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## **Social Transformation and PMII Cadreization in Addressing Youth Moral Crisis**

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### **Abstract**

This study focuses on the social transformation carried out by the Indonesian Moslem Student Movement (PMII) in addressing the moral crisis among young generations, which is marked by the weakening of integrity, low social awareness, and the rise of pragmatic behavior that threatens the socio-humanitarian order. The purpose of this research is to analyze how PMII's cadre system serves as a strategic instrument in shaping moral awareness, building character, and strengthening the social capacity of youth amidst the dynamics of social change. The method employed is library research by analyzing academic literature, scholarly articles, books, and organizational documents, with a descriptive-analytical approach used to identify the correlation between the moral crisis of young people and PMII's cadre system as a solution for social transformation. The findings reveal that PMII's cadre system provides an effective response to the moral crisis by internalizing religious, intellectual, and humanitarian values, thereby producing cadres who are not only organizationally militant but also act as agents of change with strong social orientations. The implication of this study emphasizes that youth organizations grounded in Islamic values have significant potential in shaping a generation with character, integrity, and social transformative capacity, while also highlighting the importance of integrating formal education, non-formal learning, and youth organizations in responding to moral and social challenges in the era of globalization.

**Keywords:** Cadre Formation, PMII, Social Transformation.



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### **1. INTRODUCTION**

The moral crisis facing the younger generation has now become a serious social issue. Lifestyle changes, the penetration of global culture, and the rapid flow of digitalization have significantly impacted students' social behavior (Sanjaya et al., 2025). Data shows a real threat. Throughout 2024, more than 10,592 cases of violence against children were recorded in Indonesia, with approximately 11,000 victims (3,376 boys and 8,329 girls), and this number continues to increase compared to the previous year (Herman & Tjia, 2025). Furthermore, 45% of adolescents (aged 13-17) are victims of emotional violence in their lives, and the perpetrators are mostly peers. In the realm of sexual violence, according to the National Commission on Violence Against Women (Komnas Perempuan) in 2024, there were 17,305 cases (Murdiana et al., 2025), making sexual violence the most frequently reported form of violence, with 1,474 victims among the productive age group 18-24.



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This phenomenon reflects weakening social awareness, increased individualism, a shift in orientation from idealism to pragmatism, and the spread of intolerance and violence among the younger generation (Dewi et al., 2023). This fact confirms that the younger generation, who should be agents of change and the nation's hope, are vulnerable to losing their solid moral values (T. Hidayat, 2022). Within the framework of Emile Durkheim's theory of moral sociology, this condition can be explained through the concept of anomie, namely a situation in which social norms weaken, and individuals lack clear moral guidelines (Sinulingga, 2016). Therefore, it is important to examine the role of student organizations, especially the Indonesian Islamic Student Movement (PMII), in reconstructing the moral basis of the younger generation through cadre formation as an instrument of social transformation.

The academic context makes this topic even more interesting, as PMII, one of Indonesia's most prominent Islamic student organizations, plays a significant role in social transformation. PMII serves not only as a space for intellectual expression for Islamic students but also as an arena for shaping the values, attitudes, and morality of its cadres (Pujiati & Wahyuni, 2023). From the perspective of social movement theory, PMII can be viewed as an agent of transformation operating at the micro (individual), meso (community), and macro (society) levels. PMII's cadre development process is not merely a transfer of knowledge but also an effort to instill Islamic, Indonesian, and humanitarian values, thereby directly addressing the moral crisis faced by today's young generation (Milah et al., 2025a). Thus, studying social transformation in the PMII movement through the framework of cadre formation not only has practical urgency but also makes an academic contribution by enriching the socio-humanities discourse.

