AT-TA'DIB
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INTEGRATION OF ISLAMIC EDUCATION VALUES IN THE FORMATION OF GENERATION Z CHARACTER IN THE DIGITAL ERA

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Abstrak

Perkembangan era digital menghadirkan tantangan baru dalam pembentukan karakter Generasi Z yang lahir dan tumbuh dalam lingkungan teknologi. Dalam hal ini, pendidikan Islam memiliki peran penting dalam membentuk moral dan etika mereka agar tetap sesuai dengan ajaran Islam. Penelitian ini bertujuan untuk mengkaji strategi integrasi nilai-nilai pendidikan Islam dalam pembentukan karakter Generasi Z di era digital, dengan fokus penelitian pada siswa kelas XI SMAN 1 Nisam yang memilki usia rata-rata 16 sampai dengan 17 tahun. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Hasil penelitian didapatkan bahwa strategi yang dilakukan guru di SMAN 1 Nisam dalam mengintegrasikan nilai-nilai Pendidikan Islam dalam pembentukan karakter dilakukan melalui pembelajaran berbasis akhlak, kegiatan keagamaan, pemanfaatan media digital, serta pembiasaan sikap Islami. Nilai-nilai Pendidikan Islam yang diintegrasikan meliputi nilai *aqidah*, akhlak, dan tanggung jawab sosial, yang bertujuan membentuk kepribadian siswa agar dapat menghadapi tantangan digital dengan bijak.

Kata Kunci: Integrasi nilai-nilai Pendidikan Islam, Karakter Generasi Z, Era Digital.

Abstract

The development of the digital era presents new challenges in the character building of Generation Z, who were born and grew up in a technological environment. In this case, Islamic education is crucial in shaping their morals and ethics to remain aligned with Islamic teachings. This study aims to examine the integration strategy of Islamic education values in the character building of Generation Z in the digital era, with a research focus on class XI students of SMAN 1 Nisam who have an average age of 16 to 17 years old. This research uses a qualitative approach with data collection techniques through interviews, observation, and documentation. The results showed that the strategies used by the teacher of SMAN 1 Nisam to integrate the Islamic Education values in character building are applied through morals-based learning, religious activities, digital media utilization, and Islamic attitude habituation. The integrated Islamic Education values include the values of *aqidah*, morals, and social responsibility, which aim to shape students' personalities so that they can face digital challenges wisely.

Keywords: Integration Islamic Education, Character Generation Z, Digital Era.

A. INTRODUCTION

Generation Z is a group born between 1997 and 2012 that currently dominates digital technology. As a generation that grew up in the development of information and communication technology, Generation Z, currently 15 to 30 years old, has characteristics in how they think, interact, and form their identity. Meanwhile, the digital era brings new challenges to their character formation. Social media and technology often have a complex positive and negative impact on their moral and social development (Nawawi, 2020). One of the biggest challenges is maintaining a balance between technological developments and character building based on moral and ethical values.

Generation Z has unique characteristics that set them apart from previous generations. They are growing up in a fast-paced digital environment, where information access is effortless. This makes Generation Z more critical in filtering information, vulnerable to disinformation, and lacking a deep understanding of Islamic values (Achmad Ruslan Afendi dan Khojir 2024). Therefore, Islamic education needs to accommodate technology-based learning methods without ignoring the essence of Islamic values.

Technology can be an effective tool in educating Generation Z if used wisely. Digital platforms such as e-learning, Islamic-based applications, and social media can strengthen religious learning. For example, digital Qur'an applications and online classes for Qur'an interpretation allow students to access Islamic sciences anytime and anywhere (Nursawiyah & Franindya Purwaningtyas, 2024). However, educators need to supervise and ensure that the sources used are from credible Islamic literature.

One of the main challenges in Islamic education for Generation Z is the distractions caused by technological advancements. Social media and digital entertainment often distract them from religious learning activities. Research conducted by the Pew Research Center in 2022 showed that as many as 98% of Generation Z own a smartphone, and 54% of them found it "complicated" to live without the internet (Pew Research Center, 2022). Therefore, innovative approaches are needed in Islamic education, such as *gamification* methods and interactive approaches that can increase their interest in Islamic studies. In addition, educators and parents need to instill awareness about Islamic digital literacy so that they can sort and understand information correctly in accordance with Islamic values that are *rahmatan lil'alamin*.

