

Character Education for Generation Z in The Perspective of Islamic Education

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Abstrak: *This study discusses the concept of character education for Generation Z from an Islamic education perspective. Generation Z is a generation synonymous with digital technology (digital natives). Therefore, character education is very important so that Generation Z has good morals and strong integrity, especially amid the challenges of digitalisation. The objective of this study is to describe the responsibilities of educational stakeholders, such as families, schools, and communities, in implementing character education for Generation Z from an Islamic educational perspective. Data collection was conducted through textual analysis of records, books, papers, articles, journals, and relevant scientific references, including data accessed online. The results of the study indicate that character education for Generation Z is a very important aspect in shaping individuals with noble morals and responsibility in the digital age. In this context, Islamic education does not only focus on academic achievement but also on the development of spiritual and moral values that can overcome the challenges of the times. By integrating the teachings of the Qur'an and Sunnah and the appropriate use of technology, character education is expected to shape strong personalities, digital ethics, and social awareness. Collaboration between schools, families, and other stakeholders is essential to maintain consistency in the values taught to Generation Z. Through this comprehensive approach, Islamic character education can produce individuals who are not only intellectually intelligent but also possess spiritual and social strength.*

Keywords: *Character Education, Generation Z, Islamic Education*

Abstrak: Penelitian ini membahas tentang konsep pendidikan karakter bagi Generasi Z dalam perspektif pendidikan Islam. Generasi Z merupakan generasi yang identik dengan digital (*digital natives*). Maka pendidikan karakter menjadi sangat penting agar Generasi Z memiliki akhlak baik dan memiliki integritas yang kuat, terutama di tengah tantangan digitalisasi. Tujuan dari penelitian ini adalah untuk mendeskripsikan tanggung jawab pemangku pendidikan seperti keluarga, sekolah dan masyarakat dalam menerapkan pendidikan karakter bagi Generasi Z dalam perspektif pendidikan Islam. Perolehan data dilakukan melalui telaah data-data secara tekstual dari catatan, buku, makalah, artikel, jurnal, dan referensi ilmiah yang relevan, termasuk data yang diakses secara

online. Hasil penelitian menunjukkan bahwa pendidikan karakter bagi Generasi Z merupakan aspek yang sangat penting untuk membentuk individu yang berakhlak mulia dan bertanggung jawab di era digital. Dalam konteks ini, pendidikan Islam tidak hanya fokus pada pencapaian akademis, tetapi juga pada pengembangan nilai-nilai spiritual dan moral yang dapat mengatasi tantangan zaman. Dengan mengintegrasikan ajaran Al-Qur'an dan Al-Sunnah serta penggunaan teknologi dengan tepat, pendidikan karakter diharapkan dapat membentuk kepribadian yang kuat, etika digital, dan kesadaran sosial. Kerja sama antara sekolah, keluarga, dan dalam rangka untuk menjaga konsistensi nilai-nilai yang diajarkan kepada generasi Z. Dengan pendekatan yang komprehensif ini, pendidikan karakter Islam dapat menghasilkan individu yang tidak hanya cerdas secara intelektual, tetapi juga memiliki kekuatan spiritual dan sosial.

Kata Kunci: Pendidikan Karakter, Generasi Z, Pendidikan Islam

Introduction

Since the 1990s, the term Character Education has been widely discussed in the Western world. Thomas Lickona is recognized as the main driver at that time, through his famous work, *"The Return of Character Education."* This work raised awareness among educators regarding the importance of Character Education as a concept that needs to be applied in life. It marked the beginning of a renaissance of character education that is increasingly being expanded by many around the world.¹ Character or character education since the beginning of its emergence in education has been considered as an undoubted thing by experts. John Dewey for example, as quoted by Frank G. Goble in 1916, once said, "it is commonplace in educational theory that the formation of character is the general purpose of teaching and ethical education in schools."²

Character education is understood as an effort to shape individuals who are not only intellectually intelligent, but also have good character traits such as integrity, empathy, responsibility, and strong moral values. This is in accordance with Law No. 20 of 2003 concerning the National Education System, Article 3 of the Law states that national education functions to

¹ D Majid, A. & Andayani, *Pendidikan Karakter Perspektif Islam* (Bandung: Remaja Rosdakarya., 2012).

