



Trilogy of Religion: The Construct of The Spiritualization of Millennial Adolescent

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Abstract:

This paper aims to understand the spiritual revitalization of millennial youth through a religious trilogy as the three foundations of scientific foundations in Islam. This study uses a qualitative method of library research. The data analysis technique uses analysis content. The study results show that the Religion trilogy is a term from the three main foundations of Islam, namely Sharia, aqidah, and morals. Islam represents Sharia, Iman represents Akidah, and Ihsan represents Morals. Faith is, in the first place, functioning as the foundation of life. Adolescents can support various winds and storms of life if their creed or faith is of high quality; like a building, teenagers have a solid foundation that can support other buildings. The second order is Sharia; it regulates attitudes-interaction with His Lord and attitudes-interaction with others. Adolescents with good sharia quality will be able to stand up to the problems that arise in society. The third order is morality, which functions as a decoration, beautifies and beautifies the view. The Religious Trilogy must be understood correctly and adequately for success as Caliph Fi al-Ard'I has a religious-nationalist-ethical-humanistic personality.

Key Words: Religious Trilogy, Spiritualization, Millennial Youth

Abstrak:

Paper ini bertujuan untuk memahami tentang revitalisasi spiritual remaja milenial melalui trilogi agama sebagai tiga pondasi dasar-dasar keilmuan dalam Islam. Penelitian ini menggunakan metode kualitatif jenis penelitian kepustakaan. Teknik analisis datanya menggunakan konten analisis. Hasil penelitian menunjukkan bahwa trilogi Agama merupakan istilah dari tiga pondasi utama agama Islam, yaitu syariah, akidah, dan akhlak. Islam merepresentasikan Syariah, Iman merepresentasikan Akidah, dan Ihsan merepresentasikan Akhlak. Akidah berada di urutan pertama, berfungsi sebagai pondasi kehidupan. Remaja sanggup menopang berbagai terpaan angin dan hampasan badai kehidupan apabila akidah atau imannya berkualitas tinggi, ibarat bangunan, remaja memiliki pondasi kuat dan kokoh yang mampu menopang bangunan lain di atasnya. Urutan kedua adalah Syariah, ia berfungsi mengatur sikap-interaksi kepada Rabb-Nya dan sikap-interaksi kepada sesama. Remaja yang memiliki kualitas syariah dengan baik akan mampu berdiri dari problematika yang muncul di tengah masyarakat. Urutan ketiga adalah Akhlak, berfungsi sebagai hiasan, mempercantik dan memperindah pandangan. Trilogi Agama harus difahami secara benar dan baik demi keberhasilan sebagai Khalifah Fi al-Ard'I dan berpribadi agamis-nasionalis-etis-humanitis.

Kata Kunci: Trilogi Agama, Spiritualisasi, Remaja Millennial

INTRODUCTION

Humans are the noblest creatures created by Allah. In his journey, the journey of human life does not always run smoothly. To become better and have a high degree, it is necessary to go through various tests and even trials as an inseparable part of the dynamics of life (Ilzam, 2021). One of the efforts to make a complete human being is through education (Idi, 2014). Education is in line with the concept of civil society,

namely, a virtuous society or a society with noble character (civilized society) (Husnurofik et al., 2019).

Education is a basic need for humans. As a basic need, education cannot be abandoned; every citizen and Muslim has the right to receive education, mainly Islamic religious education. The government makes a policy on 12-year compulsory education from elementary school to high school or from Madrasah Ibtidaiyah to Madrasah Aliyah; this is stipulated through Government Regulation of the Republic of Indonesia Number 47 of 2008 concerning Compulsory Education in order to ensure that every citizen receives education equally.

Education helps form one's character in the adolescent process (Lena, 2019). The adolescent process is meant by the process of a person's growth from childhood to adolescence which is not passed quickly, especially in the discovery of identity (Winangsih et al., 2021). If teenagers can grow and develop according to their outward potential, then they are very proud (Husna & Karneli, 2021). However, there are still problems related to adolescent education and its implications for relationships and interactions (Aziz, 2020).

