

Revitalizing Islamic Education Values through an Integrative Character Model for Generation Z's Moral Crisis in the Digital Era

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Abstract: The development of information technology and digitalization in the era of digital disruption has shaped the interaction patterns and lifestyles of Generation Z, which tend to lean toward consumerism, materialism, individualism, and hedonism. This situation has given rise to a serious challenge in the form of a moral crisis among the younger generation. To date, studies on Islamic Religious Education (IRE) in addressing the moral crisis of Generation Z have been dominated by normative approaches and have not yet offered many contextual strategic frameworks relevant to digital culture. This study aims to analyze a model for revitalizing IRE values as a strategy to strengthen the morality of Generation Z in the era of digital disruption. This study employs a qualitative approach through library research, utilizing data sources from reputable articles, the Scopus database, ScienceDirect, Consensus, and scientific conference proceedings. The findings indicate that the revitalization of IRE values serves not only as an ethical guide but can also be developed into a learning framework based on moral modeling and a contextual-digital approach. Values such as honesty, responsibility, trustworthiness, tolerance, patience, and humility are implemented through exemplary strategies, religious digital literacy, and reflective-participatory learning to build Generation Z's moral awareness. This study affirms that the transformation of PAI learning into an adaptive, contextual, and experience-based moral framework is a crucial element in addressing the complex moral challenges of the digital era.

Keywords: Reactualizing Islamic Education Values, Moral Crisis, Gen Z, Digital Disruption

Abstrak: Perkembangan teknologi informasi dan digitalisasi di era disrupsi digital telah membentuk pola interaksi dan gaya hidup Generasi Z yang cenderung mengarah pada konsumerisme, materialisme, individualisme, dan hedonisme. Kondisi ini memunculkan tantangan serius berupa krisis moral di kalangan generasi muda. Sejauh ini, kajian mengenai Pendidikan Agama Islam (PAI) dalam merespons krisis moral generasi Z masih didominasi oleh pendekatan normatif dan belum banyak

menawarkan kerangka strategis yang kontekstual terhadap budaya digital. Penelitian ini bertujuan untuk menganalisis model revitalisasi nilai-nilai PAI sebagai strategi penguatan moral generasi Z di era disrupsi digital. Penelitian ini menggunakan pendekatan kualitatif melalui studi pustaka (library research) dengan sumber data yang diperoleh dari artikel bereputasi, database Scopus, ScienceDirect, Consensus, dan prosiding konferensi ilmiah. Hasil penelitian menunjukkan bahwa revitalisasi nilai-nilai PAI tidak hanya berfungsi sebagai pedoman etika, tetapi juga dapat dikembangkan menjadi kerangka pembelajaran berbasis moral modelling dan pendekatan kontekstual-digital. Nilai-nilai seperti kejujuran, tanggung jawab, amanah, toleransi, kesabaran, dan kerendahan hati diimplementasikan melalui strategi teladan, literasi digital religius, serta pembelajaran reflektif-partisipatif untuk membangun kesadaran moral Generasi Z. Penelitian ini menegaskan bahwa transformasi pembelajaran PAI yang adaptif, kontekstual, dan berbasis pengalaman moral menjadi elemen penting dalam merespons kompleksitas tantangan moral di era digital.

Kata Kunci: Reaktulisasi Nilai PAI, Krisis Moral, GenZ, Disrupsi Digital

Introduction

In the era of digital disruption, advancements in technology, information, communication, and digitalization have become fundamental to the learning process of the younger generation (Gen Z).¹ This situation is becoming increasingly complex due to rapid technological advancements such as *Artificial Intelligence* (AI), *Augmented Reality* (AR), and *Virtual Reality* (VR), which have now become key drivers across various sectors of life, including education.² Ironically, however, this digitalization is not only gradually influencing how they learn, interact, and communicate, but is also

¹ Wanying Liang, "The Impact of Social Comparison Processes on Psychological Well-Being: How Social Media , Self-Evaluation , and Education Policies Affect the Mental Health of Gen-Z Students," *Journal of Advances in Education and Philosophy* 2665 (2024): 438–46, <https://doi.org/10.36348/jaep.2024.v08i06.003>.

² M Karabatak, S Ay, and S Karabatak, "A Scientific Discovery in Virtual Reality and Augmented Reality Enriched with Artificial Intelligence," in *2025 13th International Symposium on Digital Forensics and Security (ISDFS)*, 2025, 1–5, <https://doi.org/10.1109/ISDFS65363.2025.11011961>.

shaping new paradigms in their life orientation,³ such as a consumerist lifestyle and individualism.⁴

As a result of digitalization, the moral values and ethics of the younger generation (Gen Z) are gradually eroding, triggering a widespread moral crisis in the era of digital disruption manifesting as cyberbullying on social media, sexual harassment, hate speech on online platforms, online gambling, and the spread of misinformation.⁵ These phenomena highlight the importance of revitalizing moral values in Islamic Religious Education (IRE), as the moral crisis among the younger generation requires an immediate, appropriate, and comprehensive response to prevent it from becoming deeply entrenched and fostering a deviant social culture.

