

EFFORTS OF ACTS AND MORALS TEACHERS IN OVERCOMING THE IMPACT OF BAD CHARACTER AND SOCIAL ATTITUDE ON THE 'DURIAN GENERATION' (CASE STUDY OF MIN 1 YOGYAKARTA)

Lativa¹, Sibawaihi², Endang Sulistiyowati³

UIN Sunan Kalijaga Yogyakarta

lativa6006@gmail.com; sibawaihi@uin-suka.ac.id

Article Info:

Submitted:	Revised:	Accepted:	Published:
Apr 26, 2025	May 24, 2025	Jun 5, 2025	Jun 10, 2025

Abstract

The 'durian generation,' like the current generation, has a critical, independent, and adaptive character to technological developments but is at risk of lacking spiritual depth and moderate moral values. Religious education, especially through Akidah Akhlak learning, is very important to form a balanced character based on Islamic values. This research aims to analyze the character of the durian generation and explore the role of Akidah Akhlak teachers in forming the character of students at MIN 1 Yogyakarta so that they can create a generation that is not only intelligent and critical but also has noble and moderate morals. The researchers used a qualitative research method through a literature review and observation of the practice of learning Akidah Akhlak in this school. Data were analyzed thematically to identify the characteristics of the durian generation and the role of teachers in character formation. The research results showed that Akidah Akhlak teachers play a strategic role as character-forming agents by implementing contextual learning methods and innovative media according to the character of the durian generation. Effective character formation includes the integration of the values of moderation, tolerance, and noble morals so that students can develop into individuals who

are balanced between intellectual, spiritual, and social. The challenges and opportunities that exist can be overcome with the creativity and commitment of teachers in adjusting learning methods to the dynamics of the times.

Keywords: Children's Character; Social Attitude; *Akidab Akhlak*; Durian Generation; *Madrasah Ibtidaiyah*

INTRODUCTION

Durian Generation is a term that originated from Singapore and is used to describe a group of children who are raised with a parenting style that tends to be indulgent, overprotective, and always a protector when the child makes a mistake. This term is adapted from the characteristics of the durian fruit, where children from this generation appear strong and tough on the outside. Still, they have a fragile or less independent character on the inside. The thorns on the durian skin are analogous to the protective attitude of parents who act as the main protector for the child, while the soft inside of the durian fruit describes the psychological condition of the child who tends to be less resilient in facing challenges. Such parenting has the potential to cause children in this generation to become too dependent on their parents, less independent, and tend to be unprepared to face failure or pressure from the outside environment (Putri, 2024).

The characteristics of this durian generation are that they tend to be arrogant and must get what they want. This generation feels like they never fail or are wrong. It is because their families tend to protect and pamper them (Arif, 2024). Some of the characteristics of the durian generation are that they tend to be rude, aggressive, bossy, their desires must be fulfilled quickly, arrogant, and selfish. They are also not used to trying in all areas because they always rely on their parents' help. In addition, because they grew up in a digital and internet world, the children of this durian generation are also very tempted to go viral on social media (Putri, 2024).

In all social beings, a person experiences a process of interaction and socialization with other beings. Social development is the maturity achieved as a process of social relations or interaction between children and others, starting from parents, siblings, and peers to the wider community, which is interpreted as a learning process to adapt to the norms that apply in the process of adjusting and socializing in the community environment

(Anisah et al., 2021). Thomas Lichona asserts that good character includes knowledge of Goodness, which creates a commitment to Goodness and doing good. Good character refers to cognitive—attitudes and motivations, as well as behaviors and skills. According to Thomas Lickona, the character is related to moral knowing, moral feeling, and moral behavior (Mainuddin et al., 2023).

Considering the importance of character building and positive social attitudes in each individual, this research specifically aims to examine efforts to overcome and improve character and social attitudes in students who are included in the durian generation category at MIN 1 Yogyakarta. This research is expected to contribute new knowledge regarding effective strategies in dealing with character problems and social attitudes of the durian generation. At MIN 1 Yogyakarta, there are several students who show characteristics of the durian generation, such as rude, aggressive behavior and a tendency to command. This phenomenon is thought to be caused by parenting patterns that tend to be indulgent and overprotective and always protect children when they make mistakes (Huzuwah et al., 2021).

This research has the potential to provide significant contributions to the development of Islamic education, especially in the field of Aqidah Akhlak, by enriching the study of character formation strategies in the modern era. Through the identification and analysis of teacher efforts in overcoming the impact of bad character and social attitudes of the durian generation, this research can be a reference in formulating a more contextual, effective, and applicable moral education method. In addition, the results of this research are expected to broaden insights into the importance of integrating religious values with a psychosocial approach in fostering the younger generation, as well as providing a theoretical and practical basis for the development of curriculum and character development programs based on Islamic values in educational institutions (Kamas, 2023).

