

## Instilling Islamic Values In The Midst Of Social Change: Strategies To Educate Today's Generation

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### ABSTRACT

Islamic values such as honesty, discipline, responsibility, tolerance, and morality have proven to be relevant as a moral foundation in facing modern social challenges. The purpose of the research is to identify and analyse the phenomena that are the focus of the research. And find the causative factors and impacts of the problems being researched. This study uses a qualitative approach with a case study design. The research population includes all elements involved in the process of Islamic value education, namely teachers, parents, community leaders, and students. The supporting instruments for the In-Depth Interview Guidelines are to explore the views of informants. Data analysis used the Miles and Huberman interactive model. The results of the study show that the cultivation of Islamic values in the midst of social change faces major challenges in the form of the influence of digitalisation, lack of examples, less relevant educational methods, and weak synergy between families, schools, and communities. This research answers the research objective that the most effective strategy in educating the current generation is through collaborative approaches, real examples, learning innovations, and the positive use of technology based on Islamic values. This research makes a theoretical contribution to the development of Islamic studies, sociology, and education, especially regarding the model of instilling Islamic values that are adaptive to the dynamics of modern social change.



### Introduction

The rapid social changes due to digitalisation, globalisation, and popular culture have influenced the mindset and behaviour of the younger generation, so that the cultivation of Islamic values is an urgent need in character formation (Chatzitheochari & Butler-Rees, 2023; Ramalho, 2021). Surprisingly, many teenagers are now more familiar with social media trends than their own religious values (Bingaman, 2023; Qureshi-Hurst, 2022; Zaid, Fedtke, Shin, El Kadoussi, & Ibahrine, 2022).

Islamic values such as honesty, discipline, responsibility, tolerance, and morality have proven to be relevant as moral foundations in facing modern social challenges (El-Bassiouny, Kotb, Elbardan, & El-Bassiouny, 2023; Freeks, 2022; Mohamad Saleh, Mehellou, & Omar, 2023).

Ironically, in the midst of technological advancements, the crisis of manners is increasingly seen in daily life (Frey, Schaupp, & Wenten, 2021; Hirblinger et al., 2024; O'Lemmon, 2024; Su, Chen, & Gao, 2022).

The strategy of educating the current generation is more effective when Islamic values are taught through contextual approaches, examples, and interactive dialogues (Essabane, Vermeer, & Sterkens, 2022), as well as the use of digital media that is close to the lives of young people. Statistical data show that around 72% of students are more interested in learning based on digital media than conventional lecture methods (Bedi, 2023; Li, Zhang, Liu, & Tong, 2022; Sutherland et al., 2024; Vezne, Yildiz Durak, & Atman Uslu, 2023).

Synergy between family, school (Flores & Kyere, 2021), and the community is known to be the main factor in the success of instilling Islamic values sustainably in the midst of dynamic social changes. Based on a social education survey, 68% of the success of children's character formation is influenced by active collaboration between parents, teachers, and the community environment (Cholifah & Faelasup, 2024; Ningtya Ayu, Sit, Siregar, & Anisa Hasibuan, 2025).

The influence of Digitalization and Social Media to the very fast flow of information through the internet and social media makes the younger generation more easily exposed to the culture of hedonism, individualism, and instant lifestyle (Bhargava & Velasquez, 2021; Rossi & Nairn, 2022; You, Yang-Huang, Raat, & Van Grieken, 2022), and various negative content that is not in line with the teachings of Islam, so that Islamic values slowly begin to be marginalized in daily life (Gouda & Gutmann, 2021; Tahar, Mehan, & Nawratek, 2023).

Lack of Role Models from Adults, many young people experience confusion in understanding moral values because they often see incompatibility between the teachings of Islam conveyed and the real behaviour of some parents, educators, and community leaders (Altinyelken, 2021; Barrow, Dollahite, & Marks, 2021; Rehren & Sauer, 2024), so that the belief in the importance of religious values decreases.

