

## Moral Problems of the Millennial Generation: Case Study of Murder and Wife Mutilation in Ciamis in the Perspective of Islamic Counseling Guidance

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**Abstract:** This study explores the moral degradation of the millennial generation through the case study of a murder and wife mutilation incident in Ciamis, West Java, viewed from the perspective of Islamic counseling guidance. The millennial generation tends to focus on material success, technological convenience, and social media recognition, often neglecting religious values and emotional balance. Such conditions may lead to moral disorientation, depression, and destructive behavior. The Ciamis case where a husband killed and mutilated his wife due to economic stress and psychological instability illustrates how spiritual and emotional detachment can result in extreme moral collapse. Using a qualitative library research method, data were collected from academic journals, books, and credible news reports published between 2020 and 2024. The data were analyzed using a descriptive-interpretative approach to identify moral and spiritual factors that influence millennial behavior. The study highlights the importance of Islamic counseling as a preventive and curative effort to restore faith, emotional control, and moral awareness. Strengthening spiritual counseling and promoting community-based religious education are essential strategies to address moral degradation among the millennial generation.

**Keywords:** Moral Degradation, Millennial Generation, Islamic Counseling Guidance, Murder Case, Spirituality

### INTRODUCTION

The growth of generations to the next generation is currently followed by the development of modernization. Making the latest generation more aware of the renewal things in the current era. The general picture uses the current modernization to display a more attractive look than usual. Because they were born in an era of technology that has developed so well, and all needs can also be achieved easily, calmly, and safely. The development of this generation is very good but has differences in each region. Starting from Sabang to Merauke, each of these regions has a different development power. Millennials are something that is often discussed in all circles from individual matters, education, technology, morals and even lifestyle. Especially the millennial generation, a generation born when technology was developing. From color television, mobile phones with internet mode, and other digital technology. Being considered special because at this time everything can be reached and obtained easily. With a relatively advanced economy. Millennials tend to enjoy things that go viral.

A demographic expert, William Straus and Neil Howe said that the millennial generation is a state in which development and growth in life is influenced by environmental circumstances, so that it undergoes rapid changes. The term millennial generation has often been heard in the general public. This millennial generation is in the birth rate of 1980-2000, between the ages of 35 years. Who are descendants of generation X. (Straus William, 1991) is in productive age. Have curiosity about everything that is booming and do everything to answer everything that is questioned. Always ambitious for all actions, so that his desires can be achieved perfectly.

The development of technology that changes every time, presenting new innovations, makes humans curious about what the technology produces. Globalization as we used to call it. This globalization has an extreme impact that we can feel. The millennial generation has experienced an increase in individualism, consumerism, and westernization which has made the characteristics of the Indonesian nation a little eroded.(Saputra and Kurniawan 2023) However, this millennial generation is in an important position to carry out technological advances due to globalization. This individualism can be seen from the indifferent attitude of not caring too much about the surroundings, such as ignoring scattered garbage. The millennial generation also includes consumerism and westernization. Consumerism is an activity that is often carried out because it sees the affordability of goods or other things that you want to buy and own, through existing online sites. Meanwhile, westernization can be seen from the style of dress, style of speaking, and also the style when doing social activities.

**Table 1.** Forms of Life Orientation Changes in the Millennial Generation

Discussion	Forms of change
Life orientation	Millennials are more concerned about their economic stability. Living life in an organized way and enjoying every process. Practicing the principle of "opo enek e" to maintain emotional stability. Establishing a wider environment by utilizing technology to attract good fortune.

Source: observation results

From the table, it explains that the productivity of the millennial generation or the direction of life goals of the millennial generation follows the flow in accordance with developments and also the existing globalization currents to harmonize their own lives. This movement is also a form of effort to show the identity they have and have full hope by socializing more widely for profit. However, this is also a confusion for the millennial generation, becoming a dilemma because they experience morality problems in facing this globalization.

Morality is a combination of cultural and ethical elements in social relations. Morality is interpreted as an element of cultural value because it contains patterns of relationships that come from ancestors who are passed down and have been established as rules of life. While morality in the ethical aspect, affects socializing in life. So that when morality is not balanced and becomes problematic, it can create emotions or social anger.

**METHOD**

This study uses a qualitative research approach with a library research method. Data were obtained from scientific journals, books, online news articles, and official reports related to the Ciamis murder case and the moral degradation among the millennial generation.

The analysis focuses on exploring the moral dimension and psychological aspects of the case from the perspective of Islamic counseling guidance. The data sources include:

1. Primary sources, namely Quranic verses and Hadiths relevant to moral values and counseling principles.
2. Secondary sources, including academic journals, books, and credible online news related to the murder case of Tarsum in Ciamis, as well as studies on millennial behavior and Islamic counseling.

