

Analysis of Islamic Educational Values in Shaping the Character of Generation Z

Annisa Nurul Zannah^{1*}, M. Alif Dwiki Ramadhan¹, Saripudin¹, Benny Prasetya¹ 
& Sulistiono Shalladdin Albany² 

¹Ahmad Dahlan Probolinggo Institute, Jawa Timur, Indonesia

²Muhammadiyah University of Klaten

Abstract

Islamic education plays an important role in shaping the character of the younger generation amid the rapid development of technology and increasingly complex globalization. Generation Z, as a group that grows up in a digital environment, faces various moral challenges, such as declining social ethics, low spiritual awareness, and the negative influence of social media on behavior and mindset. This study aims to analyze the values of Islamic education that contribute to the character formation of Generation Z and their relevance in facing the challenges of modern life. This research employs a library research method with a descriptive qualitative approach. Data were collected through the examination of books, scientific journals, articles, and other literature sources related to Islamic education, character education, and the characteristics of Generation Z. The data analysis technique was conducted through data reduction, data presentation, and systematic conclusion drawing. The results of the study indicate that Islamic educational values such as morality, responsibility, discipline, honesty, and spirituality have a significant contribution to shaping the character of Generation Z in the digital era. In addition, Islamic education is also relevant as a moral foundation in dealing with the negative impacts of modernization and the development of social media. This study is expected to serve as a reference for the development of character education based on Islamic values in educational environments and social life.

Keywords: character; education; Islam; morality; digital.

Analisis Nilai-Nilai Pendidikan Islam dalam Membentuk Karakter Generasi Z

Abstrak

Pendidikan Islam memainkan peran penting dalam membentuk karakter generasi muda di tengah pesatnya perkembangan teknologi dan globalisasi yang semakin kompleks. Generasi Z, sebagai kelompok yang tumbuh di lingkungan digital, menghadapi berbagai tantangan moral, seperti menurunnya etika sosial, rendahnya kesadaran spiritual, dan pengaruh negatif media sosial terhadap perilaku dan pola pikir. Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan Islam yang berkontribusi pada pembentukan karakter Generasi Z dan relevansinya dalam menghadapi tantangan kehidupan modern. Penelitian ini menggunakan metode penelitian kepustakaan (library research) dengan pendekatan kualitatif deskriptif. Data dikumpulkan melalui kajian terhadap buku, jurnal ilmiah, artikel, dan sumber literatur lain yang berkaitan dengan pendidikan Islam, pendidikan karakter, dan karakteristik Generasi Z. Teknik analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan secara sistematis. Hasil studi menunjukkan bahwa nilai-nilai pendidikan Islam seperti moralitas, tanggung jawab, kedisiplinan, kejujuran, dan spiritualitas memberikan kontribusi yang signifikan terhadap pembentukan karakter Generasi Z di era digital. Selain itu, pendidikan Islam juga relevan sebagai fondasi moral dalam menghadapi dampak negatif modernisasi dan perkembangan media sosial. Penelitian ini diharapkan dapat menjadi rujukan bagi pengembangan pendidikan karakter berbasis nilai-nilai keislaman di lingkungan pendidikan dan kehidupan sosial.

Kata Kunci: karakter; pendidikan; Islam; moralitas; digital.

Contact: Annisa Nurul Zannah | annisanurulzannah@gmail.com

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INTRODUCTION

Technological transformation in the digital era has fundamentally changed patterns of interaction, identity construction, and value orientation among contemporary young generations. DataReportal's Digital 2025: Indonesia report recorded 212 million internet users in Indonesia at the start of 2025, equivalent to 74.6% of the population ([Kemp, 2025](#)). These conditions indicate that the digital space is no longer merely a medium of communication, but has evolved into a space for the formation of social, cultural, and even moral identities of the younger generation.

However, this acceleration of digitalization also gives rise to serious social paradoxes. Easy access to information is accompanied by increasing crises in communication ethics, instant culture, individualism, declining manners, and weakening spiritual awareness among adolescents ([Dewi & Suryana, 2023](#)). From a sociological education perspective, this phenomenon indicates a value disorientation caused by an imbalance between technological advancement and moral development in society.