Less Relevant Educational Methods The cultivation of Islamic values in various educational institutions still often uses a monotonous and less interesting one-way lecture approach (Loughlin & Lindberg-Sand, 2023; Rehren & Sauer, 2024). Even though today's generation prefers interactive, creative, technology-based learning methods, and is close to the reality of their lives (Bogiannidis, Southcott, & Gindidis, 2023; Suh & Ahn, 2022; Wei, Kuah, Ng, & Lau, 2021).

The weakening of the synergy of family, school, and community. Islamic value education often runs separately between home, school, and social environment (Essabane et al., 2022; Yar, 2022), so that children receive different and inconsistent moral messages, which ultimately makes the character formation process less than optimal (Atari et al., 2023; Elder, 2023; Maranges, Hasty, Maner, & Conway, 2021).

### **Literatur Review**

Parhan et al. (2025). In the literature review on the internalisation of Islamic values in formal and informal education, it is emphasised that the values of aqidah, sharia, and morals must be instilled in an integrated manner to be able to shape the character of the younger generation in the midst of technological developments and very rapid social changes (Mohamad Saleh et al., 2023).

Hermawan et al. (2025), through the Systematic Review of Character Education Integrating Islamic and Global Moral Values, found that Islamic-based character education will be more effective if it is carried out through the synergy of family, school, and community, because all three are the centre of moral formation of students (Zhu, Shek, & Yu, 2022).

Imtihana et al. (2024) explained that moral decadence in Generation Z is influenced by globalisation, digital media, and weak family supervision, so Islamic education is seen as important as a solution in instilling the values of responsibility, discipline, and social ethics (Manzano-Sánchez, 2023).

Afdhal et al. (2026) found that there was a failure to internalise Islamic values in mosque adolescents caused by ineffective lecture methods, lack of example, peer pressure, and lack of

applicable social activities (Torralba, Oviedo, & Canteras, 2021).

Ishamiyah et al. (2026) emphasised that Islamic education has a strategic role in shaping a civilised generation in the midst of the dynamics of globalisation through strengthening adab, morality, Islamic identity, and adaptability to changing times (Zengin & Hendek, 2023).

Research is important because there is still a gap between theory and reality in the field. Many social, educational, economic, and religious problems require data-based solutions. With research, problems can be understood in depth so as to produce appropriate, effective, and sustainable recommendations.

The novelty of research lies in the existence of new ideas, approaches, variables, methods, locations, and perspectives that have not been widely studied before. Research that has novelty is able to make significant scientific contributions, enrich the literature, and open up space for the development of advanced studies. In addition, the novelty shows that research is not just repeating old studies, but presenting innovative solutions to contemporary problems.

The purpose of the research is to identify and analyse the phenomena that are the focus of the research. And find the causative factors and impacts of the problems being researched. It also produces recommendations or solution models based on scientific data.

## Method

This research uses a qualitative approach with a case study design (W Lawrence Nauman, 2013). This approach was chosen to deeply understand the phenomenon of instilling Islamic values in the midst of social changes and strategies carried out in educating the current generation in the educational environment and society. Case studies allow researchers to comprehensively explore the social realities, experiences, and meanings constructed by the research subjects. The research population includes all elements involved in the process of Islamic value education, namely teachers, parents, community leaders, and students (Lemeshow, 2003), who are in Pemalang Regency. The research sample was determined using purposive sampling, selecting informants who were considered to understand the research problem. The sample consisted of 5 Islamic Religious Education teachers, 5 parents, 3 community leaders, and 10 students who were selected based on their active involvement in Islamic value education. The main instrument in qualitative research is the researcher himself as the main data collector. The supporting instruments include in-depth interview guidelines to explore the views of informants (Sugiyosno, 2019). Observation sheets, to observe behaviour, activities, and social interactions. Documentation, in the form of photos of activities, school archives, religious programs, and field records. Data analysis uses an interactive model (Miles, M. B. & Huberman, 1992), which includes Data Reduction, i.e. selecting, focusing, and simplifying relevant field data. Data Presentation, which is compiling data in the form of narratives, tables, matrices, or charts, so that they are easy to understand.

## Hasil dan Pembahasan

### 1. Results

Interviews with various informants to obtain accurate data on the results of field research as follows;

Saturday, March 21, 2026, at 09:46 WIB. Islamic Religious Education Teacher Mr M. Zaini says that "Social change is bringing children closer to gadgets than families. Therefore, Islamic education must enter through the medium they prefer." This shows that online media is able to bring social change to students.