PAI values in character or morality building. As stated in a study conducted by Biantoro & Rahmatullah (2025), the successful implementation of PAI values in the moral development of students in schools is based on at least five methods of instilling values, including: contextual role modeling, value-based project-based learning, integrated spiritual habituation, experience-based reflective dialogue, and individual spiritual counseling.⁶ Of course, the development of such value-instilling methods also legitimizes the formation of an effective and holistic PAI curriculum. In line with the opinion expressed by Irmawati (2024), she emphasizes that the internalization of Islamic values through a project-based and thematic learning approach is one of the most effective tools in teaching Islamic values, considering that the current PAI curriculum often focuses on conceptual theory rather than practice.⁷

³ Jessica McKenzie, "Introduction to the Special Issue: Globalization as a Context for Youth Development," *New Directions for Child and Adolescent Development* 2019, no. 164 (2019): 7–9, <https://doi.org/10.1002/cad.20276>.

⁴ Eneida Zalli, "Globalization and Education: Exploring the Exchange of Ideas, Values, and Traditions in Promoting Cultural Understanding and Global Citizenship," *Interdisciplinary Journal of Research and Development* 11, no. 1 (2024): 55, <https://doi.org/10.56345/ijrdv11n1s109>; V M Chik and V V

⁵ Nasya'a Nadyah Aisyah and Nur Fitriatin, "Krisis Moral Dan Etika Di Kalangan Generasi Muda Indonesia Dalam Perspektif Profesi Guru," *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)* 5, no. 1 (2025): 329–37, <https://doi.org/10.53299/jppi.v5i1.908>; 4.

⁶ Oktio Frenki Biantoro and Asep Rahmatullah, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Pembinaan Moral Siswa Di Sekolah," *Pelita: Jurnal Studi Islam Mahasiswa UIN Dalwa* 2, no. 2 (May 31, 2025): 225–41, <https://doi.org/10.38073/pelita.v2i2.3019>.

⁷ Irmawati, "Integrasi Nilai-Nilai Islam Dalam Kurikulum PAI," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)* 4, no. 02 (June 16, 2024): 1743–57, <https://doi.org/10.37680/almikraj.v4i02.5421>.

Not only for character and morality building, the internalization of PAI values has also been proven effective in promoting local wisdom values. As stated in a study conducted by Pratama et al (2024), PAI curriculum innovations that integrate local wisdom values not only strengthen Islamic religious education but also preserve and develop human values, such as care for the environment and mutual cooperation.⁸ However, studies on the internalization of PAI values in response to the moral crisis of Generation Z in the era of digital disruption remain very limited. Yet, the complexity of digitalization challenges – such as consumerism, individualism, materialism, and hedonism demands more in-depth research. Therefore, this study was conducted to address the limitations of previous research by examining how the concept of revitalizing PAI values serves as a response to the moral crisis of Generation Z in the digital era, in line with the research objective of understanding the concept of revitalizing PAI values in addressing the moral crisis of Generation Z in the era of digital disruption.

Method

This study falls under the category of qualitative research,⁹ employing a literature review approach with a thematic analysis model. The thematic analysis model was chosen by the researcher because it aligns with the characteristics of the data obtained through the process of identifying, analyzing, and synthesizing various literature sources related to the revitalization of Islamic Religious Education (IRE) values as a response to the moral crisis of Generation Z in the digital age. Research data sources were obtained from leading scientific journal articles, conference proceedings, e-books, and other supporting documents accessed through various academic databases, such as Google Scholar, Scopus AI, and Semantic Scholar, in both print and electronic formats.

Data analysis was conducted by identifying, categorizing, and examining PAI value concepts relevant to the moral crisis among Generation Z. Subsequently, an analysis and synthesis of various literature findings were performed to formulate a contextual framework for revitalizing PAI values in response to the challenges of the digital disruption era. The framework of this

⁸ Andy Riski Pratama et al., “Inovasi Kurikulum Pendidikan Agama Islam (PAI) Dalam Mendorong Penanaman Nilai Nilai Kearifan Lokal,” *An-Nahdlah: Jurnal Pendidikan Islam* 4, no. 1 (August 3, 2024): 145–52, <https://doi.org/10.51806/an-nahdlah.v4i1.160>.

⁹ M Syafrany Surya Permadi et al., “Quo Vadis The Integrating Islam and Science , A Comparative Study of the Thoughts of Al Faruqi , Al Attas , and Amin Abdullah,” *Halaqah: Islamic Education* 9, no. 2 (2025): 78–89, <https://doi.org/10.21070/halaqa.v9i2.1775>.

literature review encompasses the stages of identification, assessment, evaluation, and interpretation of all relevant literature that has been collected. The model developed here refers to the research by Permadi (2026), which serves as a reference for the implementation of the stages of this literature review¹⁰.

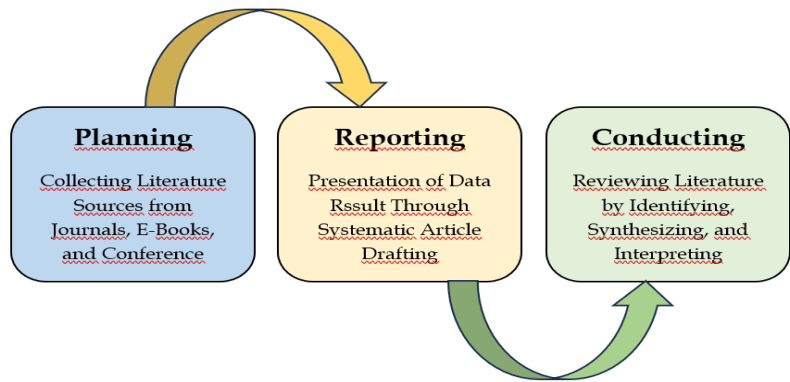


Figure 1. Literature Review Framework for Content Analysis Models

The next step is to establish criteria for determining whether the collected data is suitable as a source for the research literature. The following are the research criteria used as a guide in selecting relevant data.