² Fatchul Mu'in, *Pendidikan Karakter: Konstruksi Teoretik & Praktik* (AR-Ruzz Media, 2011).

develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life.³

In the context of Generation Z, character education is highly relevant, given the psychosocial challenges they face in a fast-paced and connected world. Character education teaches the importance of empathy, effective communication, and interpersonal skills that cannot be acquired through technology alone. Additionally, character development is crucial for helping Generation Z build healthy social relationships, both in the real world and in the digital realm. Teaching values such as mutual respect, honesty, and responsibility in digital interactions can help reduce the negative impacts of social media, such as cyberbullying or the spread of misinformation.⁴ Generation Z, known for being highly connected to technology and the digital world, interacts more frequently with digital devices than with books or traditional social environments. They often experience demoralisation due to the negative influence of social media, where crimes such as gambling, pornography, bullying, fraud, the spread of fake news, and radicalism often occur.⁵

Many members of Generation Z are involved in criminal activities, such as bullying, drug use, and promiscuity. Violence among teenagers shows that this problem cannot be ignored. Many people are disturbed by behaviour that is morally repugnant and anti-social. This moral crisis shows that the moral and religious knowledge taught in schools has not had much influence on student behaviour. Many believe this is due to teaching methods that only impart moral values textually, without preparing students to face the complex realities of life. Therefore, character education is gaining more attention, particularly through the concept of holistic character development, which emphasises the importance of character education as an effort to build the character of the nation.⁶

³ *Undang-Undang Sisdiknas* (Bandung: Fokusindo Mandiri, 2012).

⁴ MujiBurrohman Khasnah Syaidah, Ratna Dewi, "KOMUNIKASI INTERPERSONAL ANTARA ORANG TUA DAN GENERAZI Z PERSPEKTIF PENDIDIKAN KARAKTER," 2024, 14-39, <https://doi.org/10.59166/syaikhona.v2i2.230>.

⁵ Novita Nur Inayha Novita, "Penguatan Etika Digital Melalui Materi 'Adab Menggunakan Media Sosial' Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0," *Journal of Education and Learning Sciences* 3, no. 1 (2023): 73-93, <https://doi.org/10.56404/jels.v3i1.45>.

⁶ James Arthur, *Traditional Approaches to Character Education in Britain and America, Handbook of Moral and Character Education*, 2014, <https://doi.org/10.4324/9780203114896>.

Schools should not only focus on improving academic achievement, but also be responsible for shaping students' character. Academic achievement and good character building are two important missions in schools. However, due to economic and political pressures, education often prioritises academic achievement alone and neglects the school's identity in character building. Therefore, collaboration with Islamic education, which focuses on character education, is needed. The model of character education from an Islamic perspective has actually existed since the advent of Islam, alongside the mission of the Prophet Muhammad SAW to improve and perfect human morality. Islamic teachings encompass a system that not only focuses on aspects of faith, worship, and social interactions but also on morality.

With this explanation, writing about character education from an Islamic perspective is very urgent, considering that this study is in line with current educational needs. What is the concept of character education for Generation Z? And what is the concept of character education from an Islamic perspective? With these issues in mind, the author wishes to reveal insights into character education for Generation Z from an Islamic educational perspective, which can be used as a guideline in dealing with various issues faced by Generation Z.

Method

This study uses a qualitative approach with a library research method, which is research that utilises written sources such as books, scientific journal articles, and other relevant documents as primary data.⁷ Secondary data was collected through a literature review discussing the role of Islamic education in responding to the negative impacts of technology on the character of Generation Z. The literature reviewed was selected based on its relevance to the theme and was published within the last ten years to ensure its relevance and connection to the current context. Data analysis techniques were conducted using a descriptive-analytical approach, involving the classification of information from various sources, its interpretation, and the drawing of conclusions based on the synthesis of relevant theories and findings.⁸

⁷ Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011).

