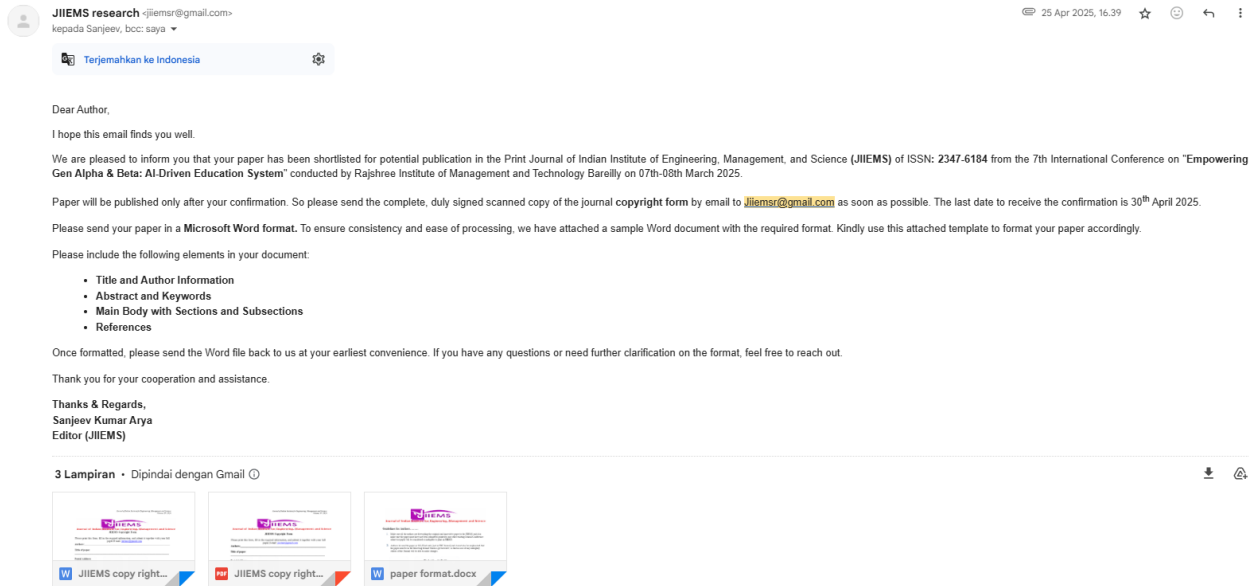




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DIGITAL GENERATION: THE QURANIC GENERATION AN OPPORTUNITY AND CHALLENGE TO BUILD AN INTEGRATED FUTURE

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ABSTRACT

International Takhfidz Al Husna Islamic Boarding School in Mayong, Jepara, Indonesia, is an educational institution that integrates the teaching of the Qur'an with general education to form students who are not only intellectually intelligent, but also have a Quranic character. It offers an intensive Qur'an takhfidz programme as well as studies on tafsir, hadith, fiqh, and Islamic character education. The main focus of this boarding school is the formation of Quranic character through the values contained in the Qur'an, such as honesty, patience, and responsibility. Amidst the challenges of the times and technology, Al Husna Islamic Boarding School tries to maintain a balance between tradition and innovation by utilising technology in the learning process. Technology plays an important role in supporting Quranic character education, by providing more personalised and adaptive learning. Through traditional and modern approaches, as well as the utilisation of technology,

the boarding school is committed to producing a young generation that not only has a deep understanding of religion, but can also face global challenges with solid moral principles. This Quranic character building aims to produce individuals who have noble character and can have a positive impact on society, both nationally and internationally.

Keywords: character building, Quranic morals, technology, curriculum integration, Digital generation, Quranic Generation

Introduction

The rapid development of technology in the 21st century has had a significant impact on social, cultural and educational life around the world. The

Alpha and Beta generations, growing up in the midst of the digital revolution, face unique challenges in the character building process. In this context, it is important to ensure that the education they receive includes not only intellectual development, but also the formation of a strong and virtuous character. Character education, especially those based on Qur'anic values, plays a very important role in preparing young people to face complex moral and social challenges.

One approach that is gaining attention is the use of technology (digitalisation) in character cultivation. This technology offers various innovative solutions in supporting character education, including in instilling Quranic values that can form noble individuals. Such is the case at International Takhfidz Al Husna Islamic Boarding School, which is specifically engaged in instilling Quran-based education in early childhood starting from kindergarten level, elementary school level, junior high school level and senior high school level. With its ability to provide personalised and adaptive learning, and efficient technology has the potential to help accelerate the process of internalising Islamic values, such as honesty and integrity.

This article aims to explore various strategies of Quranic character building for the younger generation through the application of technology in education. By understanding the role of technology in supporting Quranic character education, we can explore how this technology can serve as an effective tool to shape a generation that is not only intelligent, but also has solid morals, based on the teachings of the Qur'an. This discussion will also touch on the challenges and opportunities that arise in integrating technology with Quranic values in character education in this digital era.