Saturday, March 21, 2026, at 13:21 WIB. Parents of students. S. Aminah also gave a statement, "We try to get used to congregational prayer at home so that children still have a grip on religious values." This reflects that the value of religiosity to children remains a top priority, even though social change is happening so quickly.

Monday, March 23, 2026, at 09:07 WIB. Mr M. Firdaus, a high school student, also commented, "If religious delivery is just a lecture, I am bored, but if it is through short

videos or discussions, I am more interested." This shows that the millennial generation needs progressive education in the current era of globalisation.

Monday, March 23, 2026, at 16:11 WIB. Mr Ali. S., as a community leader, said that "The community environment must be supportive. If everyone cares, the children are easier to direct." This provides input to all parties who must care about the younger generation to educate them so that children in life have clear goals.

Tuesday, March 24, 2026, at 10:37 WIB. With the Central Java INSIP Student, Mr M. Aldo also said, "The current generation needs real examples, not just advice. An example is more influential." The comment gives an overview that the younger generation needs a role model who can be used as a role model in terms of education today.

The results of the research questionnaire obtained in the field show significant numbers related to the inculcation of Islamic values.

Table 1. The Challenge of Instilling Islamic Values

No	Challenge	Percentage
1	Social Media Influence	88%
2	Lack of Role Model	79%
3	Promiscuity	76%
4	Lack of Parental Control	82%
5	Individualism	71%

**Data Sources:** The field results were processed using SPSS Version 30.

The majority of respondents stated that social media is the biggest challenge in instilling Islamic values, because the rapid and free flow of information often has a negative influence on the mindset and behaviour of the younger generation. In addition, the lack of role models from parents and community leaders, the lack of family control, and the rise of promiscuity further weaken the internalisation of religious values.

Then the pattern of effective strategies to instil Islamic values in the younger generation can be seen in the image below.

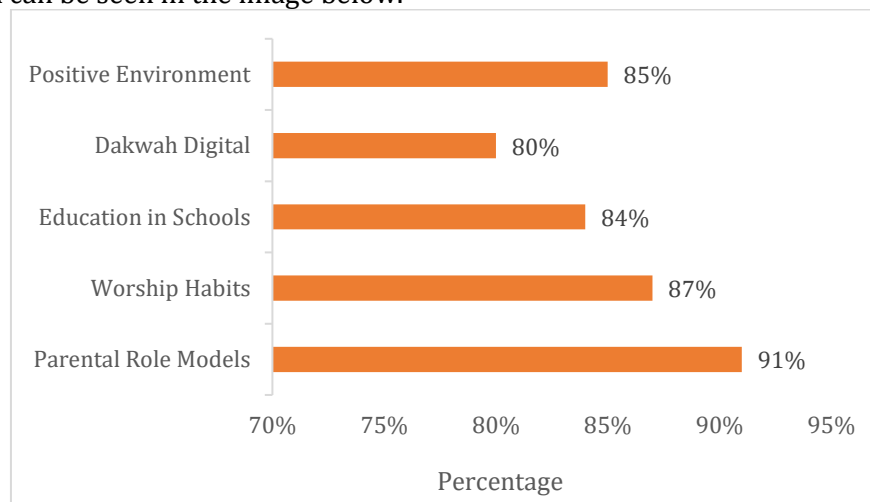


Figure 1. Effective Strategies to Educate the Current Generation

The picture shows that the most effective strategy in instilling Islamic values is the example of parents, with an effectiveness rate of 91%, followed by worship habituation, 87%, positive environment, 85%, school education, 84%, and digital da'wah, 80%. This data confirms that the role of the family, especially parents, is the main factor in shaping children's Islamic character, while environmental support, formal education, and the use

of digital media remain important as a reinforcement of the process of internalising religious values.

The results of the documentation on the cultivation of Islamic values in the midst of social change through learning are seen in the image below.