The research problem that can be formulated from this context is: How can the social transformation carried out by PMII through cadre formation address the moral crisis of the younger generation? This problem stems from the reality that cadre formation in student organizations is often perceived as merely a formal ritual or internal organizational tradition. However, upon deeper examination, cadre formation is a complex social process with broad implications for the development of moral character, social awareness, and the younger generation's responsibility towards the nation (Saefulloh et al., 2024). However, the problem that arises is the gap between the ideals of cadre formation which in the official PMII document is described as an effort to form ulul albab cadres who are religious, critical, progressive, and have integrity with the social reality in the field, where some of the younger generation are still trapped in pragmatic behavior, declining social concern, rampant violence, to the weakening of moral awareness (Fernandes, 2024).



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This gap is seen in the form of weak internalization of cadre formation values, the less than optimal actualization of cadres in the public sphere, as well as the existence of external factors (the flow of globalization, digital media, and penetration of popular culture) which are more dominant in influencing the mindset and behavior of the younger generation than the values of the organization. This is the core problem of this research, while emphasizing the importance of in-depth analysis of the role of cadre formation in responding to the moral crisis and contemporary social challenges.

Several previous studies have examined issues that intersect with this research. First, a study by Rahman & Susanto (2020) in the Journal of Social Development Studies found that Islamic student organizations play a crucial role in developing critical awareness among the younger generation. However, they are often trapped in ceremonial activities that lack moral substance(Fauzan et al., 2025). Second, a study by Nurhadi (2021) in the International Journal of Youth and Society highlighted the moral crisis of young people in Indonesia, characterized by increasing hedonistic behavior and declining social solidarity, and recommended strengthening values-based youth organizations(Zulkifli et al., 2025). Third, a study by Karim (2022) in the Asian Journal of Islamic Studies emphasized that PMII (Indonesian Islamic Student Association) plays a strategic role in the social transformation of Islamic students, but still faces weaknesses in integrating cadre development with the moral challenges of the millennial generation(Zuhriah & Prayogi, 2024).

These three studies provide a strong foundation for the view that Islamic student organizations, including PMII, are indeed relevant to the moral formation of the younger generation. However, these studies have not specifically highlighted the direct relationship between PMII's social transformation through cadre formation and the moral crisis of the younger generation. In the current context, PMII explicitly opens up cadre formation not only for students who already possess a mature moral awareness but also for the younger generation experiencing a moral crisis, such as declining social awareness, pragmatic behavior, or being trapped in hedonistic popular culture(Faizin et al., 2021). Through the recruitment and cadre formation process, PMII views this moral crisis as both a challenge and an opportunity to reconstruct values, aiming to reshape the moral basis, critical awareness, and social responsibility of the younger generation.

PMII's concrete appeal to the younger generation experiencing a moral crisis is evident through its New Member Acceptance Period (MAPABA), which serves as the main entry point. In this activity, new students are invited to participate in Islamic discussions, leadership training, and strengthening national insight, as part of efforts to instill values of religiosity and nationalism. Furthermore, critical literacy programs, community service, tolerance campaigns, and environmental awareness movements serve as



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vehicles for internalizing values that directly address the problems posed by the younger generation's anarchic and individualistic tendencies(Wafa & Satmoko, 2017). This strategy demonstrates that PMII focuses not only on organizational consolidation but also actively engages and fosters the younger generation to emerge from a moral crisis and develop a religious, progressive, and socially change-oriented character(Efendi, 2022). Thus, this study emphasizes the urgency of examining PMII cadre formation not merely as an internal mechanism but as a relevant instrument of moral and social transformation in the contemporary era.

A research gap emerged: previous studies focused more on the organization's structural aspects or on the broader picture of the moral crisis facing the younger generation. No research has explicitly linked the PMII cadre development process as a medium for social transformation to its role in addressing the moral crisis facing the younger generation. Therefore, this study aims to fill this gap through a more in-depth literature analysis.

The novelty of this research lies in the perspective used: examining PMII cadre formation as an instrument of social transformation specifically aimed at addressing the moral crisis of the younger generation. While previous research has tended to view PMII from a political, ideological, or historical perspective, this article offers a new perspective by positioning cadre formation as a concrete socio-humanitarian solution.

