



Islamic Education Design for Generation Z

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ABSTRACT

The design of Islamic education for Generation Z demands innovative and transformative approaches that match their digital-native characteristics. This generation lives in an era of fast-paced technology, and multitasking, and is highly visual and interactive. Therefore, Islamic education needs to be adapted to remain relevant and effective. This article offers a conceptual approach by integrating Islamic values into a contextualized, technology-based, and participatory curriculum. It emphasizes the importance of the teacher's role as an adaptive learning facilitator, the utilization of digital media as a means of da'wah and education, and the strengthening of character education based on Islamic values. The aim is to form Muslim individuals who are not only spiritually and intellectually competent but also able to contribute positively to the global community. This design is an important foundation for creating an inclusive, relevant, and future-oriented Islamic education for Generation Z.

INTRODUCTION

Generation Z is a demographic group born between the mid-1990s and early 2010s, who grew up in an environment heavily influenced by digital technology, the internet, and social media. They are known as digital natives because they have been accustomed to using technology from an early age (Pertwi, 2021). The main characteristics of Generation Z include the ability to multitask, speed in absorbing information, and a preference for visual and instant communication such as social media (Sari & Wulandari, 2020). They also tend to be more inclusive, open to diversity and have a high concern for social and environmental issues (Setiawan, 2022). On the other hand, Generation Z is often considered less resilient to pressure and has higher levels of anxiety than previous generations due to social expectations and overexposure to information (Ayu & Prasetya, 2020). Understanding these characteristics is important in designing educational programs that are relevant to them.

Generation Z, which includes individuals born between 1997 and 2012, is the largest demographic group in Indonesia with approximately 27.94% of the total population. Their presence is significant in determining the direction of the nation's development, including in terms of Islamic education. In rapid digitalization, globalization of values, and identity crisis, Generation Z faces great challenges in building Islamic competence that is not only symbolic but also substantive. Many of them experience a void of religious meaning that has an impact on the way they think, behave, and act in social life. Therefore, there is a need for an Islamic education design that is contextual, relevant to the psychosocial characteristics of Generation Z, and able to instill Islamic values in an integrative manner. Islamic education needs to be directed at strengthening spirituality, critical Islamic literacy, and appreciation of Islamic values in real life (Hadi, 2021; Rahman, 2022).

Research on Islamic education for Generation Z can be categorized under several main themes. First, the learning methodology theme highlights the importance of using digital, interactive, and technology-based approaches to increase the attractiveness of religious learning (Misbah & Fauziah, 2022). Second, the theme of strengthening Islamic character and values emphasizes the integration of moral values, such as honesty, responsibility, and spirituality in the Islamic Education curriculum (Maulana, 2022). Third, the theme of religious identity challenges discusses the disruption of values due to globalization and social media that affect the mindset and Islamic identity of Generation Z (Latifah, 2022). Finally, the theme of the role of teachers and families highlights the synergy of formal and non-formal education as the key to shaping this generation's Islamic character. These studies show that the design of Islamic education must be adaptive, integrative, and contextual to the character of Generation Z.

This Islamic Education Design for Generation Z paper offers a new contribution that distinguishes it from previous studies. Unlike the studies of Misbah and Fauziah (2022), Maulana (2022), and Latifah (2022), which focus on method approaches, character values, and identity challenges, this paper incorporates a participatory curriculum design-based approach that responds

directly to Generation Z's needs, aspirations, and learning styles. Another novelty lies in the integration of an asset-based education approach that has not been widely used as a basis in contemporary Islamic education. The educational design proposed in this paper not only adapts to the digital context but also builds spiritual independence by involving the active role of students as co-designers of the learning process. Thus, this paper expands the scope of Islamic education discourse through a collaborative and visionary framework that answers the complexity of Generation Z's age holistically.

This paper will discuss the design of Islamic education that is directed at strengthening three main aspects in Generation Z, namely Islamic knowledge, Islamic skills, and Islamic attitudes. Islamic knowledge includes a conceptual understanding of akidah, sharia, and morals based on the Qur'an and Hadith (Maulana, 2022). Islamic skills emphasize the ability to practice Islamic teachings practically, such as reading the Qur'an well, performing worship, and preaching through digital media (Misbah & Fauziah, 2022). Meanwhile, Islamic attitudes emphasize character building such as honesty, responsibility, and tolerance in social life (Latifah, 2022). By integrating these three aspects, this paper aims to design an approach to Islamic education that is not only informative but also transformative for Generation Z who live amidst the information flow and moral challenges of modern times.