Table 1. Inclusion and exclusion criteria

No	Inklusi	Eksklusi
1	All articles discussing Islamic educational values	All articles that do not discuss Islamic educational values
2	All articles with a DOI	All articles that do not have a DOI
3	Articles published between 2016 and 2026	Articles published outside the years 2016–2026
4	All articles written in English and Indonesian	All articles not written in English or Indonesian

To ensure the validity and reliability of the data, this study also employed source triangulation by comparing various references and findings from diverse literature sources during the interpretation and conclusion-

¹⁰ M Syafrany Surya Permadi, “The Concept of Learning Ethos in the Book *Bidayatul Hidayah: Al Ghazali ’ s Epistemological Perspective and Its Relevance to Character Education*,” *Turats* 20, no. 1 (2026): 44–57, <https://doi.org/10.24260/atturats.v20i1>.

drawing process. Source triangulation involves comparing various literature sources during the interpretation and conclusion-drawing process.

Result and discussion

Dinamika Krisis Moral Generasi Z di Era Disrupsi Digital

Generation Z grew up and developed in an era of globalization and digitalization.¹¹ Advances in information technology have made it easier for them to access a wide range of information through various online platforms. This kind of environment provides them with open space (accessibility) for creativity, innovation, and collaboration with various technological developments. This enables the widespread exchange of information through cross-cultural, regional, and international communication. However, ironically, behind the opportunities for open access, there are also several serious challenges in the form of a moral crisis and comprehensive psychological pressure.¹² As previous studies have shown, excessive use of social media can increase the risk of anxiety disorders,¹³ Fear of Missing Out (FoMO) behavior,¹⁴ mental burnout, and technostress.

A number of existing studies tend to highlight the dark side of intense and excessive digital exposure, including an increased risk of anxiety, stress, depression, FOMO (fear of missing out), burnout, technostress, and other mental health disorders.¹⁵ Meanwhile, recent studies have examined these positive and negative impacts in depth: some emphasize the importance of coping strategies and digital resilience, while others highlight the need for preventive interventions and digital literacy to mitigate psychological risks.¹⁶ Thus, the current literature presents a complex picture digitalization brings

¹¹ M M Ninčević and D J Vukelić, "Generation Z and Their Learning in a Digitally Driven World," *Didactica Slovenica - Pedagogška Obzorja* 40, no. 3–4 (2025): 83–99, <https://doi.org/10.55707/ds-po.v40i3-4.200>;

¹² Alice Aghata, "International Journal for Science Review The Phenomenon of Overthinking in Generation Z: A Cognitive Psychology Perspective," *International Journal for Science Review* 1, no. 1 (2024): 1–7, <https://doi.org/10.71364/ijfsr.v1i1.1>.

¹³ Zulfiah Larisu, "The Impact of Social Media Use on Gen Z Mental Health: The Relationship Between FOMO and Social Anxiety," *Psikologiya Journal* 1, no. 4 SE-Articles (2024): 13–21, <https://doi.org/10.62872/0qcq7y15>.

¹⁴ Laura Marciano et al., "Digital Media Use and Adolescents' Mental Health During the Covid-19 Pandemic: A Systematic Review And," *Frontiers in Public Health* 9, no. February (2022), <https://doi.org/10.3389/fpubh.2021.793868>.

¹⁵ Hongfei Liu et al., "COVID-19 Information Overload and Generation Z's Social Media Discontinuance Intention during the Pandemic Lockdown," *Technological Forecasting and Social Change* 166 (2021), <https://doi.org/10.1016/>

¹⁶ Dani Fadillah and Bai Long, "Empowering Gen Z's Mental Health in a Hyperconnected World," *International Journal of Social Psychiatry* 3 (2025), <https://doi.org/10.1177/00207640251384510>;

significant benefits to Gen Z but also poses major challenges to their psychological well-being.¹⁷

In addition, the ease of accessing various media and sources on the internet has the potential to expose the younger generation to negative content that is not appropriate for their age. Without supervision and filtering, the risk of exposure to pornography, hoaxes, criminality, and hate speech will be even higher, which can damage character, lower moral values, and trigger deviant behavior.¹⁸ Second, active social media users are potentially exposed to cyberbullying if they do not limit the sharing of personal information or posting controversial content, which may trigger rude comments or insults from certain individuals or groups.¹⁹ Third, the erosion of social norms in the digital age occurs when ethical boundaries and manners are increasingly ignored in the unlimited use of social media. Pornographic content, hate speech, hoaxes, and hedonistic lifestyles have the potential to cause a shift and erosion of religious norms, decency, and legal norms in society.²⁰ Fourth, the ease of being influenced by hedonistic lifestyles and trends that are viral on social media makes many people willing to spend time and money to follow materialistic and consumptive lifestyles in order to gain social recognition (validation) in society.²¹

Digital overload and the search for social validation contribute to cognitive fatigue, anxiety, and feelings of insecurity due to social comparison and the phenomenon of FoMO.²² In line with research conducted by Xia et al.