METHODS

This research uses a qualitative approach, case study type (Sugiyono, 2015), to explore the efforts of Akidah Akhlak teachers in overcoming the impact of bad character and social attitudes of the durian generation in the MIN 1 Yogyakarta environment. Data collection was conducted through unstructured interviews, direct observation, and documentation. Unstructured interviews were chosen so that researchers could explore information flexibly and in depth according to the subject's response without being limited by rigid question

guidelines. Three categories of subjects were interviewed, namely five students as representatives of students, one class teacher, and one Akidah Akhlak teacher. This technique allows researchers to obtain rich qualitative data and capture various perspectives on the problem of students' social character (Creswell, 2013).

Observation techniques were carried out in a participatory and non-participatory manner, where researchers directly observed the learning process, teacher-student interactions, and students' social behavior in the school environment, reinforced by the results of teacher interviews. This observation was not only carried out in the classroom during the Aqidah Akhlak subject but also included situations outside the classroom, such as during breaks or religious activities at school. The purpose of this observation was to confirm the findings from the interview and to get a real picture of the application of character values in students' daily lives at school.

To ensure the validity of the data, this research uses data triangulation techniques, namely by comparing and confirming data from various sources and data collection techniques. Interviews, observations, and documentation are used in an integrated manner to ensure the validity of the information (Moelong, 2014). The documentation reviewed includes internal documents such as lesson plans, teacher journals, and student activity reports, as well as external documents such as reference books and relevant scientific journal articles. The use of triangulation aims to obtain more complete, objective, and accountable data.

RESULTS

Implementation of Character Formation and Social Attitudes of Students at MIN 1 Yogyakarta

Amid the dynamics of the ever-changing era and the rapid advancement of technology, a generational phenomenon has emerged that has attracted the attention of the world of education, namely the durian generation. This term originates from Singapore and is used to describe children who grow up in an overprotective and permissive parenting environment, where parents overprotect their children and rarely give them space to learn from mistakes and failures independently (Putri, 2024). Such as a durian fruit that is hard and thorny on the outside but soft on the inside; this generation appears strong and tough on the outside but has fragility on the emotional and psychological side.

This type of parenting pattern results in children being less prepared to face social pressure, easily offended, lacking empathy, and often failing to show maturity in solving problems (B. Hurlock, 1997). Permissive parenting has an impact on the weak ability of children in self-control, decision-making, and social adjustment. In this context, Islamic education (*Pendidikan Agama Islam / PAI*), especially through learning Akidah Akhlak, plays an important role in shaping the character of the durian generation to be balanced spiritually, emotionally, and socially (Rohayani et al., 2023). This research aims to examine how the characteristics of the durian generation are formed and to explore the strategic role of Akidah Akhlak teachers in guiding students toward individuals who are not only intelligent and critical but also have noble and moderate morals.

The characteristics of the durian generation reflect behavior marked by arrogance, aggression, and high dependence on parents. Children from this generation are often not used to facing challenges independently because, since childhood, they have been overprotected and spoiled by their parents (Satiadarma & Waruwu, 2003). As a result, they lack mental resilience, find it difficult to accept failure, and are reluctant to fight independently. This condition is further exacerbated by exposure to social media, which is not only a space for expression but also encourages the emergence of a strong desire to go viral and be recognized instantly. This orientation towards popularity and external validation often shifts the focus from strengthening moral values, such as responsibility, empathy, and modesty (Abdillah, 2024). This phenomenon is in line with Thomas Lickona's opinion, which states that good character is not only formed from knowledge but also from moral attitudes and behavior that are internalized through consistent experience and habituation (Lickona, 2012). In addition, permissive parenting styles and digital media play a major role in forming individualistic and consumerist characters in children, which ignores the process of forming Islamic characters as a whole (Munawaroh et al., 2024).

In the context of Islamic education, character-building is a fundamental aspect that emphasizes the integration of moral and spiritual values in the educational process. Thomas Lickona, a character education expert, emphasizes that noble character consists of three main components: knowledge of Goodness (moral knowing), commitment to Goodness (moral feeling), and real action in doing good (moral action). These three aspects include cognitive, affective, and psychomotor dimensions that are interrelated in forming individuals with noble character (Mainuddin et al., 2023). This concept is in line with the goals of Islamic education, which aims to create a perfect human being through the

integration of knowledge and religious values. Character education in Islam does not only focus on the cognitive aspect but also the formation of good morals through the internalization of spiritual and moral values derived from the Qur'an and Hadith (Miftahurrohman et al., 2021).

MIN 1 Yogyakarta, as an Islamic educational institution, faces challenges in shaping the character of students who are included in the durian generation. Some students show rude, aggressive, and bossy behavior, which is the impact of pampering and overprotective parenting. This unbalanced parenting pattern can hinder the development of positive character in children, such as independence, empathy, and responsibility.

Research by Tarrisya dan Muryono (2024) shows that parenting patterns have a significant influence on the formation of students' characters, whereas permissive or overprotective parenting patterns can cause children to be less able to develop self-control and healthy social attitudes. Therefore, collaboration between schools and parents is very important in creating an environment that supports the formation of strong Islamic characters in students.

