Socratika: Journal of Progressive Education and Social Inquiry
E-ISSN: 3047-020X
Vol. 3 No. 2 (May-August 2026), pp. 221-238
https://doi.org/10.58230/socratika.v3i2.710
© 2026 Andi Bachniar. Licensed CC BY 4.0

Islamic Educational Values and Character Formation among Generation Z in Indonesia

Andi Bachniar[1], Bustanul Iman RN[2], Fauziah Zainuddin[3]
[1,2,3]Universitas Islam Negeri Palopo, Indonesia

[1]andibachniar97@gmail.com

Abstract

Purpose : This study investigates the relationship between Islamic educational values and character formation among Generation Z in Indonesia, with particular attention to the implementation of Islamic moral values in formal educational settings. It addresses two questions: what findings have been reported in previous studies concerning the implementation of Islamic educational values in Generation Z character formation, and what patterns of implementation emerge from their synthesis?

Method : A systematic literature review was conducted using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 framework. Literature was searched through Google Scholar, with studies published between 2021 and 2026 and indexed in Sinta 1–4 considered for inclusion. Following identification, screening, eligibility assessment, and selection, five studies met the inclusion criteria and were analyzed using descriptive mapping and narrative synthesis.

Results : The findings show that all five studies addressed moral conduct toward others, four examined moral conduct toward oneself, and only one addressed the family context. Four dominant implementation patterns emerged: teacher exemplary conduct, religious habituation, advice, and educational reward and punishment, with teacher exemplary conduct most consistently identified as effective.

Conclusion : These findings suggest that Islamic moral education provides a coherent framework for character formation, while future practice should strengthen teacher modeling, positive habituation, and family involvement.

Keywords: Islamic educational values; character formation; Generation Z; Islamic moral education; systematic literature review.

1. Introduction

Character formation has become an increasingly important concern in contemporary education as young people navigate rapid technological, social, and cultural change. The expansion of digital environments has created new opportunities for learning and communication, but it has also intensified challenges related to morality, social interaction, discipline, responsibility, and ethical behavior. These challenges are particularly relevant to Generation Z, a cohort that has grown up alongside digital technologies and is therefore exposed to diverse sources of information, values, and social influence. In Indonesia, the issue is especially significant because character education is expected not only to develop academic competence but also to cultivate individuals who

demonstrate integrity, responsibility, discipline, tolerance, empathy, and respect for others. Recent discussions have consequently emphasized the importance of strengthening character education as a means of helping Generation Z respond constructively to the social and moral pressures associated with the digital era (Ayub & Fuadi, 2024; Chaq & Mahmudin, 2024). Within this context, Islamic education offers an important normative and pedagogical foundation because it connects knowledge with moral conduct and emphasizes the development of virtuous behavior in everyday life.

In this study, *Islamic educational values* refer primarily to values associated with Islamic morality (akhlak) that are intentionally transmitted and practiced through educational processes. Rather than treating Islamic education only as the acquisition of religious knowledge, this perspective emphasizes the internalization of values and their expression through behavior. *Character formation* refers to the development of relatively consistent patterns of moral and socially responsible behavior, including discipline, honesty, responsibility, tolerance, empathy, respect, and religious conduct. *Generation Z* is understood in this study as the cohort born approximately between 1997 and 2012, although the reviewed literature primarily concerns adolescents within formal educational settings. For example, a school may attempt to cultivate religious and social character by combining classroom instruction about Islamic morality with teachers' exemplary behavior, regular congregational prayer, religious activities, and habituation of respectful interaction. Such practices illustrate that character formation involves not merely knowing moral principles but repeatedly encountering, observing, practicing, and reinforcing them in educational environments.

Previous studies provide important but fragmented evidence concerning this relationship. In one study, Komalasari and Yakubu (2023) examined how student character formation could be implemented through Islamic Religious Education. Using a qualitative approach, the study emphasized the role of Islamic education in instilling moral values and translating them into students' everyday behavior. The findings indicated that Islamic Religious Education can serve as an important foundation for developing students with stronger moral personalities and character. The implication is that character formation is closely connected to the extent to which religious values are integrated into educational practice rather than presented solely as theoretical knowledge.

Similarly, Anisah (2022) investigated character formation among Generation Z students at SMAN 2 Bengkulu Utara through a field-based qualitative descriptive design involving interviews, observations, and documentation. The study focused on character development through Islamic and religious values in the school environment. Its findings suggest that religious activities and appropriate school strategies can contribute to the formation of religious character among Generation Z students. This finding is important because it indicates that character formation can be supported through institutional practices that make religious values visible and actionable in students' daily lives rather than limiting them to formal instruction.

In another study, Aswidar and Saragih (2021) examined moral character among 100 students selected from 170 students at SMP Negeri 2 Satu Atap Pangkatang, Labuhanbatu. Although the original study labeled its approach as qualitative, its reported use of the Slovin formula and Likert-scale percentage analysis indicates a descriptive quantitative design. The study examined morality

toward oneself and others and reported relatively strong levels of religious character, discipline, and related positive behaviors. Religious character was reported at 76% for the "strongly agree" category, discipline at 68%, and tolerance at 47%, with habituation, spontaneous practices, and exemplary conduct identified as important implementation strategies. These findings imply that repeated practices and behavioral modeling may support positive character development, while also illustrating the methodological inconsistencies that need to be considered when synthesizing existing evidence.