Another unique feature is the use of Anthony Giddens' theory of social transformation, which emphasizes the role of agents with reflective awareness in changing social structures, and Lawrence Kohlberg's theory of moral development, which explains the stages of individual moral development as the basis for character formation and integrity. By linking these two theoretical frameworks to the background, this research positions PMII not merely as a student organization but as an agent of social change that can contribute directly to the development of national character.

Thus, the novelty of this research lies in positioning PMII cadre formation as a social strategy capable of addressing the moral emergency of the younger generation in contemporary Indonesia. The urgency of this research is further strengthened considering empirical data showing increasing cases of violence among adolescents, declining social awareness, and strengthening pragmatic and individualistic lifestyles that have the potential to undermine social cohesion. Amid this situation, youth organizations grounded in Islamic values, such as PMII, play a strategic role in providing alternative moral education outside the formal system(Fatahillah et al., 2022). By emphasizing cadre formation as an instrument of transformation, this research is expected to provide theoretical contributions to the study of moral sociology and



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practical contributions to the formulation of strategies for developing the younger generation in the era of globalization.

The purpose of this study is to analyze and explain how the social transformation undertaken by PMII through cadre formation can serve as a solution to the moral crisis faced by the younger generation. More specifically, this study seeks to uncover the dynamics of PMII cadre formation, examine its relevance to the social realities of the younger generation, and provide an academic argument that cadre formation not only has an internal organizational function but also a broad social contribution in addressing moral issues in society (Pribadi & Makmur, 2025).

## **2. METHOD**

This study employs library research with a qualitative approach. The primary focus of the study is the exploration, Reading, and critical analysis of literature relevant to social transformation, the Islamic student movement, the moral crisis of the younger generation, and cadre formation within PMII(Marasabessy, 2025). The younger generation referred to in this study encompasses two categories. First, the younger generation in the PMII cadre formation process (prospective cadres and active cadres), who are the primary subjects of internalizing religious, intellectual, and socio-humanitarian values.

Second, the younger generation outside the organizational structure, who are external targets, namely students and teenagers in general, whose moral foundation and social awareness are expected to be strengthened through PMII cadre formation programs, actions, and the influence of cadre formation. Thus, this study not only portrays cadre formation as an internal organizational process but also highlights its implications for responding to the broader moral crisis of the younger generation. This approach was chosen because it aligns with the research objectives, which seek to examine ideas, theories, and previous academic findings without direct involvement in the field.

Data collection techniques were carried out through documentation and literature review (R. Hidayat et al., 2025). Data sources were obtained from various scientific works, such as books, national and international journal articles, proceedings, research reports, and official PMII documents, such as the Articles of Association and Bylaws (AD/ART) and the cadre development module. To maintain the study's focus, the literature reviewed was limited to 2015-2025, ensuring that the data used reflect the latest dynamics of the moral crisis among the younger generation and PMII's cadre development strategies for responding to it. Source selection was carried out purposively, namely, only literature relevant to the research variables (social



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transformation, cadre development, and the moral crisis of the younger generation) was used as the primary data (Hafizah et al., 2025).

The data analysis technique used is content analysis with a descriptive-analytical approach (Fauziah & Mahpudz, 2022). The technical stages of analysis were carried out as follows: 1. Data clarification, namely grouping literature according to the main research themes such as social transformation, Islamic student cadre formation, and moral crisis; 2. Selection of significant information, for example, empirical data on the behavior of the younger generation, cadre formation strategies in MAPABA, or PMII social activities; 3. Data correlation with theory, namely connecting the collected information with the theoretical framework of Anthony Giddens' social transformation (the role of agents in changing structures) and Lawrence Kohlberg's moral development theory (stages of individual moral development); 4. Critical interpretation, namely, Reading the phenomenon of PMII cadre formation not only as an internal organizational activity, but as an instrument of the Islamic student movement that targets the moral and social transformation of the younger generation. All analysis results were then compiled into a systematic, argumentative narrative to answer the formulated research problems.