Data analysis was carried out using a descriptive-analytical and interpretative approach. The researcher identified moral and psychological issues from case data, interpreted them through Islamic counseling theories, and synthesized them into practical counseling implications.

This method was chosen to provide a deeper understanding of how moral degradation, psychological distress, and spiritual emptiness contribute to violent behavior in the millennial generation, and how Islamic counseling guidance can offer preventive and rehabilitative solutions.

## RESULTS AND DISCUSSION

The murder case committed by Tarsum (41) in Cisonrol Village, Rancah District, Ciamis Regency, West Java. It was a case that shocked the Indonesian people, in which there was a murder and mutilation by Tarsum (41) to Yanti (40) who was his own wife.

Tarsum (41) was known to live in Cisonrol Village, Rancah District, Ciamis Regency, West Java, with his late wife Yanti (40) and his second child CP (16). Tarsum has 2 children, of which the first child is married and the second child is still in grade 1 high school, as said by Ciamis Police Chief AKBP Akmal. "2 children. The first child is a married woman. The second is in the first grade of high school," said AKBP Akmal when confirmed. Tarsum is known as a friendly and sociable person. Tarsum worked as a goat butcher and had started a goat buying and selling business, but his business went bankrupt, leaving him in debt to other people and banks amounting to 150 million. Due to his failed business and large debts, Tarsum worked harder to pay off his debts. Unfortunately, his job as a goat butcher was not enough to pay such a large debt, which allegedly made him depressed because he was unable to pay off the debt.

Summarized by detikcom, Sunday (5/5/2024), the incident occurred on Friday (3/5) morning at around 07.30 WIB. Ciamis Police Chief AKBP Akmal confirmed the murder. Akmal said that the action was carried out on a village road.

In addition to killing and mutilating the victim, the perpetrator also offered the mutilated body of his wife to local residents. Residents were scared to run around when the perpetrator went around to offer the meat of his wife's body.

According to several sources, the chronology of this murder case occurred in the morning, around 07.30. At that time the victim was about to go to recitation at the mosque. However, on the way to the mosque, the victim met the perpetrator and an argument broke out on the road. According to the testimony of residents, "previously the victim was hit by the perpetrator, then the perpetrator went to his house and brought a knife to finally kill and mutilate his own wife," said Yoyo Taryo, who is the head of the local RT.

After killing and mutilating his wife, the perpetrator is said to have also offered pieces of his wife's body to local residents. Yoyo Taryo revealed that he was also offered meat allegedly from the victim's body, which was then put into a basin. *"I don't know how many pieces, but certainly the*

perpetrator offered me, 'Peser Daging si Yanti, Peser Daging si Yanti (buy meat from Yanti, buy meat from Yanti),' said Yoyo Taryo, following the words of the perpetrator.

According to information from the victim's family, the community, and the Puskesmas, the perpetrator is said to have experienced changes in behavior in recent times. The perpetrator became angry easily and was about to run away from home. From these changes in behavior, the perpetrator's family and wife reported it to the Ranca Community Health Center. The health center itself provided sedatives for the perpetrator to consume.

*"So before the incident, indeed the victim and her family conveyed to the nearest health center, namely the Ranca Health Center, regarding changes in the behavior of her husband or the perpetrator," said AKBP Akmal. "In the last few days, the perpetrator's mental condition has indeed changed significantly, he was angry, capricious, and had run away from home," said AKBP Akmal.*

From the data above, the Ciamis Police conducted a psychiatric examination of the perpetrator. Where the results of the examination the psychiatric doctor stated that the perpetrator was depressed. Due to the results of the psychiatric examination, the suspect must be referred to the Cisarua Mental Hospital, Bandung, to undergo treatment before the legal process is carried out again. "The psychiatric doctor said, namely the need for observation because of depression, for the weight of the ring cannot be confirmed yet, later there will be a referral letter that must be submitted to the Cisarua Mental Hospital," said AKP Joko Prihatin from Kasat Reskrim Polres Ciamis.

The millennial generation is famous for a lifestyle that is more concerned with the world. With changes in technology and making it easier to achieve the desired access. Many sources of knowledge can be read to add insight in terms of religion. Making thinking open and rational because of the many references that have been read.

The worship of the millennial generation is an interesting thing to note. Because the development of the world in millennial life affects the worship of the millennial generation. Experiencing shifting dynamics due to the presence of the internet. Not only social behavior, but also changing the appreciation of religious values and worship behavior. Because many sources become a guide without the right direction. There are also online games that make addiction to stare at the cellphone screen ignoring other activities. But the common reason is the demands of life that require excessive activity and neglect worship.

