Taushiah: Jurnal Hukum, Pendidikan dan Kemasyarakatan ISSN: 2599-1353
Vol. 16 No.1 (2026)

REVITALIZATION OF ISLAMIC RELIGIOUS EDUCATION FOR THE MILLENNIAL GENERATION AND GENERATION Z

Mutia Azzahra Sulaiman, Novi Agustiani, Nusantara Prima Fahan, Reno Antra Yoga Riski, Eva Iryani
Universitas Jambi
Email. mutiasulaiman5@gmail.com, noviagustiani207@gmail.com, primahehhe12@gmail.com, renoantrayoga@gmail.com, evairyani@unja.ac.id.

Abstrak

Penelitian ini mengkaji revitalisasi Pendidikan Agama Islam di era digital, khususnya dalam merespons karakteristik pembelajaran dan tantangan keagamaan yang dihadapi generasi Z. Perkembangan teknologi digital yang pesat telah mengubah pola pembelajaran agama, akses informasi, dan interaksi pendidikan, sehingga memunculkan tantangan terkait literasi digital, otoritas keagamaan, dan relevansi pembelajaran kontekstual. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi literatur melalui analisis berbagai literatur akademik terbaru, laporan resmi, dan publikasi ilmiah yang berkaitan dengan pendidikan Islam, literasi digital, dan generasi Z. Hasil penelitian menunjukkan adanya beberapa kesenjangan utama dalam Pendidikan Agama Islam, meliputi dominasi metode pembelajaran konvensional yang berpusat pada guru, terbatasnya integrasi isu kontemporer, rendahnya literasi digital peserta didik, serta lemahnya kolaborasi antara sekolah, keluarga, dan masyarakat. Sebagai respons terhadap tantangan tersebut, penelitian ini merumuskan model revitalisasi yang terdiri atas pembelajaran digital interaktif, integrasi isu sosial kontemporer, penguatan literasi digital, pendekatan andragogi digital, dan kolaborasi multi-pihak. Kebaruan penelitian ini terletak pada kerangka integratif yang memadukan literasi digital, pedagogi kontekstual, dan moderasi beragama guna mendukung Pendidikan Agama Islam yang adaptif, relevan, dan transformatif di era digital.

Kata Kunci: Pendidikan Agama Islam, Literasi Digital, Generasi Z

Abstract

This study examines the revitalization of Islamic Religious Education in the digital era, particularly in addressing the learning characteristics and religious challenges faced by Generation Z. The rapid development of digital technology has transformed patterns of religious learning, information access, and educational interaction, creating challenges related to digital literacy, religious authority, and contextual learning relevance. This research employed a qualitative approach using a library research design by analyzing recent academic literature, official reports, and scholarly publications related to Islamic education, digital literacy, and Generation Z. The findings reveal several major gaps in Islamic Religious Education, including conventional teacher-centered learning methods, limited integration of contemporary issues, low digital literacy among students, and weak collaboration between schools, families, and communities. In response to these challenges, the study formulates a revitalization model consisting of interactive digital learning, integration of contemporary social issues, strengthening of digital literacy, digital andragogical approaches, and multi-stakeholder collaboration. The novelty of this study lies in its integrative framework combining digital literacy, contextual pedagogy, and religious moderation. This model is expected to support adaptive, relevant, and transformative Islamic Religious Education in the digital era.

Keywords: Islamic Religious Education, Digital Literacy, Generation Z

INTRODUCTION

The rapid development of digital technology has brought significant transformations to various aspects of human life, including the field of Islamic Religious Education. In the contemporary era, digitalization not only changes communication patterns and social interactions, but also influences the ways knowledge is accessed, interpreted, and disseminated among younger generations. Islamic Religious Education is currently facing a major challenge in adapting to the characteristics and learning preferences of students who are highly connected to digital media. According to (Fajar et al., 2024), technology-based Islamic Religious Education learning strategies are effective for Generation Z. This generation, commonly referred to as digital natives, grows within a technological environment that shapes interactive, visual, and technology-oriented learning habits. Consequently, conventional instructional approaches that rely heavily on one-way lectures are increasingly perceived as less effective in engaging students and fostering meaningful understanding of Islamic values. The transformation of educational culture in the digital age requires Islamic Religious Education to become more adaptive, innovative, and contextual in responding to social changes. Based on the report of We Are Social (2024), Indonesian adolescents spend approximately 8–9 hours per day on the internet, demonstrating the central role of digital media in their daily lives. In Jambi Province, internet penetration has reached 78.3% (APJII, 2023), indicating that access to digital technology among young people is relatively high. However, only 34% of students have received digital literacy training, revealing a substantial gap between technological access and the ability to utilize digital information critically and responsibly. This condition creates both opportunities and challenges for Islamic Religious Education in shaping students' religious awareness, ethical behavior, and intellectual maturity in the digital era.