¹⁷ Nikita Amanda Putri Widodo and Tutut Chusniyah, "Teknologi Digital Dan Kesejahteraan Psikologis Karyawan Generasi Z: Tinjauan Sistematis Di Dunia Kerja Modern," *Flourishing Journal* 5, no. 8 SE-Articles (2025): 462–71, <https://doi.org/10.17977/um070v5i82025p462-471>.

¹⁸ Shuyao Meng, "Risk, Opportunities and Interventions of Youth in the Digital Age," *International Journal of Social Sciences and Public Administration* 3, no. 3 (July 21, 2024): 283–89, <https://doi.org/10.62051/ijsspa.v3n3.34>.

¹⁹ Wendy Craig et al., "Social Media Use and Cyber-Bullying: A Cross-National Analysis of Young People in 42 Countries," *Journal of Adolescent Health* 66, no. 6 (June 1, 2020): S100–108, <https://doi.org/10.1016/j.jadohealth.2020.03.006>.

²⁰ William J Brady and M. J Crockett, "Norm Psychology in the Digital Age: How Social Media Shapes the Cultural Evolution of Normativity," *Perspectives on Psychological Science* 19, no. 1 (January 1, 2024): 62–64, <https://doi.org/10.1177/17456916231187395>

²¹ Zhucheng Shao, "Revealing Consumers' Hedonic Buying in Social Media: The Roles of Social Status Recognition, Perceived Value, Immersive Engagement and Gamified Incentives," *Journal of Research in Interactive Marketing* 19, no. 5 (November 12, 2024): 787–802, <https://doi.org/10.1108/JRIM-12-2023-0452>.

²² Kamarul Zaman, "Psikologi Pendidikan Di Era Digital: Tantangan Kognitif Dan Emosional Peserta Didik Di SMA Integral Hidayatullah Batam," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 11, no. 1 (2026): 124–42, <https://doi.org/10.23969/jp.v11i01.40151>.

(2024), dependence on virtual validation through likes and comments forms an instant mindset that leads to feelings of discomfort, which often result in hate speech conflicts. Of course, this occurs due to uncontrollable digital attachment.²³ As a result, inner peace is disrupted, and Generation Z often experiences an identity crisis because they judge themselves based on online standards rather than their authentic reality.²⁴ In line with Asyraf's (2025) research, which states that vacations for Gen Z often serve as a platform for digital self-presentation and social validation; failing to receive a high number of responses can trigger social anxiety and a fragile digital identity crisis rooted in numbers and algorithms.²⁵ A study in Bandung by Sri Dewi (2024) revealed that teenagers who frequently compare themselves to friends or influencers on social media are more prone to self-dissatisfaction and low self-esteem.²⁶

Dependence on social media in today's digital era further encourages Generation Z to become attached to external judgments and constantly compare their achievements with others, thereby eliminating their personal character. Meanwhile, basic digital connectivity does not guarantee emotional closeness; in fact, it reinforces social isolation.²⁷ The accumulation of these factors, as shown by various literature in previous studies, contributes significantly to worsening stress, anxiety, and ultimately reducing the psychological well-being of Generation Z.²⁸ This condition also slowly triggers a moral crisis among Generation Z. Although technology provides broad access to information and communication at a global level, these

²³ Yanqing Xia et al., "Digital Art Exhibitions and Psychological Well-Being in Chinese Generation Z: An Analysis Based on the S-O-R Framework," *Humanities and Social Sciences Communications* 11, no. 1 (2024): 266, <https://doi.org/10.1057/s41599-024-02718-x>.

²⁴ Bayhaqi et al., "Relevansi Konsep Spiritual Dalam Kimiya' Al-Sa'adah Imam Al-Ghazali Untuk Mengatasi Krisis Mental Dan Kesejahteraan Psikologis Generasi Z."

²⁵ J A Asyraf, "Vacation or Validation : Liburan Sebagai Bentuk Validasi Dan Pencitraan Melalui Media Sosial Di Kalangan Generasi Z," *Jurnal Ilmiah Research Student* 2, no. 2 (2025), <https://doi.org/10.61722/jirs.v2i2.5606>.

²⁶ Sri Dewi Tirta Qodariyah, Lidya Maryani, and Treesia Sujana, "Hubungan Penggunaan Media Sosial Dengan Tingkat Harga Diri Pada Remaja Di RW 05 Kelurahan Pelindung Hewan Kecamatan Astana Anyar Kota Bandung," *Jurnal Ilmiah Ners Indonesia* 5, no. 2 SE-Articles (2024): 120–29, <https://doi.org/10.22437/jini.v5i2.36906>.

²⁷ Liang, "The Impact of Social Comparison Processes on Psychological Well-Being : How Social Media , Self-Evaluation , and Education Policies Affect the Mental Health of Gen-Z Students."

²⁸ Burhanudin Akbar, Rahma Dwi Prawesti, and Swadesi Arum Perbani, "Big Picture Mental Health of Generation Z in The World," *Jurnal Kesehatan Komunitas Indonesia* 4, no. 1 (April 30, 2024): 1–20, <https://doi.org/10.58545/jkki.v4i1.223>.

developments also bring psychological consequences that cannot be ignored in the context of young people's lives in the era of digital disruption.