More recently, Siregar et al. (2025) and Ismaniya and Rofiq (2025) reported comparable patterns in Islamic educational settings. Their studies highlighted scheduled religious activities, including congregational prayer, religious study, and *istighosah*, as important mechanisms for cultivating students' moral character. They also demonstrated the continuing practical relevance of classical Islamic moral education strategies associated with al-Ghazali, particularly habituation, exemplary conduct, advice, and educational reward and punishment. However, Siregar et al. (2025) also found that the application of these strategies did not produce completely uniform behavioral outcomes, as some students did not consistently demonstrate exemplary moral behavior. This suggests that Islamic moral education should be understood as a gradual developmental process rather than an immediate or automatic solution to character problems.

Taken together, the existing literature reveals several consistent patterns. First, Islamic educational values are repeatedly associated with positive character dimensions such as religious commitment, discipline, responsibility, honesty, tolerance, empathy, respect, and social concern. Second, implementation tends to rely on several recurring pedagogical strategies, particularly teacher exemplary conduct (uswah hasanah), religious habituation, advice (mau'idzah), and educational reward and punishment. Third, the literature indicates that teacher modeling is particularly influential because students can observe and reproduce concrete behavior rather than merely receive abstract moral instruction. Fourth, religious activities conducted regularly and systematically appear across different educational contexts, suggesting that character formation depends substantially on the learning environment and institutional routines.

Despite these converging findings, important limitations remain. Existing studies have largely been conducted independently, using different designs, contexts, populations, and conceptual emphases. Three of the five studies included in the present review used qualitative descriptive or case-study approaches, while two employed descriptive quantitative approaches. Moreover, one quantitative study was inconsistently labeled as qualitative, and the quantitative studies did not employ inferential statistical analysis capable of establishing stronger causal relationships. Consequently, the existing evidence provides useful contextual insights but does not yet offer a sufficiently systematic account of the broader patterns through which Islamic educational values are implemented in Generation Z character formation. More importantly, the literature is unevenly distributed across the dimensions of morality: all five studies address morality toward others, four address morality toward oneself, whereas only one addresses morality within the family. This imbalance suggests that the family dimension remains substantially underexamined.

This gap is important for both scholarship and educational practice. Without systematic synthesis, recurring findings may remain fragmented across individual institutional contexts, making it difficult to determine which implementation patterns are consistently reported and which

findings are highly context-dependent. Furthermore, the limited attention to family-based moral formation creates an incomplete understanding of Generation Z character development because character education extends beyond the formal school environment. The existing literature therefore requires a systematic examination that can map the evidence, identify recurring implementation patterns, and expose areas that remain insufficiently studied.

Accordingly, this study aims to systematically map research on Islamic educational values and character formation among Generation Z in Indonesia and to identify patterns of implementation emerging from previous studies. The study addresses two research questions: *(1) What findings have been reported in previous studies concerning the implementation of Islamic educational values in character formation among Generation Z in Indonesia? and (2) What patterns of implementation can be identified through a synthesis of these previous findings?* Rather than testing a causal hypothesis, the study adopts an evidence-synthesis orientation appropriate to its systematic review design.

To address these questions, the study employs a *Systematic Literature Review* (SLR) guided by the PRISMA 2020 framework. Literature published between 2021 and 2026 was searched through Google Scholar and subsequently verified against Sinta 1–4 indexing criteria. Following identification, screening, eligibility assessment, and inclusion procedures, five studies were retained for analysis. The selected studies were examined through descriptive mapping and narrative synthesis, allowing their research characteristics, moral dimensions, implementation strategies, and reported outcomes to be compared systematically. The anticipated analytical outcome is not a causal estimate but a synthesized representation of the dominant patterns, consistencies, methodological limitations, and knowledge gaps within the available evidence.

The contribution of this study lies in bringing scattered Indonesian evidence into a systematic analytical framework focused specifically on the intersection of *Islamic educational values, character formation, and Generation Z*. Its novelty is further reflected in identifying the uneven treatment of moral dimensions and highlighting the underrepresentation of the family context while synthesizing the recurring pedagogical mechanisms found across studies. The findings are expected to strengthen theoretical understanding of how Islamic moral education operates as a character-formation framework and to provide practical guidance for schools, teachers, parents, and educational institutions. In particular, the evidence can inform efforts to strengthen teacher exemplary conduct and sustained religious habituation while encouraging stronger collaboration between educational institutions and families. At the same time, the study provides a basis for future empirical and experimental research capable of testing the effectiveness and causal contribution of the strategies identified in the existing literature..

2. Method

Research Design

This study employed a descriptive Systematic Literature Review (SLR) to identify, evaluate, and synthesize empirical research concerning Islamic educational values and character formation among Generation Z in Indonesia. The SLR approach was selected because the available evidence was dispersed across studies using different research designs and educational settings, requiring a systematic procedure for identifying relevant evidence and comparing recurring patterns. The

review was guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 framework.