For Islamic education to remain relevant for Generation Z, it is necessary to integrate Islamic values in the formation of the character of Generation Z in the current digital era. This integration can be carried out through the learning curriculum of Islamic Religious Education in schools and madrassas or through the habituation of activities recommended in Islam (Amru Almu'tasim 2023). In its application, this can include project-based subjects that teach Islamic ethics using technology and interdisciplinary studies that link modern science with Islamic teachings. Thus, the younger generation not only masters technology but also understands how to use it in accordance with Islamic principles, which ultimately contributes significantly to the formation of the character of the Islamic generation Z in Indonesia.

In addition to educational institutions, the family and the community also have an important role in shaping religious understanding and Islamic education values in Generation Z. Parenting based on Islamic values and the habit of worship in the family will strengthen the religious education they obtain at school (Rizal Khoirul Umam dan Marno 2024). The family

is required to set an example by behaving well in accordance with the demands of Islam in daily life. In addition, the Islamic community in cyberspace can also be used to build a positive Islamic network for them. With support from various parties, Generation Z is expected to be able to internalize Islamic teachings in daily life to form the character of Generation Z, even though they live in a digital era full of challenges.

Islamic education has great potential in directing the younger generation, especially Generation Z, to have good character and noble ethics. In this case, Islamic education includes academic aspects and character formation through teaching morals, aqidah, and fiqh. Therefore, it is important to examine how Islamic educational values can be integrated into the character formation of Generation Z in today's digital era.

Islamic education is a comprehensive process, encompassing spiritual, intellectual, and social aspects. In the context of character building, Islamic education emphasizes the importance of good morals, understanding the correct faith, and practicing fiqh in accordance with religious guidance (Jua Nengsih, Nabila Ummu Solihat, dan Badru Sohim 2024). Character in Islamic education speaks not only of moral development but also of forming an individual identity by Islamic principles. Islamic education serves not only to teach religious knowledge, but also to form good individual character. The values in Islam, such as patience, honesty, and kindness, are very relevant in shaping the character of Generation Z, who often face identity and moral challenges in the digital world.

Al-Ghazali says Islamic education aims to form human beings with high moral integrity, spiritual intelligence, and social ability (Sumiarti et. al. 2021). In the Islamic view, character leads to the formation of a person who has noble character and knowledge and is helpful in society. In this context, Islamic education serves as a tool to form a generation with broad insights, a clean heart, and works that benefit the public.

On the other hand, Generation Z is also known as a group that is very connected to technology. They were born in an era of the internet, social media, and digital devices that are constantly evolving. Their characteristics are the ability to access information quickly, skills in using various digital platforms, and the tendency to form identities through social media. However, this generation also faces challenges in building character, such as being easily influenced by rapidly changing digital trends, a lack of skills in interacting directly, and increased anxiety and feelings of isolation due to excessive use of social media.

Recent studies show that while Generation Z is highly adept at using technology, they are also more prone to mental and emotional health issues, which are influenced mainly by the negative impact of social media (Normansyah, Deddy Mulyana, dan Ira Mirawati, 2024). Therefore, it is important to direct them to the wise use of technology and form a positive character to face the challenges. This has been warned by the Prophet Muhammad PBUH in his words.

عَلِّمُوْا اَوْلَادَكُمْ فَإِنَّهُمْ سَيَعِيْشُ فِى زَمَانِهِمْ غَيْرَ زَمَانِكُمْ فَإِنَّهُمْ خَلَقَ لِزَمَانِهِمْ ,خَلَقْنَا وَنحَنْ لِزَمَانِنَا

Means: *"Teach your children according to their times, for they live in their time and not in yours. Indeed, they were created for their time, while you were created for your time"* (HR. Ali ibn Abi Talib)

The digital era has changed how education is delivered and received by students. In this context, education is no longer limited to traditional classrooms but extends to the virtual world through digital platforms (Desfita, Salminawati, dan Usiono 2024). Although technology can open up new opportunities in education, the main challenge is ensuring that it still prioritizes good moral values that follow the teachings of Islam.

The positive impact of technology on education includes easier access to information and more flexible learning (Hadi, Anim, and Yasin 2024). However, various negative impacts include shifting social interactions, increasing addiction to social media, and reduced interpersonal skills. Therefore, internalizing Islamic educational values is relevant to positively guiding technology utilization.