LITERATURE REVIEW

Contemporary Islamic Education

Contemporary education is defined as an educational approach that is responsive to changing times, adapting to social, technological, cultural, and global economic dynamics (Misbah & Fauziah, 2022). It emphasizes curriculum flexibility, digital technology integration, project-based learning, and the development of 21st-century competencies such as critical thinking, collaboration, creativity, and digital literacy. The main characteristics of contemporary education also include learning approaches that are student-centered, and contextual, and emphasize the active role of learners in the learning process (Maulana, 2022). In addition, contemporary education demands the role of teachers as facilitators, not just material deliverers, and encourages the creation of an inclusive and adaptive learning environment (Latifah, 2022). In the context of Islamic education, a contemporary approach is important to bridge traditional values with the needs of today's generation, including Generation Z, which is familiar with the digital ecosystem and open-mindedness.

Contemporary education develops in various varieties and dynamics that reflect the needs of the times and the character of modern learners. This education model includes technology-based approaches, such as online learning, blended learning, and the use of social media as an educational tool (Misbah & Fauziah, 2022). In addition, there are dynamics of curriculum changes that are more flexible, personalized learning, and an emphasis on character education and strengthening soft skills (Maulana, 2022). Contemporary education also includes a transdisciplinary, collaborative approach, and is oriented towards solving real problems in society. In the

context of globalization and digitalization, the dynamics of contemporary education are also marked by the need to integrate local values and spirituality into the learning system, so as not to be uprooted from cultural and religious roots (Latifah, 2022). Therefore, contemporary education requires teachers and educational institutions to continue to innovate and adapt to changing times.

Digital Natives in Islamic Learning

Digital natives are a generation that has been accustomed to digital technology, the internet, and modern communication devices since birth. In the context of Islamic learning, the characteristics of digital natives include a preference for visual, interactive, and technology-based learning such as video, social media, and mobile learning applications (Misbah & Fauziah, 2022). They tend to access information quickly and multitask but often experience challenges in concentration and deepening reflective Islamic material. Therefore, the Islamic learning approach for digital natives must be adaptive, contextual, and transformative by utilizing relevant digital media (Maulana, 2022). In addition, they need educator figures who not only master Islamic material but are also technologically literate and able to become positive digital role models (Latifah, 2022). This strategy is important so that Islamic learning remains meaningful in their digital lives.

Digital natives in the context of Islamic learning show a variety and complex dynamics. This generation is not only accustomed to accessing Islamic information through digital platforms such as YouTube, TikTok, and Instagram but also expressing their Islamic identity through social media (Misbah & Fauziah, 2022). Dynamics arise when rapid access to Islamic information is not always matched by in-depth understanding, causing the emergence of instant religious phenomena and sometimes disconnection from the values of the ulama tradition. On the other hand, digital natives show tremendous potential in disseminating da'wah and Islamic values creatively and reaching a wider audience (Latifah, 2022). In this case, the dynamics of Islamic learning for digital natives cannot be equated with the previous generation but needs an approach that is based on digital experience, collaborative, and contextual (Maulana, 2022). This change demands innovation in curriculum design and Islamic teaching strategies.

21st Century Islamic Curriculum

The 21st-century Islamic Education curriculum is defined as an integrative, adaptive, and relevant learning approach to the needs of the times, combining Islamic values with 21st-century skills such as critical thinking, creativity, collaboration, and digital literacy (Misbah & Fauziah, 2022). The main characteristics of this curriculum include the integration of religious and general knowledge, the use of digital technology in the learning process, and an emphasis on Islamic character-building that is contextual to the realities of contemporary life (Maulana, 2022). This curriculum also requires teachers to be facilitators who can connect Islamic values with global issues such as sustainability, tolerance, and digital ethics (Latifah, 2022). Thus, the 21st-century Islamic curriculum does not merely focus on knowledge transfer, but

also on strengthening students' spiritual, social, and cognitive competencies to be able to face the challenges of the times in an Islamic and meaningful way.