The principal constructs examined were Islamic educational values and character formation among Generation Z. For the purposes of article selection, Islamic educational values were operationalized as values derived from Islamic education, particularly moral values (akhlak) implemented through educational practices. Character formation was operationalized as the development of positive moral and social behaviors reported in the reviewed studies, including religious character, discipline, responsibility, honesty, respect, tolerance, empathy, and social concern. The review focused specifically on studies examining the implementation of these values in relation to Generation Z within Indonesian educational contexts.

The review did not formulate or test causal hypotheses. Instead, it addressed two research questions: *(1) What findings have been reported in previous studies concerning the implementation of Islamic educational values in character formation among Generation Z in Indonesia? and (2) What patterns of implementation emerge from the synthesis of these findings?*

Literature Corpus and Sampling

Because this was a secondary research study, no primary human participants were recruited. The sampling unit was the *published research article*. The target population consisted of Indonesian journal articles addressing the implementation of Islamic educational values and character formation among Generation Z.

Literature was eligible when it met all of the following inclusion criteria: (a) it was a research article published between **2021 and 2026**; (b) it was published in a journal indexed in **Sinta 1–4**; (c) it examined issues relevant to the implementation of Islamic educational values and character formation among Generation Z; and (d) the complete article was accessible for review.

Articles were excluded when they (a) were published outside the specified publication period, (b) appeared in journals that were not indexed in Sinta 1–4, or (c) were not substantively relevant to the constructs examined in the review.

The search was conducted in **July 2026**. The initial search identified **270 records**. After removing 11 duplicate records, 259 records remained for title and abstract screening. Forty-seven records were excluded at the screening stage, leaving 212 records for full-text eligibility assessment. Following full-text assessment and verification of Sinta indexing, 207 records were excluded, resulting in a final corpus of **five studies** for synthesis.

The five included studies represented diverse educational settings and research designs. The corpus comprised studies conducted among students or santri in Indonesian educational institutions, including madrasahs, Islamic schools, and junior secondary education. The included designs consisted of descriptive quantitative studies and qualitative descriptive or case-study research.

Search Materials and Data-Extraction Framework

The literature search used **Google Scholar** as the principal search database, with **Sinta** used to verify journal indexing status. Searches were conducted with the assistance of Publish or Perish, which enabled retrieval and export of search records for subsequent screening. Retrieved records were exported in CSV format to facilitate systematic filtering of titles and abstracts. The search was restricted to publications within the 2021–2026 period.

No participant questionnaire, psychological test, or experimental measurement instrument was used because the study analyzed previously published research rather than collecting primary data. Instead, data were extracted from the eligible articles according to the review objectives. The extracted information included publication characteristics, research design, study subjects and setting, dimensions of *akhlak*, character dimensions addressed, and the principal implementation strategies and findings reported by each study. The resulting evidence was organized for comparative descriptive and narrative synthesis.

Literature Search and Selection Procedure

The data-collection procedure was conducted chronologically as follows.

Step 1: Define the review scope. The researchers specified the research focus as the implementation of Islamic educational values in character formation among Generation Z in Indonesia and established the 2021–2026 publication period.

Step 2: Establish eligibility criteria. Inclusion and exclusion criteria were defined before the literature selection process. These criteria covered publication year, journal indexing, research-article status, relevance to the study constructs, and full-text accessibility.

Step 3: Conduct database searches. In July 2026, the predetermined Boolean search string was entered into Google Scholar through Publish or Perish. The search parameters were configured for publications from 2021 to 2026.

Step 4: Export and organize records. Search results were exported in CSV format and organized for subsequent screening of bibliographic information, titles, and abstracts.

Step 5: Remove duplicates. Duplicate records were identified and removed before substantive screening.

Step 6: Screen titles and abstracts. Records were assessed against the predetermined eligibility criteria. Articles that did not address Islamic educational values, character formation, or Generation Z were excluded at this stage.

Step 7: Assess full-text eligibility. Remaining articles were retrieved and assessed in full. Journal indexing was independently verified through Sinta, and articles failing the indexing or substantive relevance requirements were excluded.

Step 8: Establish the final corpus. Articles satisfying all eligibility requirements were retained for data extraction and synthesis. The final review corpus consisted of five studies. The selection procedure was documented using the PRISMA identification, screening, eligibility, and inclusion stages.

Data Analysis

Data analysis followed a *descriptive mapping and narrative synthesis* approach consistent with the descriptive SLR design. PRISMA 2020 was used to structure and report the literature identification and selection process.

First, characteristics of the included studies were mapped according to author and publication year, journal indexing, research design, study subjects and location, *akhlak* dimensions, character dimensions, and principal findings. Second, findings were compared across studies to identify recurring implementation strategies. Third, the reported character outcomes were grouped according to the moral dimensions addressed in the literature, particularly *akhlak* toward oneself, other people, and family. Fourth, recurring pedagogical strategies were identified and compared

across studies, including teacher exemplary conduct, religious habituation, advice, educational reward and punishment, and parental collaboration where reported.

The synthesis was narrative rather than statistical. No meta-analysis, effect-size calculation, inferential statistical test, or significance-level assessment was conducted because the included studies differed substantially in research design, measures, populations, and reporting formats. The analysis therefore emphasized systematic comparison and thematic integration of reported findings rather than statistical aggregation.