⁸ Nurul Ulfatin, *Metode Penelitian Kualitatif Untuk Keguruan Dan Pendidikan* (Jakarta: Erlangga, 2022).

Result and Discussion

1. Character Education

The word character comes from the Latin words “*kharakter*”, “*kharassein*”, and “*kharax*”, as well as the English word “*character*” and the Indonesian word “*karakter*”, which comes from the Greek word “*character*” from “*charassei*”, which means to make sharp or deep. According to the Indonesian Dictionary, character is defined as temperament, disposition, psychological traits, morality, or ethics that distinguish one person from another. Character encompasses all personal traits, including behaviour, habits, likes, dislikes, abilities, tendencies, potential, values, and patterns of thought.⁹ Therefore, character education is an effort to shape a person's personality through moral education, which is reflected in real behaviour, such as good and honest actions, responsibility, respect for others' rights, and hard work.¹⁰

Character education in Indonesia was introduced by the government of Susilo Bambang Yudhoyono (SBY) on National Independence Day, 2 May 2010. At that time, character education was a highly relevant issue, prompting the government to commit to making character and national culture development an integral part of the national education system that must be seriously supported.¹¹ Thus, all educational institutions in the country are required to support the President's policy. This was further reinforced by the 2003 Constitution No. 20 on the national education system, Chapter 1, Article 1, which states that education is a planned effort to create a learning environment where students actively develop their potential, including spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, the nation, and the state. National education is based on Pancasila and the 1945 Constitution, rooted in the religious and cultural values of Indonesia, and responsive to changes in the times.¹²

Based on the above quote, it can be concluded that national education has a function and purpose, namely to shape good character in students. This demonstrates the government's serious commitment to realising character education in our country. There are tangible efforts by the government in the

⁹ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa*, Keempat (Jakarta: PT Gramedia Pustaka Utama, 2012).

¹⁰ Thomas. Lickona, “Educating for Character : How Our Schools Can Teach Respect and Responsibility,” 1992, 478, https://books.google.com/books/about/Educating_for_Character.html?id=Cx0njf7KZAcC.

¹¹ Mu'in, *Pendidikan Karakter: Konstruksi Teoretik & Praktik*.

¹² *Undang-Undang Sisdiknas*.

field of education to achieve the nation's lofty and dignified ideals. This education is expected to bring about changes not only in the cognitive and psychomotor domains but, most importantly, positive changes in the affective domain. Therefore, character education is needed from an early age. At this age, children's thinking abilities begin to develop, so their subconscious minds are open to receiving all information and stimuli from parents and the family environment without selection. This is where the foundational character begins to form. Additionally, character cannot be developed instantly; the process must be long, careful, and systematic. In the context of the history of character education thought, it should follow the stages of a child's development from early childhood to adulthood.¹³

In instilling character education in children, it is important to pay attention to several moral pillars that children must master. Furthermore, Majid and Andayani¹⁴ state that character education has several pillars, including:

a. Moral knowing

Moral knowing as the first aspect has six elements, namely:

- 1) Moral awareness;
- 2) Knowledge of moral values;
- 3) Perspective taking;
- 4) Moral reasoning;
- 5) Decision making;
- 6) Self-knowledge;

b. Moral loving or moral feeling

Moral loving is the strengthening of children's emotional aspects to become people of character. This strengthening is related to the forms of attitudes that must be felt by students, namely awareness of self-identity, namely:

- 1) Self-esteem;
- 2) Sensitivity to the suffering of others (empathy);
- 3) Love of truth (loving the good);
- 4) Self-control;
- 5) Humility

¹³ Samsul Bahri, Halimatun Sakdiyah, and Hasan Basri Tanjung, "Relasi Guru Dengan Murid Dalam Perspektif Pendidikan Islam" 17, no. 2 (2024): 473–94, <https://doi.org/10.32832/tawazun.v17i2>.

