
THE DEVELOPMENT OF YOUTH MORALITY IN THE MILLENNIAL ERA: A THEOLOGICAL REVIEW OF YOUTH MORALITY IN MANDOLANG SATU, MINAHASA BASED ON THE CHARACTERS OF YEREMIA AND TIMOTIUS

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ABSTRACT

The development of the morality of young Christians in the Mandolang Satu area still shows some engaging in free association, leading them to fall into promiscuity, drug abuse, and excessive drinking. The research aims to highlight and describe the characters of millennial youth shaped within Christian family life and to examine the exemplary figures in the Bible that impact the moral development of millennial youth. This study employs a qualitative method, where the researcher acts as the primary instrument and adapts to the typical situations regarding the collection of predominantly qualitative data. The researcher will describe various perspectives and experiences of informants regarding their moral development based on Christian moral norms and principles, compared to the examples set by Jeremiah and Timothy. Data collection techniques include observation, interviews, and documentary studies. The research findings conclude that the character of millennial youth is shaped from childhood and carries on into adulthood within Christian family life. The examples set by Jeremiah and Timothy in the Bible have positive impacts on the moral development of millennial youth but are still limited to understanding and not yet practiced in daily life. The moral development of young people in the millennial era is declining due to societal changes, and free association is considered acceptable, making it difficult for parents and the church to transform the character of millennial youth who no longer follow the examples of Jeremiah and Timothy.

KEYWORDS

The Morality of Youth, The Character of Jeremiah and Timothy



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INTRODUCTION

Globalization has rapidly developed and one form of it is Westernization, which has created a new culture in Indonesia. Many cultures and lifestyles that are no longer ethical tend to move freely, contradicting the lives of Indonesian society. Therefore, culture and lifestyle have a negative impact on the character of Indonesian society. The development of science and technology also has a low ability to build morals and personalities for society, but significantly changes the character of society (Casika et al., 2023). Freedom resulting in the loss of morals affects the true character of society.

The current development of science and technology is accompanied by a decline in morals, commonly referred to as moral decadence. Moral decadence not only affects adults but also the younger generation, the nation's future successors. Every dimension of life cannot avoid the presence of the digitalization era which changes certain cultures.

Young people do not care whether the culture is good or bad for them. In youth, there are very striking changes so their behavior is difficult to predict and often somewhat contrary to prevailing social norms. Young people often no longer have control in free association as happened in the millennium era (Sunarto & Agung Hartono, 2002). Young people tend to be unstable and easily influenced by their surroundings, resulting in violations of social norms in social life.

Individuals living in this era are often referred to as the millennial generation. Millennials are a term for children born in the early 1980s to 2000. This generation is also often referred to as Generation X. They are called the millennial generation because their lives are closely related to technology. Unconsciously, millennials now lack knowledge of morality and religion, making them easily influenced by future changes and technological advancements. Millennials are unaware that true knowledge is not based solely on technology but also on moral and religious values that should be deeply studied.

Some young people still have individualistic attitudes, which greatly impact their identity as social beings. As social beings, young people are expected to collaborate with others indiscriminately. But the reality is that young people live in their own world, living in their individualism. Young people today should realize that the digital age can facilitate experiencing spirituality (Putra & Firmanto, 2022). However, the ease obtained does not necessarily lead to spiritual ignorance.

The label of social beings will make humans interact with fellow humans, and this interaction is called socializing. Socializing has become a culture that expresses one's personality. Everyone certainly has social interactions with others, including young people, along with physical growth, the nature or character that begins to mature will show responses to their surrounding environment (Kieser, 1994). Every young person has a different response when confronted with an environment that can influence their character or not when they are able to socialize well.

Young people who once lived in closed and safe environments as children are now moving towards a free world or undergoing a spiritual revolution (Abineno, 1980). There is a significant change occurring in the social environment of the past

compared to what is happening now when freedom is increasingly changing spiritually, impacting the morality of today's young people.