Research Methods

This research aims to explore and analyse the strategy of Quranic character building in the Alpha and Beta Generations through the use of digital media at Al Husna International Islamic Boarding School in Jepara, Indonesia. To achieve these objectives, this research uses a qualitative approach with a case study design. The approach used in this research is descriptive qualitative. This approach was chosen because this research aims to describe in depth and thoroughly the application of digital media in the formation of Quranic character for the Alpha and Beta Generations. By using a qualitative approach, this research will collect data through interviews, observations, and document analysis to understand the phenomenon contextually at

International Takhfidz Al Husna Islamic Boarding School which has integrated technology in learning Quranic character.

Discussion

International Takhfidz Al Husna Islamic Boarding School Jepara Indonesia

International Takhfidz Al Husna Islamic Boarding School Mayong Jepara, located in Jepara Regency, Central Java, Indonesia, is an educational institution that has a main focus on teaching and memorising the Qur'an (Takhfidz) for students from various backgrounds. Although it does not abandon formal education other than the Qur'an from the early childhood education level, elementary school level, junior high school level and senior high school level. This institution offers an educational approach oriented towards strengthening Islamic character, a deep understanding of the teachings of the Qur'an, and personal development based on universal Islamic values implemented in an integrative curriculum that includes two main components: general education and memorisation of the Qur'an (takhfidz) as its flagship programme. This learning not only includes memorisation of the Qur'an, but also the study of Qur'anic tafsir, hadith, fiqh, as well as character and moral development based on the values contained in the Qur'an. As an institution that prioritises memorisation of the Qur'an, this boarding school has an intensive programme for students who want to memorise the entire contents of the Qur'an in a relatively short time. In addition, the teaching is complemented by deepening the meaning and interpretation of the Qur'anic verses, which aims to make the students not only memorise the Qur'an by heart, but also to develop their character and morals based on the values of the Qur'an.

As an object of research, International Takhfidz Al Husna Islamic Boarding School can be used as an interesting example to explore various aspects of education related to the formation of Quranic character, the integration of religious values in the modern education system, and the application of innovative methods in teaching the Qur'an in the digital era. One aspect that is highly emphasised in International Takhfidz Al Husna Islamic Boarding School is character building based on the teachings of the Qur'an. This Quranic character education serves to form individuals who not only master religious knowledge but also have noble morals and can practice Islamic teachings in everyday life. The characters taught in this boarding school include honesty, responsibility, patience, humility, respect for parents, prioritising congregational prayers and

promoting morals in studying and other values contained in the teachings of the Qur'an and hadith. In addition to science, it also teaches the development of students' interests and talents as a means of channelling their potential. With education based on Quranic values, students are expected to become individuals who are beneficial to society, have a broad understanding of religion, and are able to face the challenges of the times with solid moral principles. International Takhfidz Al Husna Islamic Boarding School is also active in social activities and community service. Santri are expected not only to be good individuals in the Islamic Boarding School environment, but also to have a positive impact on the surrounding community. Social activities carried out include religious teaching to the general public, community empowerment through skills training, and charitable activities to help others.¹

The main challenge faced by the international Takhfidz Al Husna Islamic Boarding School is to maintain a balance between tradition and innovation. In the face of increasingly sophisticated times, this boarding school needs to ensure that the use of technology does not reduce the essence of religious education based on the teachings of the Qur'an. In addition, another challenge is how to ensure that the quality of education remains consistent despite the increasing number of students and the evolving teaching process. However, with the opportunity to integrate technology in teaching and learning, International Takhfidz Al Husna Islamic Boarding School has great potential to reach more students and optimise the Quranic character education process through digitalisation collaboration. This opportunity can expand the positive impact of this boarding school both nationally and internationally.

The importance of character education for children

According to Fakri Gafar, character education is a process of transforming life values to grow and develop in a person's personality so that it becomes one in the person's life behaviour. This definition implies that character education at least includes the transformation of policy values which are then developed in a person and will eventually become a personality, character and habits in behaviour.² Scerenko continued, that character education can be understood or interpreted as an earnest effort by means of exemplary characteristics, study (history,

and biographies of great sages and thinkers), and emulsion practice (maximum effort to realise the wisdom of what is observed and learned).³ Whereas in Islam, personality, character, character is known as morals, there are *mahmudah* (praiseworthy) morals and *madzmumah* (despicable) morals. These Islamic morals are all sourced from the great Prophet Muhammad who has been crowned by Allah as *uswatun hasanah* (a good example)⁴, and the character of the Prophet is the Qur'an.⁵ So the character of a Muslim is a character that comes from the Qur'an and reflects the teachings contained in it. And so also as said by Rosulullah about the essence of the sending of the Rosul, namely to perfect good character.⁶

From some of the opinions of these experts, it can be concluded that character education is education that teaches about character, personality, attitudes and morals so that an individual is formed as expected.⁷ This means that an educational institution must prioritise the cultivation and development of character values in students in the learning process which can then be applied in everyday life during their lifetime.