Aqidah Akhlak teachers play a central role in shaping students' character through various strategies integrated into the learning process. One of the main approaches used is the exemplary method (*uswah hasanah*), where teachers not only deliver material but also become real examples in applying moral values in everyday life (K. P. P. Sari, 2022). The learning method of Akidah Akhlak at MIN 1 Yogyakarta includes group discussions, exemplary stories, and self-reflection. This approach aims to build students' moral awareness and encourage them to internalize moral values in everyday life. The group discussion method allows students to participate and develop understanding through active social interaction. The use of exemplary stories, especially Qur'anic stories, is effective in strengthening moral values and increasing student involvement in learning.

Based on the results of interviews with students in class VB, it is seen that learning Akidah Akhlak has an important role in shaping their social attitudes and behavior. Based on interviews with five male and female students, they agreed that the material they learned, such as manners and morals, helped them recognize and correct mistakes in behavior. The students assessed that the Akidah Akhlak teacher provided good examples and contextual advice, especially when students showed negative attitudes such as anger, arrogance, or talking while the teacher was explaining.

The student assessment shows that the internalization of moral values does not only depend on the content of the material but is also very much determined by the personality and pedagogical approach of the teacher. In this context, the Akidah Akhlak teacher does not only function as a teacher but also as a role model who consistently represents Islamic values in real life (Rizqy, 2021). The role model provided by teachers has been proven to be more effective in forming character than simply delivering material verbally (Ichsan, Basyari, et al., 2023). The emotional and personal approach used by teachers when reprimanding students with compassion and empathy creates a supportive learning space and encourages moral reflection among students (Mubarok & Ichsan, 2023). However, students also admitted that they still often face challenges in implementing these values in everyday life. Emotional nature, difficulty in controlling anger, and lack of patience are the main obstacles. A less conducive friendship environment, such as friends who like to tease, do not respect others, to take advantage of names in group assignments, strengthens these challenges. Several students also stated that social pressure and negative behavior from friends often trigger emotional reactions that are difficult to control.

In addition to school environmental factors, household conditions also influence the development of students' character. Three out of four students said that they were treated spoiled and overprotective by their parents, which made them tend to have difficulty being independent and get angry quickly when faced with social pressure. This parenting pattern reinforces the characteristics often associated with the "durian generation," namely appearing firm on the outside but emotionally fragile. One student, Huma Arifia, noted that the influence of social media and peers also poses challenges in maintaining good attitudes outside the classroom. Overall, although students recognize the importance of learning Akidah Akhlak and feel its benefits in forming better behavior, the success of internalizing these values is highly dependent on the continuity between learning at school and habituation at home. Parental support and a conducive environment remain determining factors in forming strong character and noble morals among students. Learning Akidah Akhlak has provided a foundation but requires consistent reinforcement from various parties.

Collaboration between teachers and parents is the main key to forming the character of students with noble morals. Through effective communication and parenting programs that emphasize the balance between affection and discipline, both parties can work together to create an environment that supports the development of positive character in

children. Harmonious cooperation between teachers and parents, which is realized through regular meetings and active involvement in school activities, plays a significant role in forming religious, disciplined, and noble character in students (Iskandar et al., 2024).

The main supporting factors in this collaboration are high commitment from teachers and active support from parents, while the obstacles faced include time constraints and lack of awareness on the part of some parents. Therefore, it is important for schools to strengthen communication programs and parental involvement in order to achieve optimal character education outcomes. A conducive school environment plays an important role in the formation of student character, especially through a school culture that instills Islamic values such as honesty, responsibility, and caring. A strong school culture can strengthen teachers' efforts in forming student character. Habituation of moral values in the school environment can create positive habits that become part of the student's personality. This approach is relevant in the Islamic education system that emphasizes moral and spiritual values in students' lives (Mandayu, 2020).

Based on the results of the interview with Erni Yuliati, a VB class teacher at MIN 1 Yogyakarta, it is known that the majority of students show activeness in the learning process but have challenges in terms of character and social behavior. The teacher observed that many students are impatient, want instant results, and are easily offended. In addition, negative social attitudes such as being argumentative, not wanting to lose, and not respecting friends' opinions during group discussions also appear quite often.

In dealing with these conditions, teachers emphasize the importance of the role of Akidah Akhlak teachers in shaping students' characters. The material taught becomes an important foundation for instilling Islamic moral values, such as politeness, honesty, and respect for others (Hidayah, 2021). The influence of learning Akidah Akhlak also began to be seen in changes in student behavior. For example, after studying the material on speaking etiquette, students became more polite in expressing their opinions and did not interrupt the teacher. Class teachers and Akidah Akhlak teachers worked together through discussions and sharing information related to student behavior to align the character-building approach.

In addition, the school has also implemented various supporting programs such as the Daily Manners Program, congregational prayers, Clean Friday, and routine donations to strengthen Islamic values in students' daily lives. However, challenges remain, especially from the influence of gadgets, social media, and the lack of role models and control from

the family environment. Teachers stated that the existing approach is quite effective but requires consistency, habituation, and support from all elements, including parents. To increase the effectiveness of character-building, teachers suggest the use of direct practice methods such as role-play, instilling manners through routine activities, and increasing collaboration between schools and parents.