The 21st-century Islamic Education curriculum experiences a variety of approaches and dynamics in responding to the challenges of globalization, digitalization, and changes in the character of students. These include integrative models between religion and science, Islamic character competency-based curriculum, and digital technology-based curriculum approaches (Misbah & Fauziah, 2022). This dynamic arises because of the need to adapt Islamic values to the fast-paced and complex context of contemporary life. The changing learning styles of Generation Z also demand more collaborative, interactive, and problem-based learning innovations (Latifah, 2022). In addition, this curriculum not only emphasizes cognitive aspects, but also affective and psychomotor aspects that are in line with Islamic values such as trust, ukhuwah, and ihsan (Maulana, 2022). The 21st-century Islamic curriculum must be flexible, contextual, and able to foster social and spiritual piety in the digital era.

METHODOLOGY

This paper is the result of library research that aims to formulate the concept and design of Islamic education that is relevant for Generation Z. The research uses a qualitative approach with data collection through a critical review of relevant literature. This research uses a qualitative approach with data collection through a critical review of relevant literature. Primary data sources in this study consist of literature that directly discusses Islamic education for Generation Z, such as the work of Misbah and Fauziah (2022) which examines learning strategies that are by the digital native character of this generation, as well as Maulana's writing (2022) which emphasizes strengthening Islamic character values in education. Secondary data includes references that discuss Islamic education, the 21st-century curriculum, and the dynamics of digital learning in general but are still relevant in understanding the context of Generation Z, such as Latifah (2022). Using thematic analysis, researchers explore ideas from this literature to produce a synthesis of the concept of contextual Islamic education.

The main instruments in this research are non-empirical in the form of data cards and literature categorization tables used to record, organize, and analyze the contents of various references related to Islamic education for Generation Z. The research procedure began with problem identification, searching for relevant literature sources, selecting literature based on thematic relevance, organizing data based on thematic categories, and drawing conclusions based on content synthesis (Zed, 2004). Data collection techniques were carried out by reviewing primary sources such as the works of Misbah and Fauziah (2022), Maulana (2022), and Latifah (2022), as well as secondary sources that support the understanding of the context of Islamic education and the characteristics of generation Z. Data analysis was carried out qualitatively through content techniques. Data analysis was carried out qualitatively through content analysis techniques, namely reading in-depth, grouping information

based on themes, and comparing arguments between literature to produce a valid and academically and contextually relevant synthesis (Sugiyono, 2019).

RESEARCH RESULT

Islamic Knowledge Education Design for Generation Z

Table 1. Designing Islamic Knowledge Education for Generation Z

Aspect	Contents
Definition of Islamic Knowledge	Knowledge of Islam originates from the Qur'an, Hadith, ijma', and qiyas. Includes faith, sharia, and morals as the main pillars of Islamic education. The sciences included are : monotheism, fiqh , tafsir, hadith , Islamic history , Islamic civilization , and kalam science .
The Nature of Knowledge	Textual and contextual; can integrated with the dynamics of life contemporary.
Characteristics of Generation Z	Digital-native, critical , open , and visual, loves social media , and learning interactive . Prefer fast, contextual, and based learning community.
Relevant Topics	Islam and science, fiqh digital transactions, ethics use technology, tolerance in diversity.
Educational Objectives	Embedding comprehensive, contextual, and applicable understanding of Islam (belief, worship, muamalah) in a modern context).
Teaching materials	The Qur'an, Hadith, and material thematic currents like digital ethics and pluralism.
Learning methods	Interactive and participatory: discussion group, simulation case study, learning based on a project using digital media.
Evaluation Tools	Quiz interactive , journal reflective , preaching vlog , infographics Islamic values .
Approach Evaluation	Assessment format summative, formative, and authentic. Assessing understanding, attitude, and application of Islamic values. Can be in the form of peer assessment and self-assessment.
Value-added	Integrate technology and approaches humanistic so that evaluation is meaningful, encouraging the internalization of Islamic teachings in behavior daily.

Islamic knowledge is a set of knowledge sourced from the Qur'an, Hadith, ijma', and qiyas, which form the foundation of understanding and practicing Islamic teachings in personal and social life. According to Hasan (2011), Islamic knowledge includes the dimensions of aqidah, sharia, and morals which are the main pillars of Islamic education. The variety of Islamic

knowledge includes basic sciences such as tawhid, fiqh, tafsir, and hadith, as well as other branches such as Islamic history, Islamic civilization, and kalam (Zuhairini et al., 1993). This knowledge is not only textual but also contextual - allowing the integration of Islamic values with the dynamics of contemporary life. In the context of Generation Z, the approach to Islamic knowledge must be adaptive, interactive, and relevant to be able to answer spiritual needs as well as the challenges of modern times (Maulana, 2022).