Ethical Considerations

The study used secondary, publicly accessible research literature and did not involve direct interaction with human participants, collection of personal data, intervention, or experimentation. Consequently, informed consent from participants was not applicable. The review used published articles as its units of analysis and reported their findings in synthesized form rather than reproducing individual-level participant information.

To maintain transparency, the study documented the search database, search period, Boolean search strategy, eligibility criteria, screening procedure, and PRISMA-based selection process. The review also retained the methodological characteristics reported by the original studies, including differences in research design and sampling procedures, rather than altering them to achieve methodological uniformity. This approach was particularly important because some included studies contained inconsistencies in methodological reporting. The final synthesis therefore distinguished the evidence reported in the original studies from the interpretation developed through the systematic review.

3. Result

The results are presented according to the two research questions: (1) what findings have been reported concerning the implementation of Islamic educational values in character formation among Generation Z in Indonesia, and (2) what implementation patterns can be identified from the included studies? The results are organized into the literature-selection process, characteristics of the included studies, findings reported by individual studies, and the synthesized implementation patterns.

Literature Identification and Selection

The literature search conducted through Google Scholar using Publish or Perish identified 270 records. After the removal of 11 duplicate records, 259 records remained for title and abstract screening. At this stage, 47 records were excluded. The remaining 212 full-text articles were assessed for eligibility. Full-text assessment and Sinta-index verification resulted in the exclusion of 207 articles, consisting of articles that did not meet the journal-indexing or topical relevance requirements. Consequently, five studies were included in the final synthesis.

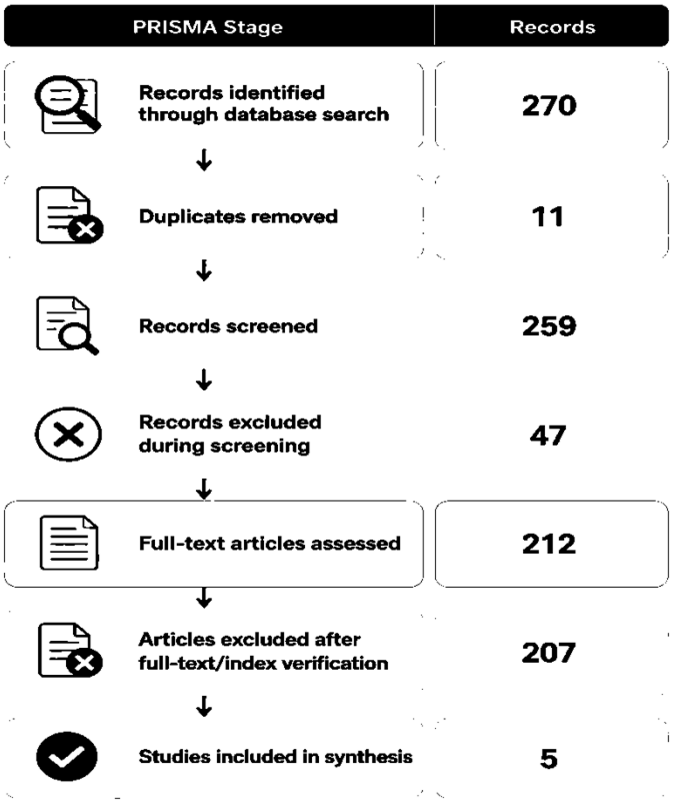

Figure 1. Simplified PRISMA Literature Selection.

Figure 1 illustrates the literature selection process using a simplified PRISMA framework. At the identification stage, 270 records were retrieved through the database search; after removing 11 duplicate records, 259 records underwent title and abstract screening, of which 47 records were excluded because they did not meet the initial eligibility criteria. Subsequently, 212 full-text articles were assessed for eligibility based on their relevance to the research topic and journal indexing status, after which 207 articles were excluded during the full-text and indexing verification process. Consequently, 5 studies met all inclusion criteria and were retained as the primary sources for the literature synthesis in this study.

Characteristics of the Included Studies

The five included studies were published between 2021 and 2025, with four published during 2024–2025. Two studies used descriptive quantitative designs, while three employed qualitative descriptive or case-study designs. The studies covered students and santri in several Indonesian educational settings, including madrasahs, Islamic schools, and junior secondary education.

Table 1. Characteristics of Included Studies

Study	Design & Setting	Main Character Dimensions	Main Reported Findings
Sabila et al. (2024)	Descriptive quantitative; 57 students at MAN, Banjarbaru	Digital ethics, self-control, anti-cyberbullying, empathy	89% were categorized as high and 11% as very high on the combined understanding–behavior scale

Siregar et al. (2025)	Qualitative case study; Madrasah Diniyah al-Khoirot Putri, Malang	Discipline, manners, social responsibility, integrity, religiosity	Character formation involved habituation, exemplary conduct, advice, and educational reward–punishment
Ismaniya & Rofiq (2025)	Descriptive qualitative; MTs Sunan Ampel Menampu, Jember	Discipline, responsibility, honesty, politeness, respect, solidarity, family relations	Five teacher strategies were reported: exemplary conduct, habituation, advice, reward–punishment, and cooperation with parents
Putri et al. (2024)	Qualitative case study; MI al-Khoeriyah	Discipline, responsibility, politeness, empathy, cooperation, respect, social concern	Teacher exemplary conduct was reported as the most effective method, supported by habituation, supervision, motivation, and guidance
Aswidar & Saragih (2021)	Descriptive quantitative; 100 students at SMP Negeri 2 Satu Atap Pangkatang	Discipline, tolerance, responsibility, rule compliance, mutual respect	Religious character: 76% strongly agree; discipline: 68%; tolerance: 47%; implementation involved habituation, spontaneous methods, and exemplary conduct

The five studies differed in research design and setting. One methodological inconsistency was recorded in the study by Aswidar and Saragih (2021), which was labeled "qualitative" in the original publication but reported the use of the Slovin formula and Likert-scale percentages characteristic of descriptive quantitative analysis.