Based on the results of an interview with Diana Wulansari, a teacher of the subject of Akidah Akhlak, there are several obstacles in the process of forming students' character. One of the main obstacles is the limited intensity of meetings because the subject of Akidah Akhlak is only taught once a week. It causes the moral messages conveyed to be easily often forgotten by students, especially if they do not receive the same reinforcement from the home environment. Diana also emphasized the importance of the role of parents in creating behavioral consistency because, without support and role models from parents, positive behavioral changes are difficult to last long.

However, teachers still noted changes in behavior in some students, especially related to a decrease in the tendency to order friends or interrupt. Efforts made included providing rational advice and emphasizing the importance of manners in expressing opinions. In class V B students, for example, at first, they often showed behavior that they knew best, argued, and were reluctant to listen to other people's opinions, even though they still had the motivation to learn. The persuasive approach applied by teachers has had a gradual positive impact, indicating that although challenges are still encountered, the process of character building through learning Akidah Akhlak continues to provide constructive results.

The Efforts of Akidah Akhlak Teachers in Overcoming the Impact of Bad Character and Social Attitudes of Students at MIN 1 Yogyakarta

The following are efforts that Akidah Akhlak teachers can make in instilling and overcoming the character and social attitudes of students who show selfish behavior, are easily angered, arrogant, and tend to be overprotected by their parents, including:

1. Exemplary Approach

Aqidah Akhlak teachers can be role models in everyday behavior, showing humility, patience, and empathy. By being a real example, students can imitate the positive behavior demonstrated by the teacher. This approach is effective in shaping students' character because they tend to imitate what they see from authority figures in the school environment (Saputri, 2024). In Islamic educational psychology, teacher

behavior has a strong influence on the formation of students' morals because social interaction between teachers and students is not only a means of transferring knowledge but also a space for habituating values (Ichsan, 2019). When teachers display patient behavior when dealing with difficult students or are empathetic when students are experiencing personal problems, students not only feel emotionally cared for but are also encouraged to imitate the teacher's mature way of resolving conflicts (Faozai et al., 2022).

2. Active and Participatory Learning

Using learning methods that actively involve students, such as group discussions, case studies, and simulations, can help students understand and internalize moral values. (Novandra et al., 2024). This approach encourages students to think critically and understand the impact of selfish and arrogant behavior on themselves and others. The participatory method strengthens the affective and cognitive dimensions in the learning process of Akidah Akhlak because students not only receive information passively but are also trained to analyze situations, weigh moral values, and make decisions responsibly (Manshur, 2019). Through group discussions, for example, students learn to listen to others' opinions and manage differences of opinion politely. In simulations or case studies, students are faced with real scenarios that require them to apply values such as honesty, humility, and social responsibility (Siregar, 2024).

3. Emotional and Social Approach

Building positive emotional relationships between teachers and students can create a conducive learning environment. Teachers who are able to show empathy, attention, and affection will find it easier to establish closeness with students, thus facilitating the process of internalizing moral values. Teachers can pay attention to students' emotional needs, help them manage emotions such as anger, jealousy, and feelings of inferiority, and encourage healthy social interactions among classmates (Ghozali et al., 2023). This approach is very important to overcome selfish and arrogant attitudes because students who feel accepted and understood tend to be more open to receiving moral guidance and building self-awareness (Khairunnisa, 2020).

4. Cognitive Approach

Providing an in-depth understanding of the concepts of faith and morals through guided discussions, critical reflection, and real-life case analysis can help students

understand the rational and spiritual reasons behind the importance of these values (Kuswanto, 2014). With this approach, students not only memorize moral teachings but are also able to reason why honest, patient, humble, and responsible behavior is valuable in life. This deep understanding becomes an important foundation in the formation of sustainable character because students will be more likely to internalize and apply it in real situations.

5. Collaboration with Parents and the Surrounding Environment

Involving parents and the environment in the process of character formation of students is very important because character education does not only take place in schools but also the family environment. Teachers can hold regular meetings with parents to discuss student development, identify challenges faced by children at home, and provide advice on parenting patterns that support children's independence and moral responsibility. The involvement of these three educational centers is very crucial, especially when parents are overprotective because such parenting patterns tend to hinder children's social and emotional development. This collaboration helps ensure that the values taught in schools are also consistently reinforced at home (Ghifari & Rahmat, 2024).

6. Contribution to Learning of Faith and Ethics

Akidah Akhlak is very important in shaping the character of students, especially the durian generation, which is known as a generation that is critical, independent, and quickly adapts to technology but has a tendency to experience spiritual emptiness and weak moral foundations. Akidah Akhlak reinforces the values of faith and noble morals as guidelines for behavior in everyday life. Through contextual learning methods and the use of interesting media, Akidah Akhlak teachers can internalize Islamic values such as tolerance, responsibility, and politeness in interacting, both in the real world and digitally (Annur et al., 2023). With this approach, Akidah Akhlak not only provides cognitive understanding but also forms the affective dimension of students to become individuals who are balanced between intellectual and spiritual.