Generation Z, born in a digital environment, shows unique characteristics in accessing and understanding Islamic knowledge. They tend to seek information quickly, visually, and interactively through social media and digital platforms (Maulana, 2022). The range of Islamic knowledge of interest to this generation includes contemporary topics such as Islam and science, fiqh of digital muamalah, and ethical issues in the use of technology. This dynamic demands a new approach to Islamic education that is more flexible, contextual, and responsive to the times (Zuhairini et al., 1993). Generation Z's critical, open, and community-based characteristics also encourage the need for collaborative and discursive learning methods in delivering Islamic material (Hasan, 2011). Therefore, educators need to develop curricula and da'wah strategies that can bridge Islamic values with the digital culture of Generation Z.

The design of Islamic knowledge education for Generation Z needs to be designed by considering their digital-native, critical, and visual characteristics. Educational objectives are directed at instilling a comprehensive, contextual, and applicable understanding of Islam, such as an understanding of aqidah, worship, and Ramallah in modern life (Zuhairini et al., 1993). Teaching materials should include Islamic primary sources such as the Qur'an and Hadith, as well as thematic materials relevant to the challenges of the times such as digital ethics and tolerance of diversity (Hasan, 2011). Learning methods should use interactive and participatory approaches, such as group discussions, case simulations, and project-based learning that utilizes digital media (Maulana, 2022). This approach not only strengthens cognition but also brings Islamic values closer to Generation Z's daily world in a creative and fun way.

The design of tools and evaluation in Islamic knowledge education for Generation Z must be adapted to the contextual approach and digital technology that they master. Evaluation tools can be in the form of interactive app-based quizzes, reflective journals, and creative projects such as da'wah vlogs or infographic designs of Islamic values (Hasan, 2011). Evaluation is not only summative, but also formative and authentic, assessing the process of understanding, attitude, and ability to apply Islamic values in real life (Zuhairini et al., 1993). Assessment can also take the form of peer assessment and self-assessment which fosters responsibility and self-awareness of learning (Maulana, 2022). The use of technology and a humanistic approach is important so that the evaluation process becomes meaningful, not just memorization, but internalizing Islamic teachings thoroughly in daily thinking and behavior.

Islamic Skills Education Design for Generation Z

Table 2. Designing Islamic Skills Education for Generation Z

Aspect	Contents
Definition of Islamic Skills	Ability practical For practice Islamic values in life daily, including worship (prayer, dhikr), social (honesty, helping each other), thinking critically, digital preaching, and decision making decision ethical.
Characteristics of Gen Z	Practical, instant, based technology. Using digital applications for worship and preaching. Tends to adapt However faces challenge identity religious in the digital age.
Types of Skills	- Individual worship (prayer, tilawah) - Social-emotional Islamic (empathy , responsibility) answer) - Digital preaching (content) educational) - Islamic digital literacy and digital ethics
Educational Objectives	Forming capable Muslims practice Islamic teachings in general theoretical and practical, both in life as well as in the digital space.
Teaching materials	Worship practices , ethics social , interactive multimedia, short videos preaching , digital quizzes .
Learning methods	Participatory and collaborative: role-play, digital da'wah microteaching, peer teaching, and problem-based learning (PBL).
Learning Tools	Worship video tutorials, Islamic applications, digital preaching platforms, simulations, and educational games.
Evaluation	Authentic and digital formats: portfolio worship practice, project social media preaching, observation attitude Islam, rubric aspect cognitive-affective-psychomotor.

Islamic skills refer to practical abilities that enable individuals to practice Islamic values in daily life consistently and contextually. These skills include worship skills (such as prayer, reciting the Qur'an, and dhikr), morals-based social skills (such as honesty, helping, and deliberation), as well as critical and reflective thinking skills on social and humanitarian issues (Zuhairini et al., 1993). In the context of contemporary Islamic education, these skills also include Islamic digital literacy, the ability to preach through social media, and decision-making based on Islamic ethics (Maulana, 2022). Thus, the variety of Islamic skills is not only ritualistic but also adaptive to the challenges of the times, especially for Generation Z, which is highly connected to the digital world and social complexity.