¹⁴ Kasinyo Harto and Tastin Tastin, "Pengembangan Pembelajaran Pai Berwawasan Islam Wasatiyah: Upaya Membangun Sikap Moderasi Beragama Peserta Didik," *At-Ta'lim : Media Informasi Pendidikan Islam* 18, no. 1 (2019): 89, <https://doi.org/10.29300/attalim.v18i1.1280>.

c. Moral acting/behaviour

Moral acting as an outcome will naturally emerge from children after the two pillars above are realised. Moral acting demonstrates the perfection of the competencies possessed by children after undergoing the learning process. The abilities possessed by children are not only beneficial for themselves but also capable of benefiting others around them. Moral knowing, moral loving, and moral acting, as mentioned above, must be possessed by students, as they form the pillars of character education directly related to the cognitive, affective, and psychomotor domains, which complement each other to optimise students' potential.

2. Generation Z

Generation Z is the group born between 1997 and 2012, known as "*digital natives*" because they grew up in an era dominated by technology and social media. They are highly connected to technology, have more open and inclusive views, and are critical and pragmatic with high digital skills. Despite facing challenges in balancing the digital world and real life, Generation Z shows great potential in addressing social, political, and economic changes. Advances in information and communication technology have transformed how they think, behave, and interact.¹⁵ Generation Z is also commonly referred to as the iGeneration, the internet generation, or the net generation. They are always connected to the virtual world and can do everything using the latest technology.¹⁶

Generation Z tends to be more accustomed to fast-paced and interactive digital content. Learning approaches that utilise high technology, such as virtual reality, interactive games, or mobile applications. As a result, Generation Z often experiences demoralisation due to the harmful influence of social media. On social media, crimes such as gambling, the creation of pornographic or SARA content, bullying, fraud, the spread of fake news, and radicalism can lead to a moral crisis among Generation Z.¹⁷ Moral crises in

¹⁵ Shohib Hasan, "Integrasi Pendidikan Karakter Dalam Manajemen Pendidikan Islam Untuk Menghadapi Krisis Moral Generasi Z" 4 (2024): 4949-58.

¹⁶ Adam Wildan Alfikri, "Peran Pendidikan Karakter Generasi Z Dalam Menghadapi Tantangan Di Era Society 5.0," *Prosiding Seminar Nasional Pascasarjana*, 2023, 21-25, <http://pps.unnes.ac.id/pps2/prodi/prosiding-pascasarjana-unnes>.

¹⁷ Novita, "Penguatan Etika Digital Melalui Materi 'Adab Menggunakan Media Sosial' Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0."

society, especially among the younger generation, are influenced by various interrelated factors. Rapid digital technology development, social and cultural changes, social environmental influences, and the lack of proper moral education are some of the main causes that can erode moral values.¹⁸ Therefore, collaboration between families, schools, and society is needed to address this moral crisis by providing education based on strong ethical and moral values. As a result, freedom in the virtual world makes them more inclined to be closed off and rarely interact directly, which hinders their moral development.

3. The Role of Technology in Character Education for Generation Z

Technology has become an integral part of modern education, including in the development of students' character. One of the main benefits is the ability to create interactive and engaging learning experiences. The use of educational applications and technology-based learning platforms encourages students to understand moral and ethical values in a more enjoyable and relevant way.¹⁹ Through tools such as Google Classroom and collaborative applications, students can work together on projects focused on character development. These activities not only improve teamwork skills but also build a sense of responsibility and care for their peers, as they learn to support and appreciate each other's contributions. Social media also presents significant opportunities for character education. By using these platforms positively, educators can teach students about digital ethics and the impact of their behaviour in the online world. Awareness campaigns conducted through social media can educate students about social issues and encourage them to participate in activities that benefit the community.²⁰

Social media is also one of the most dominant communication tools among Generation Z, and its use in character education offers significant opportunities.²¹ With platforms such as Instagram, Twitter, and Facebook, educators can convey moral and ethical values directly to students. Through

¹⁸ Naylatul Fadhillah and Aini Yusra Usriadi, "Peran Pendidikan Islam Sebagai Solusi Krisis Moral Generasi Z Di Era Globalisasi Digital," 2025.