7. The Relevance of Learning Creed and Morals to Changes in the Attitudes of the Durian Generation

The relevance of Akidah Akhlak to changes in the attitudes of the durian generation is evident in its ability to direct characters that were originally expressive, selfish, or consumptive to become more socially aware, polite, and responsible. This

generation, which grew up amidst the onslaught of foreign culture and value disruption, requires education that is able to answer the challenges of the times without losing its identity. Akidah Akhlak is very relevant because it not only teaches what is right and wrong but also instills why we should behave in such a way so that students form a moral awareness from within themselves. Therefore, in the context of the durian generation, this subject functions as a strategic instrument in changing attitudes towards being moderate, civilized, and rooted in Islamic values that are *rahmatan lil 'alamin* (Harmi, 2022).

DISCUSSION

The results of the analysis show that the durian generation has characteristics such as being critical, independent, adaptive, and open to innovation and technology. However, they also face challenges in the form of a tendency to lack spiritual depth and moderate morals if not properly directed. It requires a holistic educational approach, which integrates cognitive, affective, and psychomotor aspects in character formation (Naro et al., 2023).

Aqidah Akhlak teachers at MIN 1 Yogyakarta play an important role as agents of change in shaping the character of durian generation students. They not only deliver religious material but also instill moral values and Islamic moderation through contextual and personal learning approaches. Analysis shows that teachers who are able to use innovative learning methods and media that suit students' learning styles are more effective in instilling moral values (Gómez & Galán, 2020).

Effective Learning Methods and Media

The use of interactive and technology-based learning methods has been proven to increase the involvement of durian generation students. Teachers who utilize digital media, group discussions, and simulations of moral values can more easily reach and shape students' characters according to the demands of the times (Dalimunthe, 2023).

It also adapts to the character of the durian generation, who are more familiar with the digital world and need creative stimulus in learning. With this relevant approach, the learning process becomes more effective because it is able to accommodate the needs and learning styles of the generation that grew up in the era of technology.

Integration of Moderation and Islamic Values in Character

The results of the study emphasize the importance of integrating the value of moderation in the formation of the character of the durian generation so that it is not only oriented towards technological sophistication or critical abilities but also has spiritual and social balance. This value of moderation is very crucial to keep the younger generation from getting caught up in extreme mindsets that can disrupt social harmony and religious life (Mufid, 2023). Thus, the formation of a balanced character becomes the main foundation in building a generation that is not only intellectually intelligent but also emotionally and spiritually mature

Aqidah Akhlak teachers play a key role in internalizing the values of tolerance, patience, and wisdom. They are tasked with teaching these values consistently so that they become part of the character of students so that they are able to face the various challenges of the times with a moderate and wise attitude. The role of teachers is not only as teachers but also as role models in implementing moderate and peaceful Islamic values, which are greatly needed in today's diverse social context (Hadisi et al., 2024).

Furthermore, strengthening moral values through religious education integrated with a modern approach will help the durian generation develop an inclusive and respectful attitude towards differences. It is important so that they can live side by side harmoniously in a pluralistic society. With the guidance of Akidah Akhlak teachers, this generation is expected to be able to become agents of change that bring peace and balance to social and religious life.

Challenges and Opportunities in Character Building

There are various challenges in the formation of the character of the durian generation that need serious attention. One of the main challenges is the influence of pop culture, which often conflicts with Islamic values, such as a consumptive lifestyle and behavior that does not reflect noble morals. In addition, the tendency for individualism that is increasingly strong among teenagers is also an obstacle to instilling the values of togetherness and tolerance (Y. M. Sari, 2014), which is an important part of the Islamic character.

However, behind these challenges, there are also great opportunities that can be utilized to strengthen character education. Technological advances, if used positively, can be a very effective medium in delivering character education to the durian generation.

Through digital platforms, teachers can present interesting and interactive learning materials and reach students in a way that suits their current lifestyle and needs (Murtopo et al., 2023). Technology also enables the strengthening of moral values through simulations, online discussions, and creative multimedia content.

In facing these dynamics, Akidah Akhlak teachers are required to be creative and adaptive figures. They must be able to develop innovative and relevant learning methods with the development of the times while maintaining that Islamic values remain the main foundation in the formation of student character. The role of teachers is very strategic in guiding the durian generation so that they are not only technologically savvy but also have strong characters and noble morals.

Positive Impact on Students and School Environment

Successful character formation through the role of Akidah Akhlak teachers has a significant impact on the creation of a conducive, harmonious, and respectful school environment. With the guidance of teachers who consistently instill moral values, students learn to live side by side with a tolerant and respectful attitude toward the diversity around them. An environment like this not only supports the teaching and learning process but also creates an atmosphere that supports the development of positive character as a whole.

