



Transformation of Islamic Educational Values in Generation Z: Challenges and Opportunities

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ABSTRACT

This research was conducted to analyze the concept of Islamic education, the characteristics of generation Z, the digital era and its influence on Islamic education, and the transformation of Islamic educational values in generation Z. This paper uses a qualitative approach. Data were collected through library research. The results show that Generation Z's Islamic identity is increasingly shaped by digital technology. Therefore, the transformation of Islamic educational values in Generation Z is influenced by the development of digital technology, which changes educational patterns, learning strategies, and the role of social media in the internalization of Islamic values. There are various challenges in instilling Islamic values in Generation Z, such as the influence of social media, an identity crisis, a lack of role models, and the challenge of less adaptive religious education. However, there are also opportunities that can be utilized, such as the use of digital technology for da'wah (Islamic outreach), the formation of virtual Islamic communities, and the development of creative Islamic content in accordance with the characteristics of Generation Z, which are effective means of instilling Islamic values amidst the rapid flow of digital information. This presents a significant opportunity to strengthen spirituality through technology. This aligns with the goal of Islamic education, which is to shape individuals who are faithful, pious, and have noble character in accordance with Islamic teachings, with an emphasis on spiritual, intellectual, moral, and social aspects. The core values of Islamic education include spiritual, moral, intellectual, social, and physical values, which play a role in shaping the character of a holistic individual who is beneficial to society. Digitization of learning materials, online and hybrid learning, and the use of social media as an educational platform are some forms of adaptation of Islamic education in the digital era. Therefore, the process of digitalizing technology in the process of transforming Islamic educational values is very urgent and very appropriate to be carried out as an effort to meet and adapt to the needs of the future generation Z.

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1. Introduction

Generation Z, born between the mid-1990s and early 2010s, grew up in a digital age with easy access to technology and information. This environment significantly influences how they understand and apply Islamic educational values. (Taliwuna, 2024) Amidst the rapid and diverse flow of information, Generation Z faces major challenges in maintaining their Islamic identity and values. However, the digital age also offers opportunities to strengthen spirituality through easy access to religious resources and virtual communities.(Sarinawati, 2025)

Islamic education in the digital age offers limitless opportunities to expand accessibility, develop innovative learning methods, and strengthen religious understanding. The use of digital technology can be a powerful tool for bridging educational gaps and enhancing religious understanding in an increasingly globally connected society. One of the great opportunities for Islamic education in the digital age is its broader and more global accessibility. Thanks to digital technology, people around the world have access to quality Islamic educational resources.(Ismael & Supratman, 2023)

In Islamic education which is normatively considered as an ideal education that combines the concept of secular and Ukrainian balance, which is based on the foundation of Revelation (Al-Quran and Hadith) and Ijtihad (Creation of Thought in Islam), the presence of digital devices is increasingly needed.(Azra & Thaha, 2012) The goal is to facilitate various educational activities and programs at the planning, implementation, and evaluation levels. With the advent of the digital era, Islamic education must adapt or be able to adapt to keep up with other educational models.

The Islamic lifestyle trend among Generation Z is increasingly visible with the rise of the phenomenon of hijrah and the adoption of a halal lifestyle.(Setia & Dilawati, 2021)Social media plays an important role in the dissemination of religious content, from sermons to discussions of contemporary issues, making Islamic values more accessible and understandable.(Firdaus, Zidane, Ramadhan, & Anwar, 2025)However, challenges remain, such as the influence of popular culture which is not always in line with Islamic teachings.(Nurwijaya, 2024)

Islamic education needs to transform to adapt to technological developments. Integrating Islamic values into character education in the digital age plays a crucial role in ensuring Generation Z is able to internalize and apply Islamic teachings in their daily lives.(Rafsanjani, Abdurrozaq, & Inayati, 2024) Developing innovative and relevant learning methods in a digital context can help this generation face the challenges of the times without losing its Islamic identity.(Eryandi, 2023) To realize an innovative learning program that is in line with the educational goals that have been designed, a figure is needed who is able to influence, encourage, and coordinate various components in educational institutions so that the achievement of educational goals can take place effectively. By recognizing these dynamics, it is important for educators, parents, and the community to play an active role in supporting Generation Z. This aims to enable them to optimize the use of technology to strengthen their faith and practice Islamic values in modern life.(Mardiya & Sofa, 2025).

The transformation of Islamic educational values in Generation Z is very important, considering the unique character of this generation which develops in a digital environment so that Generation Z has a high level of closeness to digital technology and information, this will influence their interaction patterns, learning processes, and the

formation of their self-identity.(Mulyadi, Hadjrath, & Hutami, 2023) The importance of this transformation is based on several main reasons: First, the challenges of the digital era to traditional values: Technological advances can make Generation Z tend to lose the urgency of traditional and moral values in Islamic education. Therefore, a proportional educational strategy is needed to ensure balance in the process of transforming Islamic education for Generation Z.(Salsabila, Iftahuzzulfa, & Tsani, 2023) Character formation and cultural identity: Islamic Religious Education (PAI) plays a strategic role in shaping the character and cultural identity of the younger generation of Muslims. Through a deep understanding of Islamic teachings, Generation Z has the potential to develop resilient and responsible personalities, as well as the ability to internalize religious moral and ethical values.(Mulyadi et al., 2023).

