



Vol. 2, No. 2, June 2024, pp. 59-72

INTERNATIONAL JOURNAL OF

POST AXIAL

FUTURISTIC TEACHING AND LEARNING

<https://journal.amorfati.id/index.php/postaxial> | ISSN 3025-7549

Navigating faith: Crafting effective strategies for engaging generation z in religious character formation

Ridwan Furqoni ^{1a*}, Sadam Fajar Shodiq ^{2b}, Nur Ilfi Aisah ^{3c}

^{1,2} Muhammadiyah University of Yogyakarta, Indonesia, ³Bachelor of Media and Communication, Albukhary International University, Malaysia

^a aridwan.furqoni.fai19@mail.umy.ac.id; ^b sadamfajarshodiq@fai.umy.ac.id; ^c nurilfiaisah@gmail.com

Article History:

Received:

09-02-2024

Revised:

17-04-2024

Accepted:

10-06-2024

Keywords:

Strategy, Religious Character. Gen Z, Faith

*Correspondence Address:

sadamfajarshodiq@fai.umy.ac.id

Abstract:

Generation Z, having come of age in a thriving and varied digital age, encounters distinct obstacles in cultivating their religious identity. This article explores the most effective ways for engaging Generation Z in religious character building and examines the resulting ramifications. The methodology employed is qualitative, with descriptive analysis as the study type. Researchers employing qualitative methodologies aim to delve further into the comprehensive elucidation of phenomena. The research focused on the following subjects: the madrasah's head, the curriculum section, male and female student affairs, and the students. Data gathering approaches employ methods such as interviews, documentation, and observation. Data analysis techniques encompass various stages, namely data collecting, data reduction, data display, and drawing conclusions. Studies indicate that the utilization of digital technology, including social media and educational applications, can effectively transmit religious ideals to Generation Z. Furthermore, the implementation of a comprehensive strategy that encompasses both structured and unstructured learning, interpersonal engagement, and guidance from mentors has also demonstrated its efficacy. The significance of these findings underscores the necessity of adapting religious learning methodologies to cater to the requirements and inclinations of Generation Z. This essay emphasizes the necessity of using creative approaches to engage Generation Z in the development of religious character, with the aim of preserving spiritual values in the rapidly changing modern world. This research is highly recommended for teachers who instruct Generation Z students with a religious inclination due to its effective methodologies and implementation.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.





Introduction

Islam's aim is to emphasize and build its message on noble ideals. The Islamic religion places great emphasis on moral values (Herlina and Kosasih 2016). In contemporary times, the younger population in Indonesia is noticeably lacking in decent morals. The younger generation is rapidly facing decline as a result of moral degradation caused by globalization and technical advances, which has a detrimental influence (Mahmudah 2016). Furthermore, the utilization of their expertise in the communal setting. The level of humility that the younger generation should possess is directly opposite to the current state of affairs (Nana 2023).

Within the younger age, there exist individuals who attend Islamic boarding schools and others who attend regular institutions. They have a significant impact on defining the future (Priatmoko 2021). Character education refers to the moral education that is derived from the values cultivated during the educational process (Muchamad Chairudin, 2023). Character education not only imparts knowledge of moral principles, but also cultivates positive behaviors and attitudes in pupils, fostering their understanding, empathy, and willingness to engage in virtuous actions (Suri & Chandra, 2021).

Presently, the education system in Indonesia, particularly in schools and Islamic boarding schools, has failed to cultivate pupils with strong moral character. In contemporary times, a wide range of media platforms, including internet, print, and electronic media, frequently cover numerous harmful activities such as drug trafficking, violent conflicts, homicides, dissemination of explicit movies, sexual assault, and other criminal behaviors (Abdillah & Syafe'i, 2020).

Research conducted by Tianingrum & Nurjannah (2020) confirms the existence of juvenile delinquency. The study reveals that a significant number of school teenagers engage in delinquent behaviors such as watching pornographic videos, fighting, skipping class, smoking, and consuming alcohol. These behaviors are primarily influenced by their peers. In a separate study conducted by Yosi Syahfitri Siahaan et al. (2022), it was found that common transgressions in Islamic boarding schools encompass various infractions such as truancy, failure to fulfill memorization requirements, tardiness to activities, smoking, neglecting congregational prayers, elopement from the school premises, theft, and unexcused absences, among others.

The study conducted by Z. Abidin et al. (2014) categorizes student delinquency in Islamic boarding schools into three distinct forms: Firstly, petty delinquency include behaviors such as tardiness to the mosque and the possession of prohibited things (Sumedi, Nashihin et al., 2020). Furthermore, moderate delinquency include behaviors such as smoking, unauthorized departure from the Islamic boarding school, and ghasab (the act of borrowing without permission). Furthermore, significant delinquency encompasses both external and internal theft within the Islamic boarding school.

Based on the preliminary research findings, the researcher discovered that certain students at the Islamic boarding school continued to defy the established rules and regulations, despite facing penalties for their violations (Hadisi et al., 2023). These students persistently failed to adhere to the current regulations. Furthermore, the ustadz's failure to assess students who commit infractions can be attributed to the fact that each student who engages in misconduct undoubtedly has their own justifications and personal history.

Rahmatullah & Purnomo (2020) conducted research which categorizes student delinquency into three distinct categories: The bottom group includes intentional tardiness to the mosque or school, failure to utilize Arabic and English languages, feigning illness, and purposefully accumulating debt. Uncompensated, carried mobile device to Islamic boarding school. The moderate group encompasses behaviors such as smoking within the premises of the Islamic boarding school, engaging in theft, harassing younger classmates, sneaking out of the boarding

school at night, and possessing or storing pornographic materials. The serious category encompasses several activities such as homosexual behavior, dating, thievery, alcohol consumption, and shirk (associating partners with Allah) that occur within and outside Islamic boarding schools.