Students who are in this environment become more disciplined and responsible and have a high sense of empathy towards others (Hidayatillah et al., 2022). These attitudes are a reflection of the internalization of moral values that Akidah Akhlak teachers continuously teach. Discipline and responsibility help students manage themselves and their time, while empathy allows them to understand and respond well to the needs and feelings of others. These characters are very important to form a durian generation that is not only intellectually intelligent but also emotionally and socially mature.

The success of this character formation also confirms the role of religious education as the main foundation in forming a durian generation that is balanced between intellectual and spiritual aspects. Religious education through the subject of Akidah Akhlak provides a strong moral foundation and spiritual values so that students not only develop in academic abilities but also in Islamic and moderate personality qualities. Thus, religious education becomes an important pillar in forming the character of a generation that is able to face the challenges of the times wisely and with noble morals (Ichsan, Samsudin, et al., 2023).

CONCLUSION

The character of the durian generation, which is characterized by critical, independent, adaptive traits and prioritizing the values of moderation and tolerance, requires a strategic role of Akidah Akhlak teachers in shaping students' character at MIN 1 Yogyakarta. Akidah Akhlak teachers not only function as teachers of religious material but also as role models and facilitators who are able to internalize noble moral values and moderation in students' daily lives. Through a contextual, inclusive, and Islamic value-based learning approach, teachers can guide students to develop positive characters that are in accordance with the demands of the times and social challenges. The role of Akidah Akhlak teachers is also strengthened by mastery of innovative teaching methods and the use of relevant learning media so that they can reach the learning style of the durian generation, who prefer digital interaction and creativity. Thus, the formation of a student's character is not only limited to the cognitive aspect but also includes the affective and psychomotor aspects integrally, which are essential in shaping a generation with noble morals, critical thinking, and moderation. Overall, the success of character formation of the durian generation at MIN 1 Yogyakarta is highly dependent on the quality and commitment of Akidah Akhlak teachers as agents of change who can combine religious values with the development of the times so as to create a superior, competitive, and Islamic personality generation.

REFERENCES

- Abdillah, F. (2024). Dampak Bullying di Sekolah Dasar dan Pencegahannya. *EDUCARE: Jurnal Pendidikan Dan Kesehatan*, 2(1). <https://doi.org/https://doi.org/10.70437/jedu.v2i1.19>
- Anisah, A. S., Sapriya, Hakam, K. A., & Syaodih, E. (2021). Perkembangan Sosial, Emosi, Moral Anak, dan Implikasinya terhadap Pembentukan Sikap Sosial Siswa Sekolah Dasar. *Jurnal Ilmu Pendidikan Dasar Indonesia*, 1(1). <https://doi.org/https://doi.org/10.51574/judikdas.v1i1.262>
- Annur, P. A., Susanti, E., & Gera, I. G. (2023). Urgensi Pendidikan Moral Sekolah Dasar dalam Membentuk Karakter Religius di Era Digital menurut Henry Alexis Rudolf Tilaar. *Jurnal Edukasi*, 1(3). <https://doi.org/https://doi.org/10.60132/edu.v1i3.182>
- Arif, I. (2024). *Membersamai Generasi Strawberry dan Durian*. PCM Gresik Kota Baru. <https://gkb-muhammadiyah.or.id/2024/08/membersamai-generasi-strawberry-dan-durian/>
- B. Hurlock, E. (1997). *Psikologi Perkembangan: Suatu Pendekatan Sepanjang Rentang Kehidupan*. Erlangga.