Adolescents with psychic conditions and souls that are not yet fully formed are certainly easily influenced by things that are not beneficial for themselves or the environment (Fitriyah & Wahyuni, 2020), so they need a unique concept that can help teenagers find their identity, namely the Trilogy. Religion. Among the problems related to millennial youth are moral crises, moral decadence, and spiritual crises (Susanti, 2016). Nudin (2020), citing data from the Indonesian Child Relief Commission (KPAI), there are 22 reports of problems related to teenagers, 46 teenagers are involved in addiction and abuse problems, 87 children are involved in legal problems under the age of 18, and there are 1.6 million children become drug dealers. The Indonesian Ministry of Health also informed about "dating" children aged 15-17 years, with 33% of teenagers dating less than 15.

Many factors take part in this attitude of youth. According to Sumara (2017), the dominant factors causing harmful adolescent activities include internal and external. Internal factors in the form of weak self-control and external factors are poor parental attention and miscommunication (Farhatilwardah et al., 2019). If these two internal and external factors are narrowed down, then the weak self-control is motivated by weak religious knowledge, plus there is an imbalance between parent-child relationships and unhealthy relationships.

Thus, the problem of education in Indonesia is very complex. Sometimes the problem is related to the teenager's personality, sometimes to parents, sometimes to the environment, sometimes to the ever-changing bureaucracy, and sometimes to the association of teenagers (Afifah, 2017). So that an effective spiritual construct is needed for teenagers so that they are not further eroded in the vortex of cultural modernity, with the support of stakeholders and related parties (Syahputra, 2020).

Islam, as a perfect religion, contains teachings that can be a solution to every problem experienced by its adherents; even in the teachings of Islam, there is a key to the answer to how a person can get happiness in the world and the hereafter, how Muslims find the teachings of Islam, one of which is by studying and then practiced in life (Musholli & Maziyah, 2021). One of the concepts offered by Islam as *rahmatan li al-alam* is the Religious Trilogy.

Discussion of the Religious Trilogy has not been found much in etymological studies, especially epistemology. The Religious Trilogy is reduced from the Hadith of the Prophet SAW about Faith, Islam, and Ihsan (Mubarok & Rustam, 2018). Faith is the main foundation or foundation, and the teachings of Islam are built on it. A solid foundation (faith) and a magnificent building (Islam) need to be complemented with decorations (morals) such as wall paint, flower pots, and other colored lights. Like the human soul, faith in oneself is the main focus; Islam guides worship activities so that faith is always maintained, while morality gives beauty in life.

This article discusses the spiritual revitalization of millennial youth with a religious trilogy. The study of the spirituality of millennial youth in the Indonesian context is critical because customs, culture, norms, and ethics in society continue to develop, and on the other hand, modern life is also slowly eroding. In contrast, the morals of millennial youth are increasingly being degraded.

RESEARCH METHODS

The research approach used is qualitative. The qualitative method is a research method used to examine the condition of a natural object (as opposed to an experiment) where the researcher is the key instrument. At the same time, the type of research in this study uses the type of library research or library research. To obtain the data and information needed, researchers seek and collect through documentation, namely the use of documents in the form of references in the form of books, journals, or blogs, especially those related to the study of this problem. The first is a study of the views of scholars on the religious trilogy and the findings of researchers, academics, and millennial youth observers. Second, everything related to the whole government approach and the concept of the Pentahelix Model. Data analysis involves investigating an event to find out the actual situation. So the data analysis technique is descriptive-inductive, generally used to describe the history, quote, or explain the concept of a religious trilogy and the development of adolescent status classification in each generation.

RESULTS AND DISCUSSION

Religious Trilogy

To get a relatively broad and integrated understanding of the meaning of the Religious Trilogy, it is necessary to pay attention to the sentence structure. A trilogy is a combination of the words "tri" and logi (Mujib, 2019). In the extensive Indonesian dictionary, the word Tri means three, a bound form (Indonesia, 2002). Because the word Tri is included in the form of a bound word, it can have a perfect meaning when combined with other words. The word equivalent to it is the Tridarma of Higher Education or Trigrata. The word Tri in this discussion is associated with the word logic, derived from the Greek word logos which means knowledge (Maksum, 2016). When the words Tri and logic are combined into a single unit, it means three or three sciences.

The trilogy is associated with the word religion in standard terms such as glasses, gloves, socks, philosophy, and sociology. Religious Trilogy is a popular term in Islam. The basis of the Trilogy of Religion refers to the three foundations of the Islamic religion, including Faith, Islam, and Ihsan. Faith is transformed into *aqidah*, Islam is transformed into *sharia*, and *ihsan* is transformed into morals.