Sundari (2022) classified adolescent delinquency into three distinct categories based on the findings of her research. Firstly, light refers to instances such as tardiness for school and tardiness for attending the mosque for congregational prayers. Furthermore, these infractions encompass unauthorized borrowing (ghosob), as well as smoking both within and outside the premises of the Islamic boarding school. The third offense entails leaving the Islamic boarding school without authorization or absconding from it.

Student delinquency, although similar to juvenile delinquency, primarily refers to the breach of rules and regulations specific to Islamic boarding schools. Examples of such delinquency include truancy, smoking, unauthorized departure from the school premises, ghosob (inappropriate behavior), and theft. It is important to note that only a minority of these infractions actually result in legal violations.

Character education lacks a definitive objective if it is not based on a moral framework (Vaughan et al., 2019:2). The current state of character has become a topic of discussion in the field of education due to the deterioration in moral standards in Indonesian schools. Character is considered to be the fundamental aspect of education. This aligns with the objective of education, which is not just to impart knowledge but also to cultivate persons with virtuous values and resilient character (Anwar et al., 2018).

In order to attain a high standard of education, it is imperative for an individual to employ a well-defined approach in their learning journey. Establishing pertinent strategy is crucial (Nashihin, 2019). Effective pedagogical techniques will cultivate students' cognitive, autonomous, and innovative capacities to adjust to their immediate surroundings (Pakpahan & Habibah, 2021). Islamic-based education incorporates a hierarchical system of education known as the Islamic boarding school learning system, which encompasses multiple levels of instruction. The Islamic boarding school in Indonesia is the most ancient form of Islamic education (Thahir, 2014).

Pesantren is an educational institution that imparts religious and worldly knowledge (Äystö, 2017). As per the stipulations of Law no. 1 of the Republic of Indonesia. As stated in Article 13 Paragraph 1 of the National Education System no. 20 of 2003, the education system in Indonesia is categorized into three distinct pathways: official, non-formal, and informal education (Diadjeng S 2021). Islamic boarding schools serve to enhance religious devotion, promote virtuous behavior, cultivate ethical values, build communal cohesion, and contribute to the education of the nation's citizens. In addition, Islamic boarding schools serve as surrogate families that mold the character and personality of students, while also serving as exemplary examples for society in all aspects. This enables them to contribute to the advancement of society (Gumilang and Nurcholis 2018).

The objective of this study is to examine the tactics employed in developing religious character, the outcomes of this character formation, and the various possibilities and problems encountered in the process at MBS al-Muhajirin Gunung Kidul. This research provides a practical contribution to Islamic boarding schools by serving as a reference resource for shaping students' religious character. It also serves as a foundation for religious teachers to enhance their tactics in shaping students' religious character.

From the definitions provided earlier, it is evident that the implementation of a plan for developing religious character is crucial. This project aims to investigate techniques for cultivating students' religious character. This study was conducted due to the scarcity of research

on the management, historical development, economic growth, and religious distinctions related to Generation Z. Atasever, Chmielarz, and Zborowski (2023) have found that there is a lack of research in these areas. This research was conducted to address the existing knowledge gaps in gen Z research.



Method

This study employs a qualitative methodology, specifically utilizing descriptive analysis as the research type (Syaiful Anam, 2023). Qualitative research is a form of research that generates findings that cannot be obtained using statistical procedures or other quantitative methods (Khilmiyah 2016). Qualitative research, as defined by Bogdan & Taylor, (1989), refers to a research approach that gathers descriptive data through written and spoken means, focusing on sources and observable behavior. The technique employs a descriptive methodology, namely a research methodology that offers a depiction and an analysis of the subject based on the current circumstances (Creswell 2012). This study methodology involves conducting direct fieldwork, where researchers observe events and take action to observe them (Wekke and Hamid 2013). The researcher use interviews, documentation, and observation as data collecting approaches. The data processing techniques employed are categorized into three distinct stages: data reduction, data display, and deriving conclusions.



Result

The researchers utilized MBS al-Muhajirin Gunung Kidul as the research site for their study. The MBS al-Muhajirin is situated in Patuk RT/RW; 04/01, Patuk Hamlet, Patuk Village, Patuk District, Gunung Kidul Regency, D.I. Province, Yogyakarta. The participants in this study included the madrasah's principal, the curriculum department, male and female students, and students who were selected by the researcher. The aim was to investigate the tactics employed by MBS al-Muhajirin in shaping students' character. The researcher will now present the data analysis of the research results conducted at MBS al-Muhajirin Gunung Kidul, based on the findings of the research.



Discussion

Approach to the Formation of Religious Character

Moral Knowing Approach

Teachers must initially introduce theoretical information about the concept of values and equip students with a comprehensive understanding of Islamic character education (Narsiyati, 2015) while implementing it. According to the findings of the researchers' study, it is evident that the learning approach involves conveying information about a moral value. Utilizing learning methodologies is a crucial method for fostering students' religious character. How can ustadz-ustadzah effectively convey knowledge to pupils outside of their regular instructional hours in a manner that is easily comprehensible? Thus, this approach leads to an interpretation that the dissemination of knowledge occurs not only inside the confines of classroom hours, but may also be extended to students through the provision of guidance and recommendations, which can effectively cultivate student excitement. Educators play a crucial role in facilitating learning by adapting teaching methods to meet students' preferences and enhance their understanding of the subject matter. By employing effective teaching strategies and incorporating diverse instructional approaches, educators can gauge students' success through their application of the learned material in the classroom (Huda et al., 2022). Lickona, (1991) asserts that moral knowledge

pertains to an individual's understanding of what is considered good and bad. Therefore, the aspects encompassed within moral knowledge pertain to the cognitive domain, encompassing moral consciousness, comprehension of moral principles, the bravery to adopt a stance, and self-awareness. Moral knowledge encompasses understanding, consciousness, rational evaluation of values, cognitive processes, and accountability for choices made (Robert & Brown, 2004). Therefore, when it comes to instilling positive behaviors in children, it is imperative to educate them on the distinction between actions that are desirable and those that are not. Developing students' character necessitates not only their comprehension of virtuous qualities, but also their understanding of the rationale behind the need to align themselves with these qualities.