The Importance of Adaptive Islamic Education: The digital era demands that Islamic education adapt to remain relevant. Generation Z faces unique challenges in upholding religious values amidst the rapid flow of digital information. Relevant and adaptive Islamic education is needed to support the spiritual and moral development of the younger generation.(Hanif, 2025) Fourth, the role of parents and the environment: Parents play a key role in supporting their children's Islamic education. By serving as role models, monitoring technology use, and providing consistent religious education, parents can help Generation Z remain steadfast in their faith while also utilizing digital information technology.(Harahap, 2023) Therefore, the transformation of Islamic educational values in Generation Z is very urgent to ensure they can maintain a strong and relevant Islamic identity amidst the dynamics of the digital era.

The development of Islamic lifestyle trends in the digital era has also shown significant dynamics, particularly among Generation Z. Here are some key aspects that characterize this trend: First, the rise of religious content on social media. Platforms like Instagram, YouTube, and TikTok are widely used to share Islamic content, ranging from sermons and hijab tutorials to discussions on Islamic values. This makes it easier for the younger generation to access religious information.(Aziza et al., 2024) Second, the emergence of virtual communities and online studies. Muslim communities are leveraging technology to hold online studies, virtual discussions, and study groups on platforms like WhatsApp and Telegram. This allows for more flexible and broader participation without geographical limitations.(Uyuni, Adnan, Hadi, Rodhiyana, & Anim, 2025).

Adopting a halal lifestyle, and hijrah. The hijrah trend, which reflects a transformation toward a more Islamic lifestyle, is gaining popularity. Younger generations are showing increased interest in halal products, Muslim fashion, and lifestyle practices that align with Islamic teachings.(Rosharlianti, 2021) Fourth, the development of Islamic lifestyle apps. The development of apps that support religious practices, such as prayer time reminders, Qibla directions, and Islamic educational content, helps Muslims practice their faith more easily in the digital age.(Jaenudin, 2024) There are various challenges in maintaining Islamic values amidst technological advances. While technology brings many benefits, the spread of invalid information and the presence of content that contradicts Islamic teachings are obstacles that require vigilance.(Sopiyan, Hidayat, Marzuki, & Mislawaty, 2024) Therefore, good digital literacy is crucial for Muslims. Overall, the digital era presents both opportunities and challenges for developing an Islamic lifestyle. By utilizing technology wisely, Muslims can strengthen their religious identity while adapting to changing times.

Islamic education is expected to utilize all resources to seize the opportunities of the digital era, solidifying its presence as a pioneer in quality education, both in the Indonesian context and for the advancement of global civilization. It is also crucial to propose strategic steps that anticipate current opportunities and challenges. Certainly, the steps and strategies adopted will not be partial and short-term, but rather comprehensive and integrated. A defined strategy encompasses various aspects, from planning, organization, implementation, monitoring, and evaluation, incorporating various elements of the Islamic education system, such as objectives, personnel, curriculum, environment, evaluation, and various other elements. Therefore, if well-designed and implemented, Islamic education can make the most of its resources. This paper aims to analyze the concept of Islamic education, the characteristics of generation Z, the digital era and its influence on Islamic education, and the transformation of Islamic educational values in generation Z.

2. Method

This research was conducted using library research methods supported by a qualitative approach. This method was chosen to analyze the transformation of Islamic educational values among Generation Z through a review of relevant literature related to Islamic lifestyle trends in the digital era.(Siregar, Taufiq, & Jumadi, 2024).

The literature survey aims to collect information relevant to the topic 'Transformation of Islamic Education Values in Generation Z: Challenges and Opportunities'. This research is descriptive-analytical, which aims to describe and analyze changes in Islamic educational values in the lives of Generation Z based on various valid and credible literature sources. The data in this study were obtained from literature sources, including: 1) Primary Sources: Books, scientific journals, research articles, and official documents related to Islamic education, Generation Z, and the phenomenon of Islamic lifestyle in the digital era. 2) Secondary Sources: Online media articles, research reports, and publications from educational institutions and related Islamic institutions. Next, the most appropriate information sources for the research topic were selected. Furthermore, a critical reading and analysis of the content from each selected source was conducted to identify the challenges and opportunities facing Islamic education in the digital age.

Data were collected through documentation techniques, namely tracing and reviewing various literature related to the research theme. The literature used was selected based on the following criteria: 1) Relevance to the values of Islamic education and Generation Z. 2) Sourced from valid publications and have academic credibility, and 3) Contains an analysis of Islamic lifestyle trends in the digital era. The collected data were analyzed using content analysis techniques, with the following stages: 1) Identification: Collecting and grouping literature based on the main theme of the research. 2) Interpretation: Interpreting the content of the literature to understand the pattern of transformation of Islamic educational values in the lives of Generation Z, and 3) Contextualization: Linking the results of the analysis to the phenomenon of Islamic lifestyle in the digital era to gain a deeper understanding.

Relevant information is then developed to enable a comprehensive understanding of challenges such as the shifting educational paradigm, technology integration and the development of Generation Z skills in the digital era, and opportunities such as broader access to learning resources and the use of digital media. This narrative is organized and categorized based on the theme of Islamic education in the digital era. In writing this

narrative, the researchers comprehensively present their analysis of selected sources and link the findings to relevant theories and concepts in the field of Islamic education and the development of digital technology.

3. Finding and Discussion

The Concept of Islamic Education

Islamic education is a process that aims to grow and develop the spiritual, intellectual, and moral potential of each individual in accordance with the values of Islamic teachings. (Nurjanah, Rahmawati, & Rani, 2023) (Muhaimin, 2002) explains that in Islamic tradition, education was originally known as *ta'lim* and *ta'dib*, reflecting a deeper and broader meaning. Both terms encompass the elements of knowledge (*'ilm*), teaching (*ta'lim*), and good guidance (*tarbiyah*), demonstrating that education in Islam is not merely the transfer of knowledge but also the formation of a noble personality.