A perfect Muslim is Muslim and can master the religious trilogy by studying and practicing the three scientific foundations of Islam or the three foundations of knowledge in Islam. As mentioned above, the source of reference for the religious trilogy is a Hadith narrated by Umar RA, which contains a conversation between the angel Gabriel and the Prophet SAW about what faith, Islam, and Ihsan are. This Hadith is the basis of the religious trilogy because all Islamic disciplines were born from the Rahim of the Hadith. Such as the Arabic language, the science of monotheism, the science of faith, logic, the science of *bayān* and *kalam*, the science of ushul fiqh, the science of jurisprudence, the science of interpretation, ulumu al-Qur'an, science of Hadith, and science of Sufism. These scientific disciplines were born and led to three principal foundations: faith, Islam, and ihsan, or the transformational form of creed, Islam, and morality (Hamka, 2020).

Studies on various Islamic disciplines cannot be obtained instantly and cannot be obtained from any source, primarily from information available on Google and social media. The truth of information on the Arabic language, monotheism, and other sciences on Google is not 100% guaranteed. This is because Google is designed to collect the world's information and make it accessible and valuable to everyone. The information available on Google needs to be filtered with strict screening before being submitted, or if the information is found at an address where the source is unclear, it can also be used as a comparison.

Indonesia is a typical home where Islamic education, which is scientifically related (*sanad*), has been tested to the Prophet SAW, as well as the output and outcomes of graduates who have succeeded in preparing superior products for a generation that is intelligent, religious, nationalist, with an open mind as the ideals of National education. Islamic boarding schools have existed since before the Dutch colonial period, namely Islamic educational institutions that are still concerned with the study of *turast* books such as Madrasah Diniyah, Madrasah Ibtidaiyah, Tsanawiyah, and Aliyah), Ahlu as-Sunnah Wa al-Jama'ah An Islamic Boarding School - Nahdliyah, and State and Private Islamic Religious Colleges.

An-Nahdliyah Islamic Boarding School and from now on, referred to as the NU Islamic Boarding School, is an Islamic educational institution that is still concerned with carrying out the study of deepening the yellow books (*turats*), which are difficult to understand without solid scientific tools such as neuroscience, nahwu science, linguistics, and basic science. others (Muhakamurrohman, 2014). The yellow book study model includes bandungan, memorization, sorogan, mudzakaroh, and scientific discussion (*bahtsul masail*) (Jamaludin, 2021). Pesantren is arguably the oldest Islamic educational institution in Indonesia that always preserves educational values based on traditional religious teaching.

According to Tholkhah Hasan, quoted by Imam Syafe'i, pesantren has a different function from other educational institutions, including functioning as an educational institution concerned with transferring religious knowledge (*tafaquh fi al-din*) to students and Islamic values (Islamic values). The second function of the pesantren is as a religious institution that carries out social control and builds the social construct of human civilization. The third function of the pesantren is as a religious institution that carries out social engineering or community development (Syafe'i, 2017).

Pesantren is a strategic place to explore Islamic scholarship, including the science of monotheism, jurisprudence, moral science, Hadith science, kalam science, logic science, parrot science, and actual science. The students who study religious knowledge in Islamic boarding schools with good intentions, perseverance, and patience are sure to have pious personalities and can be accepted by the wider community. The existence of pesantren alumni brings significant changes in a pluralistic society. The students with the depth of knowledge and experience while in Islamic boarding schools can continually adapt to the different characteristics of society, and not infrequently, after returning to society, they (santri) become prominent religious figures.

The achievements of such students cannot be separated from the role of the Kiai and teachers. Patience and sincerity in teaching santri for years, even between generations, can bring blessings and benefits to the students' knowledge. In addition, the students also master the three fundamental sciences (trilogy) in Islam. Likewise, millennials who are concerned with studying the three fundamental sciences (religious trilogy) in Islam can exist in society and bring positive changes to the creation of world civilization.

Construct of Youth in Islam

Scholars have discussed the notion of youth at length. However, the study of adolescents never stops, significantly if it is associated with other disciplines, such as social, anthropology, and psychology. The term youth in Arabic is called "*murahik*," which linguistically means "adolescence," while the notion of "cheap" in terminology means a period or phase at the level of human age starting from the child's dream (*baligh*) to adulthood. From the two definitions of adolescence, it is concluded that Islam stipulates that a boy or girl is called an early teenager after entering puberty.