Moral Modelling Approach

Mustofa (2019) asserts that teachers, who serve as exemplary role models, have a crucial role in shaping the religious character of students who aspire to become teachers themselves. Teachers can also be referred to as paragons, thereby accepting the obligation of being role models. According to the findings of the researchers' study, it is evident that the most effective approach is to demonstrate a positive example in one's daily life. The exemplary technique has been effective, however, throughout its execution it was discovered that certain pupils were not adhering to the ustadz's demonstration. As a result, Islamic boarding schools have established laws that entail administering progressive punishments to pupils who disobey them, serving as a means of issuing warnings. An educator, often known as a hidden curriculum, exerts a more profound impact compared to a written curriculum. The hidden curriculum refers to the continuous educational content that is not explicitly stated in official school documents but significantly influences the teaching and learning process (Suharto, 2018). Aunillah (2011) emphasizes that teachers serve as role models for pupils, and their actions and attitudes are likely to be mimicked by students. Teachers should demonstrate professionalism by their words and deeds, making them worthy of being listened to and emulated by students. The exemplary element refers to the manner of dressing, greeting, consistently displaying a kind attitude, being non-discriminatory, devout, respectful in speech, and maintaining simplicity (AR, 2013). Being a role model is an integral component of a successful approach to preparing and shaping students' moral, spiritual, and social development (AR, 2013).

Moral Feeling and Loving Approach

Nasihaton (2019) states that the enhancement of pupils' emotional development through moral sentiment and affection contributes to their growth as resilient and ethical individuals. The necessary attitudes that students must possess in relation to this enhancement include: 1) self-assurance, 2) empathy, 3) pursuit of truth, 4) self-control, 5) modesty. According to the findings of the researchers' study, it is evident that students exhibit a high level of enthusiasm when it comes to engaging in Islamic boarding school activities, including both regular and annual programs. Students have the opportunity to encounter affection and take action upon it while engaging in program activities. This is evident via the students' eagerness to participate in the events and programs organized by the madrasah. The attendance for each activity is determined by the students' presence. Regarding the experience of experiencing and embracing virtue, students possess the capacity to perceive and engage in program activities with a genuine affection for righteousness. However, during the execution of these activities, it was observed that certain students were compelled to participate against their will. Moral feelings encompass aspects of conscience, empathy, sympathy, self-assurance, modesty, and self-discipline (Gusminalita et al. 2004). This indicates that pupils possess emotions towards virtuous acts, and that exemplary conduct in students have greater influence over their character than behaviors that result in moral excellence. During this phase, students are also instructed to recognize the effects of benevolent actions, as the objective is to enhance their eagerness to engage in acts of

kindness. This, in turn, cultivates a pleasant atmosphere among students, ensuring they consistently surround themselves with positivity and steer clear of bad behaviors.

Moral Acting Approach

Tuharea & Abdin (2021) assert that moral action is a tactic executed through direct intervention. Madrasas develop programs that actively engage students and the community, enabling students to contribute positively and participate in community initiatives. Research undertaken by scholars revealed that students were consistently expected to exhibit proper behavior in all situations as a means of upholding their student identity. As part of its benevolent efforts, the madrasah also involves students in a variety of tournaments. Students will be intellectually stimulated and possess a strong aspiration to excel among their peers. By adopting this approach, pupils will cultivate a strong sense of self-assurance in performing virtuous actions. The development of character can be observed when students comprehend and apply the knowledge imparted by educators through character education integrated into academic subjects and extracurricular activities, as well as through their interactions within society. Educators also play a crucial role in the academic achievement of students (Hur, Yeo, and Lee 2022). Moral action is an action that is guided by knowledge and understanding of moral principles and is driven by moral emotions. In order to do this, pupils must possess three fundamental components of character: competence, wants, and habits. These three elements collectively contribute to the development of moral maturity (Izzati et al., 2019).

Punishment Approach

Punishment, as defined by Sabartiningih et al. (2018), is a disciplinary measure employed by educators to address the mistakes committed by pupils. Its purpose is to deter students from repeating these mistakes and to encourage them to rectify their errors. According to the findings of a study conducted by researchers and generating data, pupils who break a rule will face penalties based on the nature of the offense. From direct disciplinary measures to punitive actions such as shaving and even involving the parents, a range of consequences might be implemented. In order to establish strict controls, MBS al-Muhajirin introduced a point system and promptly enforced it. The point system and immediate follow-up are regulatory measures that enforce firmness. A deliberate points system is implemented to address rule-breaking among pupils, potentially resulting in parental involvement. In addition, students who deliberately disregard their daily responsibilities may be subject to prompt disciplinary action. The purpose of punishment is to uphold student discipline, as it can effectively mitigate students' infractions and ensure the smooth operation of school regulations (Marlina et al., 2021).