The phenomenon of digital disruption among Generation Z not only affects communication patterns but also shapes identity construction, value orientation, and social behavior in increasingly complex ways. According to DataReportal's Digital 2025: Indonesia report ([Kemp, 2025](#)), the average internet usage in Indonesia exceeds seven hours per day, dominated by visual-based and short-video social media platforms. This intensity of digital media consumption has implications for changes in adolescent social interaction patterns, which become increasingly individualistic and virtual ([Nasrullah, 2022](#)). From a developmental psychology perspective, excessive digital exposure may also reduce emotional regulation, social empathy, and self-control among adolescents ([Santrock, 2020](#)). These conditions indicate that technological development is not value-neutral, as it also shapes the social culture and moral orientation of the contemporary younger generation.

Within the context of Islamic education, this issue becomes even more significant because digital modernity gradually shifts the internalization of religious values from traditional pedagogical spaces to virtual environments that are not fully ethically controlled. Generation Z, as digital natives, grows within a technological ecosystem that prioritizes information speed, visuality, and popular culture as the center of their lived experience. As a result, the authority of family education, schools, and religious institutions faces serious epistemological challenges in shaping the character of the younger generation. Research by [Rohman and Sari \(2024\)](#) shows that the intensity of digital media consumption correlates with increased permissive behavior, low social sensitivity, and pragmatic tendencies among adolescents. This phenomenon indicates that the moral crisis is not merely an individual issue but a structural problem influenced by shifts in the global digital cultural landscape. In this situation, Islamic education can no longer be understood normatively as a mere transmission of religious doctrine, but must be reconstructed as a system for developing ethical and spiritual awareness capable of engaging with the complexity of modernity.

Conceptually, Islamic education has a philosophical foundation that places character (akhlak) formation as its primary orientation. Recent studies emphasize that Islamic education aims to develop holistic individuals who integrate intellectual competence, spiritual awareness, and moral responsibility in responding to contemporary social challenges ([Kulsum & Muhid, 2022](#); [Hidayat et al., 2024](#)). This view is reinforced by [Abdullah \(2020\)](#), who states that Islamic education functions as both a process of humanization and transcendence, shaping individuals who are able to fulfill social responsibilities without losing their divine orientation. However, contemporary educational reality shows a reductionist tendency, where cognitive and competitive orientations dominate modern education systems, often neglecting affective and spiritual dimensions. This condition leads to a crisis of value orientation in education, where academic success is more highly valued than moral integrity and spiritual maturity. From a critical perspective, this

indicates a disconnect between modern educational paradigms and the substantive goals of Islamic education itself.

Several previous studies have examined the relationship between Islamic education and character formation. [Hasan \(2021\)](#) found that the internalization of Islamic values significantly influences the development of positive student behavior, particularly in discipline, responsibility, and religiosity. [Baharun and Awwaliyah \(2021\)](#) also emphasized that Islamic education must undergo methodological transformation in response to the challenges of digitalization. Meanwhile, [Dewi and Suryana \(2023\)](#) showed that social media has become a dominant factor in shaping Generation Z behavior patterns. However, most of these studies still focus on implementation and pedagogical aspects within formal educational institutions. Studies that specifically examine the relevance of Islamic educational values as an epistemological framework in addressing the moral crisis of Generation Z through a critical library research approach remain limited. In other words, there is an academic gap in the conceptualization of Islamic education as an ethical-transformative paradigm in responding to moral problems in digital society.

From a critical education perspective, the moral crisis of Generation Z cannot be understood merely as an individual behavioral issue, but is closely associated with the expansion of digital culture that reshapes social interaction, ethical awareness, and patterns of self-representation in contemporary society ([Nasrullah, 2022](#); [Rohman & Sari, 2024](#)). As a result, digital spaces often become arenas for reproducing pragmatism, hedonism, and social validation-seeking behaviors that may shift the spiritual orientation of young generations. Therefore, Islamic education requires an approach that is not only normative-theological but also transformative, contextual, and adaptive to the challenges of the digital era in order to strengthen moral awareness and character development among youth ([Baharun & Awwaliyah, 2021](#); [Rohman & Sari, 2024](#)).