Entering the age of adolescence in Islam begins after entering the age of puberty between the ages of 9 to 15 years. Determination of puberty status through two mechanisms. First, the age of puberty is determined by the general signs. Signs of puberty between men and women are different. The sign of puberty for men is a wet dream (dream of having sex with husband and wife), and the sign of puberty for women is menstrual bleeding. These signs of puberty occur naturally, not due to taking drugs.

The second mechanism of determining puberty is seen from age. Islam stipulates that even 15 years of age is the age of puberty for both boys and girls. Determination of puberty through age is the second option if signs of puberty such as wet dreams and menstrual bleeding have not been experienced. Men and women aged 9 to 15 sometimes do not experience wet dreams and menstrual bleeding, so determining puberty through age is a must. Men and women are declared to have reached puberty after entering the age of 15 (Zain Bin Ibrahim Bin Zain Bin Semit, 2006: 195), and at the same time, Islam began to bind with the obligation to carry out orders and stay away from prohibitions.

Sharia imposes obligations and prohibitions on juveniles. He is responsible for carrying out the duties of a servant by carrying out sharia rules maximally and sincerely. Every servant carries out the provisions of Allah SWT concerning matters of

faith, worship, morals, muamalah, and other rules of life for the happiness of the world and the hereafter.

Carrying out the provisions of Allah SWT requires knowledge of the mechanism of worshipping Him to avoid wrongdoing and misguidance (Wahid et al., 2020). Islam has ordered every parent to educate their children about the most fundamental obligations at the age of 7 years. Such as teaching prayer procedures, practicing fasting during Ramadan, explaining the obligation to pay *zakat Fitri*, and other religious matters (Mundiri, 2011).

Millennial Generation Youth Concept

The world has been talking about Millennials in terminology. The term Millennials is also known as the Millennial Generation (Generation Y), which is a socio-demographic group (cohort) after Generation X (Rengkung & Lengkong, 2020). This means that the millennial era generation is the next generation after the globalization era (Mustika & Mulyadi, 2021). According to social experts, generations are grouped into generations born in the 1980s to 2000s with an age range of 15 to 34 years (Fazri, 2019).

More clearly, the grouping between generations can be seen in the table below (Nugroho, 2016):

Tabel 1: The Grouping between Generations

Generation	Birth	Events and Characteristics
Interbellum Generation	1901-1924	After the first world war, G.I. Bill is a large subsidy that the government gives to veterans who return from world wars, making the G.I generation quite spoiled.
Silent Generation	1925-1942	Living a childhood that was marked by crises such as the Great Depression and World War II, even the events of Pearl Harbor and D-Day, this generation is a silent generation.
Boom Generation	1943-1960	The birth rate increased so drastically because of the prosperity of the time that they were called Baby Boomers. This happened because World War II had ended where the American people experienced post-war optimism
Generation X	1961-1981	Consciousness Revolution where there is a rebellion such as the Tax Revolt so that the welfare of children is not a top social priority. More explicit sex, higher divorce rate
Milenial Generation	1982-2004	'Goal 2000' and 'No Child Left Behind' are events that make Millennials raised in good conditions even though they were present during the culture war.

Based on the intergenerational characteristics in the table above, it can be said that the millennial generation was born in the range of 1981-2000 with indicators that they can use technological advances to carry out daily communication and interactions, such as sending email and social media. In addition to communication, enriching literacy is more dependent on internet services already available on Google.

The Baby Boomers generation is the generation born after the second world war from 1946 to 1960. The war resulted from the very high birth rate of the Baby Boomers due to the many people dying due to war (Fan, 2021). In contrast, Generation X they were born from 1961 to 1981. This generation is marked by the development of information and communication technology such as PCs (personal computers), television, video games, and the internet. This generation has the characteristics of being able to adapt, accept change, and have an independent and loyal character.

Meanwhile, the Millennial Generation is the generation born between 1982 and 2004. The millennial generation lives in a time of rapid development of information technology and digital communication. Among the characters of this generation are open-minded, reactive to changes in their environment, and more daring to decide something and express it quickly (Munir, 2019).

Generation Y has the following characteristics: self-confidence, optimism, expressiveness, freedom, and like challenges (Oktavianus, 2017). Alternatively, Generation Y is described by Bambang Suryadi (2015) as follows: "Open to new things and always wants to be different from others. They use their creativity to create something new. This generation likes a relaxed work atmosphere and can do several things simultaneously (multi-tasking).