Generation Z is characterized by dynamic, contextual, and technology-based Islamic skills. They prefer a practical and instant approach to practicing

Islam, such as using digital applications to access the Qur'an, studies, and daily prayers (Hidayat, 2021). The variety of Islamic skills developing among Gen Z includes individual worship skills (such as prayer and recitation), Islamic social-emotional skills (such as empathy and cooperation), and preaching skills in the digital space through interesting educational content (Munir & Purwanto, 2021). The dynamics of these skills continue to evolve along with exposure to global information and the religious identity crisis that sometimes arises in adolescence. Islamic education needs to respond to this with a curriculum that is interactive and based on the real needs of Generation Z.

The design of Islamic skills education for Generation Z must be oriented towards strengthening the practice of Islamic values that are applicable, contextual, and adaptive to digital developments. The main goal of this learning is to form Muslims who not only understand religious teachings theoretically but are also able to practice them in daily life and the digital space (Hidayat, 2021). Teaching materials include worship skills such as prayer and fasting, as well as social skills such as helping, responsibility, and honesty, packaged through interactive multimedia, short da'wah videos, and digital quizzes (Munir & Purwanto, 2021). The methods used are participatory and collaborative such as role-play, digital da'wah microteaching, peer teaching, and problem-based learning that emphasize creative and Islamic socio-religious problem-solving. This aims to equip Gen Z with Islamic skills that are functional in the 5.0 era.

The design of Islamic skills education tools and evaluation for Generation Z must be adaptive, digital-friendly, and based on meaningful learning experiences. Learning tools include interactive media such as video tutorials on worship, Islamic learning applications, digital da'wah platforms, and educational game-based simulations (Munir & Purwanto, 2021). Evaluation is carried out formatively and summatively with an authentic approach, including a portfolio of worship practices, creative da'wah projects on social media, and observation of daily Islamic attitudes and behavior. The use of evaluation rubrics that assess cognitive, affective, and psychomotor aspects is essential to measure skills holistically (Hidayat, 2021). With this evaluation design, Islamic education can reflect Islamic values contextually in Gen Z's real life, and encourage self-reflection and consistent worship practice in the digital era.

Islamic Attitude Education Design for Generation Z

Table 3. Islamic Attitude Education for Generation Z

Aspect	Summary
Definition of Islamic Attitude	Manifestation of Islamic values in behavior, orientation, and response social; including faith, Islam, and Ihsan in life every day (Hasan, 2019).
Types of Islamic Attitudes	- Spiritual : Submit to God, aware afterlife - Social : Tolerance , brotherhood , justice - Moral : Honest , trustworthy , responsible answer (Syahrin , 2021)

Characteristics of Gen Z	Religious individualistic, open, dynamic, and expressive on social media; facing challenge ideology extreme consequences of digital exposure (Rahmawati & Suprayogo, 2020; Mujani & Liddle, 2009).
Gen Z's Islamic Expression	Community hijrah, digital activism, style of halal life as identity social contextual religion (Burhanuddin, 2021).
Attitude Education	To form moderate, tolerant, and integrity-based Muslims who are capable of life in diversity and global challenges (Hanif et al., 2025).
Teaching materials	Universal values of Islam: honesty, responsibility answer, love dear, associated with issue social contemporary.
Learning methods	Digital & collaborative based: social media, microlearning, simulations interactive (Rohmiati , 2025; Huda et al., 2024).
Learning Tools Design	apps, digital platforms, projects reflective, observation in activity social.
Attitude Evaluation	Authentic & holistic: measuring affective, psychomotor, and internalization attitude Islam in context real (Huda et al., 2024).
Added Value	Planting moderation religion and inclusivity as indicators main success attitude in the digital landscape (Fitriani et al., 2024; Hanif et al., 2025).

Islamic attitudes refer to the manifestation of Islamic values in the form of behavior, life orientation, and individual reactions to social situations according to religious teachings. This attitude includes faith (iman), compliance with Sharia (Islam), and appreciation of the values of spirituality (Ihsan) that are internalized in daily life (Hasan, 2019). Various Islamic attitudes can be classified into: (1) spiritual attitudes, such as submission to Allah and awareness of the afterlife; (2) social attitudes, such as tolerance, ukhuwah, and justice; and (3) moral attitudes, such as honesty, trustworthiness, and responsibility (Syahrin, 2021). These attitudes are not only internal but also form external characters in social interactions. Islamic education is tasked with instilling these attitudes through modeling, habituation, and reflection so that students not only understand values but also live in them.