- Creswell, J. W. (2013). *Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Pustaka Pelajar.
- Dalimunthe, D. S. (2023). Transformasi Pendidikan Agama Islam: Memperkuat Nilai-nilai Spiritual, Etika, dan Pemahaman Keislaman dalam Konteks Modern. *Al-Murabbi: Jurnal Pendidikan Islam*, 1(1). <https://doi.org/https://doi.org/10.62086/al-murabbi.v1i1.426>
- Faozai, I., Majid, A., & Kamal, F. (2022). Peran Guru Akidah Akhlak Dalam Membentuk Karakter Religius Siswa. *Al Ilm: Jurnal Pendidikan Dan Hukum*, 4(2). <https://stisharsyi.ac.id/ojs/index.php/AlIlm/article/view/94>
- Ghifari, M. A. Al, & Rahmat, R. (2024). Penguatan Pendidikan Karakter Melalui Kolaborasi Tripusat Pendidikan. *Pendekar: Jurnal Pendidikan Berkarakter*, 7(3). <https://doi.org/https://doi.org/10.31764/pendekar.v7i3.24383>
- Ghozali, A., Nasor, M., & Setyaningsih, R. (2023). Peran Guru Akidah Akhlak Dalam Pembinaan Akhlak Peserta Didik di Madrasah Tsanawiyah. *Unisan Jurnal*, 2(3). <https://journal.an-nur.ac.id/index.php/unisanjournal/article/view/1249>
- Gómez, J., & Galán. (2020). Media education in the ICT era: Theoretical structure for innovative teaching styles. *Information*, 11(5). <https://doi.org/https://doi.org/10.3390/info11050276>
- Hadisi, L., Tetambe, A. G., & Assingkiy, M. S. (2024). Implementasi Peran Guru PAI dalam Membentuk Sikap Moderasi Beragama Siswa. *Edu Society*, 4(3). <https://doi.org/https://doi.org/10.56832/edu.v4i3.603>
- Harmi, H. (2022). Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama. *JRTI (Jurnal Riset Tindakan Indonesia)*, 7(2). <https://doi.org/https://doi.org/10.29210/30031757000>
- Hidayah, N. (2021). Peran Guru Akidah Akhlak Dalam Membina Kecerdasan Spritual Siswa Kelas III Di MI Nurul Islam Jati Anggung Lampung Selatan. *An Nida*, 1(1), 9–17. <https://journal.an-nur.ac.id/index.php/AND/article/view/76>
- Hidayatillah, Y., Wahdian, A., & Misbahudholam, M. (2022). Peran Sekolah melalui Kegiatan Pembiasaan Terintegrasi Pembelajaran IPS untuk Membangun Karakter Siswa Sekolah Dasar. *Jurnal Educatio FKIP UNMA*, 8(4). <https://doi.org/https://doi.org/10.31949/educatio.v8i4.3784>
- Huzuwah, Shofiyuddin Ichsan, A., & Dwi Yunianta, R. (2021). Strategi Membangun Karakter Anak Usia Sekolah Dasar (Telaah Kritis Buku “Alhamdulillah Anakku Nakal” Karya Miftahul Jinan dan Choirus Syafruddin). *Al-Fikru: Jurnal Ilmiah*, 15(2), 78–96. <https://doi.org/10.51672/ALFIKRU.V15I2.53>
- Ichsan, A. S. (2019). Konstruksi Pendidikan Relasi Kiai dan Santri di Pondok Pesantren Lintang Songo Piyungan Yogyakarta. *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam*, 11(1), 199–221. <https://doi.org/10.30739/darussalam.v11i1.458>
- Ichsan, A. S., Basyari, M. M. Al, & Qoyim, M. (2023). Construction of Harmonization and Productivity in Teacher and Student Interactions at Madrasah Ibtidaiyah. *IBTIDA'*, 4(2). <https://doi.org/https://doi.org/10.37850/ibtida'.v4i02.560>
- Ichsan, A. S., Samsudin, & Yunianta, R. D. (2023). Contextualization of Fazlur Rahman's Thought Towards the Curriculum of Merdeka Belajar in Primary Education. *Syekh*

- Nurjati *International Conference on Elementary Education*.
<https://doi.org/10.24235/sicee.v1i0.14569>
- Iskandar, J., Ulfitriyah, H., Zaimudin, & Hidayati, H. N. (2024). Kerjasama Guru dan Orang Tua dalam Pembentukan Karakter Peserta Didik di SMP Negeri 15 Kota Bekasi. *Jurnal Syntax Admiration*, 12(5).
<https://doi.org/https://doi.org/10.46799/jsa.v5i12.1952>
- Kamas, F. F. (2023). Peran Guru Akidah Akhlak dalam Meningkatkan Karakter Peserta Didik di Era Modern. *Jurnal Vicratina*, 8(8).
<https://jim.unisma.ac.id/index.php/fai/article/view/22254>
- Khairunnisa, N. (2020). *Psikologi Pendidikan Islam*. UIN-Maliki Press.
- Kuswanto, E. (2014). Peranan Guru PAI dalam Pendidikan Akhlak di Sekolah. *Mudarrisa*, 6(2). <https://doi.org/https://doi.org/10.18326/mdr.v6i2.194-220>
- Lickona, T. (2012). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books.
- Mainuddin, M., Tobroni, & Nurhakim, M. (2023). Pemikiran Pendidikan Karakter Al-Ghazali, Lawrence Kolberg, dan Thomas Lickona. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 6(2). <https://doi.org/https://doi.org/10.54069/attadrib.v6i2.563>
- Mandayu, Y. Y. B. (2020). Pembentukan Karakter Melalui Habitiasi di Lingkungan Sekolah. *Jurnal PIPSI (Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia)*, 5(2). <https://doi.org/http://dx.doi.org/10.26737/jpipsi.v5i2.1598>
- Manshur, M. F. M. (2019). *Desain Pembelajaran Pendidikan Agama Islam*. LKiS.
- Miftahurrohman, M., Ichsan, A. S., & Yunianta, R. D. (2021). Upaya Guru Al-Qur'an Hadis dalam Meningkatkan Hasil Belajar Siswa Kelas 2 MI Sananul Ula Piyungan Bantul Yogyakarta pada Masa Pandemi. *QuranicEdu: Journal of Islamic Education*, 1(1), 19–39. <https://jurnalannur.ac.id/index.php/QuranicEdu/article/view/112>
- Moelong, L. J. (2014). *Metodologi Penelitian Kualitatif*. Rosdakarya.
- Mubarak, A. F., & Ichsan, A. S. (2023). The Role of The Shalawat Al-Kautsar Community in Forming Religious Character Education for Street Children. *Diksi: Jurnal Pendidikan Dan Literasi*, 2(1). <https://doi.org/https://doi.org/10.62719/diksi.v2i1.29>
- Mufid, M. (2023). Penguatan Moderasi Beragama dalam Proyek Profil Pelajar Rahmatan Lil 'Alamin Kurikulum Merdeka Madrasah. *QuranicEdu: Journal of Islamic Education*, 2(2). <https://doi.org/https://doi.org/10.37252/quranicedu.v2i2.396>
- Munawaroh, S., Shofiyuddin Ichsan, A., & Lina. (2024). Pola Asuh Orang Tua dalam Membentuk Kepribadian pada Anak Maniak Handphone (Studi Kasus di Bantul Yogyakarta). *JEMARI (Jurnal Edukasi Madrasah Ibtidaiyah)*, 6(2). <https://journal.unuha.ac.id/index.php/jemari/article/view/3488>
- Murtopo, A., Rahmaisayah, & Jusmaini. (2023). Peran Teknologi Pendidikan dalam Perspektif Merdeka Belajar di Era Digital 4.0. *Al-Afkar: Manajemen Pendidikan Islam*, 11(2). <https://doi.org/https://doi.org/10.32520/al-afkar.v11i02.626>
- Naro, W., Mirnawati, Suarni, & Gani, S. M. (2023). How Aspects of Characteristic-Based Learner Development: Cognitive, Affective, and Psychomotor Aspects. *Didaktika: Jurnal Kependidikan*, 12(1). <https://doi.org/https://doi.org/10.58230/27454312.171>
- Novandra, T. A., Syam, A. R., & Astutik, A. P. (2024). Improving Creative Thinking