Habituation Strategy

Habituation is the most ancient technique employed in the endeavor to cultivate and develop a distinctive personality. (Nurhadi, 2020) suggests that consistent repetition of an action might lead to the development of a habit. The research findings indicate that habituation, which shapes one's personality, can be categorized into two types: habitual routines and incidental habituation. MBS al-Muhajirin offers habituation programs that are categorized into routine and incidental programs, aiming to familiarize pupils with positive activities. Habituation can be classified into two distinct categories: everyday habits, which are performed on a regular basis, and special habits, which are only practiced at specific periods. Everyday behaviors play a crucial role in shaping the religious character of students. Students are also influenced by distinctive habits; over time, they will become accustomed to performing them proficiently. For instance, due to the habits they cultivate throughout their time in school, kids would engage in activities such as teaching TPA, serving as tarawih imams, participating in tarawih prayers, requesting their parents to recite the Koran at their workplace, and so forth throughout the month of Ramadan. Character building can be incorporated into students' daily activities through the

instruction of independence, discipline, and responsibility, with the aim of preparing them for higher education and personal growth (Mei-Ju, Chen-Hsin, and Pin-Chen 2014). Developing a habit involves intentionally and consistently performing an action in order to establish a pattern of behavior that intends to familiarize children with admirable conduct (Dwi Astuti, Suyatno, and Yoyo 2020).

Formation of Religious Character by MBS al-Muhajirin Gunung Kidul Religious Character Values in relation to God

The significance of religious character in relation to God is crucial as it facilitates the development of pupils into individuals who hold reverence and awe towards Allah SWT, possess virtuous morals, and become exemplary members of society (Baroroh, 2019). According to research conducted by scholars, it is evident that a student's expression of devotion to Allah SWT involves abstaining from forbidden actions and fulfilling all obligations, such as performing congregational prayers punctually, engaging in tahajjud prayers, mid-day prayers, and memorizing the Quran. A significant number of pupils demonstrate a commendable level of consciousness and accountability in fulfilling their religious duties to Allah SWT. The evidence lies in the widespread practice of students engaging in congregational prayer five times a day. We find it challenging to remain resolute in a group setting. Upon hearing the call to prayer in the madrasah, the majority of students promptly proceed to the mosque to engage in congregational prayer. Students exhibit high levels of motivation to keep the month-long Ramadan fast, particularly among those who have the means to do so. The significance of religious devotion to God is commendable, yet, there are still certain pupils who fail to recognize and value every activity associated with it. Students possess a distinct disposition and a strong connection with Allah SWT, enabling them to optimize their learning time. This entails a diligent commitment to studying and implementing acquired knowledge in their daily lives (Huda et al., 2022).

The Significance of Religious Character for Personal Development

One facet of adopting a religious mindset towards oneself is the practice of being candid with God, oneself, and others. Exhibiting discipline in daily activities, being responsible, demonstrating intelligence in handling problems, maintaining a solid posture of istiqomah, showing persistence in endeavors, and being effective in accomplishing chores. One can enhance their internal cognitive abilities to identify and comprehend oneself (Abidin, 2019). According to the findings of the researchers' study, pupils are capable of maximizing their sense of responsibility when they are given tasks such as homework assignments or class cleaning assignments. There is a variation in the level of responsibility exhibited by students. A significant number of students diligently do the homework assigned by the ustadz or ustadzah. However, there are still students that refrain from doing so due to a multitude of factors. There remains a considerable number of students who fail to comprehend the significance of upholding hygiene. Despite the existence of a picket distribution timetable, several classrooms disregard the cleanliness of the classroom and perpetuate a hostile atmosphere. The research indicates a deficiency in the appreciation of religious character among students, as many still do not grasp its significance in their own lives. However, there are still certain pupils who have fully digested every action in the implementation process. An indication of the significance of religious character in relation to oneself is possessing a disposition of integrity. The concept of honest character refers to the recognition of the importance of being trustworthy in one's words, deeds, and work (Adnan et al., 2021).

The Importance of Character in the Family

The character of a religious family can be exemplified by qualities such as affection, civility, open communication, responsibility in fulfilling commitments, kindness towards others, wisdom in perspectives, and mutual respect among family members (Mansur, 2005). According to the findings of the research carried out by scholars, it is evident that pupils at the Islamic boarding school demonstrate high levels of obedience and uphold good etiquette when interacting with ustadz-ustadzah or local citizens, acting as surrogate parents. Students have incorporated Christian moral principles into their family lives. This is evidenced by the demeanor of pupils at the Islamic boarding school, as they display politeness towards the ustadz-ustadzah and extend courtesy to visitors who come to the school for various purposes. These religious character qualities are practiced within the confines of one's home, where direct interactions with family members take place. Students at Islamic boarding schools require both habituation and example, as these two elements are interdependent. The religious character's significance inside the family is highly beneficial. However, in the context of Islamic boarding schools, there are still certain pupils who fail to demonstrate the value of courtesy and respect towards ustadz-ustadzah, who serve as parental figures in the absence of their actual parents. The family holds a significant role in the lives of individuals within global civilization. The family unit is characterized by warmth, familiarity, love, and affection (Adnan et al., 2021).

The Significance of Religious Character in Interactions with Others

The Qur'an and Sunnah offer numerous elucidations on how to interact with other individuals. Not simply encompassing prohibitions such as killing, harming, stealing, and injuring someone. Additionally, it is advisable to exhibit qualities such as helpfulness, kindness, and generosity (Nurhadi, 2020). The research findings indicate that the expression of religious character values towards others include practices such as exchanging greetings upon meeting, displaying respectful behavior towards religious professors, and extending hospitality to guests and fellow students. One way to express religious beliefs towards others is by exchanging welcomes and replying to greetings. Upon encountering ustadz-ustadzah, individuals typically respond by smiling and offering a greeting. Nevertheless, there are still some youngsters who are unable to demonstrate complete deference towards ustadz. Each pupil possesses distinct features that are shaped by their own backgrounds. The religious character's worth in relation to others is highly positive, as it entails exhibiting courteous and respectful behavior, such as regularly offering a smile and greeting when encountering others. However, there are still some pupils who are hesitant to participate in its execution. According to Mas'ud et al. (2019), politeness is a cultural norm that is transmitted between generations and plays a crucial role in facilitating social interactions.

