescents that *"Rarely consume educational content, more often consume dance content*." Social media can also lead to addiction. Many adolescents in Langon Village find it difficult to break away from their gadgets. This can interfere with their study, sleep, and physical activity time, which in turn affects their academic performance and physical health.

Adolescents in Langon Village argue that social media can also damage adolescents' morale. Exposure to content that does not conform to moral values, such

as violence, pornography, and unethical behavior, can affect the way adolescents think and act. Adolescents who are often exposed to such content may become more permissive towards behavior that is not by social and ethical norms. For example, they consider *bullying* or abusive behavior in cyberspace to be something normal or acceptable. They revealed to the researcher that *"Social media influences, such as whether the trend is joining the trend, in terms of dressing also follows, sometimes also following TikTok standards, quotes, etc."*. Another adolescent also revealed *"Social media is deeply undermining the moral standards that exist in families and schools. As we see, there continues to be a very great desire to follow, which is important fyp. If we, especially women, make indecent content, it can bring thoughts to people that we are easily harassed.*

Additionally, the pressure to seek external validation and popularity on social media encourages adolescents to engage in unethical or risky actions, such as sharing personal information or following harmful trends. This was also revealed by the head of the neighborhood (RT) that "*the name of information is indeed very influential in creating morality for future generations. Especially now that he is pursuing content without caring about morality, sometimes he expresses it too excessively, finally, he shows something that is not appropriate* ". Many adolescents idolize and imitate *the behavior of influencers*, without realizing that not all actions or content promoted conform to good moral values. In the end, the abuse of social media has an impact on users who have a lack of understanding of digital literacy.

Yasin[35]Research shows that there is a correlation between social media use and adolescent mental and physical health. The better adolescents manage their daily social media use, the lower the incidence of mental and physical health, A 2015 study found that more than 2,000 teens aged 13 to 17 showed that 92% of teens are on social networks (*online*) every day, with nearly 25% reporting constant social media use. Research by Aschbrenner[36], also states that intensive and prolonged use of social media among young people can increase the risk of various mental health symptoms and decrease physical health. Constant exposure to images and posts depicting a perfect and ideal life can leave teens feeling inferior and pressured to meet unrealistic standards of beauty or success, ultimately undermining their confidence. Studies have reported that individuals living with a variety of mental disorders, including depression, psychotic disorders, or other severe mental illnesses, use social media platforms at a rate comparable to the general population, with usage ranging from about 70% among middle-aged and older to as high as 97% among younger age groups.

Seeing how social media is used in society lately is quite worrying, especially among teenagers. Social media, which was originally intended as a tool for interaction and socialization to maintain friendships without being hindered by time and place, is now often abused. Social media tends to be a place to show off, such as showing wealth, intimacy with a partner, worship, success, and others that lead to *an attitude of Riya'* or arrogance. In addition, it is also used to spread negative content, such as fake news (*hoaxes*), slander, hate speech, showing off the body, and displaying inappropriate images or videos.

Social media, also known as medsos, does offer many conveniences that make adolescents feel at home using it. However, these facilities are often abused by unscrupulous people. Activities that should be used to worship and get closer to Allah are polluted with bad deeds, without paying attention to manners and ethics. This makes us even further away from God and can even bring His wrath. Sometimes, the use of social media puts morals aside for personal and group pleasure. The phenomenon of spreading negative content on social media cannot be ignored in the current digital era. Such negative content not only harms individuals personally, but also has broader social impacts, including moral damage, violence against children, and increased social tensions and conflicts. The impact is not only felt directly but can also have a long-term impact on the social order.

The research, conducted by Suanda and Arifin[37], highlights the significance of hadith in dealing with negative content on social media. The view of Islamic law on the use of social media is reflected in hadiths narrated by Imam Tirmidhi in Sunan al-Tirmidhi (no.2318). This hadith teaches principles that are very relevant for Muslims in managing their interactions in the digital world. The Prophet PBUH said:

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ"

Meaning: Abu Hurairah r.a., he said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "*Among the good signs of a person's Islam is that he abandons things that are not beneficial to him*."

This hadith highlights the importance of considering the benefits and impacts of every action taken by a Muslim. In the context of social media, it reminds us that every comment posted, image shared, and action taken can have significant consequences, both positively and negatively. Therefore, a Muslim is expected to act with full awareness of his moral responsibility towards himself and the wider community when using social media.[38] To

address this issue, adolescents need to have a critical awareness of the content they consume on social media.

Conclusion

This research reveals the factors that cause the moral degradation of adolescents from the perspective of Islamic education in Langon Village, Tahunan District, Jepara Regency. This research offers a deeper understanding of how Islamic values, environmental factors, and adolescent moral development interact with each other and affirms the importance of the role of Islamic education in shaping adolescent character and morality. The results show that the factors that cause moral degradation in Langon Village, Tahunan District, Jepara Regency include, the influence of the family environment in supervising and educating adolescents, the influence of the social environment and peers, the influence of low emotional intelligence, as well as the influence of social media use and exposure to negative content on social media. Comprehensive and sustainable Islamic education can prevent the moral degradation of adolescents. Factors of family environment, social and peer environment, emotional intelligence, and social media use can contribute greatly to moral degradation if they are not in line with Islamic values. This research also has practical applications in the development of a more effective Islamic education curriculum and character development programs to strengthen the role of families and society in adolescent moral education. For further research, it is recommended to expand the research sample to various regions and social backgrounds, as well as add other variables that may affect adolescent moral degradation.

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