In the digital era, Islamic education can be integrated into forming students' character through various innovative approaches, such as using Islamic education applications, social media-based learning, and integrating Islamic values in digital learning materials (Ridwan Daulay 2022). Islamic education that teaches the importance of noble morals, self-control, and emotional management is very important to guide Generation Z so that they do not get caught up in the negative behaviors that develop in cyberspace. One way of integration that can be done is to bring learning about morals and manners closer through digital platforms that they often use—for example, disseminating Islamic content that educates about digital ethics and the wise use of technology. In addition, e-learning platforms and Islamic applications can teach the principles of aqidah, fiqh, and morals relevant to their lives.

Based on the description, this study aims to (1) examine how the strategy of integrating Islamic educational values in the formation of Generation Z character in the digital era at SMAN 1 Nisam. Generation Z faces various moral, social, and spiritual challenges in rapid technological development. Therefore, teachers need to integrate the values of Islamic Education in learning through effective strategies. (2) This research also explores how Islamic Education values are applied in forming Generation Z character in school learning, which will later impact students' daily lives in the challenges of modernization and digitalization.

B. RESEARCH METHODS

This study uses a qualitative research approach with a case study design to understand in depth how the strategy of integrating Islamic educational values is applied in the formation of the character of Generation Z in the digital era. This research is located at SMAN Nisam, North Aceh Regency, focusing on grade XI students. Qualitative research data is obtained from interviews, field observation notes, and related documents (Rijal Fadli 2021).

The research participants consisted of school principals, teachers of Islamic Religious Education, and 10 grade XI students who were selected purposively based on the criteria of 5 male and five female students. The number of participants is considered sufficient to provide rich and in-depth information related to the focus of the research.

Data collection in this study was carried out through three techniques, namely:

1. Interviews: Semi-structured interviews are conducted using pre-designed interview guidelines. Interviews are recorded using voice recorders to ensure accurate data.
2. Field Observation: Observations are carried out in the classroom and school environment to directly observe the interaction between teachers and students and how Islamic educational values are integrated into learning activities. Detailed field notes were made during observation.
3. Documentation: Related documents, such as curriculum, lesson plans, and teaching materials, are collected and analyzed to obtain additional information on the integration strategies of Islamic educational values.

Data analysis is carried out interactively and continuously, following the stages of qualitative data analysis according to Miles and Huberman (2018) as follows:

2. Data Reduction: Data from interviews, observations, and documentation are summarized and selected based on their relevance to the research focus. Irrelevant or repetitive data is omitted.
3. Data Presentation: The reduced data is presented as descriptive narratives and tables to facilitate understanding and analysis.
4. Drawing Conclusions: Conclusions are drawn based on the patterns found in the data. This conclusion answers the research question of how Islamic educational values are integrated into forming Generation Z's character in the digital era.

Data triangulation is carried out by comparing information from interviews, observations, and documentation to ensure the validity of research findings. This research upholds research ethics. *Informed consent* was obtained from all participants prior to data collection. The confidentiality of participants' data is maintained by not including their names or personal information in research reports.

C. FINDINGS AND DISCUSSION

Two instruments were used to collect data for this study. The first is the data obtained from observations. The second is the data collected from interviews. The following is the presentation of the data from this research.

1. Integration Strategy of Islamic Education Values

In daily learning activities at SMAN 1 Nisam, teachers of Islamic Religious Education in particular apply various strategies to integrate Islamic Education values in the formation of the character of Generation Z in the current digital era. Strategies that are applied through curricular and extracurricular activities. The strategies are as follows.

a. Morality-Based Learning

Based on the results of observations, teachers include Islamic Education values in every learning meeting, especially in moral and ethical aspects. In addition, morality-based learning is not only limited to delivering material in the classroom, but is also applied through the examples teachers give daily. Teachers are models for students in showing honesty, discipline, politeness, and responsibility. Thus, learning is not only theoretical, but also applicable in students' daily lives.

Some values included in learning at SMAN 1 Nisam are: First, honesty and trust are the primary foundation in building individual character with integrity. In Islam, honesty *(ṣidq)* and trust are related to speech, actions, and responsibilities in daily life. Generation Z, who grew up in the digital era, faces significant challenges related to information transparency and honesty in communication. Therefore, Islamic education must instill this value through learning based on example and real practice in daily life.

Second, the value of discipline and hard work is also an important aspect in character formation. Islam teaches the importance of consistency in worship and fulfilling obligations with full responsibility. In education, the younger generation needs to be directed to understand that success is determined by intellectual intelligence, perseverance, and continuous effort. Islamic education can teach this value through habituating a disciplined attitude in worship, such as praying on time. This follows Allah SWT's words in the Qur'an surah An-Nisa [4] verse 103.

$$...اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا$$

Means: *Indeed, performing prayers is a duty on the believers at the appointed times.* (QS. An-Nisa [4] verse 103).