The rapidly developing digital world in today's era is also a special concern in the lives of young people. The current young generation is known as the millennial generation, in the digital era marked by advances in science and technology that make human life undergo rapid changes. One of them is changes in the attitudes and behaviors of young people, which leads to individualistic attitudes. This means that young people enjoy their own world without thinking about the people around them. Individualistic attitudes make it difficult for them to build relationships with others around them. This is influenced by their preference for instant gratification or enjoyment of momentary pleasures. The happiness obtained by the millennial generation often does not come from a natural process but rather from a natural event when the achievement of results is prioritized.

The youth is a crucial period for determining the direction and journey of one's life. In the effort to break free from parental dependence, young people seek to solidify their life journey when they attain employment status. Temporary jobs can alter one's perspective on life (Gunarsa & Gunarsa, 2000). However, the high number of unemployed youth can also increase crime rates in certain areas.

One way to cope with the rapidly advancing technology of today is by involving multiple parties. Parents, churches, governments, and communities all need to be involved. This is a collective responsibility because the negative impact of technological progress is increasing, especially in the realm of teenage free association. The current trend of teenage free association has troubled family and community life (Tari & Tafonao, 2019). Researchers emphasize the role of families and churches in preventing the increasing freedom of association among young people who seem to lack hope.

Parents and children in a family share the same hopes, which occur simultaneously. These hopes remain if the Christian moral standards remain unchanged in the relationship between parents and children and are not influenced by their surroundings. Families or parents are responsible for gathering children at home, providing for their educational needs, imparting moral, emotional, and religious education throughout their lives so that they are not influenced by free association (Suhartin, 1999). The faith responsibility of Christian parents involves directly engaging in the spiritual growth of their children. Before children are influenced by peers, teachers, and various electronic media, they are shaped by their parents and influenced by siblings and caregivers (Sidjabat, 2024b). The greatest struggle for parents is children who are expected to bring pride and the best upbringing when God's goodness is continuously taught to them.

Discipline within the family must be based on clear and realistic rules. Parents need to enforce discipline firmly and with love. Love does not seek compromise but has a dimension of sanctity. Therefore, love always desires confrontation tempered by nurturing or caring. Discipline established since childhood needs to be accompanied by the love of Christ to renew the lives of children, requiring genuine nurturing with love, care, and complete attention.

Children who lack affirmation and love at home often carry low self-esteem and feelings of worthlessness into adulthood. Criticism of children who do not meet family expectations turns into a knife on a wound, and the stronger a child's imagination, the more bitter and alienated they feel (Packer, 2009). Firm parenting does not mean there should be violence but rather a new pattern of parenting by embracing children growing up as friends who understand each other's feelings.

Today, many parents and older generations in general only complain about the younger generation. Moral decline (moral decadence) is discussed, but if we carefully examine the attitudes of the older generation, it is clear that there is an element of "self-preservation" within it. Parents tend to compare the attitudes of young men and women with their own attitudes "when they were young," and of course, there are many differences. As a result, parents blame the young and try to change the attitudes of young people according to their own patterns (Bons-Storm, 1967). Millennials generally cannot accept the treatment from their parents when compared to what their parents experienced in their youth. Parents should not seek fault in their children but should strive to follow and learn from what is currently experienced in the digital era.

Family formation begins with giving birth to children, raising them, and educating them to be good and responsible individuals. Therefore, they need to be introduced to norms, values, and human dignity that they must know and obey in their lives, especially conveying the news of God's salvation work in Jesus Christ to children (Abineno, 2010). Obedience to the Word of God begins with the example of parents, so that the responsibility of faith can be experienced in the socialization of children growing up to understand and make correct, good, and appropriate decisions.