Findings from Individual Studies

The study by Sabila et al. (2024) involved 57 students at a madrasah in Banjarbaru and examined morality toward oneself and others, particularly digital ethics, self-control, anti-cyberbullying behavior, and empathy. The reported combined understanding–behavior scale classified 89% of students as high and 11% as very high.

Siregar et al. (2025) examined santri at Madrasah Diniyah al-Khoirot Putri in Malang using a qualitative case-study design. The reported character dimensions included discipline, manners, social responsibility, integrity, and religious awareness. The study described habituation, exemplary conduct, advice, and educational reward–punishment as components of character formation. The study also reported differences across students' educational duration, with some newer students not yet consistently displaying exemplary conduct and some senior students still occasionally exhibiting impolite behavior.

Ismaniya and Rofiq (2025) examined Islamic character formation at MTs Sunan Ampel Menampu, Jember. The study identified discipline, responsibility, honesty, politeness, respect, solidarity, and confidence among the reported character dimensions. Five implementation strategies were documented: teacher exemplary conduct, habituation, advice, educational reward–punishment, and cooperation between teachers and parents. The study reported improvements in discipline and respect, while also documenting instances of impolite behavior and difficulties in synchronizing the school and home environments.

Putri et al. (2024) conducted a qualitative case study among santri at MI al-Khoeriyah. The reported character dimensions included discipline, responsibility, politeness, empathy, cooperation, respect for teachers, social concern, and behavior consistent with moral and religious values. Teacher exemplary conduct was identified as the most effective method in the study, accompanied by habituation, supervision, motivation, and guidance.

Aswidar and Saragih (2021) examined 100 of 170 students at SMP Negeri 2 Satu Atap Pangkatang, Labuhanbatu. The study reported discipline, tolerance, responsibility, compliance with rules, mutual respect, and harmonious interaction as character dimensions. The reported percentages were 76% strongly agree for religious character, 68% for discipline, and 47% for tolerance. The implementation was reported through habituation, spontaneous activities, and exemplary conduct.

Results for Research Question 1: Distribution of Islamic Moral Dimensions

The mapping of the five studies identified three principal dimensions of akhlak. All five studies addressed morality toward other people, four studies addressed morality toward oneself, and one study addressed morality within the family context.

Moral Dimension	Number of Studies	Reported Character Focus
Akhlak toward oneself	4	Self-control and discipline
Akhlak toward others	5	Manners, politeness, anti-violence, tolerance, respect, empathy
Akhlak toward family	1	Teacher–parent cooperation and activities at home

Figure 2. The Dimensions Were Distributed.

The figure 2 as distribution of Islamic moral dimensions shows that all five reviewed studies addressed akhlak toward others, focusing on manners, politeness, anti-violence attitudes, tolerance, respect, and empathy. Four studies examined akhlak toward oneself, particularly self-control and discipline, while only one study addressed akhlak toward family through teacher–parent cooperation and activities conducted at home. Overall, the reviewed literature places the strongest emphasis on interpersonal character development, followed by individual self-regulation, whereas the family dimension receives comparatively limited empirical attention.

Results for Research Question 2: Patterns of Implementation

The narrative synthesis identified recurring implementation patterns across the three moral dimensions. For akhlak toward oneself, four studies reported self-control and discipline, with repeated habituation appearing as the dominant implementation approach.

For akhlak toward others, all five studies reported the development of manners, politeness, anti-violence attitudes, tolerance, or related interpersonal character. Exemplary conduct, habituation through routine religious activities, and advice were repeatedly reported. Teacher exemplary conduct was explicitly identified as the most effective method in two studies, namely Siregar et al. (2025) and Putri et al. (2024).

For akhlak toward family, only Ismaniya and Rofiq (2025) explicitly addressed this dimension. The reported practices involved cooperation between teachers and parents and assignments requiring students to practice helping parents at home.

Table 2. Synthesized Patterns of Implementation

Moral Domain	Main Finding	Dominant Implementation	Studies
Akhlak toward oneself	Self-control and discipline	Repeated habituation	4
Akhlak toward others	Manners, politeness, anti-violence, tolerance	Exemplary conduct, habituation, advice	5
Akhlak toward family	Teacher–parent cooperation and home activities	School–home collaboration	1

Overall, the five included studies reported Islamic educational values through recurring practices of teacher exemplary conduct, habituation, religious activities, advice, educational reward–punishment, and school–family cooperation. The distribution of reported evidence was highest for morality toward others, followed by morality toward oneself, while the family dimension appeared in only one study.