¹⁹ Umami Kulsum and Abdul Muhid, "Pendidikan Karakter Melalui Pendidikan Agama Islam Di Era Revolusi Digital," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 12, no. 2 (2022): 157-70, <https://doi.org/10.33367/ji.v12i2.2287>.

²⁰ Sugiarto and Ahmad Farid, "Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter Di Era Society 5.0," *Cetta: Jurnal Ilmu Pendidikan* 6, no. 3 (2023): 580-97, <https://doi.org/10.37329/cetta.v6i3.2603>.

²¹ Hendar Ahmad Wibisono dkk Muhammad Ridho Ardiansyah, *Dasar-Dasar Teknologi Pendidikan* (Bandung: Widina Media Utama, 2025).

engaging content such as videos, images, and infographics, students are more easily engaged and understand important concepts in character education. One effective way to use social media in character education is through awareness campaigns.²² Schools can launch initiatives that encourage students to share positive messages, such as the importance of empathy, honesty, and tolerance. In this way, students not only learn about these values but also actively participate in spreading positive messages to their peers and the wider community.

Another benefit of social media is that it can be used to build communities that support character development. Special groups or pages can be created to discuss relevant social and moral issues. Here, students can share experiences, learn from one another, and discuss ways to apply character values in their daily lives. This environment encourages open dialogue and mutual respect among students. However, it is important to educate students about digital ethics when using social media. Education on how to behave properly in the virtual world, including respecting others' opinions and not spreading misinformation, should be an integral part of the curriculum.²³ By understanding these ethics, students can contribute to a positive and constructive online environment.

4. Challenges of Using Technology in Character Education for Generation Z

The use of technology in character education for Generation Z offers many opportunities, but also faces various challenges.²⁴ One of the main challenges is the risk of exposure to negative content in the virtual world. Generation Z, who grew up in a digital environment, are often exposed to various influences that are not in line with the character values that they want to teach. This can lead to confusion in distinguishing between positive and negative values. Additionally, many students struggle with using technology wisely.²⁵ Low digital literacy skills can hinder their ability to critically

²² Abdul Hamid Arribathi et al., "Peran Teknologi Informasi Dalam Pendidikan Agama Islam Untuk Menghadapi Tantangan Di Era Global Dan Generasi Z," *Jurnal Wawasan Agama Risalah Islamiyah* 1, no. 1 (2021): 55-65, <https://bit.ly/3oc7x1j>.

²³ Mu'in, *Pendidikan Karakter: Konstruksi Teoretik & Praktik*.

²⁴ Aulia Erlinnawati and Eko Purwanto, "Peran Teknologi Dan Komunikasi Dalam Manajemen Pembangunan Berkelanjutan," *Jurnal Bisnis Dan Komunikasi Digital* 1, no. 4 (2024): 11, <https://doi.org/10.47134/jbk.v1i4.3034>.

²⁵ Fachrul Reza and Filo Leonardo Tinggogoy, "Konflik Generasi Z Di Bidang Pendidikan Di Era Revolusi Industri 4.0 Tantangan Dan Solusinya,"

evaluate information. Without this ability, students may be more susceptible to fake news or harmful content. Therefore, education on how to use technology responsibly is crucial but is often overlooked in the curriculum.

Another challenge faced is the lack of equitable access to technology. Although many students have smartphones, not all have access to stable internet or adequate devices.²⁶ This inequality can create a gap in character education, where only some students can utilise technology for their character development. This requires attention from educational institutions and the government to ensure all students have equal access. Additionally, there are challenges in terms of teacher training. Not all teachers have the skills or knowledge to effectively integrate technology into character education.²⁷ Without adequate training, teachers may find it difficult to utilise technology to support character education goals. This can hinder efforts to create a dynamic and interactive learning environment. While technology can enhance learning, over-reliance on digital devices can reduce the social interaction that is important in character development. Generation Z needs to be taught to manage their use of technology so that they can continue to interact with others directly and develop the empathy and social skills necessary for everyday life.²⁸