Teaching must be given from childhood, and teaching is the responsibility of parents. Therefore, no parent can avoid or make excuses not to fulfill this role even in their limitations (Sidjabat, 2024a). Limitations due to busyness are not an excuse for parents to relinquish responsibility, leading to regret later on. Parents should introduce the roles of young figures in the Bible so that their children can follow their examples, especially the roles and responsibilities of Jeremiah and Timothy who have Christian characters.

The church is responsible for proclaiming the Gospel of salvation from Jesus Christ, and that responsibility must be accompanied by a serious church attitude that also demonstrates divine values, namely humility, honesty, integrity, purity of life, justice, and compassion (Gibbs, 2010). Moral norms and Christian moral principles become a solid foundation taught by the church today so that the younger generation becomes more aware of His presence.

God uses His people, including youth, to bring forth the peace and welfare of God in the world. God does not look at anyone: whether young or old, to use them to proclaim salvation from God and to be an example to others (I Tim. 4:12). Jeremiah was chosen by God to be His witness at a young age. Today's Jeremiah can be seen clearly when millennials live surrendered and dependent on God and are ready to be equipped to be an example to others. God prepared Timothy from a very young age. His grandmother, Lois, and his mother, Eunice, had a significant influence on his faith in God.

Christian character is formed as a result of encountering the biblical truth that penetrates the heart. This can only happen if someone learns the word of God, meditates on it with all its meanings and applications. It is a proven fact that doctrine (teaching of God's word) influences character. What someone believes greatly influences their actions. If someone accepts and follows sound doctrine, it will produce divine character and the character of Christ. It is clear that every millennial receives God's call to have character and to be an example in word and deed, persevering in reading the Word in order to build others. Intellectual ability and success in career and achievements are not yet a measure of someone's example, but rather how the harmony between words and deeds can be imitated and emulated in the lives of millennial youth, thus creating modern-day Jeremiahs and Timothys.

Young people who are often involved in social disputes or conflicts generally have low spirituality; therefore, according to Gangel, what needs to be changed about these young people is their behavior. Such changes are implemented through dynamic prayer ministry by church leaders, as well as sincere and faithful delivery of God's expressed will through prophetic preaching and creative teaching (Gangel, 2001). Creative teaching revitalizes the behavior of the younger generation by first understanding the issues they currently face. The church needs to reconsider the content of its preaching and teaching, so that it not only hears about salvation and the Kingdom of Heaven but also experiences the meaning of salvation in the present.

The above-mentioned issues have become part of the development of Christian youth morality in the Mandolang Satu Region when there are still those who engage in free association, leading to involvement in casual sex, illicit drugs, and alcohol abuse. In social reality, fights between friends and motorcycle gangs, gambling (cockfighting), and pregnancies outside of marriage have occurred.

The problems that occur in the research field are caused by the influence of social interaction environments with friends and the lack of parental responsibility in providing patterned teaching in a biblical context, such as the leadership of Jeremiah and Timothy.

RESEARCH METHOD

Norms of Christian Morality

Essentially, "what God does imposes demands on our behavior", meaning that because of what God has done for us in Jesus Christ, we are obligated to live in accordance with His will. Believers fulfill His will as an expression of gratitude for His love that has preserved the life of His creation. Human beings being creatures means that God is the potter and humans are the clay (Romans 9:21). To be a person means that humans are creatures who give meaning to their lives based on every decision they make (Fletcher & Manusia, 2007). The decisions made by God do not need to be questioned by believers because He has designed a beautiful plan, and every individual of believers, while in the process, follows His path for everything they do.

Although the norms of Christian morality are created by human practical reason, the most authoritative source for all of them is, of course, the Bible (Brownlee, 1996). The authority of the Bible is the center of the norms created by

limited human beings. Memorizing the entire content of the Bible does not mean you know the will of God because His will is within; the will of God can be known only if our will is subject to Him. The will of God can be known by believers if they are obedient to His commandments and first get to know the Lord so that He becomes greater and we become smaller (Kuyper, 2013). Knowledge of the will of God is the foundation of all Christian character and behavior. Knowing and personally knowing and following His character become a strong foundation in facing various struggles.