Editorial Note

Untuk versi artikel Scopus, saya mempertahankan dua tabel utama dari tesis tetapi menyederhanakannya menjadi Table 1 (study characteristics) dan Table 2 (implementation patterns). Saya juga mempertahankan PRISMA sebagai Figure 1, tetapi menyajikannya dalam bentuk yang lebih ringkas agar tidak memenuhi Results dengan teks yang berulang. Data angka utama—270 → 259 → 212 → 5, serta 89%, 11%, 76%, 68%, dan 47%—tetap dipertahankan karena merupakan hasil empiris yang penting.

4. Discussion

This study synthesized evidence on how Islamic educational values are implemented in character formation among Generation Z in Indonesia. Two broad findings emerged. First, the existing literature consistently emphasizes akhlak toward other people and, to a lesser extent,

akhlak toward oneself, while the family dimension receives substantially less attention. Second, four recurring implementation strategies—teacher exemplary conduct (uswah hasanah), religious habituation, advice (mau'idzah), and educational reward and punishment—appear across the reviewed literature, with teacher exemplary conduct most frequently identified as particularly effective.

Both research questions were therefore supported descriptively. RQ1 is supported because the reviewed studies consistently report that Islamic educational values are associated with the development of religious, disciplined, responsible, honest, caring, tolerant, and socially respectful behaviors. RQ2 is also supported because the synthesis identifies a recognizable pattern of implementation across otherwise different studies and educational settings. However, these findings should not be interpreted as evidence of causal effectiveness. The corpus consists predominantly of qualitative case studies and descriptive quantitative research, meaning that the review identifies recurring evidence patterns rather than experimentally established effects.

The prominence of teacher exemplary conduct can be understood through the logic of Islamic moral education itself. In the classical framework discussed in the source study, moral education is not limited to transferring moral concepts but involves the gradual internalization of virtues through repeated practice, observation, guidance, and reinforcement. The four strategies identified in the synthesis uswah hasanah, habituation, mau'idzah, and educational reward and punishment correspond closely to this framework.

Uswah hasanah is particularly important because moral principles become observable through the conduct of educators. A teacher who consistently demonstrates honesty, discipline, respectful communication, religious commitment, and responsibility provides students with a concrete behavioral reference. This mechanism is especially relevant to Generation Z because the reviewed literature frames this generation as experiencing substantial interaction with digital and social environments, where values are encountered not only through formal instruction but also through observable models and repeated social practices.

Habituation operates through a complementary mechanism. Values such as discipline, self-control, religious commitment, and respect become more readily translated into behavior when students repeatedly practice them in structured routines. The reviewed studies describe scheduled religious activities such as congregational prayer, religious study, and istighosah as recurring components of Islamic educational practice. Their appearance across studies conducted in different institutions suggests that religious routines are a common organizational mechanism for translating normative values into everyday conduct.

Importantly, the evidence also indicates that these mechanisms do not automatically produce uniform character development. One of the reviewed studies reported that some students did not consistently demonstrate exemplary behavior despite the implementation of established character-building practices. This indicates that Islamic character education should be conceptualized as a developmental process involving repeated internalization rather than as a short-term instructional intervention.

The synthesis largely agrees with Komalasari and Yakubu (2023) and Anisah (2022), both of which emphasize the importance of teacher modeling, religious activities, and habituation in character formation. The present review extends these individual findings by showing that similar

strategies recur across the five studies rather than appearing only within one institutional setting. In Anisah's study, religious activities and school strategies were associated with the formation of religious character, including worship, amanah, sincerity, morality, discipline, and exemplary conduct. The study also identified parental participation and adequate facilities as supporting factors, while differences in students' backgrounds constituted a challenge.

The findings also complement Norlita et al. (2023), whose systematic review examined character education more generally. Whereas that review addressed character education in primary schools without a specific focus on Islamic values and Generation Z, the present study narrows the analytical lens to the intersection of Islamic educational values and the character formation of Generation Z. This distinction is theoretically important because general character education and Islamic moral education may share behavioral objectives, but Islamic education additionally situates character within religious and moral principles.

The findings are also consistent with Rahmadayani and Badarussyamsi (2022), who identified four strategies for strengthening students' religious character: instructional content, exemplary conduct, habituation through school religious programs, and targhib-tarhib. The convergence is notable because the present synthesis independently identifies exemplary conduct, habituation, advice, and educational reinforcement as recurring strategies.

At the same time, the present findings reveal an important qualification. Although the strategies recur consistently, their outcomes are not completely uniform. The Siregar et al. (2025) study, for example, reported that some students continued to display inconsistent moral behavior despite ongoing character-building activities. Thus, the evidence supports the recurrence of implementation strategies, but it does not support the stronger conclusion that those strategies invariably produce desired character outcomes. Differences in student characteristics, institutional culture, duration of habituation, family support, and implementation consistency may contribute to these variations, although the current evidence does not allow their independent effects to be estimated.

A further contrast concerns the family dimension. The review identified substantially fewer studies addressing akhlak within the family than those examining relationships with peers, teachers, or the broader social environment. This contrasts with the wider conception of Islamic education in which the family constitutes an important environment for moral development. The source study itself notes that parents can reinforce moral behavior through modeling, communication, habituation, advice, motivation, warnings, and consistent supervision. The limited empirical attention to this domain therefore represents not merely a numerical imbalance in the literature but an underdeveloped area of inquiry.