Based on these issues, this study has strong academic and social urgency. Academically, it seeks to reconstruct the relevance of Islamic educational values in shaping Generation Z character in the digital era through a critical and analytical library research approach. This study positions Islamic education not only as a normative system but also as an epistemological paradigm capable of synthesizing religious morality and the challenges of modernity. The novelty of this research lies in its integrative effort to read Islamic education not merely as pedagogical practice, but as an ethical and spiritual framework for building resilience in digital generation character. This approach distinguishes the study from previous research, which is generally limited to descriptive and implementation-focused approaches.

Theoretically, this study is expected to enrich the body of knowledge in Islamic education, particularly in developing discourse on character education based on Islamic values in the digital era. It also offers a new perspective on the importance of reconstructing Islamic educational paradigms to be more contextual to contemporary societal dynamics. Practically, the findings are expected to serve as a conceptual reference for educators, academics, educational institutions, and policymakers in designing educational models that not only emphasize intellectual intelligence but also strengthen moral, spiritual, and social awareness among young generations. Thus, Islamic education can be positioned as a strategic instrument in building a generation that is able to adapt to changing times without losing ethical integrity and religious identity.

METHODS

This study uses a qualitative approach with a library research design that focuses on conceptual exploration, critical interpretation, and theoretical construction regarding the relevance of Islamic education values in shaping the character of Generation Z in the digital era. The qualitative approach was chosen because this study is not directed toward statistical measurement or quantitative generalization, but rather toward a deep understanding of meaning construction, epistemological paradigms, and value dynamics underlying the relationship between Islamic education and the character crisis in contemporary digital society. According to [Sugiyono \(2023\)](#), a qualitative approach enables researchers to understand social phenomena comprehensively by emphasizing meaning, context, and the interpretation of human experiences within a

particular social reality. In this study, that reality is related to digital culture transformation that influences moral orientation, interaction patterns, and the spiritual awareness of Generation Z. The choice of library research is based on the academic consideration that the character problems of Generation Z cannot be understood partially and empirically alone, but require deep philosophical, sociological, and pedagogical readings through the analysis of scientific literature. According to [Sugiyono \(2023\)](#), library research is a systematic process of collecting, reviewing, analyzing, and interpreting various scientific sources to develop theoretical understanding and construct research arguments based on credible literature. Therefore, this study positions texts as epistemological objects that represent ideas, paradigms, and intellectual constructions related to Islamic education, character education, and moral challenges in the digital era. This approach is considered relevant because digital technological development has produced complex and multidimensional social changes, requiring an analytical framework capable of explaining the relationship between digital modernity and value crisis in a more comprehensive manner.

Methodologically, this study employs a descriptive-analytical and interpretative approach. The descriptive approach is used to map key concepts related to Islamic education, Generation Z character, and digital culture transformation. Meanwhile, the interpretative approach is used to examine the relevance of Islamic education values in addressing moral problems in modern society. From an interpretative perspective, texts are not understood literally, but are analyzed based on their social, historical, and philosophical contexts ([Moleong, 2021](#)). Thus, this study not only describes Islamic education concepts normatively but also critically examines their potential as ethical and spiritual paradigms in responding to the challenges of digital society.

The interpretative approach in this study is grounded in contemporary critical qualitative perspectives, which position texts as socially constructed and historically situated meanings that require contextual and epistemological interpretation ([Tracy, 2020](#); [Creswell & Poth, 2021](#)). Therefore, the analysis of Islamic education concepts is conducted not only on textual aspects but also on their social relevance in addressing moral problems in modern digital society.

The data sources in this study consist of primary and secondary data selected purposively based on academic authority, relevance, and contribution to the development of research arguments. Primary data are derived from major works on Islamic education, character education, and moral development in Islam, both classical and contemporary literature. Works by [Syed Muhammad Naquib al-Attas \(1980\)](#) on the concept of *ta'dib*, [Fazlur Rahman \(1982\)](#) on Islamic educational reform, and [Abdullah \(2020\)](#) on the integration of morality and education serve as the main references in building the theoretical framework of this study. The selection of these works is based on the consideration that Islamic education is not merely oriented toward knowledge transmission, but also toward the holistic formation of learners who integrate intellectual, moral, spiritual, and social dimensions in their character development ([Abdullah, 2020](#); [Baharun & Awwaliyah, 2021](#)).