Generation Z shows unique characteristics in interpreting and expressing their Islam. They live in an information-laden digital era, which has an impact on the formation of a more individualistic, open, and dynamic religious attitude. Their Islamic attitudes do not always refer to conservative practices but often incorporate universal values such as tolerance, inclusiveness, and diversity within a religious frame. Generation Z's various expressions of Islam

include hijrah communities, Islamic digital activism, and halal lifestyles popularized through social media (Rahmawati & Suprayogo, 2020). This dynamic shows that Islam is not only ritualistic but also a social identity that continues to evolve with the times and technology (Burhanuddin, 2021). However, the existence of Generation Z in the religious landscape also faces challenges in the form of ideological polarization, especially due to biased or extremist information in digital media (Mujani & Liddle, 2009).

The design of Islamic attitude education for Generation Z needs to be adapted to the characteristics of the digital era and the need for interactive learning. The goal is to form a moderate, tolerant, and integrity Muslim personality in social life. For this reason, teaching materials must be developed contextually, contain universal Islamic values such as honesty, responsibility, and compassion, and be linked to current social challenges (Hanif et al., 2025). Effective learning methods include digital-based and collaborative approaches such as the use of social media, microlearning, and interactive simulations, which suit Generation Z's learning style (Rohmiati, 2025; Huda et al., 2024). In addition, the integration of religious education and religious moderation is an important key so that students not only understand the textual teachings of Islam but are also able to apply them in the context of diversity and global challenges (Fitriani et al., 2024)...

The design of tools and evaluation in Islamic attitude education for Generation Z should be responsive to their digital dynamics and psychosocial characteristics. Tools include interactive digital media such as learning apps, and social media platforms, and experiential assessments such as reflective projects and attitude observations in collaborative activities (Rohmiati, 2025). Evaluation not only focuses on cognition, but also affection and psychomotor which are reflected in students' real behavior. The holistic evaluation model based on socio-religious competence is a relevant approach because it can capture the internalization of Islamic values in everyday life (Huda et al., 2024). In this context, it is important to instill the values of moderation and inclusiveness as indicators of successful attitude learning, especially considering the complexity of social interactions in the digital era that can affect the mindset and religious attitudes of the younger generation (Fitriani et al., 2024; Hanif et al., 2025).

DISCUSSION

The design of Islamic Education for Generation Z was designed by considering the unique characteristics of this generation, such as a strong attachment to technology, a tendency to think critically, and the need for interactive and relevant learning approaches. The design results show that an effective Islamic education approach for Generation Z should be transformative, holistic, and contextual. The design integrates Islamic spiritual values with modern digital-based, collaborative, and reflective learning methods. The curriculum designed emphasizes strengthening the creed, morals, and 21st-century competencies such as digital literacy, critical thinking, and communication. In addition, the teacher acts as an inspiring facilitator, not just a

material deliverer. Learning evaluation is also designed to be adaptive and oriented towards the development of character and overall student competence. With this approach, Islamic education is expected to be able to form a Generation Z that is religious, adaptive, and contributes to the global community.

The approach to Islamic education needs to transform from a normative-doctrinal paradigm to a contextual, participatory, and digital generation needs-based approach. Generation Z who live in the era of information and technology demand learning approaches that are interactive, meaningful, and relevant to their social dynamics. Therefore, the design of Islamic education offered not only focuses on mastering religious material but also the integration of spiritual values with 21st-century skills such as digital literacy, critical thinking, and collaboration. This reflection reinforces the importance of curriculum design that is asset-based and provides space for students as co-designers of learning so that Islamic values are not just taught but actively internalized in the context of digital life (Misbah & Fauziah, 2022; Maulana, 2022). Thus, this paper expands the theoretical understanding of contemporary Islamic education that is responsive to the challenges of the times.