Given the aforementioned limitations, one way to measure the success of technology implementation in character education is through assessing students' social skills.²⁹ Using digital tools such as surveys and questionnaires, educators can evaluate students' ability to interact with peers, think critically, and demonstrate empathy. Indicators such as teamwork and conflict resolution skills can help determine the extent to which technology contributes to character development. Direct observation of student behaviour in the school environment is also an effective method. This approach allows teachers to see how students apply the character values taught, both in the virtual and real worlds. Through notes and analysis of

PARADIGMA: Jurnal Administrasi Publik 1, no. 2 (2022): 142–55, <https://doi.org/10.55100/paradigma.v1i2.51>.

²⁶ Kartika Sagala, Lamhot Naibaho, and Djoys Anneke Rantung, "Tantangan Pendidikan Karakter Di Era Digital," *Jurnal Kridatama Sains Dan Teknologi* 6, no. 01 (2024): 1–8, <https://doi.org/10.53863/kst.v6i01.1006>.

²⁷ Kartika Sari et al., "Komunikasi Di Era Digital: Tantangan Memahami Gen Z," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)* 4, no. 1 (2023): 134–45.

²⁸ Wahyu Taufiqur Rohman, M Sugeng Solehudin, and Abdul Khobir, "Tantangan Pendidikan Agama Islam Bagi Generasi Z," *Gudang Jurnal Multidisiplin Ilmu* 1, no. 6 (2023): 204–9.

²⁹ Sofyan Mustoip, *Implementasi Pendidikan Karakter*, 2018.

daily behaviour, educators can assess positive changes in students' attitudes and actions as a result of technology use.

Collecting feedback from students and parents is also important in evaluating the success of technology implementation.³⁰ Students can provide insights into their experiences using digital tools in character education, while parents can offer perspectives on changes in their children's behaviour at home. By holding forums or discussions, schools can obtain valuable input to improve teaching methods. Evaluating student learning outcomes, including grades and academic progress, can provide an overview of the impact of technology on character education. If students show improvement in academic performance along with strengthening of character values, this can be an indicator of the success of character education.³¹

5. Character Education for Generation Z in the Perspective of Islamic Education

The Qur'an is a source of knowledge for Muslims, and is the main reference in the formation of Islamic character, because it contains noble values that can guide individuals towards noble morals. Values such as honesty, responsibility, and compassion are reflected in various verses that teach humans to behave well. By making the Qur'an a guideline, character education can be directed to form individuals with integrity and responsibility. According to Pamungkas,³² educational values in the Qur'an such as monotheism, morals, and social responsibility are strategic solutions in strengthening the character and morals of the younger generation.

According to An-Nahlawi, Islamic education is a process of individual and social development that makes a person obedient to Islamic teachings and applies them comprehensively in personal and social life.³³ Meanwhile,

³⁰ Budi Yusuf, "Teknologi Dan Personalisasi Pembelajaran Pendidikan Islam Untuk Generasi Z," *Journal of Instruction and Development Researches* 4, no. 4 (2024): 277–85, <https://doi.org/10.53621/jider.v4i4.344>.

³¹ Arif Wicaksana and Tahar Rachman, *E- Book Teknologi Pendidikan, Angewandte Chemie International Edition*, 6(11), 951–952., vol. 3, 2018.

³² M Rovtadiani, "Peran Pendidikan Islam Dalam Membentuk Karakter Generasi Milenial Di Era Digital," *Jurnal Media Akademik (JMA)* 2 (2024): 590–95, <https://jurnal.mediaakademik.com/index.php/jma/article/view/467%0Ahttps://jurnal.mediaakademik.com/index.php/jma/article/download/467/446>.