For Calvin, acting according to the will of God is already a duty of Christians, and carrying out the call of faith is a struggle (HWB, 2011). This effort carries burdens and demands patience in the life of believers. The call of faith from believers is evident in their willingness to live out the norms of Christian morality that need to be pursued to the fullest extent possible. Living as children of God is a great and wonderful gift but also carries certain obligations (Stott, 2000). The existence as children of God is seen in their life testimony to tell of the miraculous works of God.

We are not Christians if the values we believe in are not rooted in the virtues of the Bible. Our need is not to restore family values or historical values but to seek the virtues that come from the Bible (Smith, 2002). The basic norm of Christian morality is love. In Greek, there are four words used: *storge*, *filia*, *eros*, and *agape*. *Storge* is the love found in family relationships, especially between parents and children. *Filia* is the love between friends. *Eros* is the love between a man and a woman who are attracted to each other or a high aspiration. *Agape* is divine love in Christian life that must color *storge*, *filia*, *eros*.

Principles of Christian Morality

The first principle of Christian morality that should be emphasized is goodness. Humans must always strive to be good to others so that bad attitudes and actions disappear. We must do good and prevent evil, and only based on this principle do we strive for an excess of good consequences. The following principle of Christian morality is justice (Suseno, 1993). Perfect justice is a condition of 'brotherhood' and 'love' in which there is no conflict of interest. However, such conditions are highly unlikely to occur, given that life is full of sin (Niebuhr, 2012). Goodness and justice are the principles of Christian morality that have an impact on peace.

The principles of goodness and justice are basic principles of Christian morality that must underlie other Christian moral principles such as honesty, loyalty, responsibility, and humility (Andar, 2008). Honesty or integrity is the main pillar of various types of spiritual service, even in the secular field. A person of integrity has nothing to hide and nothing to fear.

His wisdom is a source of life that guides people to live righteously according to the will of God. We do not need to separate from good things. We "only" need to entrust ourselves to God to receive back the value of life from Him. Righteousness in the present era is fading as the younger generation is so easily influenced by the development of the times, relying more on human wisdom. Humans can understand the wisdom of God because God gives His wisdom to

humans, and without wisdom, humans will be lost. Therefore, transforming the values of wisdom leads to a strong existence in life (Maxwell, 1995).

The commands of the Lord Jesus are not only teachings about faith but primarily about our Christian life. Believers must realize that one's faith becomes a follower of Christ but does not apply in daily life according to what He wants. As Christians, we must have the character of Christ in loyalty to Him (Veldhuis, 2010). A faithful life is a life that is in accordance with the call of the Christian faith because if not, Christians will be deceived by the cunning, deceit, and trickery of human sin. Loyalty to the call of faith will enable the younger generation in the millennium era to reject various worldly offers through technology and free association that can lead to sin.

Obedience and responsibility are interrelated in such a way that it cannot be said that responsibility only begins where obedience is lost, but vice versa: obedience is expressed in responsibility (Gruchy, 1978). The two cannot be separated because they have a mutually binding relationship when bound in the bond of Christ's love.

A responsible personality makes a person continue to do what they should do, even if no one else is watching and paying attention, even though their age may still be very young (Tong & Setiawani, 2003). Young age is not a measure of not knowing what God wants for practicing Christian moral principles.

Humility is a principle of Christian morality that is often misunderstood. Humility is not the same as "low self-esteem" as the term used in psychology. Humility is opposed to arrogance associated with material abundance and the belief that oneself is the most benevolent, smartest, and most advanced in spiritual matters. The advancement of information technology in the millennium era has made the millennial generation experience a change in attitude and behavior by emphasizing knowledge alone, even damaging their morals due to bad associations, thus looking down on others.