According to the Pew Research Center, the millennial generation is more unique compared to the previous generation, namely Generation X. He concludes his research results that the uniqueness of the millennial generation compared to the previous generation can be seen in the use of technology, pop culture, and music. The life of the millennial generation is closely related to technology, especially the internet and entertainment (Walidah, 2018).

The millennial generation's dependence on technology, especially internet entertainment or entertainment, can help them develop their potential, and vice versa also has the potential to make them neglect their essential tasks. Islam has warned not to leave the weak generation, as the word of Allah Q.S. An-Nisa` : 9

وَلِيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

Meaning: And fear Allah those who if they left behind them weak children, whom they feared for (their welfare). Therefore let them fear Allah and let them speak the truth.

The instructions of Rasulullah SAW in the Hadith implicitly are efforts to create a generation that is vital in all aspects of life, strong in faith, strong in the economy, vital in independence, and strong in knowledge. Thus, the millennial generation can carve numerous achievements for world civilization.

Parents should pay attention to the growth and development of this generation. One of the efforts that should be made is to ensure that the millennial generation gets a good understanding of their religion and science.

Both are very important in the life of the millennial generation as a form of the vaccine to protect themselves and the environment from modern-secular thoughts, especially in the era of opening information from various worlds. If the millennial generation does not have a strong foundation of religious knowledge, they can be influenced by wild cultures from outside. Thus, the religious trilogy becomes a necessity as a spiritual construct for the millennial generation.

Religion Trilogy as Spiritual Construct of Millennial Youth

In advance, the understanding of teenagers in Islam, millennial youth, and Islamic views on them have been explained. Islam is very concerned about each generation's physical growth and psychological development so that it can grow and develop ideally. By deepening the Religious Trilogy, teenagers can represent good thoughts, traits, attitudes, and behavior.

As Khalifa Fii Al-Ar'd, humans are endowed with reason to think to find good and bad ways. However, the function of reason cannot run well without a scientific foundation. Teenagers are required to be competent in the three basics of Islam, including being competent in terms of *aqidah* (faith), competent in terms of *Sharia* (Islam), and competent in terms of morals (*Ihsan*). Having the three essential competencies of the religious trilogy requires effort and hard work.

One of the efforts that can be built is to integrate the strengthening of intellectual, emotional, and behavioral intelligence. This can be done by taking education at Islamic educational institutions that are concerned with teaching Islamic sciences, such as monotheism, jurisprudence, Hadith science, interpretation science, and other religious sciences. In Indonesia, Islamic educational institutions that are still *Istikomah* and concentrate on studying these sciences are Islamic Boarding Schools with the direction of *Ahlussunah Wal Jamah an-Nahdliyah*.

One of the tasks of millennial youth is to learn and strengthen the practice of faith. *Akidah* as a representation of faith means believing in something and determining it. The broader meaning of *aqidah* can be interpreted as the act of accepting and justifying everything that was brought by the Prophet Muhammad. This includes believing in Allah SWT, angels, books, messengers, and making up good and bad decisions. True belief about the oneness of Allah SWT affects the condition and mental activity. Among the benefits of a good understanding of *aqidah* is that the mind never shakes when hit by hurricanes and storms; it always is *Istikomah* to surrender itself to accept the provisions that occur in life.

The millennial generation should also be amid globalization to strengthen the understanding and practice of *Sharia*. *Sharia* is the rules of Allah SWT to His servants, including faith, worship, morals, *muamalah*, and other laws (Minhaji, 2009). Studying *Sharia* means learning from agreed *sharia*

sources, including the Koran, al-Hadith, Ijma', and Qiyas. At the same time, the requirements for studying sharia sources must first study the tools, such as mastering Arabic language tools, nahwu science, neuroscience, ulumu al-Qur'an, Tafsir, ulumu al-Hadith, ushu al-fiqh science, balaghah science, mantiq science, and other science tools. This knowledge can only be obtained at Islamic Boarding Schools.

Islam has prohibited malpractice in interpreting the sources of Islamic law. Generally, they use reason and are not based on knowledge. Understanding the sources of Islamic teachings should first master the tools to avoid mistakes; if someone dares to understand the content of Islamic sources without proper knowledge, let alone trying to explain it to others, they are threatened with going to hell. Studying and deepening Islamic teachings must be taken from the sources, and studying the sources of Islamic teachings requires the competence of scientific tools that can only be obtained at Islamic educational institutions such as Madrasas, Islamic Boarding Schools, and State and private Religious Higher Education. Rasulullah SAW strongly warned Muslims not to be reckless in understanding the arguments of sharia.