In line with that, (Tafsir, 2005) states that Islamic education is a process aimed at developing a complete human being, namely an individual who believes in and is devoted to Allah SWT, and is capable of fulfilling the role of caliph on earth. This process is based on the teachings of the Qur'an and Sunnah, with the hope of producing a perfect human being, reflected in their morals and behavior after going through the stages of education. Meanwhile, a similar opinion was also expressed by (Achmadi, 2005), which defines Islamic education as an effort to maintain and develop the natural and potential of human resources, in order to form a complete person in accordance with Islamic moral values.

In the context of formal school education, Islamic Religious Education (IS) primarily aims to instill and strengthen students' faith through the provision of knowledge, understanding, practice, and religious experience. Through this process, it is hoped that students will grow into Muslim individuals who continue to develop in faith, piety, national spirit, and readiness to continue their education to a higher level. (Majid, 2004)

In general, the main goal of Islamic education is to develop Muslim individuals to be able to submit themselves, be pious, and carry out worship properly to Allah, so that they can achieve happiness in life in this world and the hereafter. (Aly & Munzier, 2000) Meanwhile, Syed Muhammad Naquib al-Attas stated that the aim of Islamic education is to realize balanced development of all aspects of the human personality, through the development of spirituality, reason, rational awareness, feelings and physical senses, so that the values of faith can be thoroughly absorbed in a person. (Rakhmat, 2023) The primary goals of Islamic education include: First, the development of noble character and morals. Islamic education focuses on developing individuals with morals in accordance with Islamic values, enabling them to live dignified lives and benefit society. (Herwati, 2024) *Second*, intellectual development. Islamic education encourages the development of high intellectual abilities, enabling individuals to understand and apply knowledge within an Islamic context. (Diana & Shapawi, 2024) *Third*, preparation for life in this world and the hereafter. Islamic education not only prepares individuals for happiness in this world but also emphasizes preparation for eternal life in the hereafter. (Agustina, Mahmud, Maulidia, Mahfud, & Fadli, 2025)

Thus, Islamic education does not solely emphasize spiritual and moral aspects, but also encompasses the development of intellectual capacity and the preparation of individuals to face life in this world and the hereafter, in line with the principles and

values of Islamic teachings. Regarding this spiritual life, Syed Muhammad Naquib al-Attas also stated that a person who reflects seriously on his origins will realize that several decades ago he did not exist, and all humans who currently exist did not exist before and also do not know the possibility that he will exist at this time. The same thing applies and is true for all humans throughout the ages starting from the moment of their existence. So here it can be said that humans are indebted to Allah, the Creator and Sustainer, for making humans exist (existence) and keeping them in existence. Man did not exist at first, and now he exists (Al-Attas, 2010) This is a key concern in Islamic education: the advancement of education today, coupled with its technological age, must continue to be framed within spiritual values to ensure its value in this world and the hereafter.

The core values in Islamic education are essential principles that serve as the primary foundation for the learning process and character development in line with Islamic teachings. These core values are: First, spiritual values (*ruhiyah*). These values emphasize the individual's relationship with Allah SWT, encompassing aspects of faith, piety, and sincerity in worship. Islamic education aims to foster a strong spiritual awareness in students. (Setyaningsih, Kamal, & Fatiatun, 2025) *Second* Moral values (*akhlakiah*). Focuses on developing noble morals, such as honesty, patience, and a sense of responsibility. These moral values serve as pillars of social interaction and daily behavior. (Ma'muroh, 2021) *Third*, intellectual values (*aqliyah*). Encouraging the development of reason and critical thinking. Islamic education teaches the importance of seeking knowledge as an act of worship and a positive contribution to society. (Razali & Asrul, 2024) *Fourth*, social values (*ijtima'iyah*). Teaches concern for others, tolerance, and social justice. Students are taught to play an active role in society by upholding Islamic principles. (Habibulloh, 2024) *Fifth*, physical values (*jasadiyah*). Islamic education emphasizes the importance of maintaining health and fitness as a form of responsibility for the trust given by Allah SWT. From this perspective, Islamic education also encompasses aspects related to self-care and physical health. The implementation of these values is expected to shape a generation that is not only intellectually superior but also possesses noble morals and is able to make a positive contribution to social life.

These values are closely interrelated and serve as the primary foundation for developing individual character and behavior in line with Islamic teachings. The process of character formation is crucial for achieving a harmonious life, and one effective means of achieving this is through education. Education is seen as a conscious effort aimed at nurturing and developing human nature and potential to form a complete human being (*insan kamil*). (Divine, 2012). Thomas Lickona explained that providing education that focuses solely on cognitive aspects without moral development is tantamount to developing individuals who have the potential to pose a threat to society. Therefore, implementing character education is absolutely necessary in efforts to shape better student personalities. Through character education, it is hoped that students will develop into individuals who are not only intellectually intelligent but also possess superior personalities and noble morals, as mandated by the goals and functions of national education.

Characteristics Of Generation Z

Generation Z, often abbreviated as Gen Z or the i-generation, is the demographic group born after the Millennial Generation. The birth year range for Generation Z is generally considered to be between the mid-to-late 1990s and the early 2010s.(Chaudhari, Bhole, & Patil, 2023)While there are variations in the definition of birth year ranges, many sources agree that Generation Z includes individuals born between 1997 and 2012. Those included in this generation are a generation that always follows the development of issues circulating in the mass media and the internet. The lives of Generation Z are closely related to internet use, considering that they were born and grew up in the era of digital technology development. This generation is known to have high skills in utilizing the internet, whether for entertainment, learning, or work.(Arum, Zahrani, & Duha, 2023)In Indonesia, according to the 2020 Population Census, the number of Generation Z reached 74.93 million, equivalent to approximately 27.94% of the total national population. This makes them a significant demographic group with significant potential to influence various aspects of social, economic, and cultural life in the future.(Hasanah & Saragih, 2023).