Third, compassion and social care are relevant in building a character oriented towards the common good. Islam emphasizes the importance of ukhuwah Islamiyah (brotherhood in Islam) and concern for others on a family, community, and global scale. Generation Z, who live in the era of globalization, must understand that technological advances should be used for the common good, such as helping others through social activities and preaching wisely.

Fourth, critical values and scientific thinking also need to be instilled in Islamic education so that the younger generation not only passively receive information but can analyze and filter it wisely. This is crucial to avoid mutual hatred and hostility, as explained in the Qur'an Surah Al-Hujrat [49] verse 6.

$$يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ٦$$

Means: *O believers, if an evildoer brings you any news, verify ˹it˺ so you do not harm people unknowingly, becoming regretful for what you have done..* (QS. Al-Hujrat [49] verse 6)

In the history of Islamic civilization, many Muslim scientists have successfully integrated science with religious values. Generation Z needs to be directed to understand that Islam is not a religion that rejects science but encourages its people to think critically and continue to learn throughout their lives (Samhudi dan Muhammad Syahrial Razali Ibrahim 2024). By instilling these values in Islamic education, it is hoped that Generation Z will be able

to face the challenges of the times with a strong character, based on Islamic morality, and positively contribute to society and world civilization.

In addition, the approach to learning also plays an important role in integrating moral values to form the young generation of Islam, following Islamic law (Samhudi 2024). Storytelling learning is also used in conveying moral messages from stories in the Qur'an and hadith at SMAN 1 Nisam. The story of the steadfastness of the faith of the Prophet Yusuf AS is an example. This story is appropriate for instilling a character in accordance with Islam in the younger generation during the progress of this era, as well as lessons on how the younger generation can protect themselves from promiscuity and other deviant behaviors. In addition, discussion and reflection methods also help students understand the impact of ethical and unethical behavior in their social lives.

In the Qur'an, many verses explain the formation of morals or character by Islamic teachings. This shows how important morals are in the Islamic view. In Surah Al-Qalam [68] verse 4, Allah SWT says.

$$ وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ $$

Means: *And you are truly ˹a man˺ of outstanding character.* (QS. Al-Qalam, Verse 4).

The above verse describes the Prophet Muhammad PBUH as a person of noble character. The Prophet Muhammad PBUH was tasked with conveying Allah's religion to humanity so that by adhering to that religion, people would have noble morals. In a Hadith, the Prophet PBUH said:

$$ اِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ اْلأَخْلاَقِ $$

Meaning: *Indeed, I was sent only to perfect the noble character (of man).* (HR. Baihaqi)

b. Religious Activities

Based on the results of an interview with the principal of SMAN 1 Nisam, he explained that this school routinely carries out religious activities such as congregational prayers, recitations, and commemoration of Islamic holidays. In addition, SMAN 1 Nisam also encourages students to be active in other religious activities, such as reciting the Qur'an before starting lessons, and Islamic studies held every Friday morning. This activity aims to form the religious character of students as well as instill spiritual values in daily life.

To improve the understanding of SMAN 1 Nisam students of Islamic teachings, the school holds a religious mentoring program guided by a competent religious teacher or Teungku/ustaz. In this program, students are given guidance on morals, worship, and Islamic studies relevant to their lives. In addition to routine activities, schools also often hold religious competitions, such as musabaqah tilawatil Qur'an (MTQ), Islamic speech competitions, and religious intelligence. This activity increases students' love for religious knowledge and builds confidence and enthusiasm in exploring Islamic teachings. To strengthen Islamic values, the

school also invites students to participate in religious-based social activities, such as orphan compensation, social service, and sharing activities during Ramadan. Thus, the value of care and togetherness can be embedded early in students.

c. Use of Digital Media

SMAN 1 Nisam School utilizes social media and digital platforms to disseminate Islamic educational content. In today's digital era, the use of social media and digital platforms by schools serves as a means of disseminating information and an interactive and engaging learning tool. Through platforms such as YouTube, Instagram, Facebook, and TikTok, the school presents Islamic educational content through short videos, infographics, and online lectures that are more accessible to students, teachers, and the general public. Thus, Islamic learning materials can reach a broader and more diverse audience.