Table 1. Research Methods

Component	Description
Research Type	Library Research with a qualitative approach
Data Collection Technique	Documentation and literature review (books, journals, articles, articles of association, PMII cadre development modules)
Data Source	Scientific books, national and international journals, proceedings, and official PMII documents
Data Analysis Technique	Content analysis with a descriptive-analytical approach
Expected Results	Systematic, argumentative scientific narrative that addresses the research problem

### 3. RESULT AND DISCUSSION

#### 3.1 The Moral Crisis of the Young Generation from a Social Perspective

The moral crisis among today's young generation has become one of the most widely discussed social issues in academic discourse. Reports from the Indonesian Child Protection Commission (KPAI) in recent years have shown an increase in deviant behavior, such as student brawls, bullying, and drug use, among adolescents (Aisyah & Fitriatin, 2025). This phenomenon demonstrates signs of moral decline, consistent with



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the weakening of social control within the family and community. The younger generation, who should be the nation's hope, is instead facing serious threats to character, ethics, and social responsibility (Herawati et al., 2025).

From the perspective of the social disorganization theory proposed by Thomas and Znaniecki, the weakening of moral values in modern society stems from the collapse of the normative system that once served as a shared guide. This is particularly evident among the younger generation living in the era of globalization, where the flow of digital information brings new values that do not always align with local socio-cultural norms (Aisy et al., 2025). As a result, the younger generation is experiencing an identity crisis, which is then reflected in a moral crisis. Several previous studies have confirmed this phenomenon. For example, Rahman & Nuryana's (2021) study showed that the rapid flow of digitalization has triggered a shift in students' value orientation from idealism to pragmatism, thereby weakening social awareness (Nurshafitri et al., 2025).

Another study by Dewi et al. (2023) found that the younger generation tends to experience moral anomalies, with violent behavior, intolerance, and social apathy increasing as the internalization of values in formal educational environments and families decreases (Yuliasari & Syaripudin, 2023). Similarly, Wulandari (2020) explains that the globalization of popular culture encourages young people to adopt instant, individualistic lifestyles, leading to a loss of moral sensitivity and social responsibility (Safitri et al., 2024). These facts confirm that the moral crisis of the younger generation cannot be separated from conditions of social disorganization, in which new norms have not yet formed a solid value system (Istante, 2023).

Student movements such as the Indonesian Islamic Student Movement (PMII) have emerged as agents of change seeking to address this challenge. PMII operates not only on an intellectual level but also places moral and socio-humanitarian aspects at the core of its cadre development (Syaifudin, 2023b). Thus, the moral crisis of the younger generation is not only a social issue, but also a context that underlies the urgency of social transformation in the Islamic student movement (Siah et al., 2024).

### **3.2 The Role of PMII Cadre Development as an Instrument of Transformation**

Cadre formation within PMII is understood not only as a regeneration process but also as an instrument of social transformation (Milah et al., 2025b). Through cadre formation stages such as MAPABA (New Member Acceptance Period), PKD (Basic Cadre Training), PKL (Advanced Cadre Training), and PKN (National Cadre Training), PMII has established a social learning system that targets the intellectual, spiritual, and moral aspects of its cadres (M. R. Syahputra & Darmansah, 2020). This cadre formation is a



highly strategic non-formal educational vehicle because it instills Islamic, Indonesian, and humanitarian values within a socio-humanities framework.

Based on the PMII's Articles of Association (AD/ART) and cadre development module, the goal of this cadre development system is to develop cadres with a national perspective, noble character, and social awareness (Aditia, 2025). In other words, cadre development serves as an alternative to address the moral crisis facing the younger generation by fostering the internalization of values (Pribadi & Makmur, 2025). From the perspective of social learning theory developed by Albert Bandura, PMII cadre development can be viewed as a social learning environment in which cadres learn through modeling, observation, and the internalization of values.