Generation Z has unique characteristics and mindsets in receiving education. The characteristics of Generation Z in the context of education include: First, technological literacy (digital natives): Since birth, Generation Z has been familiar with digital technology. They are accustomed to using the internet, smartphones, and social media, making technology an inseparable part of their daily lives. Second, independent and fast learners. Wide access to information allows them to learn independently. They tend to search for information quickly and efficiently through online platforms. Third, critical and selective thinking. Accustomed to a flood of information, Generation Z develops critical thinking skills to sort out valid and relevant information. Fourth, open to diversity. They show high tolerance and respect for differences, whether cultural, perspective, or social background. Fifth, results-oriented. This generation tends to be pragmatic and focused on achieving tangible results in a short time.

Generation Z's educational mindset is as follows: First, a preference for digital learning. They prefer learning methods that utilize technology, such as e-learning, video tutorials, and educational apps. Second, collaborative and participatory. Generation Z enjoys teamwork and collaboration in the learning process, often utilizing online platforms for discussions and information sharing. Third, flexibility in learning. They value flexibility in time and place in the educational process, which allows them to adjust their study schedules around other activities. Fourth, contextual and practical learning. This generation tends to seek direct relevance between the material studied and practical applications in the real world. Fifth, involvement in social issues. They show interest in social and environmental issues, so educational materials that integrate these aspects are more appealing to them. Understanding these characteristics and mindsets is important for educators and educational institutions to design effective teaching methods that suit the needs of generation Z.

The Digital Era and Its Influence on Islamic Education

Technology plays a vital role in spreading Islamic values in today's digital age. Its role in this context includes:(Pratama, Aprison, Yulius, Latifa, & Syafrudin, 2024) *First* Digital preaching. Advances in information technology have enabled preachers and religious organizations to utilize digital platforms to spread Islamic teachings. Through

social media, websites, and mobile applications, information about Islamic values can be easily accessed by the wider community, without geographical limitations. Second, accessibility of religious information. The internet provides widespread access to various sources of religious information, such as e-books, articles, video lectures, and online courses. This makes it easier for Muslims to study and deepen their understanding of religious teachings. Third, strengthening online Muslim communities. Digital platforms enable the formation of online Muslim communities that share knowledge, experiences, and support. Discussion forums, social media groups, and instant messaging platforms provide means for Muslims to interact and strengthen bonds of brotherhood. Fourth, disseminating moderate Islamic values. Through technology, moderate and tolerant Islamic values can be disseminated to counter radicalism. Positive content that promotes peace, tolerance, and justice can be accessed by various groups, helping to shape the correct perception of Islam. Fifth, innovation in Islamic education. Technology has transformed learning methods in Islamic education. The use of e-learning, educational applications, and video conferencing platforms allows for a more flexible and interactive teaching and learning process, reaching students in various locations.

However, despite its benefits, technology also presents challenges in disseminating Islamic values, such as the spread of false information and content inconsistent with Islamic teachings. Therefore, sound digital wisdom and literacy are required in utilizing technology for the purposes of da'wah and religious education.

On the other hand, social media and digitalization have brought significant transformations to Islamic education, creating new challenges and opportunities. The role of social media in Islamic education includes: First, as a platform for da'wah (preaching) and education. Social media such as Facebook, Instagram, and YouTube are used by Islamic educators and organizations to spread religious teachings, deliver lectures, and share educational content. Second, as a medium for interaction and discussion. Interactive features enable discussions and questions and answers between scholars and the public, thereby deepening religious understanding. Third, as a medium for information accessibility. Social media facilitates access to Islamic educational resources, enabling flexible learning without the constraints of time and place.

Digitalization in Islamic education includes: First, online learning and educational applications. The use of online learning platforms and mobile applications facilitates distance learning, making Islamic education more inclusive and adaptive to the needs of the times. Second, the digitization of Islamic literature. Classical texts and Islamic books are being digitized, facilitating access to and preservation of religious literature. Third, innovation in learning methods. Technology enables more interactive and engaging learning methods, such as the use of multimedia in teaching. (Tamami, Murhayati, & Olive, 2024) The integration of social media and digitalization into Islamic education offers significant opportunities for innovation and the dissemination of religious values. However, appropriate strategies are needed to address the challenges and maximize the benefits of technology in the context of Islamic education.

Transformation of Islamic Educational Values in Generation Z Shifting Islamic Education Patterns in a Digital Context

The shift in Islamic education patterns in the digital context reflects adaptation to rapid technological advances, which impact teaching methods, accessibility, and interaction in the learning process. Some of these shifts include: First, the digitization of

learning materials. Islamic literature and sources, including the Quran, hadith, and classical texts, have been digitized, allowing broader and easier access for students. Second, online and hybrid learning. Islamic educational institutions are adopting online and hybrid learning models, combining face-to-face meetings with online sessions to increase educational flexibility and reach.

Third Utilizing social media as an educational platform: social media is used as a tool to disseminate Islamic values and educational materials, enabling more dynamic interactions between educators and students. Fourth, the development of Islamic educational applications and platforms. Many technology-based educational applications and platforms are designed specifically for Islamic education, providing interactive content such as quizzes, videos, and learning modules. (Ridwan, 2023) *Fifth*, ethical challenges and the validity of information. With easy access to information, challenges arise regarding the validity of Islamic content and the ethical use of technology in Islamic education. (Nasrin, 2024) This shift demonstrates that Islamic education continues to adapt to technological developments, seeking to capitalize on existing opportunities while simultaneously addressing challenges to maintain the integrity and effectiveness of learning.