The third task of youth is to learn and instill morals in oneself. Rasulullah SAW was sent to perfect the morals of all humanity. A person's moral value is significant; having character but not having knowledge is good, knowing is not having bad morals, and having knowledge at the same time having character is a virtue.

Morals as decoration of sharia and creed. Like a tree, morals are described as leaves and fruit; a tree will look beautiful with thick leaves and good fruit, and its existence can be calming and healthy. A tree that does not have leaves and fruit looks barren; even though it lives upright, it is still less beautiful to the eye. Even the tree is thought to have dried up and died.

Sharia, creed, and morality are systems every Muslim must understand; they are complementary and cannot be separated. The consequence is that if there is a sub-system between sharia, creed, and morals that does not work, it can affect humans' inner and outer journey. Faith acts as the root that supports the tree trunk. Reflection of faith in humans serves to maintain the condition of the heart so that it is always consistently maintained from doubts about the oneness of Allah SWT. As a cursed creature of Allah SWT, Satan always tries to turn people away from the right path. The human fortress to be safe from the instigation of Satan is to understand the faith brought by the Apostle well; this is a form of weak human effort besides asking for istikomah to follow the straight path.

Next is sharia. It is above the roots; it can stand upright if supported by strong, healthy, and fertile roots; fertile roots and strong stems are decorated with morals like leaves and fruit. When a human has a strong faith and a correct understanding of the teachings of monotheism, then he also studies sharia and practices it perfectly, then such a human has equipped himself with

two systems in the Religious Trilogy, namely a solid creed and perfect sharia. Sharia is all the rules of Allah SWT that regulate the activities of servants from matters of faith, worship, morals, interaction with others and their Lord, and other different rules of life in order to ensure a happy human life in this world and the hereafter (Minhaji, 2009).

The last sub-system of the Religious Trilogy is Morals. Morals in Islam are based on the teachings of Allah SWT through the intercession of the Prophet Muhammad. Morals include visible activities. Their visible nature indicates whether a Muslim can be classified as a good person or vice versa. Morals are the fruit of good faith and sharia. Human beliefs that are solid and straight, as well as implementing sharia properly and correctly, have implications for their noble character. According to Syarifah Habibah in the article "Akhlak and Ethics in Islam," states that morality has a close relationship with human creators (khalik) and created humans (creatures). Meanwhile, the Messenger of Allah is a human being sent to perfect the moral relationship between humans and the creator and good relations between humans and the universe (Habibah, 2015).

Millennial youth are part of the nation's future leaders; their existence is expected to be able to absorb the aspirations of the bottom to the top, and their actions are expected to change the dirty bureaucracy in this country. Indonesia is a gemah ripah country. Millennial teenagers are also part of young people in general who have great potential that needs to be developed. Potential development requires the synergy of all elements of society, starting from the family, educational, and social environments. The millennial youth environment must run in an integrated manner to support them in getting the correct understanding of their religion; one of which can construct the millennial youth spiritually is to have the correct understanding of the Religious Trilogy and run it well.

CONCLUSION

One of the efforts to strengthen the spiritual condition of millennial youth is to ground the trilogy of religion in their lives, namely strengthening Faith, sharia, and morals. Religious Trilogy is a popular term in Islam. Religious trilogy is a term for Islam's three main scientific foundations, namely aqidah, sharia, and morals. Sharia is a form of transformation from Islam, Akidah is a form of transformation of Faith, and morality is a form of transformation of Ihsan. Studying creed, sharia, and morals can be done at Islamic educational institutions that are believed to produce outputs and outcomes for human beings, have good character, have high integrity, have an open perspective, are religious, and are nationalists. The alumni of the pesantren have made thousands of achievements, like lecturers, lecturers and researchers, entrepreneurs, business people, and other achievements, while still basing themselves on honesty. Everything is based on a religious trilogy. By basing

themselves on a religious trilogy, Millennial teenagers will be able to survive various life problems and solve them. As a Muslim, he will always give up the totality of his life while still trying as a form of human endeavor to achieve happiness in the world and the hereafter. The Religious Trilogy must be understood correctly and adequately for success as *khalifah fi al-ard'i* has a religious-nationalist-ethical-humanistic personality.

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