³³ E. M Zulfah and Muhammad Fuadi, "Relevansi Konsep Pendidikan Islam Pespektif An-Nahlawi Dan Buya Hamka Di Era Modern," *Jurnal Ilmu Pendidikan* 6, no. 2 (2024): 1402–12, <https://doi.org/10.31004/edukatif.v6i2.5907>.

character education is an effort to shape individuals who are not only intellectually intelligent but also possess integrity, empathy, responsibility, and strong moral values.³⁴ This highlights the connection and similarities between character education and Islamic education, as seen in the three core values sought to be achieved: *akhlak* (morals), *adab* (manners), and *keteladanan* (exemplary behaviour). *Akhlak* relates to duties and responsibilities outside of *sharia* and Islamic teachings. *Adab* refers to attitudes related to good behaviour, while exemplary behaviour refers to the character exemplified by a good Muslim, following the example of the Prophet Muhammad SAW. These three values form the basis of character education in Islam.³⁵

To better understand the term character in Islam, it is necessary to present the ontological aspects of character so that a clearer understanding can be gained. M. Amin Syukur quotes several philosophical figures, including Moh. Abdul Aziz Kully, who states that character is a good trait of the soul, trained so strongly that it is easy to perform an action without thinking or reflecting on it again. According to Ibn Maskawaih, character is defined by the term *akhlak*. *Akhlak* is the state of the soul that drives one to perform actions without prior thought or consideration. According to Ibn Qayyim, *akhlak* is disposition or nature, akin to an inner quality and disposition of the soul possessed by all humans. Meanwhile, according to al-Ghazali, *akhlak* is a quality or state ingrained in the soul, from which actions arise effortlessly and easily without the need for further thought or consideration.³⁶

Thus, it can be understood that character is another form of morality, which theoretically is the accumulation of knowledge and direct experience that shapes a person's personality and traits, which are inherent and practically imply a person's actual behaviour that becomes a habit. Human character and actions are entities that cannot be separated from one another, and there is a very close connection between them. If a person's character is shaped by bad experiences and knowledge, then their actions will also tend to follow suit. Conversely, if it is good, then their actions will be good. A

³⁴ Yusuf Qardhawi, *Pendidikan Islam Dan Madrasah Hasan Al-Banna*, Terj. Bustami A. Ghani Dan Zainal Abidin Ahmad (Jakarta: Bulan Bintang, 1980).

³⁵ Hamidah Ulfa Fauziah, Edi Suhartono, and Petir Pudjantoro, "Implementasi Penguatan Pendidikan Karakter Religius," *Jurnal Integrasi Dan Harmoni Inovatif Ilmu-Ilmu Sosial* 1, no. 4 (2021): 437–45, <https://doi.org/10.17977/um063v1i4p437-445>.

³⁶ Fitriani Rafikasari et al., "Keefektifan Pembelajaran Agama Islam Melalui Pendekatan Pembelajaran Aktif, Kreatif, Efektif, Dan Menyenangkan (Pakem) Di Sekolah Dasar," *Jurnal Basicedu* 5, no. 5 (2021): 3232–41.

person whose character and actions are accustomed to good things will feel uncomfortable if ordered to commit a crime; they will feel guilty, anxious, and constantly plagued by an uneasy state of mind. The reason is that the habits that have been formed have become part of their character.³⁷

This is where Islamic education plays an important role in instilling character education in Generation Z in the era of digital globalisation. By integrating Islamic teachings that emphasise morals, social responsibility, digital ethics, and closeness to God, Islamic education can shape a young generation that has strong morals, critical thinking, and responsibility in their every action. Islamic education provides a strong foundation for Generation Z to face the challenges of the times and live their lives with positive values aligned with religious teachings and humanity. This means that education must prepare individuals to become responsible and social beings, with a sense of togetherness in creating a peaceful, orderly, and progressive life, where moral virtues such as truth, justice, and compassion can be upheld to achieve collective well-being. Character education is the key to equipping Generation Z with moral and ethical values. The importance of character education is increasingly evident as an effective solution in facing complex challenges in the VUCA (Volatility, Uncertainty, Complexity, Ambiguity) era.³⁸

Therefore, character education is very urgent for Generation Z, by synergising the roles of family, school and society.³⁹ Parents need to be actively involved in supervising and guiding children in using technology, as well as setting a positive example in everyday life.⁴⁰ In the context of school education, teachers are the ones most responsible for the character education of students. According to Moh. Athiyah Al Abrasyi,⁴¹ a teacher must possess certain qualities to effectively instil good character education. These qualities include: Asceticism, Purity, Sincerity, Forgiveness, Love for students, Understanding of students, Mastery of subject matter.