Ahmad Muflihini stated that in an effort to improve digital literacy, the mentoring mechanism can be carried out in stages as follows:

1. Provide an understanding of the importance of personal data protection and awareness of the dangers of irresponsible data misuse.
2. Teaching manners and ethics in interacting in cyberspace, because the internet is part of the real world and requires the same behavior.
3. Directing to seek credible sources of information and avoid the spread of fake news (hoaxes) by teaching the ability to check the truth of information before believing it.
4. Prioritize the usefulness of internet use, avoid wasting time on less useful things, and make students aware of the importance of selectivity in obtaining information.
5. Encourage mutual respect and maintain harmony in the digital world, avoid cyber bullying and teach students to deal with differences of opinion wisely and without bullying. (Muflihini, 2020).

Based on this, Islamic education must immediately reform and prepare itself to actively participate. Numerous opportunities and challenges arise in this era. These opportunities can truly serve as valuable capital and opportunities for Islamic education to demonstrate itself as a leader amidst diverse global civilizations.

Technology-Based Learning Strategies in Islamic Education

Education, amidst today's rapid technological developments, urgently requires various forms of innovation to make the learning process more meaningful and relevant. This doesn't mean the existing education system must be completely replaced or rendered obsolete, but rather that adjustments and improvements are necessary to address aspects deemed ineffective and in keeping with current demands. Without renewal, the education system is at risk of being left behind by the rapid pace of change. In this regard, a teacher's success in delivering subject matter is heavily influenced by various factors, one of which is the selection of appropriate and suitable learning strategies. (Muhaimin, 2002).

The integration of technology into Islamic education has become an essential need in today's digital era. Various technology-based learning strategies can be implemented

in Islamic education, including: First, developing an integrative curriculum that combines digital approaches and Islamic values. The use of e-learning-based learning technology that aligns with Islamic principles is believed to improve the quality of the learning process. These efforts include utilizing e-learning platforms that align with Islamic teachings, improving digital literacy for educators, and developing a curriculum that harmoniously combines digital and Islamic approaches. (Firman, 2024) *Second* The use of information technology-based learning media, such as the internet, laptops, LCDs, and email, plays a crucial role in increasing the effectiveness of Islamic Religious Education (PAI) learning processes. The application of this technology allows for more interactive and engaging learning, thus optimally increasing student engagement.

Third, improving digital competency for educators. Improving teacher competency in digital literacy and educational technology is crucial for optimizing technology-based learning. Training and workshops on the use of technology in learning can help teachers effectively integrate technology into the teaching process. Fourth, utilizing e-learning platforms based on Islamic values can be a strategic step in improving the quality of learning in the digital era. Integrating Islamic values into educational technology supports the creation of a learning process that is not only effective but also in accordance with Islamic principles. This platform allows access to flexible learning materials that can be tailored to students' needs. Fifth, developing project-based learning that integrates Islamic values. The implementation of project-based learning that integrates Islamic values can increase student engagement and help them understand the practical application of Islamic teachings in everyday life. (Firman, 2024).

One model for digital Islamic pedagogy that can also be applied is the use of Technological Pedagogical and Content Knowledge (TPACK). According to Koehler, Mishra, Hershey, and Peruski, Technological Pedagogical and Content Knowledge (TPACK) is a framework that describes teachers' understanding of the interrelated interactions between technology, pedagogy, and content. Technological Pedagogical Knowledge (TPACK) is a framework for integrating technology into teaching. (Koehler & Mishra, 2008). The TPACK framework originated from Shulman's thinking that describes Knowledge, Content, Pedagogy and was developed in subsequent research that emphasized the importance of Knowledge, Content, Pedagogy and Technology (TPACK) (MJ et al.). The Technological Pedagogical Content Knowledge (TPACK) framework serves as a theory and concept for researchers and educators in measuring the readiness of prospective teachers and teachers in teaching effectively with technology. (Shulman, 1986).

TPACK is formed from a combination of 3 types of basic knowledge, namely Technological Knowledge (TK), Pedagogical Knowledge (PK), Content Knowledge (CK). The results of the combination of these 3 basic knowledge produce 4 new knowledge, including Pedagogical Content Knowledge (PCK), Technological Content Knowledge (TCK), Technological Pedagogical Knowledge (TPK) and Technological Pedagogical Content Knowledge (TPACK). Technological Knowledge (TK) or technological knowledge is knowledge about various types of technology as tools, processes, and resources. Pedagogical Knowledge (PK) or pedagogical knowledge is knowledge about theory and practice in planning, processes, and evaluation of learning. Content Knowledge (CK) or content knowledge is knowledge about content or subject matter that must be learned by teachers and taught to students. Pedagogical Content Knowledge (PCK) or pedagogical content knowledge is pedagogical knowledge related

to specific content. Technological Content Knowledge (TCK) or technological content knowledge is knowledge about the reciprocity between technology and content. Technological Pedagogical Knowledge (TPK) or pedagogical technology knowledge is knowledge about various technologies that can be used to facilitate learning and teaching.