Secondary data are obtained from reputable academic journals, scholarly articles, research proceedings, international institutional reports, and other scientific publications relevant to Generation Z, digital culture, and character education. The use of recent sources is important considering that social changes due to digitalization occur very rapidly and dynamically. From an educational perspective, this condition requires a reconstruction of character education approaches that are no longer conventional but adaptive to digital reality. Therefore, the use of up-to-date academic sources in this study is intended to maintain the relevance of analysis to contemporary social developments.

Data collection is conducted through documentation methods by reviewing, identifying, classifying, and interpreting various written sources related to the research focus. The documentation process is carried out systematically through literature selection based on scientific validity, substantive relevance, and academic credibility. The literature used is primarily derived from indexed journals, academic books, and scholarly publications with authority in Islamic education and contemporary social studies. In library research, source validity is a crucial aspect because the quality of research arguments is highly dependent on

the depth and credibility of references used ([Sugiyono, 2023](#)). Therefore, cross-referencing and source triangulation are also conducted to ensure data consistency and minimize interpretative bias.

Data analysis in this study uses content analysis combined with a descriptive-interpretative approach. Content analysis is used to identify patterns, themes, and intellectual constructions related to Islamic education values in shaping Generation Z character. According to [Neuendorf \(2022\)](#), content analysis enables researchers to systematically identify patterns, categories, and meanings within textual data through coding, interpretation, and inferential analysis. In this study, the analysis process involves several stages: data reduction, concept categorization, meaning interpretation, and critical conclusion drawing. The interpretative approach is used to examine the epistemological relationship between Islamic education and moral problems in digital society, so that the study does not stop at conceptual description but produces a relevant theoretical synthesis in a contemporary social context. In addition to content analysis, this study also employs conceptual analysis to identify conceptual relationships among Islamic education, character building, and contemporary digital culture. This approach enables the study to generate a deeper and more multidimensional theoretical synthesis ([Tracy, 2020](#); [Creswell & Poth, 2021](#)).

The methodological novelty of this study lies in the integration of library research, content analysis, and critical interpretation in reading Islamic education as an ethical-transformative paradigm in the digital era. Most previous studies tend to use a normative-descriptive approach focusing on the implementation of character education in formal institutions. In contrast, this study seeks to reconstruct Islamic education as an epistemological system that is adaptive to the dynamics of digital modernity. Thus, this study not only contributes theoretically to contemporary Islamic education scholarship but also offers practical contributions in the form of a conceptual framework for developing a more contextual, integrative, and responsive character education model for Generation Z in the digital era.

FINDINGS AND DISCUSSION

Conceptual Reconstruction of Islamic Education in Shaping the Character of Generation Z

Substantively, Islamic education cannot merely be reduced to a mechanism for transferring religious knowledge; rather, it should be understood as a process of forming a holistic human being who integrates intellectual, spiritual, moral, and social dimensions simultaneously. Within the epistemology of Islamic education, the purpose of education is not merely to produce academically competent individuals, but to cultivate holistic human beings who balance intellectual development with spiritual consciousness, moral integrity, and social responsibility ([Abdullah, 2020](#); [Baharun & Awwaliyah, 2021](#)). This perspective demonstrates that Islamic education has fundamentally been constructed upon an ethical paradigm that positions morality (akhlāq) as the core of the entire educational process. Consequently, educational success is not merely measured through cognitive achievement, but also through an individual's ability to actualize moral values in everyday social practices.

In the context of contemporary digital society, this paradigm has become increasingly relevant because modernity has generated a crisis of value orientation among younger generations. UNESCO data indicate that the increasing intensity of digital interaction among youth correlates with the weakening of direct social interaction, the rise of individualistic tendencies, and the decline of ethical sensitivity within digital public spaces. This phenomenon illustrates that technological advancement does not necessarily progress in parallel with the moral development of humanity. Generation Z, as a group born and raised within digital culture, experiences a transformation in social consciousness due to the dominance of virtual media in shaping their identities. Generation Z is characterized by intensive engagement with digital technology, rapid information processing, and strong dependence on online communication platforms, which significantly influence their learning behavior and social interaction patterns ([Mulyadi et al., 2023](#); [Yusuf, 2024](#)).