The significance of religious character for society and the nation

Surya & Rofiq (2021) assert that the primary objective of character formation in students is to cultivate moral, ethical, and courteous behavior in their social interactions with society. The students exhibit a highly favorable disposition towards their interactions with society and the state. According to the findings of the researchers' study, it is evident that students possess a positive social attitude towards local inhabitants, as they actively engage in collaborative activities and contribute to the prosperity of the local community. Madrasas host events that engage not only their students, but also the surrounding community. The societal and national benefits of religious character are significant, as seen by the active participation of students in ceremonies and other related events. However, there are still certain students that lack commitment in participating in ceremonies and other activities throughout its implementation. One aspect of the value of religious character towards society and nationality is the intellectual abilities associated with understanding and discussing topics such as citizenship, the state, rights, and obligations (Mahfud et al., 2019).

The Impact of Religious Character on the Environment

According to the research conducted by Bali & Susilowati (2019), the habits practiced in Islamic boarding schools foster a healthy environment, which helps pupils refrain from engaging in aberrant behavior commonly observed in mainstream institutions. The term "environment" encompasses all living organisms, including animals and plants, as well as non-living items, that surround and interact with humans (Nasihaton, 2019). The research findings indicate that students have a positive inclination towards environmental conservation by their active participation in community service within the Islamic boarding school setting, as well as their involvement in community service initiatives within the local community. Students excel in preserving the Islamic boarding school atmosphere and ensuring the local people's environment remains favorable. All students are responsible for preserving the cleanliness of the Islamic boarding school environment through community service activities focused on cleaning. The courtyard and environs of the Islamic boarding school are immaculate, orderly, and aesthetically pleasant. The religious character's impact on the environment is highly positive, as indicated by the data collected. Students demonstrate proficiency in environmental conservation. However, despite its execution, there are still certain students who fail to safeguard the environment by improperly disposing of waste. Engaging in activities that promote environmental care and fostering a clean and conducive teaching and learning environment are important for students to be conscious of preserving cleanliness and order. This includes adhering to uniform regulations and implementing clear and strict guidelines to create a comfortable, relaxed, conducive, and safe atmosphere (Harahap & Hasanah, 2021). All faiths worldwide encompass fundamental ideas aimed at fostering harmonious relationships between humans and the environment, with the ultimate goal of assuming responsibility for preserving the Earth from any form of harm (Suasti et al., 2018).

Opportunities and Challenges in Religious Character Formation:

The active involvement of families, schools, and the local community in education plays a crucial role in fostering the development of well-educated and high-quality human resources (Toto Nugroho & Nurdin, 2021). Indriani et al. (2022) have confirmed that students at this stage possess a simplistic perspective, making them more receptive to the cultivation of noble character. According to the findings of the researchers' study, the key factors for obtaining guidance include direct mentorship from knowledgeable individuals, encouragement from positive peers, self-awareness, and a nurturing atmosphere. The opportunity entails receiving firsthand guidance from knowledgeable ustadz-ustadzah, receiving support from like-minded individuals, developing self-awareness, and benefiting from a nurturing environment with round-the-clock monitoring and coaching. Students require equilibrium during times of adversity and difficulties. The endeavor to cultivate virtuous character is driven by the aim to propel the progress of the Indonesian country. This is achieved through the study of Islamic religious education, both within the educational institution and within the familial setting. Parents and educators should cultivate pupils' awareness to promote harmonious relationships (Lafrarchi, 2020). An opportunity exists for parents to provide support to the school in various programs and to build cooperation and synergy in promoting the religious character education of pupils (Victorynie et al., 2020).

The primary obstacle lies in effectively preparing students to confront very swift transformations and additional hurdles. Students exhibit significant variations in their backgrounds, resources, opportunities, and external assistance beyond the confines of the educational institution (Triyanto, 2020). The research findings indicate that the difficulties in developing a religious character stem from a lack of self-awareness, unsupportive family situations, and the influence of negative peers. The obstacles to developing a religious character include inadequate familial direction, lack of positive role models, resistance to personal growth,

unsupportive friendships, and divisions based on ethnicity, race, and language. Similarly, the detrimental content available on websites has the potential to influence the ethical values and convictions of the younger generation. This includes films that are inappropriate for kids. Therefore, it is crucial to exercise caution while utilizing the internet or mobile devices. Human resources must continuously monitor global advancements to avoid falling behind and being disadvantaged by changing times (Hastasari, Setiawan, and Aw 2022). Komariah & Nihayah (2023) have identified two problems in developing religious character: a lack of student understanding regarding behaviors that reflect a Muslim personality, and an unsupportive family and community context.



Conclusion

Generation Z, who are familiar with the digital realm and are shaped by the ever-changing modern culture, pose distinct difficulties when it comes to developing religious values and beliefs. This article examines various successful tactics for including Generation Z in the cultivation of religious values and the resulting consequences. The research findings indicate that the utilization of digital technology, particularly social media and educational applications, can have a significant impact on forming the religious identity of Generation Z. By harnessing the innovative potential of modern technology, educational institutions and religious groups may provide content that is pertinent, captivating, and user-friendly. Readily available to Generation Z. Furthermore, the incorporation of a comprehensive approach that encompasses both official and informal education, social engagement, and focused guidance, was also identified as a successful tactic. Generation Z has a preference for learning by actively participating and engaging in hands-on experiences. This method allows for comprehensive and ongoing learning opportunities.

The significance of these discoveries lies in the necessity of adapting religious learning and teaching methods to cater to the requirements and preferences of Generation Z. Religious organizations and educational institutions should embrace innovation and partnership with digital and media specialists in order to create compelling and successful strategies for engaging Generation Z. To effectively address these problems and opportunities, it is crucial to take proactive measures in developing religious character formation strategies that are tailored to the Generation Z environment. This will significantly contribute to preserving religious values and spirituality in the middle of the rapidly changing modern period. Hence, acquiring a profound comprehension of Generation Z's tastes, thinking, and learning methods will be crucial for effectively cultivating religious character in the future. This research is highly recommended for educators that instruct Generation Z students, as it provides valuable insights into the current techniques and methodologies employed for this particular generation.