Theoretically, this study contributes by organizing fragmented evidence through three domains of akhlak: toward oneself, toward others, and toward family. This classification provides a useful analytical framework for examining character formation in Islamic education. The synthesis shows that the framework is applicable to the existing literature, although its three domains are not represented equally.

The findings also demonstrate the continued operational relevance of classical Islamic moral education. The concepts associated with al-Ghazali habituation, exemplary conduct, advice, and educational reward and punishment are not confined to historical or normative discourse; they

continue to appear in contemporary educational practices. However, their contemporary relevance should be understood dynamically. The evidence suggests that these methods provide a foundation for moral formation, but their implementation needs to respond to the social and digital environments experienced by Generation Z.

Practically, schools and teachers should prioritize behavioral modeling alongside moral instruction. Islamic values are likely to become more visible to students when teachers consistently embody the values they teach. Religious routines should likewise be implemented as sustained practices rather than isolated ceremonial activities. Advice, motivation, and educational reinforcement can complement these practices, particularly when students demonstrate inconsistent behavior.

The findings also support stronger school–family collaboration. Because only one reviewed study explicitly addressed family-based akhlak, educational institutions should not assume that school-based character programs are sufficient. Parents can reinforce the same values through everyday communication, household responsibilities, respectful interaction, and consistent modeling. The need for such collaboration is also reflected in prior research identifying parental participation as a supporting factor in Generation Z character formation.

Several limitations constrain the interpretation of this review. *First,* the literature corpus was small. Only five studies satisfied the inclusion criteria. Consequently, the synthesis provides a focused representation of available Indonesian evidence rather than a comprehensive estimate of the effectiveness of Islamic educational values.

Second, the search scope was restricted. The review searched Google Scholar and verified Sinta 1–4 indexing within the 2021–2026 publication period. It therefore did not comprehensively capture international literature or Indonesian publications outside the specified indexing scope.

Third, methodological heterogeneity limits direct comparison. Three studies used qualitative approaches, while two used descriptive quantitative approaches. The quantitative studies did not employ inferential statistical analysis, and methodological reporting was not entirely consistent across studies.

Fourth, the operationalization of Generation Z was not completely uniform. One included study, Aswidar and Saragih (2021), was incorporated because the participants' ages corresponded to the defined Generation Z birth range, although the original study did not explicitly identify its participants as Generation Z. This introduces a degree of interpretive judgment into corpus construction.

Fifth, publication and reporting bias cannot be excluded. Studies with accessible and clearly reported findings were more likely to satisfy the review criteria, while unpublished studies, studies outside the selected indexing system, and research with less accessible reporting may have been omitted. The methodological weaknesses identified in some included studies also mean that the consistency of themes should not be equated with equivalent evidentiary strength.

Future research should address these limitations through larger, multisite, and methodologically stronger studies. *First,* quantitative research should examine whether teacher exemplary conduct, religious habituation, advice, and educational reinforcement are statistically associated with specific character outcomes. This could lead to questions such as: To what extent

does teacher exemplary conduct predict students' self-discipline and interpersonal morality? And Which combination of Islamic educational strategies produces the strongest character outcomes?

Second, future studies should investigate the school–family interface, given the substantial underrepresentation of family-based akhlak in the existing literature. A particularly relevant question is: How does coordinated character education between teachers and parents influence the consistency of Generation Z students' moral behavior across school, home, and digital environments?

Third, longitudinal research is needed to determine whether repeated religious habituation produces sustained behavioral change over time. Fourth, mixed-method research could combine standardized character measures with interviews and observations to examine not only whether character changes but also how students internalize Islamic values. Finally, future systematic reviews should broaden database coverage to include international databases and compare Indonesian evidence with studies from other Muslim-majority and multicultural contexts.

Overall, the evidence indicates that Islamic educational values are implemented in Generation Z character formation primarily through exemplary conduct, habituation, advice, and educational reinforcement, with teacher modeling emerging as the most consistently emphasized strategy. The principal contribution of this study, however, is not simply identifying these familiar strategies; it is demonstrating their recurring presence across a fragmented body of Indonesian research while simultaneously revealing the uneven attention given to different moral domains. The strong concentration on interpersonal morality and the limited treatment of family-based akhlak indicate that the literature has not yet fully captured character formation as a process extending across school, home, and everyday social environments. Thus, the study provides a more structured understanding of the current evidence base and establishes a clearer agenda for empirical research. Its theoretical significance lies in showing the continuing applicability of Islamic moral education frameworks in contemporary educational practice, while its practical significance lies in emphasizing that character formation requires not only what educators teach, but also what they model, what students repeatedly practice, and how consistently values are reinforced across educational environments.

5. Conclusion

This study systematically examined the implementation of Islamic educational values in character formation among Generation Z in Indonesia by synthesizing relevant empirical studies published between 2021 and 2026. The findings demonstrate that Islamic educational values constitute a relevant framework for understanding and supporting character formation, although the available evidence remains limited and methodologically diverse.