Table 2. Correlation between PMII Cadre Development Levels and Moral Values

<b>Cadre Development Levels</b>	<b>Focus of Coaching</b>	<b>Moral Values</b>
MAPABA	Introduction to PMII, Discipline, Responsibility, and Islamic Insight Brotherhood ( <i>ukhuwah</i> )	
PKD	Strengthening Ideology and Knowledge Honesty, Courage, and Integrity	
PKL	Leadership and Advocacy Solidarity and Social Awareness	
PKN	National Movement National Vision, Political Ethics, and Strategy Humanism	

The table shows that cadre formation in PMII is not only intellectually oriented but also systematically forms the moral foundations of cadres (Efendi, 2022). Thus, cadre formation functions as an instrument of social transformation, preparing the younger generation to face moral crises through value education and character formation (Islah, 2022).

### **3.3 Social-Humanities Transformation in the PMII Movement**

The social transformation carried out by PMII is evident in changes in cadres' mindsets, attitudes, and actions after undergoing the cadre formation process (Yusuf, 2022). The results of the literature review indicate that PMII cadres not only experienced increased intellectual capacity but also significant changes in social awareness (Arista et al., 2025). This data was obtained from various literature sources, including PMII cadre development modules (PKD and PKL), which emphasize the integration of Islamic and national values, as well as empirical research such as Anwar's (2021) study, which found



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that PMII cadre alums were more active in social advocacy at the campus and community levels (Aini et al., 2020). Furthermore, the 2020 PMII National Leadership Conference (MUSPIMNAS) report confirmed that cadre development successfully fostered cadre moral commitment through internalizing the Movement's Core Values (NDP), namely hablum minallah (relationship with God), hablum minannas (relationship with humans), and hablum minal'alam (relationship with the environment) (Muhamar, 2023). Therefore, claims of changes in the mindset and social awareness of PMII cadres are not mere assumptions but are grounded in a literature review and in official organizational documents that emphasize cadre development as an instrument of social transformation.

From the perspective of Talcott Parsons' theory of social change (Shodiq, 2023), the transformation undertaken by PMII can be understood through four social system functions known as the AGIL scheme: (Adaptation, Goal Attainment, Integration, and Latency)(Pangestu & Anshori, 2024). First, adaptation: PMII adjusts to the moral crisis of the younger generation by formulating a cadre curriculum relevant to contemporary socio-cultural problems.

The Basic Cadre Training Module (PKD), for example, integrates issues of digitalization and the moral degradation of young people into discussion materials (PMII, 2020). Second, goal attainment, the objective of cadre development is explicitly directed at forming cadres with morals and a commitment to national values, as stated in the PMII Statutes and Bylaws (AD/ART, 2018). Third, integration, reflected in the cadre network that forms learning communities, advocacy forums, and social actions that strengthen solidarity between students and the community.

A study by Jumrianah & Asbar (2024) shows that PMII cadres in South Sulawesi are active in village community empowerment programs, which proves the integrative function of cadre development. Fourth, latency, the maintenance of moral values, is implemented through a tiered cadre formation tradition (MAPABA, PKD, PKL, PKN) that consistently instills Islamic, national, and humanitarian values as cadre identities. Yusuf's (2022) research confirms that PMII cadre alums maintain the moral values they acquired even after they are no longer active in the organization's management(Nugroho et al., 2020). Thus, when viewed through Parsons' AGIL framework, PMII's cadre formation is not merely an internal organizational activity, but rather an instrument of social transformation that enables tangible changes in the mindsets, attitudes, and morals of the younger generation.