In addition, academic pressure and the demands of an uncertain future further exacerbate the situation.²⁹ Fierce academic competition, heavy workloads, and the demand to achieve career success from an early age often cause teenagers and young adults to experience chronic stress, putting them at risk of mental burnout.³⁰ Ironically, digital connectivity, which is expected to strengthen social bonds, has the opposite effect, often leading to emotional isolation. As revealed in a study conducted by Akbar et al. (2024), many Gen Zers feel lonely despite being active online, because virtual closeness does not always equate to real emotional support.³¹ This phenomenon results in low self-confidence, weak interpersonal relationships, and reduced resilience in facing life's challenges.

The moral crisis experienced by Generation Z is becoming increasingly complex when faced with academic demands in today's digital age.³² A fast-paced, pressure-filled, technology-based learning environment requires them to adapt to an education system that emphasizes cognitive achievement, but often neglects emotional and spiritual needs. The negative stigma attached to psychological problems and the lack of support from families and educational institutions further exacerbate the situation, leaving many teenagers without a safe space to express their inner burdens and academic difficulties. In this context, conventional psychological approaches are no longer considered adequate. Various studies emphasize the need for a more comprehensive strategy through the strengthening of spiritual aspects. Spirituality serves as a source of meaning, tranquility, and inner resilience that can balance academic pressure with the basic human need for peace and a clear direction in life.³³

²⁹ Susanne Schweizer, Rebecca P Lawson, and Sarah-Jayne Blakemore, "Uncertainty as a Driver of the Youth Mental Health Crisis," *Current Opinion in Psychology* 53 (2023): 101657, <https://doi.org/10.1016/j.copsyc.2023.101657>.

³⁰ Arthagina Matilda, Bernadetta Prisca Adelia Intan Wulandari, and Darmanto Darmanto, "Understanding Gen Z'S Mental Health Challenges," *PHENOMENON: Multidisciplinary Journal Of Sciences and Research* 3, no. 01 SE- (February 28, 2025): 38-52, <https://doi.org/10.62668/phenomenon.v3i1.1402>.

³¹ Akbar, Prawesti, and Perbani, "Big Picture Mental Health of Generation Z in The World."

³² Mahammad Ashrafuzzaman, "Impact of Academic Pressure and Career Uncertainty on Gen Z Burnout and Mental Well Being," *JSS: Journal of Social Science* 8, no. 1163-176 (2025), <http://doi.org/10.71213/jss.june2510>.

³³ Nurussobah and Akhmad Aidil Fitra, "Kesehatan Mental Dan Spiritualitas: Bagaimana Konsep Al-Qur'an Menghadapi Krisis Psikologis Era Kontemporer?," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (April 8, 2025): 115-30, <https://doi.org/10.58363/alfahmu.v4i1.281>.

Therefore, strengthening spirituality can be actualized through the re-actualization of Islamic Religious Education (PAI) values as a response to the moral crisis of Generation Z in the era of digital disruption. PAI values such as honesty, responsibility, self-control, and awareness of life goals based on Islamic teachings have the potential to become a moral and spiritual foundation for the younger generation. Thus, the reactualization of PAI values not only plays a role in strengthening the mental health of Generation Z, but also becomes a strategic effort in building their character and moral resilience in facing various challenges of life in the digital era.

The Relevance and Contribution of PAI Values in Overcoming Moral Crises

Islamic Religious Education (PAI) plays a central role in shaping the character or morality of each individual. Highlighting the phenomenon of moral crises that often occur, such as bullying, hate speech, corruption, and other unethical behaviors, requires systematic efforts to instill strong moral values through education,³⁴ one of which can be realized through the internalization of the PAI learning process. PAI values, such as honesty, justice, responsibility, and compassion, are not only important for personal development but are also considered important for social harmony and stability.³⁵

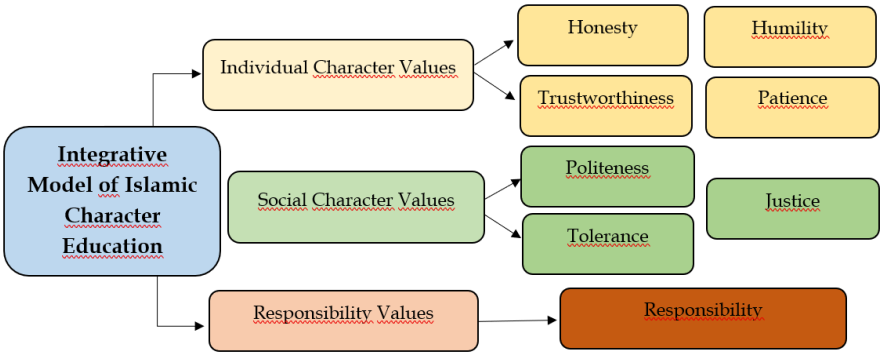


Figure 2. Framework for an Integrative Islamic Character Education Model

³⁴ Surya and Anshori, “Menelaah Konsep Penguatan Pendidikan Karakter Dalam Kitab Bidayatul Hidayah Karya Pemikiran Imam Al Ghazali.”
³⁵ Putri Rahmadayani, Badarussyamsi, and Minnah Widdah, “Penanaman Nilai-Nilai Pendidikan Islam Dalam Peningkatan Karakter Religius Siswa,” *Al Miskawaih: Journal of Science Education* I, no. 2 (2022): 213–38, <https://doi.org/10.56436/mijose.v1i2.149>.