Four main conclusions can be drawn. First, the reviewed literature consistently addresses character toward others, while character toward oneself receives substantial but comparatively less attention, and the family dimension remains markedly underrepresented. Second, four recurring implementation strategies were identified: teacher exemplary conduct (uswah hasanah), religious habituation, advice (mau'idzah), and educational reward and punishment. Third, teacher exemplary conduct was repeatedly reported as an especially important strategy because character formation is supported through observable behavioral models and sustained practice. Fourth, the

findings also show that implementation does not automatically produce uniform character development, indicating that Islamic character formation is a gradual process requiring consistency and reinforcement across educational environments.

Theoretically, this study contributes a systematic synthesis linking Islamic educational values with contemporary character formation among Generation Z and demonstrates the continuing applicability of classical Islamic moral-education principles. Practically, educators should strengthen teacher modeling, integrate sustained religious habituation into school routines, and combine guidance with constructive reinforcement. Schools should also strengthen collaboration with parents to extend character formation beyond the classroom.

Future research should employ larger multisite, longitudinal, mixed-method, and quantitative designs to examine the effectiveness of these strategies and give greater attention to the underexplored role of the family in Generation Z character formation.

6. References

Anisah, A. (2022). Pembentukan karakter siswa pada Generasi Z di SMAN 2 Bengkulu Utara Kabupaten Bengkulu Utara Provinsi Bengkulu [Master's thesis, Universitas Islam Negeri Fatmawati Sukarno Bengkulu].

Aswidar, R., & Saragih, S. Z. (2022). Karakter religius, toleransi, dan disiplin pada siswa sekolah menengah pertama. Jurnal Ilmiah Pendidikan dan Pembelajaran, 6(1), 134–142. https://doi.org/10.23887/jipp.v6i1.43373

Ayub, S., & Fuadi, H. (2024). Pentingnya pendidikan karakter bagi Generasi Z di era digital. Jurnal Ilmiah Profesi Pendidikan, 9(4), 3063–3067. https://doi.org/10.29303/jipp.v9i4.2960

Chaq, A. N., & Mahmudin, A. S. (2024). Urgensi penanaman nilai pendidikan karakter bagi Generasi Z di era 5.0 dalam perspektif Al-Qur'an. JIEP: Journal of Islamic Education Papua, 1(2), 118–130. https://doi.org/10.53491/jiep.v1i2.815

Ismaniya, F. Z., & Rofiq, M. N. (2025). [Metadata artikel perlu disesuaikan dengan artikel sumber sebelum submission]. DIMA R: Jurnal Pendidikan Islam, 2025.

Komalasari, M., & Yakubu, A. B. (2023). Implementation of student character formation through Islamic religious education. At-Tadzkir: Islamic Education Journal, 2(1), 53–60. https://doi.org/10.59373/attadzkir.v2i1.16

Muksin. (2025). Dampak adab karsa terhadap hubungan antar generasi dalam keluarga. Jurnal Review Pendidikan dan Pengajaran, 8(1), 42. https://journal.universitaspahlawan.ac.id/index.php/jrpp/article/view/41087/25789

Norlita, D., Nageta, P. W., & Faradhila, S. A. (2023). Systematic literature review (SLR): Pendidikan karakter di sekolah dasar. JISPENDIORA: Jurnal Ilmu Sosial, Pendidikan dan Humaniora, 2(1), 210–218. https://doi.org/10.56910/jispendiora.v2i1.743

Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., Shamseer, L., Tetzlaff, J. M., Akl, E. A., Brennan, S. E., Chou, R., Glanville, J., Grimshaw, J. M., Hróbjartsson, A., Lalu, M. M., Li, T., Loder, E. W., Mayo-Wilson, E., McDonald, S., McGuinness, L. A., Stewart, L. A., Thomas, J., Tricco, A. C., Welch, V. A., Whiting, P., & Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. BMJ, 372, n71. https://doi.org/10.1136/bmj.n71

Putri, W., Kurniawan, M. A., & Nuraini, N. (2024). Peran guru dalam membentuk karakter siswa: Studi kasus di MI Al-Khoeriyah Bogor. Metta: Jurnal Ilmu Multidisiplin, 4(4), 1–14. https://doi.org/10.37329/metta.v4i4.3617

Rahmadayani, P., Badarussyamsi, B., & el-Widdah, M. (2023). Penanaman nilai-nilai pendidikan Islam dalam peningkatan karakter religius siswa. Al-Miskawaih: Journal of Science Education, 1(2), 212–229. https://doi.org/10.56436/mijose.v1i2.149

Sabila, N., Ziha, H. A., Apriliyani, A., Maghfiroh, A., & Rahmadani, I. (2024). Pendekatan agama Islam dalam menanggulangi cyberbullying pada Generasi Z di MAN Kota Banjarbaru. Jurnal Kebijakan Pembangunan, 19(1), 113–124. https://jkpjournal.kalselprov.go.id/index.php/jkp/article/view/365

Siregar, M. T. I., Maskuro, V. L., Mirrohmatillah, M., Kurnia, F. A., & Abrori, A. M. (2025). Peran pendidikan Islam di era kontemporer dalam menanamkan nilai akhlak mulia dan membangun karakter Gen Z di era disrupsi moral: Studi di Madrasah Diniyah Al-Khoirot Putri. Jurnal QOSIM: Jurnal Pendidikan Sosial & Humaniora, 3(4), 1699–1713. https://doi.org/10.61104/jq.v3i4.2789

---Halaman ini sengaja dikosongkan---