Thus, character education is not merely education that is logical (scientific) knowledge, which is only enough to be known and memorised as knowledge, but must be able to be practised and impregnated with the meaning of the substance of the behaviour. So that someone can do something until it enters the area of deep awareness and becomes a character or character itself. Even in Islamic teachings, the movements of the heart have been calculated to be a character, such as envy, spite, *su'udzon*, *husnudzon* and so on.

Childhood is a golden period, so called because childhood is the beginning of the formation of habits, character and character of a person in the future. It is in this childhood that at least parents can still supervise and accompany the development and growth of children in every process of their time. So that parents can maximise education in the smallest

¹ Interview, 1-2 Februari 2025

² Muhammad Fadhillah, dkk, *Pendidikan Karakter Pada Anak Usia Dini*, (Yogyakarta, Ar-Ruzz Media, 2013), hlm. 22

³ Muchlas Samani, dkk, *Konsep dan Model Pendidikan Karakter*, (Banadung, PT. Remaja Rosdakarya, 2011), hlm. 45

⁴ Al quran, Al Ahzab: 21

⁵ Hadits yang diriwayatkan 'Aisyah ketika ditanya bagaimana akhlak Rosul: yaitu Al quran

⁶ *Innama bu'itstu liutamima makarimal akhlak.*

⁷ Sudaryanti, *Pentingnya Pendidikan Karakter bagi Anak Usia Dini*, Pendidikan Anak, Vol. 1, edisi 1 2012

environment, namely the home. Parents can also then choose a representative residence and school environment with carrying capacity according to the child's development. Because at home and at school is the child's longest social time, then this must be maximised as best as possible.

Children's growth and development is not only limited to intellectual development (cognition). Children's growth and development is not only limited to intellectual development (cognitive), but must be aligned with the development of movement (psychomotor) and a sense of caring (affective) in Bloom's taxonomy, in line with the 2003 National Education System Law also mandates education in Indonesia to shape the personality of students to become intellectually, emotionally and spiritually mature human beings.⁸ So that International Takhfidz Al Husna Islamic Boarding School combines national education and quranic education by forming an integral curriculum, which is expected to instil and shape the morals of students to grow and develop into intellectual individuals and also have quranic morals.

Grounding Quranic Manners

As a Muslim, we should not be unfamiliar with religious teachings. The main teaching of Islam is the Qur'an. In Al quran, there are religious teachings that are commands, prohibitions of mandatory (*mahdhoh*) and non-obligatory (*ghoiru mahdhoh*) sharia guidance, history / stories, moral guidance and so on. Some quranic moral values include:

Verses that Explain Morals	
Personal Behaviour	Letter/Satter
Honest	QS: 83/1, 2/10, 22/30, 5/63
Patience	QS: 41/35, 2/153, 16/96, 28/54, 28/80, 3/142
Fair	QS: 5/8, 57/25, 7/29, 4/135
Ikhlas	QS: 4/125, 4/146, 10/105
Trustworthy and	QS: 23/8, 17/34, 70/32-35
Promise Keeping	QS: 2/263, 4/148
Keeping Speech	QS: 17/26, 17/29, 25/67
Frugal	QS: 102/1-3
Simple	QS: 14/7, 14/34
Grateful	
Social Behaviour	
Self-control	QS: 3/133
Avoid prejudice and backbiting	QS: 49/12

⁸ Undang-Undang Sistem Pendidikan Nasional Tahun 2003

Be gentle	QS: 20/44, 25/63
Doing good	QS: 2/177, 16/90, 103/1-3
Establishing silaturahmi	QS: 41/34
Caring for others	QS: 2/271, 107/1-3
Not being arrogant	QS: 31/18, 40/76

In its development, Muslims began to experience moral degradation. Many have left the teachings and guidance of Islam. This is evidenced by research from George Washington University which tested several noble Islamic values such as honesty, trustworthiness, fairness, punctuality, empathy, tolerance and so on based on the Qur'an and the moral sunnah of Rosulullah. The researchers compiled an indicator related to the noble values of Islam which is hereinafter called the Islamicity Index. They conducted research on 108 countries to measure how Islamic these countries are. It turns out that the results show that the most Islamic country is New Zealand, while the country that runs the most Islamic economy is Ireland. Indonesia ranks 140th for Islamicity index and 104th for Islamic economy.⁹