The Apostle Paul said that a wise person without God is a "fool" (1 Corinthians 1:20), but a humble, less educated but righteous person, in the eyes of God, is a wise person (Alden, 2011). The younger generation should be shaped into wise individuals by prioritizing behavior full of humility in their social life.

Jesus criticized authoritarian leadership styles and those that prioritize positions and honorific titles. He forbade His disciples from developing such leadership styles because it would disrupt the brotherly relationship among them (Strauch, 2021). Jesus clearly stated that the law of the new covenant is the law of love: "This is my commandment, that you love one another as I have loved you" (John 15:12). The verse commonly referred to as the law of love is not only mandated by Jesus to His followers but also reflected in His behavior in the world. The reflection of faith from the younger generation should reflect the behavior of Jesus Christ who performed real acts of love by sacrificing Himself for the salvation of humanity.

The Lord Jesus taught His disciples that the Kingdom of God He proclaimed is a kingdom filled with ethical values. It is hoped that after learning about Christ, every believer can emulate the life of Christ. Both in humility, obedience, and

sacrifice of Christ during His incarnation. Matthew Henry explains that believers need to follow the example of the humility of Christ so that they benefit from the death of Christ (Henry, 1992).

Morality of Old Testament Figures

Both the Old and New Testaments witness young people (adolescents) as noble creations of God. It is not uncommon for young people (adolescents) to be called and used by God as His co-workers in carrying out His work in the midst of this world. This proves that God pays special attention to young people (adolescents). One famous figure in the Old Testament is Joseph. In addition, Jeremiah succeeded in bringing a prophetic voice in the midst of the nation of Judah during a social crisis. God pays attention to young people, like the life of Jesus, when Jesus was 12 years old and began teaching in the temple (Luke 2:46-47).

The basis of teaching and educating children in Jewish families inherits the religious system that has been held by the nation of Israel, which was first laid by the prophet Moses, who received the Ten Commandments of God written by the hand of God himself. Israelite families in the Old Testament era also served as schools and churches. The dual role is due to the family being seen as the only vessel where a child receives all the basic education for daily life and the basic education to know and carry out the will of God. That is what is meant in Deuteronomy 6:4-9. Tidball suggests that Jewish children are guarded, directed, and given religious knowledge by their parents or religious teachers from childhood. Therefore, parental attention to children occupies a permanent place in the lives of Jews. Boland explains that a 13-year-old in a Jewish environment is a "Torah child". He is already considered an adult, so he must fulfill all the commands of the Torah. At earlier ages, rules and religious laws were taught to them and they were accustomed to obeying those laws. That obedience is still relevant to the present context for the millennial generation when shaped and taught by parents or the church about the truth of God's Word.

Jeremiah was called to be a prophet when he was still young. Young has two meanings: first, childhood like that found in Exodus 2:6 and still young like that found in I Samuel 30:17. What is meant by young here shows an age of 20-30 years, based on the regulations set for the Levites, as stated in I Chronicles 23:24. When God chose Jeremiah as a prophet, he tried not to accept it, on the grounds that he was not clever and still young; he also felt incapable because at that time in Ancient Israel, those who gave advice were the elders, not the young people. In His sovereignty, God still sent Jeremiah because whatever was decided had to be obeyed by Jeremiah.

Morality of New Testament Figures

There was a transformation in Paul's personality as he conveyed to Timothy with the term formerly he used to "blaspheme" because he was formerly very proud and elevated himself as a judge for the Christian congregation. Paul's letter to Timothy speaks of the character of church leaders. The character includes qualities such as: integrity, moral purity, gentleness, and patience. In the New Testament, it is said that Timothy, according to Acts 16:1, was the son of a Jewish Christian

woman from Lystra - he may have become a Christian through the influence of Paul (I Corinthians 4:17). Timothy is described as the only person who is like-minded with Paul and who does not seek his own interests but the interests of Christ. The relationship between Timothy and Paul is very close, like that between a son and a father. Timothy was appointed as Paul's spiritual son so that his priesthood would be formed from the character shown by Paul.