Technological Pedagogical Content Knowledge (TPCK) or knowledge of pedagogical technology and content is knowledge about the appropriate use of technology in appropriate pedagogy to teach content well. (Nurhayati, 2020) TPACK encompasses three areas of knowledge: technology, pedagogy, and content. Technology encompasses modern technologies such as computers, the internet, LCD projectors, applications, websites, and interactive learning videos. Pedagogy describes the processes, strategies, procedures, and methods of learning, as well as assessment. Content represents the learning material that must be learned.

These seven pieces of knowledge need to be mastered by future teachers who will teach in a learning environment filled with various technological instruments. So that teachers can use the right technology in pedagogy that is appropriate for specific content well. Based on the explanation above, it can be concluded that: a) Learning technology is a scientific discipline or field of work. b) The main goal of learning technology is to solve learning problems or facilitate learning and to improve teacher performance. c) Using a systematic approach (holistic or comprehensive). d) The area of learning technology can include activities related to analysis, design, development, utilization, management, implementation and evaluation of both learning processes and resources. e) Learning technology is not only active in educational institutions but also in all human activities as far as it is related to efforts to solve learning problems and improve performance. f) Technology is interpreted broadly, not only physical technology, but also soft technology.

In addition to the strategies already mentioned, there are several additional approaches that can be applied in Islamic education, namely: First, the use of interactive learning media, such as educational videos, interaction-based applications, and e-learning platforms, significantly contributes to increasing student interest and understanding of Islamic Religious Education (PAI) materials. This innovation in learning media allows for a more engaging and easy-to-understand presentation of material, thus supporting a more effective and meaningful learning process. (Tamami et al., 2024) Second, developing digital competencies for Islamic Religious Education (PAI) teachers: It is important for PAI teachers to improve their skills in using technology. Training and workshops on the use of technology in learning can help teachers optimize technology-based learning. (Robiah, 2024).

Third Implementing active learning through technology: Combining active learning approaches with the use of technology has the potential to produce deeper and more meaningful learning experiences. This strategy encourages active student participation in the learning process and contributes to the optimal development of critical thinking skills. (Sidqy & Syafa, 2024) *Fourth* Technology-based madrasa development: Madrasas can develop technology-based learning concepts to improve the quality of Islamic education. This strategy includes providing technological infrastructure, developing appropriate curricula, and training educators. (Haddade, 2023) By implementing these strategies, Islamic education can adapt to technological developments and increase the effectiveness of student learning in this digital era.

The Process of Instilling Islamic Values in Generation Z

Planting is defined as a process, action, or way of planting something. (Ministry of Education and Culture, 1990) The term "value" is a translation of the word "worth," derived from the Latin "valere" or the Old French "valoir," which essentially means "price." The value of something is determined through the interaction between the appraiser and the object being appraised. Meanwhile, Kluckhohn, in Mulyana, defines value as a conception, either explicit or implicit, that distinguishes individuals or groups and influences choices regarding the methods, intermediate goals, or ultimate goals of an action. (Rohmat, 2004).

According to Chabib Thoha, instilling values is an action, behavior, or process of instilling a form of belief within the framework of a belief system, where individuals are motivated to carry out or avoid an action based on views about what is considered appropriate or inappropriate to do. (Thoha, 2000) Based on this definition, it can be concluded that there are similarities between the concepts of instilling values and internalizing them. From an implementation perspective, internalizing values is the process of internalizing the values conveyed, thereby fostering awareness within the recipient and making them a guideline in daily life. Therefore, both instilling values and internalizing values essentially lead to the same goal: making certain values part of the personality of the individual targeted by the process.

This approach aims to help students recognize and embrace the inclusive, universal values of Islam, enabling them to develop a deep understanding of human values and be accountable for the decisions they make. This process involves several stages: recognizing various options, determining a stance or position, and applying these values in accordance with personal beliefs. (Syarkawi, 2006) According to Huitt, the aim of the value instillation approach is to: 1) Instilling values in students, 2) Changing the values held by students to better reflect certain desired values (Huitt, 2004)

The process of instilling values can be carried out through several stages. According to Thomas Lickona, for a value to be ingrained and develop into character, several stages are required. The three main components that must be gone through in this process are as follows. (Lickona, 1992). Moral knowledge refers to an individual's ability to understand and recognize abstract values. This component consists of six dimensions, namely: 1. *Moral Awareness* (moral awareness), 2. *Knowing Moral Values* (Knowledge of moral values) 3. *Perspective Taking* (understanding other points of view), 4. *Moral Reasoning* (moral reasoning), 5. *Decision-making* (make decision) and 6. *Self-Knowledge* (self-knowledge). Moral Feelings is the next stage after moral knowledge, where the primary focus shifts from the cognitive to the affective aspects. At this stage, students are expected to feel, believe, and internalize the values they have previously learned. This component encompasses six dimensions, including: *conscience* (conscience), *pride* (pride) *empathy* (empathy), *loving goodness* (love), *self-control* (self-control) and *humility* (humble).