**Table 3.** Observation Results of Religious Activities in Ngancar Sub-District, Kediri Regency

Discussion	of observation results
Religious	<ul style="list-style-type: none"> <li>• In one of the villages in the Ngancar sub-district of Kediri Regency who perform prayers in congregation include; age 60-70 years there are 6 people, age 50-60 years there are 4 people, age 30-45 years 7 people, the rest are small children.</li> <li>• When there are religious activities (pengajian) most of the teenagers and parents who are elderly</li> </ul>

Source: observation results.

From the table data, it explains that the millennial generation is rarely seen in every religious activity and even matters of worship are secondary to their work. There may be several factors

including, internal busyness, economic fulfillment, and so on. Making millennials do anything to get benefits without seeing the risks ahead.

Islam is the noblest religion, offering glory and salvation in the hereafter. As we know, Indonesia is one of the countries with a majority Muslim population. The number of Muslims in Indonesia reaches 240.62 million people, equivalent to 86.7% of the total population of Indonesia. Basically, every Muslim has an obligation to follow Allah's instructions and refrain from things that are prohibited by Allah and multiply the actions recommended by Allah. Islamic teachings make oneself able to reflect on the vices to ask for forgiveness from Allah. Islam is a religion that upholds universal, humanist, dynamic, contextual and timeless values. In addition, Islam is a religion that Allah SWT has perfected to become a guide to human life contained in the Koran which was revealed to the Prophet Muhammad SAW as the last apostle and the closing of the previous prophets through the angel Gabriel as stated in (Qs. Al-Ahzâb / 33: 40).

To explore the teachings of Islam at this time is also not difficult, da'wahs have begun to intertwine with social media. Making it easy for millennials to reach anywhere and anytime. Data on social media users in Indonesia are 92.1% as WhatsApp users, 86.5% for Instagram users. 83.8% as facebook users, 70.8% as tiktok users, 64.3% of telegram users and 60.2% as twitter users. From this data, it explains that life today cannot be separated from existing social media. Therefore, religious proselytizing through social media can also be profitable for those who boldly spread new knowledge.

From these data it can be concluded that the current generation uses social media more often in any case. As a counselor today, learning digital technology is a must. Cases can be handled without having to meet each other, making it easier for someone to communicate asking for advice or just wanting to tell a story. This discussion of the moral problems of the millennial generation raises topics that are currently hot on social media and also the latest news pages. Murder committed by a husband to his own wife. Various motives underlie the murder, from cases of infidelity, miscommunication, economic pressure and several other cases. These perpetrators are at the millennial age, which is between the ages of 35-47 years. One of them is the murder of a wife in Ciamis, West Java. Who was rumored to be depressed due to accumulated debt. Again returning to economic problems, millennials who are required to be able to make ends meet are trying everything to change rupiah.

In Islamic teachings, as human beings are required to maintain their worship. Because worship is the foundation of life. When a person's worship begins to falter, the foundation will also erode over time. Always do good and spread positive things. As said by Rasulullah SAW. a believer whose faith is perfect is a good person. But some problems can be a factor in weakening faith in one's heart. A person's heart can change, suddenly feel angry, suddenly feel happy, suddenly can also feel very diligent. Just like the perpetrator of the murder. Allegedly feeling depressed due to economic pressure and also the behavior of his son who is also said to play gambling. Depression can make oneself do things that can harm oneself when one does not have faith in one's heart.

وَمَا لِي **لَا** أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

*What excuse do I have for not worshipping the One who created me and to Him alone will you return.*  
(Yasin: 22)

In this verse, it explains what excuse you make for not worshiping, while it is Allah who has created you and in the end, you will also return to Allah SWT. Whatever we do will be the end when we return to Him. Therefore, in all things and situations, we must remember Allah SWT.

In times of depression, emotions become excessive, until they cannot be controlled. In this case, people with depression are required to be under supervision. As an Islamic counselor, giving instructions and advising to remember Allah again is one way to make the victim realize that all problems if returned and surrendered to Allah SWT, will be easy to deal with and finally get the appropriate solution. Depression without assistance can endanger the sufferer and those around them. For example in this case, the perpetrator who felt depressed had tried to commit suicide by hitting his head against the wall.

Here the role of Islam is very important, as a reminder that all problems must be submitted to Allah as in the letter;

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۗ قَالُوا ۗ حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ  
لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ .

*We made the Children of Israel able to cross that sea (the Red Sea). Then, Pharaoh and his army followed them to persecute and oppress them until when Pharaoh was about to drown, he said, "I believe that there is no god but the one in whom the Children of Israel have believed and I am among the Muslims (who surrender to Him)." (Yunus:90)*

Later in this news, it is said that the son of the perpetrator as well as the victim has accumulated debts as a result of gambling. Gambling is the work of the devil. In Islamic law, only three kinds of competitions are recommended, archery, horse racing, and marathon. Because in it will compete for prizes from each period. Because it is considered a waste of wealth. The gambling game itself dates back to 3,500 BC. Gambling or al-Maysir is a game using money as a bet or risking a sum of money or property in a guessing game based on chance, with the aim of getting the original amount of money or property<sup>5</sup> in this case the gambling referred to in this paper is a game that contains betting elements (all forms of betting) and the person who wins the game is entitled to the bet. In QS. Al-Baqarah (2): 219,

يَسْئَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۚ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ ۚ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۚ  
وَيَسْئَلُونَكَ مَاذَا يُنْفِقُونَ ۚ قُلِ الْعَفْوَ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ .

*Allah swt makes it clear that Khamar as well as al-Maysir contain great sins and some benefits for people. However, the sin is greater than the benefit. The benefits in question, especially regarding al-Maysir, are benefits that are only enjoyed by the winning party, this is understood through the form of al-Maysir in the jahiliyah period, where in the form of the game al-Mukhatarah the winning party can get the property that is used as a bet easily, while in the form of al-tajzi'ah, the winning party feels proud. But in this verse it is emphasized that al- maysir is seen as one of the major sins prohibited by religion. (Al-Baqarah (2): 219)*

Furthermore, the affirmation that in alcohol and gambling there is a great sin and benefit to humans, this is very clear the bad consequences and caused. Then it is stated in QS. Al-Maidah (5):  
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وإذ قال موسى لقومه يقوم اذكروا تعمة الله عليكم اذ جعل فيكم انبياء وجعلكم ملوكا, و اتكم مالم  
يرتئى احدا من العالمين.

*that al-Maysir is a satanic act that must be shunned by Muslims. Because it is very clear that gambling can make the perpetrators hostile, even mutual murder (as the biggest bad effect), besides that it can prevent a person from remembering Allah SWT. This means that because they are preoccupied with gambling, gambling players will forget and neglect to carry out their obligations to worship Allah SWT (Dhikerullah and Prayers). Therefore, it is very appropriate to prohibit gambling. Al-Maidah (5): 9*

The connection between the breath of Khamar and maisir, because the dangers are almost similar, both dangers for individuals, families and communities. Liquor addicts (Khamar) are almost the same as gambling addicts (maysir), both of which can distract people from carrying out their obligations, both to Allah SWT and to fellow human beings.

Then related to the Prophet's hadith above, "Whoever invites his friend to play gambling, then he should give charity", according to Ash-Shaqani in his book : Nailul Authar, states that the phrase "let him give alms" indicates the prohibition of playing gambling, because the alms that are ordered are as a ransom for a sinful act. He states that playing gambling, for which the words qumar or maysir are used, is a form of game commonly practiced by the Arabs. According to him, any game that has an element of profit and loss can be categorized as gambling. (Dahlia, 2016)

As future counselors, we are currently trying to provide understanding to the surrounding community that we can reach, to solo about the existence of this community counselor. As a form of prevention of emotional surges felt by the millennial generation. Especially in remote villages that are still unfamiliar with the name counselor. We help provide spiritual concepts according to the customs in the village.

**Table 2.** Forms of Religious and Social Activities in Islamic Counseling Guidance

Religion	<ul style="list-style-type: none"> <li>● Participating in studies with mothers on Wednesday nights</li> <li>● Organizing Friday blessings</li> </ul>
Social	<ul style="list-style-type: none"> <li>● Socialization of emotional development</li> <li>● Opening general counseling services</li> </ul>

## CONCLUSION

This study concludes that the moral problems experienced by the millennial generation are closely related to the rapid development of modernization, technology, and globalization, which have influenced changes in lifestyle, values, and spiritual orientation. The case of murder and wife mutilation in Ciamis serves as a tragic example of how moral degradation, economic pressure, and psychological instability combined with weak faith and a lack of spiritual guidance can lead to destructive behavior.

From the perspective of Islamic counseling guidance, moral collapse among millennials occurs when religious awareness, emotional regulation, and faith-based values are no longer integrated into daily life. The findings show that the millennial generation tends to prioritize material success, social media prestige, and self-actualization while neglecting moral and spiritual balance. The absence of consistent religious practices, limited participation in communal worship, and dependence on technology contribute to the erosion of moral character.

Islamic counseling guidance offers both preventive and curative solutions by restoring individuals' spiritual consciousness and emotional stability through approaches grounded in the Qur'an and Hadith. Counselors play a vital role in providing religious education, emotional support, and moral direction helping individuals to strengthen their faith and manage psychological distress constructively.

Therefore, strengthening Islamic counseling programs, encouraging religious participation among millennials, and promoting community-based counseling services are essential steps toward rebuilding moral integrity and preventing similar moral tragedies in the future.

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