- Skills Through Learning Cycle 5E Lessons of Akidah Akhlak at SMP Muhammadiyah 1 Surabaya. *Ar-Fachruddin: Journal of Islamic Education*, 1(2).
<https://doi.org/https://doi.org/10.7401/hk6bg356>
- Putri, D. A. (2024). *Generasi Durian, Selalu Mengandalkan Orang Tua?* Kementerian Keuangan RI. <https://www.djkn.kemenkeu.go.id/kpknl-pekalongan/baca-artikel/16970/GENERASI-DURIAN-SELALU-MENGANDALKAN-ORANG-TUA.html>
- Rizqy, I. (2021). *Peran Guru Akidah Akhlak Dalam Membentuk Karakter Peserta Didik Kelas X Madrasah Aliyah Nurul Ikhlas Ambon*. IAIN Ambon.
- Rohayani, F., Murniati, W., Sari, T., & Fitri, A. R. (2023). Pola Asuh Permisif dan Dampaknya Terhadap Perilaku Sosial Anak Usia Dini. *Islamic EduKids: Jurnal Pendidikan Anak Usia Dini*, 5(1).
<https://journal.uinmataram.ac.id/index.php/IEK/article/download/7316/2531/20486>
- Saputri, A. D. (2024). *Peran Guru dalam Menanamkan Nilai-Nilai Akhlak pada Siswa Berkebutuhan Khusus (Studi Kasus Siswa Penyandang Disabilitas Tunarungu di SLB Panca Bhakti Magetan)*. IAIN Ponorogo.
- Sari, K. P. P. (2022). *Peran Guru Akidah Akhlak dalam Membentuk Karakter Peserta Didik di MAN 2 Kota Semarang Tahun Ajaran 2022*. Universitas Islam Sultan Agung Semarang.
- Sari, Y. M. (2014). Pembinaan Toleransi dan Peduli Sosial dalam Upaya Memantapkan Watak Kewarganegaraan (Civic Disposition) Siswa. *Jurnal Pendidikan Ilmu Sosial*, 23(1).
<https://doi.org/https://doi.org/10.17509/jpis.v23i1.2059>
- Satiadarma, M. P., & Waruwu, F. E. (2003). *Mendidik Kecerdasan: Pedoman bagi Orang Tua dan Guru dalam Mendidik Anak Cerdas*. Media Grafika.
- Siregar, M. T. (2024). Pengaruh Penggunaan Metode Simulasi untuk Meningkatkan Hasil Belajar Siswa pada Materi Pokok Akhlakul Mahmudah dan Akhlakul Mazmumah. *Jurnal Ilmu Tarbiyah Dan Keguruan (JITK)*, 2(2).
<https://ejournal.edutechjaya.com/index.php/jitk/article/view/785>
- Sugiyono. (2015). *Metode Penelitian Kualitatif*. Alfabeta.
- Tarrisya, S., & Muryono, S. (2024). Pengaruh Pola Asuh Otoritatif terhadap Kedisiplinan Siswa Sekolah Menengah Pertama. *Jurnal Educatio*, 10(1).
<https://doi.org/https://doi.org/10.29210/1202424121>