Acknowledgment

All praise belongs only to Allah SWT. God who has bestowed His grace and guidance. Sholawat continues to be poured out to the prophet Muhammad SAW. It is because of His mercy that this research can be completed properly. Our thanks and appreciation go to the editors, reviewers, who have reviewed and reviewed and published in the International Journal of Post-Axial: Futuristic Teaching and Learning and not to forget the research sources who have given their free time to participate in this research.



Bibliography (مراجع)

- Abdillah, Asep, and Isop Syafe'i. 2020. "Implementasi Pendidikan Karakter Religius Di SMP Hikmah Teladan Bandung." *Jurnal Pendidikan Agama Islam* 17(1):17-30. doi: 10.14421/jpai.2020.171-02.
- Abidin, A. Mustika. 2019. "Peran Pengasuh Panti Asuhan Membentuk Karakter Disiplin Dalam Meningkatkan Kecerdasan Intrapersonal Anak." *An-Nisa* 11(1):354-63. doi: 10.30863/an.v11i1.302.
- Abidin, Zainul, Muhammad Akmansyah, and Amirudin. 2014. "Potret Kenakalan Santri di Pondok Pesantren: Analisis Faktor, Bentuk Dan Upaya Penanggulangannya." *Paper Knowledge . Toward a Media History of Documents* 105-20.
- Adnan, Mursidin, Jayadi, Suriadi, Yayan Ridwan, and Afiful Ikhwan. 2021. "Education of Religious Characters in Indonesia." *Proceedings of the 2nd Annual Conference on Blended Learning, Educational Technology and Innovation (ACBLETI 2020)* 560(Acbleti 2020):435-40. doi: 10.2991/assehr.k.210615.083.
- Anwar, Chairul, Antomi Saregar, Uswatun Hasanah, and Widayanti Widayanti. 2018. "The Effectiveness of Islamic Religious Education in the Universities: The Effects on the Students' Characters in the Era of Industry 4.0." *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 3(1):77. doi: 10.24042/tadris.v3i1.2162.
- AR, Djailani. 2013. "Strategy Character Building of Students at Excellent Schools in the City Of Banda Aceh." *IOSR Journal of Research & Method in Education (IOSRJRME)* 1(5):49-59. doi: 10.9790/7388-0154959.
- Atasever, Mesut, Witold Chmielarz, and Marek Zborowski. 2023. "Comparison and Assessment of the Power Distance Index in Generation Z in Türkiye and Poland." *Procedia Computer Science* 225:452-67. doi: 10.1016/j.procs.2023.10.030.
- Aunillah. 2011. *Panduan Penerapan Pendidikan Karakter*. Yogyakarta: Laksana.
- Äystö, Tuomas. 2017. "Insulting the Sacred in a Multicultural Society: The Conviction of Jussi Halla-Aho under the Finnish Religious Insult Section." *Culture and Religion* 18(3):191-211. doi: 10.1080/14755610.2017.1365736.
- Bali, Muhammad Mushfi El Iq, and Susilowati Susilowati. 2019. "Transinternalisasi Nilai-Nilai Kepesantrenan Melalui Konstruksi Budaya Religius Di Sekolah." *Jurnal Pendidikan Agama Islam* 16(1):1-16. doi: 10.14421/jpai.jpai.2019.161-01.
- Baroroh, Hanik. 2019. "Manajemen Pendidikan Nilai-Nilai Multikultural Dalam Pembentukan Karakter Religius Siswa Di MAN Yogyakarta III Tahun Pelajaran 2016/2017." *Indonesian Journal of Islamic Educational Management* 1(2):67. doi: 10.24014/ijiem.v1i2.6623.
- Bogdan, Robert, and Steven J. Taylor. 1989. "Relationships with Severely Disabled People: The Social Construction of Humanness." *Social Problems* 36(2):135-48. doi: 10.2307/800804.
- Creswell, John. 2012. *Qualitative Inquiry and Research Design: Choosing Among Five Approachs*. SAGE Publications.
- Diadjeng S, Wardani,. 2021. "Team Convergence in Prevention and Reduction of Stunting Rate in Malang District, East Java, Indonesia." *Bioscience Biotechnology Research Communications* 14(5):133-40. doi: 10.21786/bbrc/14.5/26.
- Dwi Astuti, Ani, Suyatno Suyatno, and Yoyo Yoyo. 2020. "The Strategy of Principal In Instilling Religious Character In Muhammadiyah Elementary School." *The European Educational Researcher* 3(2):67-85. doi: 10.31757/euer.323.
- Gumilang, Ria, and Asep Nurcholis. 2018. "Peran Pondok Pesantren dalam Pembentukan Karakter Santri." *Jurnal Comm-Edu* 1(3):14-19.