³⁷ Asmuni Zain and Zainul Mustain, "Penguatan Nilai-Nilai Spiritual Dan Moralitas Di Era Digital Melalui Pendidikan Agama Islam," *JEMARI : Jurnal Edukasi Madrasah Ibtidaiyah* 6, no. 2 (2024): 94–103.

³⁸ Siti Nurul Khasanah and Zainal Arifin, "Kepemimpinan Siswi Dalam Penerapan Nilai-Nilai Religiusitas Di Madrasah Mu'allimaat Muhammadiyah Yogyakarta," *MANAGERIA: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (2017): 1–18, <https://doi.org/10.14421/manageria.2017.21-01>.

³⁹ Sari et al., "Komunikasi Di Era Digital: Tantangan Memahami Gen Z."

⁴⁰ Hany Lusua Damayanti, "Peran Orang Tua Peran Orang Tua Dalam Membentuk Karakter Anak Di Era Digital," *PAKAR Pendidikan* 20, no. 1 (2022): 62–75, <https://doi.org/10.24036/pakar.v20i1.254>.

⁴¹ M.Athiyah Al-Abrasyi, *Ruh Al-Tarbiyah Wa Al-Ta'lim* (Qohiroh: Isa al-Babil Halabi, n.d.).

In addition to competent teachers in imparting character education, appropriate teaching methods are also required. From a philosophical perspective on education, methods serve as a means to achieve educational goals.⁴² Meanwhile, Islamic educational methods are the paths or ways that can be taken to convey Islamic educational materials to students so that they develop a Muslim personality. According to Abdur Rahman An-Nahlawi,⁴³ among the most important and prominent methods in character education are: 1) The Khiwar Method (conversation), 2) Educating through stories, 3) Educating through parables, 4) Educating through setting an example, 5) Educating through self-discipline and practice, 6) Educating through drawing lessons and warnings, 7) Educating through encouragement and deterrence. The use of appropriate teaching methods and strategies, combined with technology suitable for Generation Z, can achieve the goals of Islamic character education, which include three fundamental abilities of students: 1) Attitude and practice towards God, 2) Attitude and practice towards family, 3) Attitude and practice towards society and the environment.

Conclusion

Character education from an Islamic perspective plays a crucial role in shaping the character of Generation Z, which should excel not only academically but also be strong morally and spiritually. The character values derived from the Qur'an, such as honesty, responsibility, compassion, and hard work, serve as the main foundation for instilling good character. Therefore, the integration of these values into all aspects of education – family, school, and community – must be carried out comprehensively to produce a strong-charactered Generation Z amidst the challenges of digital technology. The moral crisis faced by Generation Z in the digital technology era requires the interpretation of moral values into digital ethics. The concept of Islamic education can cultivate good character. Thus, Islamic education must continuously adapt to the developments in technology and digital culture while maintaining deep moral teachings. Character education based on Islamic principles should be the main focus in equipping Generation Z.

Collaboration among families, teachers, and the community is essential in organizing and implementing character education for Generation Z. Parents, as the first and primary educators, must be able to instill good behavior at home. Teachers, as role models, should create a supportive school

⁴² Rohman, Solehudin, and Khobir, "Tantangan Pendidikan Agama Islam Bagi Generasi Z."

⁴³ Abdur Rahman An-Nahlawi, *Ushul At-Tarbiyah Al-Islamiyyah* (Damaskus: Dar al-Fikr, 1996).

environment, and community involvement is a key factor in internalizing Islamic character values. An active learning approach that engages students and the appropriate use of digital technology further strengthens the character-building process. Therefore, character education based on Qur'anic values should be a primary focus in efforts to create a moral, just, and harmonious society.

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