This demonstrates that PMII functions as a social agent that is not only adaptive to moral crises but also proactive in providing solutions to these issues through a systematic cadre formation Design (Jumrianah & Asbar, 2024). This socio-humanities



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transformation also demonstrates PMII's ability to fill the void left by formal institutions. While schools and universities emphasize only academic achievement, PMII presents a more comprehensive approach: developing a young generation that excels in science while remaining resilient in moral values.

### **3.4 Correlation between PMII Cadre Development and Strengthening the Morals of the Young Generation**

Literature research shows a strong correlation between the PMII cadre system and the moral strengthening of the younger generation. Cadre formation not only serves as a platform for internalizing values but also creates social networks that strengthen the character of the younger generation. Supporting data can be found in several research findings: Yusuf's (2022) study showed that PMII cadre alums in Yogyakarta tend to be more active in social activities and to have a high level of participation in campus moral advocacy movements. Furthermore, a report from the Central PMII Cadre Development Institute (2021) confirmed that 78% of cadres who participated in Advanced Cadre Training (PKL) reported a change in life orientation, from merely academic achievement to social concern and a commitment to upholding Islamic and national values(Pratama, 2022).

This phenomenon aligns with Robert Putnam's theory of social capital, which states that involvement in social organizations fosters trust, norms, and networks that strengthen social cohesion(Khairussalam et al., 2024). In the context of PMII, trust among cadres is built through discussion forums and social action solidarity, norms are maintained through cadre development traditions that emphasize ethics and moral values, and networks are expanded through cadre communities at the local and national levels (Putra et al., 2025). Thus, PMII cadre development is not only an internal educational process but also a tangible social instrument in building the morality of the younger generation in an era of moral crisis (Putra et al., 2025). Thus, PMII cadre development is not only an internal educational process but also a tangible social instrument in building the morality of the younger generation in an era of moral crisis.

**Table 3. PMII Cadre Development as a Social Response**

<b>The Moral Crisis of the Forms of Crisis Found by Young Generation</b>	<b>Cadre Solutions in the PMII Movement</b>	<b>Development Cadre Development Strategy</b>
Identity Crisis	The young generation PMII cadre development This creates a has lost its sense of instills the values of Aswaja, young generation	



<b>The Moral Crisis of the Forms of Crisis Found by Young Generation</b>	<b>Cadre Development Solutions in the PMII Movement</b>	<b>Results of the Cadre Development Strategy</b>
Moral Degradation	direction, influenced nationalism, and national with a strong more by global popular commitment at every level Islamic and culture than by local of cadre development and religious values.	This fosters behavior, promiscuity, Islamic ethics, discipline, and weak self-control and social responsibility among university through regular training and discussion forums.
Social Awareness Crisis	Low empathy for societal problems and increasing individualistic attitudes	PMII cadre development emphasizes social service and strengthening solidarity based on the values of brotherhood and humanity
Disorientation in Life Goals	Many students lack a vision for the future and are easily trapped in an instant lifestyle.	This fosters the emergence of cadres who are sensitive to social realities and ready to serve the community
Leadership Crisis	There is a lack of role models and a weak sense of leadership among the younger generation.	Cadre formation guides cadres in self-planning, leadership, and understanding the direction of their struggle.
		The younger generation has a clear and directed vision for life
		PMII develops cadres with leadership qualities through training in organizational management, rhetoric, and transformative leadership
		This creates young leaders who are progressive, critical, and possess integrity.

This correlation demonstrates that PMII cadre formation serves as an emergency solution to the moral crisis of the younger generation. Through a values-based approach and social learning, PMII provides a space for transformation that enables the younger generation not only to survive but also to act as agents of moral change in society. Thus, the findings of this study confirm that PMII cadre development is not only relevant in



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addressing the moral crisis but also strategic in building socio-humanitarian transformation. Data from several literature reviews support this: Fadli's (2022) study noted that PMII cadre development in East Java strengthened the digital literacy of Islamic boarding school (santri) and university students, thereby enabling them to counteract the widespread hoaxes and hate speech among youth (M. C. Syahputra, 2020).