So that from this situation it is very important to grow and instil quranic morals again massively, especially educational institutions that are involved in teaching the Qur'an. Seeing this situation, Al Husna Islamic Boarding School is committed to always aggressively preach, spread and ground quranic morals throughout Indonesia, moreover it can reach the whole world by graduating students who are intellectually and spiritually qualified.

i_Generation: and its Characteristics

The generation of the last 25 years, which started with generation Z (millennial generation), continued by the Alpha generation and earlier this year continued by the beta generation, they are the generation that from birth has been welcomed by the development of technology and the internet. As the periodisation of birth is detailed as below:

Birth of a Generation ¹⁰		
No	Tahun Kelahiran	Nama Generasi
1.	1925 - 1946	Veteran generation
2.	1946 - 1960	Baby Boom Generation
3.	1960 - 1980	X Generation
4.	1980 - 1995	Y Generation

⁹ Ridwan Abdullah, *pendidikan Karakter: Mengembangkan Karakter Anak yang Islami*, (Jakarta: Bumi Aksara, 2016), hlm. ix

¹⁰ Hadion, dkk, *Generasi Z dan Revolusi Industri 4.0*, (Purwokerta, Pena Persada, 2020), hlm. 2

5.	1995 - 2010	Z Generation
6.	2010 - 2025	Alfa Generation
7.	2025 +	Beta Generation

The last three generations are often referred to as the i_generation (internet generation). They have the following characteristics:

(1). Multi-Tasking, this generation can do a job simultaneously in using technology, (2). Technology based, this generation is very dependent on technology, especially internet-based. (3). Audio-Visual, this generation prefers audio and visual over text and writing, (4). Open, they are a generation that is open to new things, easily curious about new things and try them, (5). Critical, with the technology they hold, they can access information quickly and accurately, so they have complete information and make them critical of information that is not appropriate, (6). Creative, the amount of knowledge gained from their gadgets makes them creative, (7). Innovative, because they are always dissatisfied with today's situation, they try to come up with innovations that can make their lives easier, which is supported by technology, (8). Collaboration, they like their fellow generation to solve problems faced rather than having to compete.

By seeing the characteristics of this generation, we can then map out how to integrate with learning to instil quranic morals.

The Quranic Character Building Strategy at Takhfidz Al Husna International Boarding School

Al Husna International Islamic Boarding School is an educational institution that teaches general education and religious education with an integrative curriculum, with a takhfidz Al quran approach for kindergarten, elementary school, junior high school and high school levels.

The strategies and approaches used are a combination of traditional and modern methods, *bayani*, *burhani* and *irfani* approaches. Some of the strategies applied here include: (1). Traditional: *halaqoh*, this *halaqoh* method is carried out when conducting lessons for speed reading, increasing memorisation or level up tests per *juz*, classical, classical methods are used when conducting yellow books learning (*fiqih*, *tafsir*, *lughot*, etc.), At *Ta'lim* method At *ta'lim* is carried out when parenting (between caregivers with student guardians and students), in this activity filled with problem solving obstacles experienced by students to find solutions. Tarhib wa targhib, which is a reward and punishment method for students who get the slightest achievement to get appreciation, from the most memorization, the best memorization and

reading, the highest score, the smoothest memorization and so on, as well as students who violate will get punishment, such as being late, not praying in congregation and so on with educational punishment, namely memorizing 1 *juz*, reading *asmaul husna*, *nadhom alfiah* and so on (2). Modern: multimedia, starting the covid-19 pandemic case, A transformation of learning with the help of multimedia is needed, this method is used when students' guardians visit or when students go home to always monitor students' memorisation to the teachers. Administrative digitalisation, the institution has implemented digitalisation of all school administration, from payments, correspondence, permits and so on,

While the approach taken is through (1). *Bayani*: which is used through learning the yellow book of *tafsir*, *lughoh (alfiah)*, namely understanding the Qur'an normatively textual. With this students will know the meaning and meaning of Al quran per word and the meaning of the word. (2). *Burhani*, which is used by understanding the verses of *kauniyah*. Students are invited to the surrounding environment to understand and learn the meaning of nature around. (3). *Irfani*, which is used through the recitation of the *dhikr* of *Surah al Waqiah* after the Isha prayer, fasting on sunnah Islamic holidays that are recommended to fast, and through *tahajjud*, *hajat* and *dhuha* prayers.

Conclusion

Technology has enormous potential in supporting character education, especially in shaping quranic character for the Alpha and Beta generations. Through this technology, education can become more personalised, adaptive, and relevant to the challenges of the times. Qurani character building through technology integration can not only help the younger generation in understanding and practising Islamic values, but also equip them with moral and social skills that are essential in this increasingly complex world. Integrating technology in quranic character education can be a step forward in creating individuals who are not only intellectually smart, but also strong in morals and ethics.

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