- Gusminalita, Yessy, Doli Witro, and Kesi Afrlia. 2004. "Education Child in A Family of Surah AN-Nisa' Verse 9 Perspective." (1):1-14.
- Hadisi, L., Hakim, M. R., Musthan, Z., Nashihin, H., & Kendari, I. (2023). Implementation of Learning Management In Building an Attitude of Religious Tolerance at State High Schools In The Muna District. *Edukasi Islami: Jurnal Pendidikan Islam*, c, 1879-1892. <https://doi.org/10.30868/ei.v12i03.4296>
- Harahap, Uswatun Hasanah, and Mizanul Hasanah. 2021. "Women ' s Perspectives on Career in Family and Community Environment." *Al-Mada': Jurnal Agama Sosial Dan Budaya* 5(1):30-41.
- Hastasari, Chatia, Benni Setiawan, and Suranto Aw. 2022. "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta." *Heliyon* 8(1):e08824. doi: 10.1016/j.heliyon.2022.e08824.
- Herlina, Hani, and Aceng Kosasih. 2016. "Penanggulangan Kenakalan Remaja Di Smp Daarut Tauhid Boarding School." *Sosietas* 6(2). doi: 10.17509/sosietas.v6i2.4230.
- Huda, C., M. Hanief, and D. M. Hakim. 2022. "Islamic Religious Education Learning Strategy with Edutainment Insight in Improving Learning Motivation of Student." *Nazhruna: Jurnal Pendidikan ...* 5(2):787-805.
- Hur, Yera, Sanghee Yeo, and Keumho Lee. 2022. "Medical Students' Self-Evaluation of Character, and Method of Character Education." *BMC Medical Education* 22(1):1-11. doi: 10.1186/s12909-022-03342- 6.
- Indriani, Elfi, Desyandri, Yeni Erita, and Nofia Henita. 2022. "Pendidikan Karakter Religius Peserta Didik Sekolah Dasar Dalam Perspektif Filsafat Idealisme." *Didaktik : Jurnal Ilmiah PGSD STKIP Subang* 8(2):2274-84. doi: 10.36989/didaktik.v8i2.540.
- Izzati, Umi Anugerah, Bachtiar Syaiful Bachri, M. Sahid, and Dian Eka Indriani. 2019. "Character Education: Gender Differences in Moral Knowing, Moral Feeling, and Moral Action in Elementary Schools in Indonesia." *Journal for the Education of Gifted Young Scientists* 7(3):547-56. doi: 10.17478/jegys.597765.
- Khilmiyah, Akif. 2016. *Metode Penelitian Kualitatif*. Yogyakarta: Penerbit Samudra Biru (Anggota IKAPI).
- Komariah, Nurul, and Ishmatun Nihayah. 2023. "Improving The Personality Character of Students Through Learning Islamic Religious Education." *At-Tadzkir: Islamic Education Journal* 2(1):65-77. doi: 10.59373/attadzkir.v2i1.15.
- Lafrarchi, Naïma. 2020. "Assessing Islamic Religious Education Curriculum in Flemish Public Secondary Schools." *Religions* 11(3). doi: 10.3390/rel11030110.
- Lickona, Thomas. 1991. *Educating for Character: How Our School Can Teach Respect and Responsibility*. New York: Bantam Books.
- Mahfud, Choirul, Niken Prasetyawati, Dyah S. .. Agustin, Ni Wayan Suarmini, and Enie Hendrajati. 2019. "The Urgency of Civic Education and Religious Character Education for Early Childhood in Indonesia." *Elementary: Jurnal Ilmiah Pendidikan Dasar* 5(1):97. doi: 10.32332/elementary.v5i1.1496.
- Mahmudah, J. 2016. "Upaya Mengatasi Dekadensi Moral Santri Dengan Nilai-Nilai Dalam Kitab Taisirul Khallaq Di Pondok Pesantren Al-Amien Ngasinan Rejomulyo Kota Kediri." 1-23.
- Mansur. 2005. *Pendidikan Anak Usia Dini Dalam Islam*. Yogyakarta: Pustaka Pelajar.
- Marlina, Lina, Nuk Ghuroh Setyoningrum, Yani Sri Mulyani, Tatiek Ekawati Permana, and Reny Sumarni. 2021. "Improving Employees Working Discipline With Punishment, Reward, and Implementation of Standard Operational Procedures." *Perwira International Journal of Economics & Business* 1(1):37-43. doi: 10.54199/pijeb.v1i1.44.