A 2021 report from the PMII Executive Board Cadre Development Institute stated that more than 70% of cadres who participated in Basic Cadre Training (PKD) were actively involved in social programs, ranging from environmental management and community service activities to advocacy on educational issues (Huda, 2023). Meanwhile, a study by Anwar & Hidayat (2023) found that PMII cadres who had completed Advanced Cadre Training (PKL) demonstrated significant improvements in social leadership, particularly in efforts to prevent radicalism on campus (Syaifudin, 2023a). This demonstrates that PMII, as an Islamic student movement, plays a crucial role in shaping the direction of Indonesian youth civilization. By integrating Islamic values, nationalism, and social awareness, PMII's cadre formation serves as a strategic instrument in producing a generation with integrity, caring, and the power to transform society amidst the challenges of globalization (Hadziq, 2019).

The results of this study indicate that the social transformation pursued through PMII cadre formation is highly relevant to addressing the moral crisis of the younger generation, particularly by building collective awareness, social ethics, and a commitment to humanitarian values (Robbaniyah & Lina, 2022). These findings align with research conducted by Awan et al. (2021), which emphasized that values-based youth organization education can strengthen moral awareness and narrow the gap between the identity crisis of the younger generation and the demands of modern society (Maharani et al., 2025). However, these results also confirm the criticism raised by Lee and Huang (2020), who found that the moral crisis of the younger generation stems not only from a weak formal education system but also from the lack of integration between social institutions and youth organizations in developing a generation with character (Siregar et al., 2025).

In this context, PMII cadre formation can be read as a practical effort to fill this integration gap with a more contextual socio-humanities approach, such as the application of living values education in cadre formation forums, social advocacy training based on local wisdom, and community service programs that directly touch on concrete youth issues ranging from anti-drug counseling, digital literacy movements, to involvement in environmental issues and social peace. This approach makes PMII cadre formation not only about the transmission of normative values, but also a practical space for training cadres to address real moral problems in the field. Furthermore, the results



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of this study reinforce the argument from research conducted by Zahra and Malik (2022), which asserted that cadre-based social transformation can produce agents of social change oriented towards moral, political, and cultural development, thereby addressing the challenges of the moral crisis facing the younger generation in the digital era(Hutami et al., 2024). Thus, these findings serve not only as theoretical confirmation but also as a form of practical renewal, as they demonstrate that PMII, through its cadre-based system, is capable of simultaneously integrating moral values, character education, and social awareness, a field not widely explored in previous research.

#### **4. CONCLUSION**

The conclusion of this study confirms that the social transformation carried out through the cadre formation of the Indonesian Islamic Student Movement (PMII) plays a significant role in addressing the moral crisis among the younger generation. The most important finding is that cadre formation not only functions as a formal process within the organization, but also serves as a vehicle for moral, social, and humanities education that combines religious, intellectual, and social values. The wisdom of this study is that generational change cannot be separated from the role of youth organizations in building collective awareness and public ethics, thereby enabling PMII cadre formation to serve as a practical model for responding to moral and social challenges in the era of globalization. Thus, this study shows how efforts to internalize socio-humanities values through student organizations can provide concrete answers to the moral emergency currently affecting the younger generation.

In terms of scientific contribution, this paper provides a strong perspective in updating the study of youth organizations, particularly by linking PMII cadre formation as a crucial variable in understanding the social transformation of the younger generation. This research opens new space for socio-humanities studies by positioning cadre formation not merely as an internal organizational activity but as a social strategy capable of creating agents of change with moral and intellectual character. However, this study also has limitations, primarily because it relies only on literature studies and specific cases in PMII. Therefore, further research is needed with a more comprehensive empirical approach and mixed methods, so that it can provide a broader picture of the dynamics of cadre formation and its influence in addressing the moral crisis of the younger generation, and can serve as a basis for more targeted policies for the development of youth organizations in Indonesia.

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