Within this context, Islamic education functions as an epistemological instrument that not only shapes moral behavior but also develops reflective awareness regarding the meaning of life. Values such as honesty (*ṣidq*), responsibility (*amānah*), discipline (*intizām*), simplicity (*zuhd*), and social solidarity (*ta'āwun*) are not merely positioned as formal ethical norms, but rather as spiritual frameworks that shape human life orientation ([Nata, 2020](#)). Thus, Islamic education offers a more integral approach compared to modern educational paradigms that tend to emphasize competitive and instrumental aspects. From this perspective, character is not understood as an instant product resulting from moral indoctrination, but as a process of value internalization that develops dialectically through social experience, exemplary conduct, and spiritual habituation.

Within the tradition of classical Islamic thought, character formation constitutes the central essence of education. Moral development is a gradual process of habituation and internalization that shapes stable character traits over time. In Islamic education, this process is understood as an integrated approach that connects cognitive understanding with consistent moral practice in daily life ([Abdullah, 2020](#); [Baharun & Awwaliyah, 2021](#)).

The Transformation of Islamic Educational Approaches in the Digital Era

The development of digital technology necessitates methodological transformation within Islamic education. Conventional pedagogical approaches oriented toward one-way transmission are no longer adequate to address the dynamics of Generation Z, who live within an interactive and fast-paced digital communication ecosystem. According to [Baharun and Awwaliyah \(2021\)](#), contemporary Islamic education must shift from normative instructional patterns toward transformative approaches capable of integrating spirituality with digital social realities. In other words, Islamic education needs to reconstruct its learning methods in order to remain relevant without losing the substance of its fundamental Islamic values.

From the perspective of critical pedagogy, the greatest challenge of Islamic education today does not lie in access to information, but rather in the ability to cultivate ethical awareness in utilizing such information. Generation Z lives within a condition of digital hyperreality where the boundaries between reality and virtual representation become increasingly blurred. This condition causes social media to function not merely as a communication medium, but also as an arena for identity construction, social validation, and the formation of life meaning. DataReportal's Digital 2025: Indonesia report indicates that average daily internet use in Indonesia exceeds seven hours ([Kemp, 2025](#)). These findings demonstrate that virtual spaces have increasingly dominated the socialization processes of younger generations.

Within this context, Islamic education is required to provide learning models that not only teach religious norms but also develop ethical-digital literacy, enabling students to morally filter the information they consume. Furthermore, educational approaches based on exemplary conduct (*uswah ḥasanah*) remain highly relevant in the digital era. Exemplary figures are no longer limited to teachers and parents within physical spaces, but have expanded to include digital public figures consumed by youth through social media. The phenomenon of influencer culture demonstrates that Generation Z tends to shape behavioral orientations based on figures they admire in virtual spaces. Therefore, Islamic education needs to reposition its strategies of *da'wah* and character education through the creative, dialogical, and contextual utilization of digital media. Such approaches are important to ensure that Islamic values are not perceived as rigid doctrines, but rather as ethical systems capable of adapting to contemporary developments.

Recent studies indicate that digital connectivity has transformed social structures into highly networked environments where communication, identity formation, and knowledge exchange are increasingly mediated through digital platforms ([Polischuk & Kirillina, 2024](#); [UNESCO, 2023](#)).

Ethical-digital literacy-based education becomes increasingly important because Generation Z tends to acquire religious knowledge through social media and digital platforms rather than conventional religious institutions ([Campbell, 2021](#)). This phenomenon indicates a shift in religious authority from formal spaces toward virtual environments.

The Transformation of Islamic Educational Approaches in the Digital Era

The development of digital culture has indirectly transformed the structure of social relations in modern society. Human interactions that were previously based on social proximity and direct communication have shifted toward virtual relationships characterized by pragmatism and symbolism. Consequently, various social problems have emerged, including cyberbullying, hate speech dissemination, degradation of communication ethics, and declining empathy among adolescents. Recent research shows that high levels of social media engagement among adolescents are linked to increased psychological stress, reduced emotional well-being, and declining quality of face-to-face social interactions. These findings indicate that digital modernity produces not only technological progress but also complex psychosocial challenges for younger generations ([Nasrullah, 2022](#); [Dewi & Suryana, 2023](#)). Within this context, Islamic education functions as a strategic moral system that balances technological advancement with spiritual and ethical awareness. Rather than viewing technology as a threat, Islamic education positions it as an instrument that must be guided ethically for human benefit. The concept of *maqāṣid al-syarī'ah* in contemporary Islamic education highlights the protection of intellect, morality, and social welfare as core educational objectives ([Baharun & Awwaliyah, 2021](#); [Abdullah, 2020](#)). Therefore, Islamic education possesses strong relevance in developing critical awareness among younger generations regarding the negative impacts of digital culture.