I Timothy 4:12 is an expression of a righteous person named Timothy who honors God. Timothy is a young man, the word 'young' here does not explain Timothy's age at that time. Paul tries to strengthen Timothy by saying that people will not despise him if he becomes an example to believers. The credibility of a preacher of the gospel does not depend on young age, but on words and deeds. The credibility of a spiritual leader is especially found in exemplary living. The life to be emulated by the millennial generation is reflected in what is said and done in their social life.

John Stott, proposes 4 signs in this verse that become the characteristic of Timothy's preaching: a) Urgent. Meaning, the preacher must be 'ready at all times, whether happy or not'; b) Relevant. Preachers must be able to 'use reason, rebuke and invite'; c) Longsuffering. The responsibility of the preacher is to preach the word faithfully; whether it succeeds or not is the responsibility of the Holy Spirit; d) Enlightening. Preaching itself must contain much teaching and not just rebuke and advice, but it must still be religious instruction. Timothy not only preaches the Word but also practices it in his personality that has the character of Christ.

RESULT AND DISCUSSION

The character of millennial youth is formed within Christian family life

A person's character is not only judged by knowledge but by real and continuous actions, becoming good habits evident in the lives of Christian youth in the millennium era who follow the example of Jesus Christ. The attitudes and moral behavior of Christian youth should be the salt and light of the world, thinking positively and acting with integrity. Character education is carried out consciously, yet there are still Christian youth who have not fully exhibited the character of Jesus Christ. Lives renewed by the Holy Spirit produce active faith character, so today's Christian youth should have good attitudes and behaviors in facing the developments of the times. Child growth heavily depends on the role of parents in providing guidance, especially through good examples. Happiness and harmony in the family can be created if parents reflect a lifestyle that does not lead to prolonged conflicts with their children, enabling millennial youth to become individuals with beneficial characters for societal and congregational life. The personal factors present in millennial youth cannot be separated from social interactions that influence character. Children are social beings who strive to communicate with others to gain recognition from their peers. The character of children must be deeply understood by parents, not only demanding with great hopes for their future but with care and discipline. Wise and responsible parents will endeavor to remind their children to worship diligently and participate in church activities so that their

character becomes stronger and they can control their emotions when faced with struggles.

The examples of Jeremiah and Timothy in the Bible impact the moral development of millennial youth

Knowledge of the Bible begins with the habit of reading it regularly from an early age, initiated by the example of parents who introduce young figures in the Bible like Jeremiah and Timothy. Both of these young figures were used by God from a young age, and within them, there was instruction from others and also from their parents. The examples of both have a positive impact on today's youth and are rooted in a fundamental fear of God. The obedience of both figures should be part of the lives of millennials today. The morality of young figures like Jeremiah and Timothy can be emulated by today's millennial youth and have an impact on the development of moral values that adhere to rules and do what is good in their interactions with others. Jeremiah and Timothy had high-quality morals and should be exemplary for many people, and their self-giving to serve His people can be done wholeheartedly. The morality of these two figures should influence young Christians in their daily interactions and prioritize the interests of many people, especially honoring God.

Millennial youth apply Christian faith morality in following Christ

Christian morality is closely related to the embodiment of Christian faith, and every behavior that has value (morality) is pure and never changes throughout time. Followers of Christ should be exemplary and follow the example of Jesus Christ even as civilizations undergo change. The way believers live reflects God's love in the midst of human life, and it is Christ who saves His people and is believed in. The behavior of young Christians should remain steadfast in faith when facing many challenges so that mature faith can occur for anyone who lives according to God's will. Christian faith morality makes a person have a good attitude toward others, but faith itself is not something worthy of God's love and not faith that saves by performing various actions that include integrity, tolerance, and discipline, as well as being diligent in prayer, reading the Bible, and worship. Christian faith morality is a form of faith calling believers to surrender fully to the path taken by Jesus Christ. Challenges faced can be overcome when Christian faith morality becomes part of the lives of millennial youth today. Self-control is needed in socializing and wisely choosing what is good, ultimately forsaking worldly pleasures and following God.