Moral Action (moral behavior) is a concrete manifestation of the application of moral values in everyday behavior. This behavior is based on three main sub components or dimensions, namely: *competence* (competence), *will* (want) and *habit* (habit)

These three components are closely related and complement each other. The relationship between them can be illustrated in the following illustration:

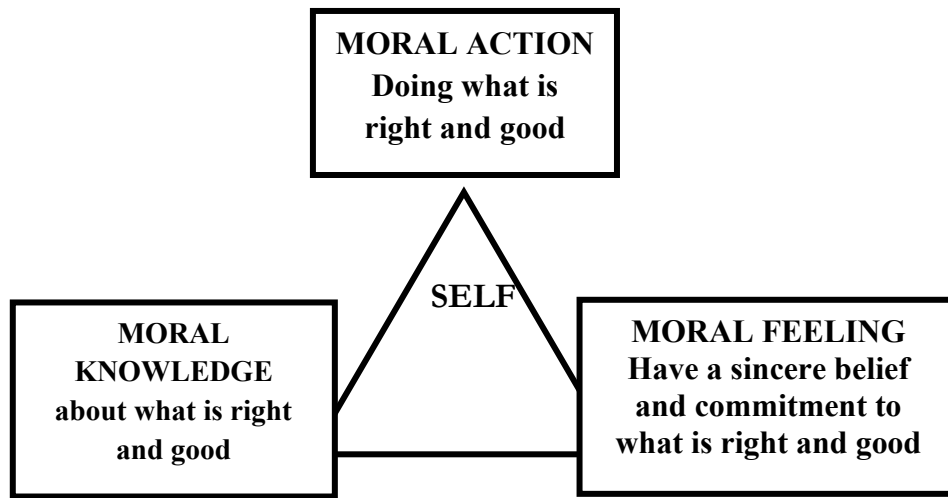


Figure 1. The relationship between moral knowledge, moral feelings, and moral actions (Source: Thomas Lickona, 1992)

The lines connecting each dimension reflect that character formation, including the process of internalizing values, must be carried out through the comprehensive and integrated development of all three components. This means that character formation is not sufficient merely to understand the concept of goodness, but also includes the ability to feel and implement it in concrete actions. Therefore, at the moral action stage, students need to be accustomed to having the will, skills (competencies), and habits (habits) to internalize Islamic values. To achieve this, it is necessary to create an educational environment that consistently and sustainably supports Islamic traditions and nuances. If not carried out intensively and repeatedly, the process of internalizing values can be hampered, because inclusive Islamic values have the potential to be displaced by other values that have been ingrained but are not in line with the principle of inclusivity. (Sulalah, 2011).

On the other hand, if value instillation is understood as a form of value internalization, then the process must also go through three main stages. The stages in the value internalization process are as follows:

Value transformation : At this stage, students are given an understanding of positive and inappropriate values through the process of verbal communication. **Value transactions :** This stage of values education is carried out through two-way communication or reciprocal interaction involving the active participation of both parties. At this stage, the emphasis in communication is still more on presenting physical aspects than mental or spiritual ones. In this process, students are provided with information about good and bad values, accompanied by concrete examples of actual behavior, which the students then respond to. **Transinternalization of values :** At this stage, what educators present to students is not just their physical appearance, but rather their attitudes and personal integrity. Likewise, students' responses to educators are not limited to physical reactions but also reflect their mental attitudes and personalities. Therefore, the process of

transinternalizing values is essentially an interaction that emphasizes interpersonal communication and the active involvement of both parties.

The process of trans-internalizing values occurs in stages, from the simplest to the most complex. These stages can be identified through the following indicators: 1) Receiving (listening): the initial stage where students show readiness to receive stimuli in the form of new values that are conveyed and begin to be open to these influences in their affective domain. 2) *Respond*(respond): Students showed active involvement in responding to the grades they received, even to the point of reaching a level of satisfaction in responding to those grades. 3) *Evaluate*(ranking): At this stage, students begin to appreciate and give meaning to the values they believe to be true, and show emotional attachment to these values. 4) *Values Organization* (organizing values): Students develop a value system that they believe serves as a guide for life, so that it is reflected in their attitudes and behaviors that distinguish them from others. For example, Characterization with Values or Value Complexes (value characterization): Values that have been believed and become habits in everyday life become an inseparable part of the student's personality, so that these values cannot be separated from their identity and behavior.

The Role of Social Media in Internalizing Islamic Values

Social media plays a crucial role in the internalization of Islamic values in today's digital age. This role is reflected in several key aspects. First, as a medium for Islamic da'wah and education. Various platforms such as Facebook, Instagram, and TikTok are utilized to disseminate Islamic teachings more widely and interactively to the public. Second, as a means of disseminating the values of religious moderation. Social media contributes to instilling the principles of religious moderation to encourage a balanced and tolerant understanding amidst diversity. Third, as a medium for shaping socio-religious behavior. Through the presentation of educational and inspirational content, social media can encourage behaviors aligned with Islamic teachings, such as ethical communication, humility, and a spirit of brotherhood.(Panjalu, 2022).

Fourth, Strengthening Islamic identity. Social media provides a space for Muslims to express their Islamic identity, strengthening a sense of togetherness and solidarity among the Muslim community. Fifth, media literacy education for the younger generation. The importance of media literacy in Islamic religious education helps the younger generation face the information age wisely, utilizing social media positively for self-development and spirituality. Sixth, Spreading Quranic Values: Social media can be used to spread Quranic values, strengthen Islamic identity, and shape social behavior in accordance with Islamic teachings. Seventh, Social Media Literacy Education: Islamic religious education can integrate social media literacy to help the younger generation face the information age wisely, utilizing social media positively for self-development and spirituality. Eighth, developing creative Islamic content: Through the active participation of the younger generation on various platforms such as Instagram, TikTok, and Twitter, there are ample opportunities to transmit Islamic values through appropriate and engaging creative content.(Putri & Sahira, 2024) Therefore, social media not only functions as a communication tool, but also becomes an effective medium in the process of internalizing and disseminating Islamic values in everyday life.