The character crisis of Generation Z is also influenced by the weakening of primary social institutions, particularly the family. Numerous studies indicate that the intensity of family communication has declined due to the dominance of gadget usage in everyday life. This condition weakens the process of moral value internalization that traditionally occurred within family environments. From the perspective of Islamic education, the family constitutes the first educational institution responsible for the moral development of children ([Abdullah, 2020](#)). When the educational function of the family weakens, the character formation of younger generations becomes highly vulnerable to digital cultural influences that may not align with Islamic values.

On the other hand, digital popular culture also shapes the life orientation of Generation Z toward materialism and image-based social validation. Social media creates a performative culture in which individual existence is frequently measured through popularity, visual appearance, and public recognition. Such phenomena generate identity crises and spiritual alienation among many young people. In this context, Islamic education offers a spiritual-humanistic approach that positions humans as moral and transcendental beings, rather than merely consumptive entities within digital capitalist systems. Thus, Islamic education possesses substantial potential as an alternative paradigm for strengthening the moral resilience of younger generations amidst the dominance of global digital culture.

From the perspective of contemporary social transformation, digital modernization has produced new forms of social disconnection and emotional detachment, which affect individuals' psychological and spiritual well-being in their social environments ([UNESCO, 2023](#); [Nasrullah, 2022](#)). As a result, younger generations are increasingly exposed to identity instability, existential uncertainty, and weakened value orientation.

Furthermore, recent studies show that the decline of direct social interaction and community participation has contributed to the weakening of social cohesion and social empathy in modern society. Among Generation Z, this condition is characterized by the dominance of virtual relationships over face-to-face communication ([Rohman & Sari, 2024](#); [Dewi & Suryana, 2023](#)).

The Transformation of Islamic Educational Approaches in the Digital Era

This study finds that the values of Islamic education possess significant epistemological and practical capacities in shaping the character of Generation Z in the digital era. Islamic education functions not merely as a normative instrument in religious instruction, but also as a transformative ethical system capable of integrating intellectual intelligence, spiritual awareness, and social responsibility. Values such as *ṣidq*,

amānah, ta'āwun, and self-control demonstrate strong relevance in addressing the moral problems of contemporary digital society.

The findings also reveal that the effectiveness of Islamic education in character formation is strongly determined by its ability to adapt to the social realities of Generation Z. Islamic education that remains confined within normative-doctrinal patterns tends to experience disconnection from the lived experiences of digital generations. In contrast, educational approaches that are dialogical, contextual, and based on ethical-digital literacy possess greater potential in fostering moral awareness among younger generations. Within this context, digital technology is not positioned as a threat to Islamic education, but rather as a new space that can be utilized creatively and participatively for the internalization of values.

Theoretically, this study reinforces the argument that Islamic education possesses a transformative dimension capable of addressing the moral crisis of digital modernity. The novelty of this study lies in its effort to reconstruct Islamic education not merely as a normative pedagogical system, but as an ethical-spiritual paradigm capable of engaging with contemporary social transformation. Thus, Islamic education can be positioned as an alternative epistemological framework for developing younger generations who are not only intellectually competent, but also possess moral integrity, spiritual awareness, and social resilience in facing the complexities of modern digital civilization.

CONCLUSION

The findings of this study further demonstrate that Islamic education possesses significant potential as a counter-discourse to the dominance of digital culture, which tends to promote materialistic and individualistic values. Islamic education promotes a humanistic and transcendental paradigm that views human beings not only as rational actors, but also as moral and spiritual beings responsible for their social and ethical conduct in society ([Abdullah, 2020](#); [Baharun & Awwaliyah, 2021](#)).