The behavior of millennial youth implements the norms and principles of Christian morality

What God does in human life contains a demand to change behavior according to His will. Millennial youth should be individuals who make every decision according to the norms of Christian morality and are based on the Bible. Nowadays, most of the behavior of millennial youth does not live in fear of God and cannot be regulated. Due to the increasingly digitized technological developments, they are influenced by negative things and are free to do anything,

even becoming enslaved to electronics rather than coming together in fellowship with God. The fact found in research fields is that millennial youth have not fully implemented the norms of Christian morality and have difficulty applying them in their daily behavior. Theoretically, the values believed are rooted in the virtues of the Bible and are not under the control of limited human beings but rather are statements of His truth. Christian millennial youth should carry out their faith calling by starting with love and obeying His Word and exhibiting the humility of Christ in various activities, especially those related to spirituality such as worship, regularly reading the Bible, and doing God's will. Parents play a continuous role in providing motivation and encouragement for their children to read the Scriptures and live in fear of God. Wise parents will be stern with their children not with physical and psychological violence but with verbal and nonverbal communication that does not hurt their children's hearts and results in rebellion against parents and compensatory indulgence in loose associations. The barriers experienced in implementing the norms of Christian morality are due to the selfishness and high pride of millennial youth.

Relevant Research Findings

Putra and Firmanto concluded that young people must have a strong relationship with God, through relationships with others, and require good catechesis because God is present through others. Young people must be humble and patient in a process towards true spirituality. Spirituality is created when both vertical and horizontal relationships are emphasized, and teaching brings about a change in attitude among urban youth in the digital era, with Christian moral norms and principles certainly embedded within it.

Casika, Lidia, and Asbrari concluded that character education can be taught starting from small scopes like family or school. Moral decline is emphasized, and the solution lies in character education for millennials starting from the family and school. However, the role of the family, particularly parents, in shaping children's characters is less discussed, hence elaborated in this paper.

Tari and Tafonao concluded that efforts to address issues of free association among teenagers will be effective if approached through theological-sociological studies. Proposed efforts include: First, intensive parental involvement. Second, the church has a significant responsibility. Third, education in schools that can shape student characters. Fourth, the government is responsible for providing solutions to juvenile delinquency. Free association among teenagers seems to be experienced by young people in the Mandolang area, thus requiring theological and sociological studies. Researchers in this paper emphasize the role of parents and the church, which tend towards Christian morality following God as a foundation in addressing the lack of character among millennial youth and should emulate the examples of Jeremiah and Timothy.

CONCLUSION

From the discussion that has been discussed, it can be concluded into several points as follows: 1. It turns out that the character of millennial youth is formed

since childhood and carries on into adulthood in the context of Christian family life, but factors like free association often alter their personalities, which do not always serve as examples for others. 2. Apparently, the examples set by Jeremiah and Timothy in the Bible have a positive impact on the moral development of millennial youth, but it remains at the level of understanding and has not yet been practiced in daily life. 3. Evidently, millennial youth have not fully embraced Christian moral values or followed Christ because they are still oriented towards mere success rather than the suffering of Christ, and they should rightfully set a good example. 4. It turns out that the behavior of millennial youth is not fully aligned with the norms and principles of Christian morality due to the increasingly advanced technology and their individualistic attitudes, prioritizing worldly pleasures. 5. Apparently, the moral development of youth in social interactions in the millennium era is declining due to the progression of time, and free association is seen as acceptable. Consequently, parents and the church face difficulties in changing the character of millennial youth who no longer follow the examples set by Jeremiah and Timothy.

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