In this context, the internalization of Islamic values in Islamic Education (PAI) instruction represents a strategic effort to address the moral crisis among Generation Z in the digital age. This effort aligns with the concept of the Integrative Islamic Character Education Model—an educational model that integrates the cultivation of *akhlaqul karimah* (noble character), character development, spiritual awareness, and adaptive skills regarding digital technological advancements into the learning process. As follows:

1. Honesty

Islam teaches the importance of being honest in all matters. Honesty is one of the noble traits and a strong foundation for good relationships between individuals. In the context of Generation Z's life in today's digital era, the value of honesty is increasingly important to instill, especially in dealing with various phenomena such as the spread of hoaxes, information manipulation, academic plagiarism, and dishonesty in the digital world.³⁶ Through Islamic Education (PAI) instruction, the value of honesty can be internalized by instilling the awareness that every human action is under the watchful eye of Allah SWT. This kind of spiritual awareness can encourage students to build personal integrity, so that they are able to use technology responsibly and not misuse it for purposes that harm others. A concrete example of this is reflected when students are able to prioritize the attitude of *tabayyun* (verification) before conveying information. This attitude demonstrates that the internalization of the value of honesty through PAI education has strong relevance in building the character of Generation Z in the digital age.

2. Responsibility

The value of responsibility is an important part of Islamic teachings, which emphasize that every human being is a leader who will be held accountable for their actions. In modern life, which is filled with advances in digital technology, responsibility is a very relevant value for shaping the ethical awareness of Generation Z in using social media and information technology.³⁷ Many moral problems in the

³⁶ Ikhsan Setiawan et al., "Building Digital Ethics in the Perspective of Islamic Religious Education," *Journal of Research in Islamic Education* 7, no. 1 (June 15, 2025): 245–55, <https://doi.org/10.25217/jrie.v7i1.5929>.

³⁷ Muhammad Rangga and Pramana Wirian, "Peran Pendidikan Agama Islam Dalam Membentuk Karakter Siswa Di Era Digital: Studi Pada SMK Negeri 1 Binjai," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 3 (August 30, 2025): 288–96, <https://doi.org/10.61132/karakter.v2i3.1253>.

digital age arise due to low individual awareness of the impact of their behavior, such as the spread of false information, hate speech, and unethical digital behavior.³⁸ Therefore, PAI learning needs to instill the value of responsibility not only in the aspect of worship, but also in social and digital life, so that Generation Z can become wise, critical, and responsible users of technology.

3. Justice

Islam strongly emphasizes the importance of justice in all aspects of life. Every individual is expected to be fair in all relationships and treatment of others, regardless of ethnicity, race, religion, or social status.³⁹ The value of justice is particularly relevant in responding to various forms of social injustice that often arise in the digital space, such as discrimination, cyberbullying, and the marginalization of certain groups.⁴⁰ Through PAI learning, students can be taught to understand that justice is a moral principle that must be realized in social interactions, both in real life and in the digital space.⁴¹ Thus, the value of justice can shape attitudes of empathy and respect for the rights of others so as to prevent various forms of behavior that demean human dignity.

4. Patience

Patience is an important value in Islam that teaches individuals to remain steadfast and calm in the face of life's challenges. In the context of a fast-paced and stressful digital era, Generation Z is often faced with various academic and social demands, as well as high

³⁸ Sukari and Haerullah, "Tantangan Pendidikan Agama Islam Dalam Membangun Karakter Generasi Milenial," *Tsaqofah: Jurnal Penelitian Guru Indonesia* 4, no. 6 (2024): 4004–21, <https://doi.org/10.58578/tsaqofah.v4i6.3940>.

³⁹ Aji Rizqi Ramadhan et al., "Integrasi Etika Filosofis Dan Nilai-Nilai Profetik Untuk Mewujudkan Pendidikan Islam Yang Humanis, Adil, Dan Transformatif," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 16, no. 2 (December 30, 2024), <https://doi.org/10.47435/al-qalam.v16i2.3244>.

⁴⁰ Vianda Ayu Anjani, "Cyberbullying Dan Dinamika Hukum Di Indonesia : Paradoks Ruang Maya Dalam Interaksi Sosial Di Era Digital Berkomunikasi Dan," *STAATSRECHT: Jurnal Hukum Kenegaraan Dan Politik Islam* 4, no. 1 (2024): 1–28, <https://doi.org/10.14421/cyg94d68>.

⁴¹ Wildan Ahmad Mi'razfausi, "Preventing Cyberbullying with Islamic Values: Reviewing the Role of Islamic Religious Education Teachers in Shaping the Digital Ethics and Morals of the Young Generation," *Multidiscience : Journal of Multidisciplinary Science* 2, no. 2 (June 7, 2025): 336–49, <https://doi.org/10.59631/multidiscience.v2i2.378>.

expectations from their surroundings.⁴² These conditions can trigger stress, anxiety, and even psychological pressure if not balanced with self-control. Therefore, internalizing the value of patience in Islamic Education (PAI) learning can help students develop mental resilience in facing the pressures of modern life.⁴³ This value can also shape an attitude that is not easily reactive to provocations on social media and enables them to address various issues wisely and maturely.