In addition, teachers at SMAN 1 Nisam also continually educate students on using digital technology to participate in online Islamic studies, webinars, and Islamic podcasts. With this approach, students learn from teachers at school and gain insights from various trusted sources. In addition, digital platforms can also be used to introduce moderate and inclusive Islamic values, so that they can help shape the character of religious and open-minded students to the development of the times.

However, in implementing digital media, schools also need to ensure that the content consumed by students is supervised to remain aligned with Islamic values. Digital literacy is an important aspect that must be taught so that students can sort out correct and valuable information from various sources available on the internet. Thus, using digital media in Islamic education can increase religious understanding and form strong character among students.

d. Habituation of Islamic Attitudes

The results of observations show that SMAN 1 Nisam students are accustomed to being polite, honest, disciplined, and responsible in their daily lives. The habituation of Islamic attitudes focuses on the spiritual aspect and applying moral values in daily life. One form of habituation taught in school is the importance of being polite. In Islam, good manners are part of the noble morals that every individual must have. Students are invited to respect each other in speaking and acting by introducing polite attitudes from an early age. This creates a harmonious environment and shapes the character of Generation Z, who is full of empathy and understanding.

In addition, the value of honesty is one of the important foundations in forming Islamic character. Students are taught to always tell the truth at every opportunity, both at and outside the school environment. Honesty is highly valued in Islamic teachings because it can bring peace and avoid evil deeds (Samhudi dan Sani 2024). This honesty is also practiced through small actions, such as returning items found or admitting mistakes made, thus forming a positive mindset among students.

Discipline is also an aspect that is highly emphasized in the habituation of Islamic attitudes of students at SMAN 1 Nisam. In Islam, time is a blessing that must be used well, and time discipline reflects discipline in living life. Discipline habituation can be done by setting students' daily schedules, from study to rest time (Samhudi 2024b). By training students to

always be on time in each activity, it is hoped that they can become responsible individuals and manage time wisely.

No less important, the attitude of responsibility is also part of the habituation taught to SMAN 1 Nisam students. Islam teaches its people to take responsibility for every deed done, small and large. Habituation of responsibility is carried out by assigning tasks or work that are within students' abilities and teaching them to complete the task with full attention and integrity. Thus, this attitude of responsibility will help students develop confidence and maturity in facing life's challenges. With the habituation of this Islamic attitude, it is hoped that students will not only be able to live a life in accordance with religious teachings, but also can become individuals with characters that are beneficial to the environment and the surrounding community. Keimanan

2. The Values of Islamic Education in Character Building

Islamic education in character formation encompasses many interconnected aspects of life. Al-Attas (Nur Syahid 2024: 42) mentioned that Islamic education aims to form individuals with high moral and spiritual qualities. Based on the results of the researcher's interview with Mrs. Mursyidah, PAI teachers in grade XI of SMAN 1 Nisam, several important values in Islamic education that are integrated in character formation at SMAN 1 Nisam can be described as follows:

a. Aqidah (Faith)

In every material taught, the values of aqidah are always conveyed as the basic foundation in religion. Aqidah is the basis of all actions in Islam. Strong faith in God and His teachings will form a good character and can be a fortress from negative influences in cyberspace. Faith in Allah as the ruler of everything can guide Generation Z in making the right decisions, both in social life and technology.

According to Mrs. Mursyidah, S.Ag, a PAI teacher in grade XI of SMAN 1 Nisam, the cultivation of aqidah in every subject matter aims to ensure that saiswa not only understand the concept of religion theoretically, but also practice it in daily life. "We always emphasize that a strong faith will guide them in facing the challenges of the times, including in the use of technology and social media," he said. He also added that without a solid foundation of faith, the younger generation will be easily influenced by ideas contrary to Islamic teachings.

He further explained that in this digital era, students must know that everything they access and share in cyberspace will be accountable before Allah. "We always remind that technology is a tool that can bring great benefits, but if not used properly, it can damage morals and morals," he said. Therefore, integrating Islamic education values is important so the younger generation can take advantage of the times without abandoning Islamic values. By realizing that Allah SWT always sees what is done, it is hoped that this Z generation will protect themselves from the wrath of Allah SWT, which in the end forms an Islamic character. This is by the words of Allah SWT in the Qur'an surah Al-Hujarat [49] verse 18.

اِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِّ وَاللّٰهُ بَصِيْرٌ بِمَا تَعْمَلُوْنَ

Means: *"Surely Allah knows the unseen of the heavens and earth. And Allah is All-Seeing of what you do."* (QS. Al-Hujarat [49] verse 18)

b. Morals (Behavior)

Noble morals are one of the main focuses in Islamic education. According to the Prophet PBUH, good morals reflect strong faith. This morality includes mutual respect, honesty, patience, and responsibility, which must be applied in interactions in the digital world. Generation Z, who often interact with others virtually, needs to understand morals when communicating, especially on social media.

Based on an interview with Mrs. Mursyidah, teacher of Islamic Religious Education (PAI) at SMAN 1 Nisam, she emphasized that the biggest challenge in forming noble morals in the digital era is the negative influence of social media. Many students are exposed to less educational content, so we need to provide an understanding of media ethics. Schools as educational institutions play a role in instilling Islamic values, such as *tabayyun* before disseminating information, keeping oral and written words from hurting others, and avoiding hate speech and hoaxes. This is to form an Islamic character through the words of the Prophet Muhammad PBUH.

من كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليسمت

Means: *"Whoever believes in Allah and the Last Day, let him speak well or let him be silent."* (Narrated by Bukhari and Muslim)

Furthermore, Mrs. Mursyidah explained that at SMAN 1 Nisam, an integrated character development program based on Islamic values has been implemented in PAI learning. One of the approaches used is discussing real cases that occur on social media and how to respond to them with good morals. Thus, students not only theoretically understand the concept of morality, but can also apply it in daily life, especially in interactions in cyberspace.

c. Social Responsibility

In Islam, individuals are expected to focus on personal interests and be responsible for their social environment. Generation Z, who grew up with various social media platforms, must understand that they have a great social responsibility. They must be agents of positive social change, both offline and online.

According to Mrs. Mursyidah, technology and social media development have significantly impacted Generation Z's mindset and behavior. She emphasized that the use of social media must be in line with Islamic values, such as maintaining ethics in communication and avoiding hate speech. We always remind children to use digital platforms to spread kindness. "Students must understand that every upload and comment they make on social media is part of social responsibility. What they convey can affect many people, so it must be based on the principles of good morals, not fake news, not slander," she said.

In addition, she also highlighted the importance of social care in the real world. According to her, social responsibility is not only limited to the digital world, but also in daily life. "As a more information literate generation, they must be more sensitive to social issues and be active in community activities, such as social service, cooperation, and helping others. That way, they are academically intelligent and have a strong character as caring and responsible individuals," she added. Thus, it is hoped that the values of Islamic Education that are integrated in subject materials and daily activities of students at school and outside school can form a good student character in accordance with Islamic teachings, becoming a person who provides benefits to others as a form of social responsibility. This is following the hadith of the Prophet Muhammad PBUH.

$$ \text{خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ} $$

Means: "*The best human being is the most beneficial to humans.*" (HR. Ahmad, Ath-Thabrani, Daruquthni)

Integrating Islamic educational values in forming Generation Z's character at SMAN 1 Nisam has a significant impact. By understanding and applying these values, students can be better prepared to face challenges that arise in the digital world, such as *hoaxes, cyberbullying*, and other negative behaviors. Islamic education teaches them to be wiser in using technology, adhere to strong moral principles, and always maintain morals and manners in interacting with others.

On the other hand, technology also makes it easy for students to access knowledge and deepen their understanding of Islam. With various Islamic applications and digital learning platforms, Generation Z can access character education that is in accordance with Islamic teachings more easily and quickly (Hasan dan Ali Azmi Nasution 2024).

D. CONCLUSION

Based on the results of this study, it was found that the strategy of integrating Islamic educational values was (1) moral-based learning, (2) religious activities, (3) the use of digital media, and (4) habituation of Islamic attitudes. Through these strategies, Islamic education values are integrated to form the character of grade XI students of SMAN Nisam, who are notable in Generation Z and live in the digital era.

The values of Islamic education instilled in the formation of the character of generation Z at SMAN 1 Nisam include (1) Aqidah and piety to Allah SWT. By realizing that Allah is always watching what we do, a personality and character by Islamic teachings will be formed in the Z generation. (2) Morals or noble behavior, honesty and integrity, discipline, and responsibility. Honesty and integrity are formed through acting and speaking according to Islamic values in daily interactions and cyberspace. (3) Social Responsibility, the value of social care is taught through various social activities that encourage students to have empathy and responsibility for the surrounding environment. Thus, it is hoped that the values of Islamic

Education that are integrated into the subject matter and daily activities of students at and outside school can form a good student character in accordance with Islamic teachings.

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