Islamic Education Design for Generation Z is rooted in the urgency of answering the identity crisis and religious challenges faced by the digital generation. Generation Z grows up in an information-laden environment but lacks the deepening of spiritual meaning, so Islamic education must respond adaptively and integratively. The educational design offered was born out of the need to bridge the gap between normative Islamic teachings and the complex, plural, and fast-changing real world. Gen Z's visual, multitasking, and critical characteristics encourage the need for technology-based and dialogical learning methods so that Islamic values remain relevant and alive in their daily lives (Misbah & Fauziah, 2022). Thus, this design is not only a pedagogical solution, but also a sociological reflection on the changing paradigms of learning and religion that occur in the modern digital social landscape (Maulana, 2022).

This paper reaffirms the importance of innovative approaches in Islamic education that have not been fully touched by previous studies. Unlike previous studies that only highlighted learning methods (Misbah & Fauziah, 2022), strengthening character values (Maulana, 2022), or challenges to religious identity due to globalization (Latifah, 2022), this paper offers a participatory and asset-based curriculum approach that prioritizes the active role of students as co-designers. This shows that this paper does not simply repeat old ideas, but rather expands the discourse of Islamic education by making it responsive to the socio-psychological needs of Generation Z. By integrating aspects of knowledge, skills, and religious identity due to globalization (Latifah, 2022). By integrating aspects of Islamic knowledge, skills, and attitudes in a contextual and digital-friendly manner, this paper becomes a theoretical as well as practical foundation that strengthens the urgency of transforming Islamic education in the era of digital disruption.

If the design of Islamic education for Generation Z is widely implemented, an adaptive, spiritual and technologically literate generation of Muslims will likely be born. Islamic education will become a transformative tool that not only

teaches religious values but also shapes 21st-century character and skills, such as digital literacy and critical thinking (Maulana, 2022). Generation Z will be better able to filter information, express Islam creatively, and contribute positively in the social-digital space (Misbah & Fauziah, 2022). Conversely, if this design is ignored and traditional approaches are maintained without adjustment, then Islamic education risks losing relevance. Generation Z could experience spiritual alienation, and religious identity confusion, and be more easily influenced by extreme or secular ideological currents due to the weak contextual and dialogical Islamic foundation (Latifah, 2022). As a result, Islamic education fails to be the main support for character character-building of future generations.

CONCLUSIONS AND RECOMMENDATIONS

Generation Z cannot be approached with conventional Islamic education approaches. They live in a digital ecosystem, with unique characteristics such as multitasking, high visualization, and a tendency towards high freedom of expression. A significant new finding is that this generation is more responsive to personalized, interactive, and technology-based educational approaches, such as gamification, social media, and digital storytelling. Effective Islamic education for them is no longer dogmatic and one-way, but one that can touch the emotional aspects, relevant to everyday life, and built through participatory dialog. This requires a paradigm shift from educators, not only as conveyors of knowledge, but as facilitators, content creators, and digital role models. The future design of Islamic education must be inclusive, adaptive, and transformative to be relevant to the character of Gen Z.

There are implications of this paper for the government, schools, and parents. The government is encouraged to develop Islamic education policies that are more flexible, contextual, and technology-based, such as developing a national curriculum that integrates digital literacy and moderate Islamic values. Schools as the implementers of education at the micro level need to adopt participatory and project-based learning methods and provide teacher training so that they can become digitally literate and inspiring facilitators. Meanwhile, parents are expected to be actively involved as education partners by supporting the strengthening of children's Islamic character at home through role modeling and monitoring digital content. With the synergy of these three parties, Islamic education can run holistically, and adaptively, and be able to form a generation Z that is religious, critical, and responsible in facing the challenges of the times.

This research has several limitations. First, the research is still conceptual and has not been accompanied by in-depth empirical data from real implementation in the field. This limits the ability to measure the effectiveness of the Islamic education design offered to Generation Z's unique characteristics. Secondly, the approach used is more focused on aspects of curriculum design and learning methods, without comprehensively discussing structural and cultural challenges in educational institutions. For this reason, future research needs to be conducted by researchers in the field of Islamic education who have competence in educational policy evaluation, empirical field studies, and the psychology of generational development. Future researchers are also advised to

develop a digital technology-based Islamic education implementation model that is responsive to the needs and preferences of Generation Z and test its effectiveness through integrative quantitative and qualitative approaches.

ADVANCED RESEARCH

This study has certain limitations; therefore, future research is recommended with broader scope and approach to obtain more optimal results.

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