5. Politeness

Politeness is part of noble character that is strongly emphasized in Islamic teachings. This value is reflected in behavior that respects others, uses good language, and maintains ethics in interacting with others. In the context of digital communication, politeness is a very important value because interactions on social media often trigger hate speech, rude comments, and unethical behavior. Through PAI learning, the value of politeness can be internalized by instilling good communication ethics, both in direct interactions and in digital communication.⁴⁴ Thus, Generation Z can develop a polite and civilized communication culture in various social interaction spaces.

6. Tolerance

Islam teaches the importance of tolerance and respect for diversity in society. This value is reflected in the teachings to respect the rights of others and treat every human being fairly and with dignity.⁴⁵ In an increasingly open and multicultural digital society,

⁴² M. Bambang Purwanto, "Generasi Gelisah: Pendekatan Fenomenologis Kecemasan Eksistensial Gen Z Pasca Lulus Kuliah," *Pengertian: Jurnal Pendidikan Indonesia (PJPI)* 3, no. 2 SE-Articles (October 18, 2025): 301–20, <https://doi.org/10.61930/pjpi.v3i2.1275>.

⁴³ Iqbal Hamdani and Syamsuddin, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Dalam Menumbuhkan Kesehatan Mental Siswa Di SMK Sultan Agung 1 Tebuireng Jombang," *Jurnal Ilmiah Nusantara (JINU)* 2, no. 3 (2025): 429–40, <https://doi.org/10.61722/jinu.v2i3.4499>.

⁴⁴ Qusyairi Abror and Dwi Noviani, "The Role of Islamic Education in Building Digital Wellbeing and Social Media Ethics among Muslim Youth," *West Science Islamic Studies* 3, no. 04 (2025): 257–269, <https://doi.org/10.58812/wsiss.v3i04.2303>.

⁴⁵ M Agus Nurohman, Bambang Tri Wantoro, and Wakib Kurniawan, "The Role of Islamic Religious Education Teachers in Instilling Religious Moderation Values in Generation Z," *Edusoshum : Journal of Islamic Education and Social Humanities* 5, no. 2 (September 26, 2025): 254–63, <https://doi.org/10.52366/edusoshum.v5i2.160>.

tolerance is a very important value for maintaining social harmony. PAI learning can instill the value of tolerance by teaching the importance of respecting differences and rejecting all forms of discrimination and violence. Thus, Generation Z can develop an inclusive attitude and be able to live peacefully side by side in a diverse society.

7. Trustworthiness

Trustworthiness is a moral value related to trust and responsibility in safeguarding something entrusted to someone. In Islam, safeguarding trust is a moral obligation that must be carried out with full awareness and integrity. In the context of the digital age, the value of trustworthiness can be manifested in various forms of behavior, such as protecting the privacy of others, not misusing information, and using technology ethically and responsibly.⁴⁶ Through PAI learning, the value of trustworthiness can become an important foundation in shaping the character of Generation Z to be people of integrity and trustworthiness in both social and digital life.

8. Humility

Humility is one of the praiseworthy traits in Islam that teaches individuals not to be arrogant and to always be aware of their limitations as human beings. In the era of social media, which often encourages a culture of showing off and seeking social validation,⁴⁷ humility is a very relevant value to balance the life orientation of Generation Z.⁴⁸ Through PAI learning, the value of humility can help students develop spiritual awareness that all their achievements are gifts from Allah SWT. This attitude not only shapes a wiser and simpler

⁴⁶ Naylatul Fadhilah, Aini Yusra Usriadi, and Gusmaneli Gusmaneli, "Peran Pendidikan Islam Sebagai Solusi Krisis Moral Generasi Z Di Era Globalisasi Digital," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 3 (May 5, 2025): 230–37, <https://doi.org/10.61132/jmpai.v3i3.1119>.

⁴⁷ Aliah Hasan and Abas Mansur Tamam, "The Implementation of Mental Health Concept by Imam Al- Ghazali in Islamic Counseling Guidance The Implementation of Mental Health Concept by Imam Al-Ghazali in Islamic Counseling Guidance," *Journal of Strategic and Global Studies* 1, no. 1 (2018): 1–12, <https://doi.org/10.7454/jsgs.v1i1.1000>.

⁴⁸ Sahjad Aksan et al., "Internalization of Akhlakul Karimah Values Through a Humanistic Approach to Islamic Religious Education Learning for Generation Z," *Journal of Pedagogi* 2, no. 3 (2025): 56–63, <https://doi.org/10.62872/2pwxmb07>.

character, but also prevents the emergence of materialistic, hedonistic, and unhealthy social competition among the younger generation.

The Reactualization of Islamic Education Values in Overcoming the Moral Crisis through a Contextual Approach

The moral crisis experienced by the younger generation (Gen Z) in the current era of digital disruption demands educational efforts that are not only oriented towards intellectual competence, but also towards character building and the strengthening of moral values. In this context, the reactivation of Islamic Religious Education (PAI) values through a contextual approach is an important strategy in building the moral awareness of Generation Z. The contextual approach in PAI learning emphasises the relevance of Islamic teachings to the daily realities faced by students, including in dealing with the challenges of today's digital world. Therefore, it is necessary to transform PAI learning based on a contextual approach through moral modelling education. This contextual approach emphasises the importance of teachers and parents as role models in instilling moral values. Islamic Education values are not only taught theoretically, but also demonstrated through real-life practices in daily life so that students can emulate them.