- Mas'ud, Ali, Ah Zaki Fuad, and Ahmad Zaini. 2019. "Evolution and Orientation of Islamic Education in Indonesia and Malaysia." *Journal of Indonesian Islam* 13(1):1–20. doi: 10.15642/JIIS.2019.13.1.21-49.
- Mei-Ju, Chou, Yang Chen-Hsin, and Huang Pin-Chen. 2014. "The Beauty of Character Education on Preschool Children's Parent-Child Relationship." *Procedia - Social and Behavioral Sciences* 143:527–33. doi: 10.1016/j.sbspro.2014.07.431.
- Muchamad Chairudin, H. N. (2023). Nilai-Nilai Pendidikan Akhlak dalam Al-Quran Surat Yusuf Ayat 13-20 Kajian Tafsir Al Misbah Karya M. Quraish Shihab. *Attractive : Innovative Education Journal*, 5(2), 754–765.
- Mustofa, Ali. 2019. "Metode Keteladanan Perspektif Pendidikan Islam." *CENDEKIA : Jurnal Studi Keislaman* 5(1). doi: 10.37348/cendekia.v5i1.71.
- Nana, Nurhidayah. 2023. "Upaya Pengasuh dalam Mengatasi Kenakalan Santri Putri Pondok Pesantren Ribatul Muta'allimin Landungsari Pekalongan."
- Narsiyati. 2015. "Di Sekolah Dasar Islam Intensif Waladun Sholihun Playen Gunung Kidul." *UMY. Nasihatun, Siti*. 2019. "Pendidikan Karakter Dalam Perspektif Islam Dan Strategi Implementasinya." *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 7(2):321–36. doi: 10.36052/andragogi.v7i2.100.
- Nurhadi, Ali. 2020. "Implementasi Manajemen Strategi Berbasis Pembiasaan Dalam Menumbuhkan Kakakter Religius Siswa." *Al-Afkar* 3(1):65–76.
- Pakpahan, Poetri Leharia, and Umi Habibah. 2021. "Manajemen Program Pengembangan Kurikulum PAI Dan Budi Pekerti Dalam Pembentukan Karakter Religius Siswa." *Tafkir: Interdisciplinary Journal of Islamic Education* 2(1):1–20. doi: 10.31538/tijie.v2i1.19.
- Priatmoko, S. 2021. "Implementasi Pendidikan Karakter Berbasis Pesantren Di Madrasah." *MIDA: Jurnal Pendidikan Dasar Islam* 4(1).
- Rahmatullah, Azam Syukur, and Halim Purnomo. 2020. "Kenakalan Remaja Kaum Santri Di Pesantren (Telaah Deskriptif-Fenomenologis) ." *Ta'allum: Jurnal Pendidikan Islam* 8(2):222–45. doi: 10.21274/taalum.2020.8.2.222-245.
- Sabartiningsih, Mila, Jajang Aisyul Muzakki, and Durtam Durtam. 2018. "Implementasi Pemberian Reward Dan Punishment Dalam Membentuk Karakter Disiplin Anak Usia Dini." *AWLADY : Jurnal Pendidikan Anak* 4(1):60. doi: 10.24235/awladly.v4i1.2468.
- Suasti, Yurni, Eri Barlian, Bustari Muchtar, Nurhasan Syah, and Aprizon Putra. 2018. "Insert Religious Model in the Construction Character of Care for the Environment to the Study of Geography in Padang City – Indonesia." *Journal of Islamic Studies and Culture* 6(1):67–70. doi: 10.15640/jisc.v6n1a7.
- Suharto, Toto. 2018. "Transnational Islamic Education in Indonesia: An Ideological Perspective." *Contemporary Islam* 12(2):101–22. doi: 10.1007/s11562-017-0409-3.
- Sumedi, Nashihin, H., Yahya, M. D., & Aziz, N. (2020). Morality and Expression of Religious Moderation in "Pecinan ". *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 5(3), 24158–24168.
- Sundari, May. 2022. "Manajemen Pesantren Dalam Penanganan Kenakalan Santri." *Jurnal Studi Islam Dan Kemuhammadiyah* (JASIKA) 2(1):14–16. doi: 10.18196/jasika.v2i1.21.
- Suri, Dharlinda, and Dharnita Chandra. 2021. "Teacher's Strategy for Implementing Multiculturalism Education Based on Local Cultural Values and Character Building for Early Childhood Education." *Journal of Ethnic and Cultural Studies* 8(4):271–85. doi: 10.29333/ejecs/937.
- Surya, Prastio, and Muhammad Husnur Rofiq. 2021. "Internalisasi Nilai Karakter Jujur Dalam Proses Pembelajaran Di Kelas VIII Madrasah Tsanawiyah Unggulan Hikmatul Amanah Pacet Mojokerto." *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2(1):31–37. doi: 10.31538/munaddhomah.v2i1.65.

- Syaiful Anam, H. N. (2023). *Metode Penelitian (Kualitatif, Kuantitatif, Eksperimen, dan R&D)*. PT GLOBAL EKSEKUTIF TEKNOLOGI. https://books.google.co.id/books?hl=id&lr=&id=w-bFEAAQBAJ&oi=fnd&pg=PA1&ots=vRP1bKcVRG&sig=dA4E7fb8uf45B7Uv87JkztTGviQ&redir_esc=y#v=onepage&q&f=false
- Thahir, Mustain. 2014. "The Role and Function of Islamic Boarding School: An Indonesian Context." *Tawarikh* 5(2):197-208.
- Tianingrum, Niken Agus, and Ulfa Nurjannah. 2020. "Pengaruh Teman Sebaya Terhadap Perilaku Kenakalan Remaja Sekolah Di Samarinda." *Jurnal Dunia Kesmas* 8(4):275-82. doi: 10.33024/jdk.v8i4.2270.
- Toto Nugroho, Muhammad, and Nurdin. 2021. "Peranan Pembelajaran Agama Islam Dalam Pembentukan Karakter Religius Dan Toleransi Siswa Sekolah Dasar." *Journal Evaluation in Education (JEE)* 1(3):91-95. doi: 10.37251/jee.v1i3.136.
- Triyanto, Triyanto. 2020. "Opportunities and Challenges for Character Education in the Digital Era." *Jurnal Civics: Media Kajian Kewarganegaraan* 17(2):175-84.
- Tuharea, Jumiaty, and Maslan Abidin. 2021. "Pembelajaran Nilai-Nilai Karakter: Tantangan Penanaman Nilai Karakter Melalui Pembelajaran Daring Di Masa Pandemi Covid 19. (Studi Kasus Pada Guru SMP PKn Di Kota Ambon)." *Untirta Civic Education Journal* 6(1):28-39.
- Vaughan, Tyler J., Lisa Bell Holleran, and Jasmine R. Silver. 2019. "Applying Moral Foundations Theory to the Explanation of Capital Jurors' Sentencing Decisions." *Justice Quarterly* 36(7):1176-1205. doi: 10.1080/07418825.2018.1537400.
- Victorynie, Irnie, M. Husnaini, and Noor Amili. 2020. "Model of Religious Character Education: A Case Study in Al-Hilal Islamic Primary School Bekasi, Indonesia Foundation from the Family and Strengthened through the Islamic Education System in Schools." *Journal of Social Studies (JSS)* 16(2):103-20. doi: 10.21831/jss.v16i2.
- Wekke, Ismail Suardi, and Sanusi Hamid. 2013. "Technology on Language Teaching and Learning: A Research on Indonesian Pesantren." *Procedia - Social and Behavioral Sciences* 83:585-89. doi: 10.1016/j.sbspro.2013.06.111.
- Yosi Syahfitri Siahaan, Durriah Hasibuan, and Dandi Febrianto. 2022. "Effect : Jurnal Kajian Konseling." *Effect:Jurnal Kajian Konseling* 1(1):82-8.