Figure 2. The Process Of Islamic Values In The Midst Of Social Change

The image reflects the process of instilling Islamic values in the midst of social change through the learning of today's generation, where digital technologies such as laptops and projectors are combined with traditional face-to-face methods, so that religious values can be transmitted in a relevant manner, teachers continue to play a role as moral role models, and the atmosphere of togetherness in the classroom fosters *ukhuwah* and social responsibility that is in line with the challenges of the modern era.

## 2. Discussion

**Strengthening the Synergy of Family, School, and Community.** Islamic value education will not succeed if it is only imposed on schools (Latif, 2022). Children need a consistent environment between home, school, and community. The ultimate solution is to build ongoing collaboration through regular communication between teachers and parents (Cook, Fisk, Lombardi, & Ferreira van Leer, 2024; Soltero-González & Gillanders, 2021), shared religious programs, as well as community support in creating a positive social environment. With this synergy, children will receive the same moral message, and the character-building process will be stronger and more sustainable (Chapman & O'Gorman, 2022; Goff, Silver, & Sigfusdottir, 2022; Nguyen & Crossan, 2022).

**Updating Relevant Educational Methods.** Monotonous one-way lecture methods are often less effective for today's generation, who live in the interactive and digital era (Daniela, 2021; Walkington, Nathan, Huang, Hunnicutt, & Washington, 2024). Therefore, Islamic value education needs to be packaged through more interesting methods such as discussions, case studies, *role play*, *project-based learning*, and the use of digital media (Baig, Boned, González-Ceballos, & Esteban-Guitart, 2023; Bryant, 2023). This strategy will

make students more active, critical, and able to connect Islamic values with the real problems they face in modern life (Toh & Lim, 2022).

Presenting Examples from Adults. Lack of role models is a serious obstacle in the education of Islamic values (El-Bassiouny et al., 2023), as the younger generation tends to imitate the behaviour they see rather than simply listening to advice (Rismayanti, 2025; Sulfaningsih, Santosa, & Alamsyah, 2026). If parents, teachers, and community leaders show honest, disciplined, polite, and responsible behaviour, then Islamic values will be more easily accepted (Hermawan et al., 2025; Mulyani & Setiawan, 2025). The solution is to build a culture of collective exemplary in the home, school, and social environment so that children get real examples of the implementation of Islamic teachings in daily life.

Overcoming the Influence of Digitalisation and Social Media. Social changes characterised by advances in digital technology have had a major impact on the mindset of the younger generation (López Vidales & Gómez Rubio, 2021; Xie & Madni, 2023). Social media is often a space that introduces a consumptive, individualistic, and less in line with Islamic values (Sayyid Musafa Alwan, Mulia Rahman, Muhammad Bagas, Afwan Syahril, & Manurung Manurung, 2025). Therefore, the cultivation of Islamic values needs to be carried out through Islamic digital literacy, which is teaching students to choose positive content (Hasanah, Prasasti, Febriani, & Hasanah, 2024; Putra, Rohmani, & Abdulhakim, 2025), use social media wisely, and make technology a means of da'wah and learning. With this approach, technology is no longer seen as a threat but as a medium for strengthening religious character (Yilmaz, 2023).

## Conclusion

The results of the study show that the cultivation of Islamic values in the midst of social change faces major challenges in the form of the influence of digitalisation, lack of examples, less relevant educational methods, and weak synergy between families, schools, and communities. This research answers the research objective that the most effective strategy in educating the current generation is through collaborative approaches, real examples, learning innovations, and the positive use of technology based on Islamic values. Field findings show that the younger generation is more likely to accept Islamic values when the educational process is carried out dialogically, contextually, and close to the reality of their daily lives. In addition, the active involvement of parents, teachers, and the community has been proven to strengthen the internalisation of the values of honesty, discipline, responsibility, and morality in students. This research makes a theoretical contribution to the development of Islamic studies, sociology, and education, especially regarding the model of instilling Islamic values that are adaptive to the dynamics of modern social change. Practically, the results of this research can be used by schools, families, religious institutions, and the government as a basis for designing Islamic character education programs that are relevant to the needs of today's digital generation. The limitations of this study lie in the limited scope of the research location, the relatively small number of informants, and the focus of the study, which only uses a qualitative approach, so that it does not describe the conditions broadly.

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