Considering that the Islamic Religious Education (PAI) curriculum in the Society 5.0 era is currently required to undergo a transformation that is not only structural but also substantial in order to address the challenges of an increasingly digital and complex era.⁴⁹ In this context, the Islamic Religious Education (PAI) curriculum needs to be designed contextually by incorporating contemporary issues, such as social media ethics, Islamic digital literacy, and life values that are relevant to the realities of today's youth. As relevant to the research conducted by Fajriani, Widiyanti, and Fatkhurrohman (2023) cited in Hasan & Amaludin (2025), it is stated that the 21st-century PAI curriculum must prioritize the principle of integrating Islamic values with modern life skills, so that students not only understand normatively but also applicatively in their daily lives.⁵⁰ Thus, students are able to position themselves as moderate, adaptive, and responsible Muslims in an era full of technological disruption. This curriculum transformation demands an update

⁴⁹ Ana Fitrotunnisa et al., "Relevansi Kurikulum Pendidikan Agama Islam Dalam Menjawab Tantangan Era Society 5.0," *Jurnal Studi Islam Indonesia (JSII)* 3, no. 1 (May 22, 2025): 67–82, <https://doi.org/10.61930/jsii.v3i1.1064>.

⁵⁰ Hasriyanti Mandalika Hasan and Amaluddin Amaluddin, "Revitalisasi Pendidikan Agama Islam Dalam Menjawab Tantangan Era Society 5.0," *Journal of Humanities, Social Sciences, and Education* 1, no. 1 (2025): 68–78, <https://doi.org/10.64690/jhuse.v1i1.199>.

in teaching materials, learning methods, and a more dialogical and reflective pedagogical approach. The PAI material can no longer be conveyed solely thru memorization and lectures; it needs to be contextualized with social phenomena such as cultural diversity, moral crises in the digital world, and the challenges of globalization. Puspitasari et al (2022) emphasize that religious education must be able to serve as a means of character formation thru a transdisciplinary approach, where Islamic values are critically examined and made relevant to real life.⁵¹ In the framework of Society 5.0, PAI teachers must creatively design learning activities that instill values of tolerance, honesty, cooperation, and social sensitivity in facing the complex and dynamic social realities. A curriculum developed contextually can serve as a bridge between Islamic values and the demands of the times.⁵²

Furthermore, the transformation of the PAI curriculum also includes efforts to reconstruct learning objectives that are not only oriented toward cognitive aspects but also affective and psychomotor aspects. A contextual curriculum will strengthen the internalization of religious values thru active, participatory, and reflective learning experiences. According to research by Sabara et al (2025), the development of a context-based curriculum allows students to understand Islamic teachings as a holistic and responsive guide to modern life realities.⁵³ herefore, it is important for curriculum developers to pay attention to the balance between text (nash) and context (waqi'), so that students do not get trapped in rigid and narrow understandings, but are able to develop an Islam that is rahmatan lil 'alamin in the global life. This is in line with the vision of National Education, which places religious education as an important pillar in shaping a generation that is intellectually, spiritually,

⁵¹ Novi Puspitasari, Linda Relistin, and Reonaldi Yusuf, "Peran Pendidikan Agama Islam Terhadap Pembentukan Karakter Religius Peserta Didik," *Atta'dib Jurnal Pendidikan Agama Islam* 3, no. 1 (2022): 57–68, <https://doi.org/10.30863/attadib.v3i1.2565>.

⁵² Samhudi, Warul Walidin, and Zulfikar Ali Buto Siregar, "Rekonseptualisasi Peran Guru Dalam Inovasi Kurikulum Pendidikan Agama Islam Di Era Kurikulum Merdeka," *TARLIM: JURNAL PENDIDIKAN AGAMA ISLAM* 8, no. 2 SE-Articles (September 6, 2025): 233–48, <https://doi.org/10.32528/tarlim.v8i2.3726>.

⁵³ Rahma Sabara et al., "Model Pendidikan Agama Islam Dalam Kajian Multidisipliner Di Madrasah," *Integrative Perspectives of Social and Science Journal* 2, no. 01 (January 24, 2025): 555–66, <https://ipssj.com/index.php/ojs/article/view/95>.

emotionally, and socially intelligent.⁵⁴ Of course, the goal is to create a generation that is intellectually, morally, and spiritually intelligent (*insan kamil*).

Conclusion

The revitalization of Islamic Religious Education (IRE) values has proven to play a crucial role in addressing the moral crisis among Generation Z in the era of digital disruption by reinforcing the values of honesty, responsibility, tolerance, reliability, and humility. This study demonstrates that transforming PAI instruction from a conceptual approach toward a contextual and moral-exemplary approach constitutes a relevant strategy for supporting the character development of the younger generation amidst the advancement of digital technology. This study also found that the integration of Islamic values, character education, and digital literacy can form a PAI learning framework that is more adaptive to the challenges of the digital era. The practical implications of this study lie in the importance of developing a contextual, participatory PAI curriculum and learning strategies that align with the characteristics of Generation Z so that the internalization of moral values can occur more effectively.

Nevertheless, this study is limited to a literature review approach and thus does not directly describe empirical implementation in educational settings. Therefore, future research is recommended to use an empirical approach through field studies, interviews, or learning experiments to test the effectiveness of the PAI values revitalization model in building the moral character of Generation Z in the digital era.

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