This study confirms that the values embedded in Islamic education possess strong epistemological and practical relevance in shaping the character of Generation Z amid the disruption of contemporary digital culture. Islamic education can no longer be narrowly understood as a process of transmitting religious knowledge in a normative-doctrinal manner; rather, it should be positioned as an integral system of human development encompassing intellectual, spiritual, moral, and social dimensions simultaneously. Amid globalization and rapid technological advancement that give rise to various ethical problems—such as moral degradation, individualism, crises of empathy, and weakening spiritual awareness—Islamic education provides an ethical framework capable of maintaining a balance between intellectual advancement and the moral maturity of younger generations. Values such as honesty (šidq), responsibility (amanah), discipline, tolerance, and social concern are proven not only to possess normative dimensions, but also to function as instruments for cultivating reflective awareness in responding to the complexities of modern life ([Abdullah, 2020](#); [Nata, 2020](#)). Therefore, Islamic education holds a strategic position as a moral paradigm capable of strengthening the character resilience of Generation Z without neglecting the dynamics of societal development.

Theoretically, this study reinforces the argument that Islamic education contains a transformative dimension that is highly relevant to the challenges of contemporary digital society. Islamic education is not merely a theological system oriented toward religious ritual formation, but also an educational paradigm that places morality, spirituality, and humanity as the fundamental foundations of human development. The novelty of this research lies in its effort to reconstruct Islamic education as an ethical-spiritual framework that is adaptive to digital social transformation while simultaneously serving as an alternative response to the crisis of value orientation in modern education. Unlike previous studies that tend to focus on the implementative and pedagogical dimensions of character education, this study demonstrates that the character problems faced by Generation Z are fundamentally rooted in epistemological and cultural issues that require a deeper value-based educational approach. Practically, this study contributes conceptually to the development of a more integrative educational system by positioning moral and spiritual reinforcement as

inherent components of the learning process. In this context, Islamic education can serve as the foundation for developing character education models that produce not only academically competitive generations, but also individuals with ethical integrity, social maturity, and transcendental awareness.

Based on these findings, this study recommends the reconstruction of Islamic educational models that are more contextual, dialogical, and adaptive to the characteristics of Generation Z as digital natives. The utilization of digital technology in education should be directed not merely as a learning medium, but also as a space for value internalization and the development of students' ethical awareness. Therefore, Islamic educational institutions are required to develop pedagogical approaches capable of integrating digital literacy with moral and spiritual education in a balanced manner. Furthermore, future studies should focus on empirical investigations regarding the implementation of Islamic educational values within schools, families, and contemporary digital communities. Interdisciplinary studies connecting Islamic education, digital culture, youth psychology, and social transformation are also essential to broaden the scholarly horizons of Islamic education in the modern era. Thus, the development of Islamic education should not remain confined to the reproduction of normative discourse, but should move toward constructing an educational paradigm that is responsive to social change while remaining rooted in the fundamental values of Islam.

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Authors



Annisa Nurul Zannah is affiliated with Ahmad Dahlan Probolinggo Institute, East Java, Indonesia. Her academic interests include Islamic education, character education, and the challenges of moral development among younger generations in the digital era. Her recent scholarly work focuses on the relevance of Islamic educational values in strengthening the character of Generation Z.

(email: annisanurulzannah@gmail.com)



M. Alif Dwiki Ramadhan is affiliated with Ahmad Dahlan Probolinggo Institute, East Java, Indonesia. His academic interests include Islamic education, character development, and the application of Islamic values in responding to contemporary social and digital challenges. His recent work contributes to discussions on Islamic educational values and Generation Z.

(email: malifdwiki@gmail.com)



Saripudin is affiliated with Ahmad Dahlan Probolinggo Institute, East Java, Indonesia. His academic interests include Islamic education, moral development, character education, and the role of religious values in addressing social and technological change. His recent scholarly work examines the relevance of Islamic education for younger generations.

(email: syarieftz83@gmail.com)



Benny Prasetya    is affiliated with Ahmad Dahlan Probolinggo Institute, East Java, Indonesia. His academic interests include Islamic Religious Education, character education, religiosity, tolerance, and contemporary issues in Islamic education. His scholarly work has addressed the formation of religious and moral character in educational and social contexts.

(email: prasetyabenny@iad-probolinggo.ac.id)



Sulistiono Shalladdin Albany    is affiliated with Muhammadiyah University of Klaten, Central Java, Indonesia. His academic interests include Islamic Religious Education, character development, Islamic higher education, and the adaptation of Islamic educational values to contemporary social change. His recent scholarly work contributes to discussions on Islamic education and moral development in the digital era.

(email: albany@umkla.ac.id)