Challenges and Opportunities in Instilling Islamic Values in Generation Z

Instilling Islamic values in Generation Z faces unique challenges influenced by technological developments and social change. Some of the key challenges identified are: First, the influence of social media and digital information. Generation Z grew up in a digital age with easy access to a variety of information through social media. This can lead to exposure to content inconsistent with Islamic values, thus affecting their understanding and practice of religion. Second, identity and moral crises. Exposure to various cultures and values through the internet can lead to identity confusion and moral crises among Generation Z. They may have difficulty distinguishing between Islamic values and conflicting external influences. Third, the lack of role models and guidance. The lack of role models who can inspire and guide Generation Z in understanding and practicing Islamic values can be an obstacle in the process of internalizing these values.

Fourth, Challenges in religious education. Religious education methods that are less adaptive to the characteristics and needs of Generation Z can reduce the effectiveness of instilling Islamic values. An irrelevant or monotonous approach can make them less interested in studying religious teachings. Fifth, the influence of globalization and popular culture. Globalization brings various popular cultures that may not align with Islamic values, thus challenging Generation Z in maintaining their Islamic identity. (Nurwijaya, 2024) Sixth, limited social and religious interaction. Changes in social interaction patterns due to technology can reduce Generation Z's involvement in traditional religious activities, such as religious study groups or majelis taklim (Islamic study groups), which are crucial for instilling Islamic values. (Tammardiah, 2024) Facing the various challenges mentioned above, an innovative and relevant approach is needed to instill Islamic values in Generation Z, including the positive use of technology, providing inspiring role models, and developing religious education methods that suit their characteristics.

Instilling Islamic values in Generation Z also presents various opportunities that can be effectively utilized. Here are some of them: First, utilizing digital technology for preaching and learning. Generation Z, growing up in the digital era, has extensive access to technology. This opens up opportunities to spread Islamic teachings through online platforms such as podcasts, YouTube videos, and virtual communities that discuss various aspects of Islamic teachings. Second, developing creative and relevant Islamic content. By utilizing social media, Islamic content can be presented in an engaging format and in line with current trends, making it more easily accepted by Generation Z. (Nurwijaya, 2024) *Third*, Islamic education based on ethics and character. Islamic education that emphasizes character and ethics can help Generation Z face the challenges of the times while remaining steadfast in religious values.

Fourth, improving digital literacy in a religious context. Improving digital literacy among Generation Z can help them utilize technology to deepen Islamic teachings and effectively disseminate religious values. Fifth, the formation of virtual Islamic communities. Virtual communities can serve as a forum for Generation Z to discuss, learn, and share experiences related to Islamic values, thereby strengthening religious understanding and practice. By leveraging this opportunity, the process of internalizing Islamic values among Generation Z can be carried out more effectively and in accordance with current developments.

4. Conclusion

Growing up in the digital era, Generation Z faces unique challenges in upholding Islamic educational values. However, they also have significant opportunities to strengthen their spirituality through the use of technology. Social media and various digital platforms play a crucial role in distributing religious content, supporting the migration phenomenon, and encouraging the adoption of a halal lifestyle. Therefore, transforming Islamic education is imperative to remain relevant to the times, emphasizing adaptive and innovative approaches. In this context, the roles of educators, parents, and the community are crucial in guiding Generation Z to utilize technology wisely without neglecting their Islamic identity.

Generation Z, as a digital native generation, has unique characteristics in receiving education, such as a tendency towards independent, technology-based, and collaborative learning. Therefore, Islamic educational approaches need to be tailored to their mindsets and learning styles to be more effective. Social media plays a crucial role in spreading Islamic values, both through digital da'wah (Islamic outreach), the formation of Islamic identity, and media literacy education. Creative Islamic content that aligns with the characteristics of Generation Z is an effective means of instilling Islamic values amidst the rapid flow of digital information. Technology-based learning strategies in Islamic education include integrating digital curricula, utilizing information technology-based media, enhancing educators' digital competencies, and developing project-based learning. The application of this technology aims to increase the effectiveness and appeal of learning for Generation Z.

The aim of this study is to determine and analyze the extent of the challenges faced by generation Z in the process of transforming Islamic educational values, both religious values and Islamic values spiritual, moral, intellectual, *ijtima'iyah*, and physical. As well as knowing and analyzing the extent to which opportunities can be utilized in the process. The transformation of Islamic educational values in an effort to shape the holistic character of Generation Z. The influence of social media, an identity crisis, a lack of role models, and less adaptive religious education are some of the challenges faced in the process of transforming Islamic educational values. These factors will ultimately hinder the process of transforming Islamic educational values, making it difficult to develop individuals with superior character.

On the other hand, the emergence of digital technology for preaching, the development of creative Islamic content, and the formation of virtual Islamic communities will be the right opportunities for the process of transforming Islamic educational values in Generation Z. These opportunities must be truly utilized to strengthen spirituality through technology. If this can be done effectively, saving Generation Z from the dangerous currents of technological digitalization that hinder the process of transforming Islamic educational values can be immediately minimized, which ultimately can be realized Generation Z who has resilience in spiritual, intellectual, moral, and social aspects, all of which play a role in forming a complete individual character and able to make a positive contribution to society.

In essence, the digitalization of technology in Islamic preaching is urgent and highly appropriate to meet and adapt to the needs of the future Generation Z. Integrating Islamic values in the digital era maximizes the opportunities offered by technology while addressing existing challenges. Therefore, it is crucial for Islamic educators and educational institutions to integrate Islamic values into every aspect of digitalization. This

includes a deep understanding of digital ethics, the wise use of technology, and the development of a curriculum that not only teaches Islamic knowledge but also how to apply it to everyday life in an increasingly digital world.

Furthermore, it is crucial to implement digital literacy for students and educators so they can maximize technology's use without compromising Islamic values. This digital literacy encompasses the ability to identify credible sources of information, understand digital security, and practice ethical technology use.

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