The increasing accessibility of religious information through digital platforms has simultaneously generated complex educational and social challenges. Social media, video-sharing platforms, and online religious forums have become major sources of religious learning for many adolescents. Nevertheless, the abundance of instant religious content available online is not always supported by credible scientific authority or proper theological interpretation. Many young people consume fragmented religious narratives without adequate critical evaluation, which may lead to superficial religious understanding and rigid interpretations of Islamic teachings (Firmansyah et al., 2025; Rais, 2026). Low levels of digital literacy further intensify this problem, as students often encounter difficulties in distinguishing valid information from misleading or extremist narratives circulating in cyberspace. Previous studies have extensively discussed the integration of technology in Islamic education and the importance of digital learning innovation in contemporary educational systems. Fajar et al. (2024) emphasized that digital-based learning strategies can increase student engagement and learning effectiveness among Generation Z learners. Other studies have also highlighted the importance of digital literacy in fostering critical thinking and responsible internet use among students. However, most previous research primarily focuses on the technical implementation of digital learning media and

educational technology, while limited attention has been paid to the revitalization of Islamic Religious Education from the perspective of religious moderation, critical digital literacy, and contextual religious understanding simultaneously. Furthermore, many studies remain concentrated on urban educational contexts and have not sufficiently explored regional realities such as those found in Jambi Province, where educational infrastructure and digital literacy levels vary considerably. This situation indicates the existence of a research gap concerning the development of a comprehensive revitalization model of Islamic Religious Education that integrates digital literacy, religious moderation, and contextual pedagogical strategies adapted to the sociocultural conditions of Generation Z learners in regional Indonesia (Fajar et al., 2024; Rafsanjani et al., 2024).

In response to these challenges, this study aims to analyze the current condition of Islamic Religious Education in the digital era and formulate a revitalization model of Islamic Religious Education based on digital literacy that can strengthen religious awareness, critical thinking skills, and attitudes of religious moderation among Generation Z, particularly in Jambi Province. The study seeks to explore how Islamic educational practices can remain relevant and meaningful amidst rapid technological transformation and the changing patterns of youth interaction with religious knowledge. The novelty of this research lies in its integrative approach that combines Islamic Religious Education, digital literacy, and religious moderation within a single conceptual framework. Unlike previous studies that primarily focus on technological adaptation in learning processes, this research emphasizes the importance of balancing technological advancement with the cultivation of ethical values, critical reasoning, and inclusive religious understanding. In addition, the study highlights the urgency of reconstructing Islamic Religious Education not merely as a process of transferring religious knowledge, but as a transformative educational effort capable of guiding students to navigate digital spaces wisely and responsibly. Another important novelty is the contextual focus on Generation Z in Jambi Province, which provides a more localized understanding of how digital culture influences students' religious perspectives and educational experiences. By integrating pedagogical innovation with Islamic values and digital competencies, this research proposes a revitalization framework that is expected to be more responsive to contemporary educational demands and the sociocultural realities of Indonesian Muslim youth (Firmansyah et al., 2024; Mulyadi et al., 2023; Natsir et al., 2025).

This research is expected to contribute significantly to the development of Islamic education studies, particularly in relation to the transformation of religious learning in the digital age. Academically, the study enriches the discourse on Islamic Religious Education by offering a conceptual and practical framework for integrating digital literacy into religious learning processes. The findings of this research may serve as an important reference for scholars, educators, and policymakers in designing educational strategies that are more relevant to the characteristics and needs of Generation Z students. Practically, the revitalization model proposed in this study can help Islamic educational institutions develop more interactive, participatory, and contextual learning approaches capable of fostering deeper religious understanding and stronger

critical awareness among students. Furthermore, the study contributes to efforts aimed at strengthening religious moderation and preventing the spread of radical or intolerant ideologies through digital media. In the broader social context, improving students' digital literacy and critical thinking capacities may encourage the development of a more informed, ethical, and tolerant Muslim generation capable of responding constructively to contemporary societal challenges. The research also supports the ongoing transformation of Indonesian education toward a more adaptive and technology-responsive system while maintaining the essential values of Islamic teachings. Therefore, this study is not only relevant for the field of Islamic Religious Education, but also important for broader discussions concerning digital culture, youth identity, religious authority, and educational transformation in modern Muslim societies.

METHOD

This study employed a qualitative approach using a library research design to explore comprehensively the revitalization of Islamic Religious Education in the digital era, particularly in relation to the characteristics and learning patterns of Generation Z. A qualitative approach was considered appropriate because the study aimed to examine concepts, theories, empirical findings, and scholarly interpretations related to Islamic education, digital literacy, and religious moderation within contemporary educational contexts. Library research enabled the researchers to analyze various scientific perspectives systematically and critically in order to construct a conceptual framework for the revitalization of Islamic Religious Education that is relevant to current technological and social developments. The study focused on understanding the dynamics of digital transformation in religious education and identifying educational strategies capable of addressing the challenges experienced by younger generations in navigating digital environments.

The data used in this study consisted entirely of secondary data derived from various academic and institutional sources. These sources included accredited national and international journal articles, academic books, conference proceedings, government publications, and official statistical reports from institutions such as Central Bureau of Statistics (BPS), APJII, and other relevant educational and digital agencies. The literature selection process was conducted systematically using several inclusion criteria to ensure the relevance and credibility of the data. The selected publications were limited to works published between 2020 and 2025 in order to maintain alignment with recent developments in digital education and contemporary Islamic educational discourse. Furthermore, the literature had to be indexed in recognized academic databases such as SINTA or Google Scholar and discuss at least two major variables related to the study, including Islamic Religious Education, Generation Z, digital literacy, religious moderation, educational transformation, or digital-based learning innovation.

Data collection was conducted through documentation techniques by identifying, reviewing, classifying, and organizing various relevant sources according to the focus and objectives of the research. The researchers carefully evaluated each source based on thematic relevance, methodological rigor, academic credibility, and contribution to the development of the study. During the documentation process, the collected data were categorized into several thematic areas, including

digital learning strategies, the characteristics of Generation Z learners, challenges of religious education in cyberspace, digital literacy competencies, and the role of Islamic education in promoting moderate religious understanding. This systematic categorization facilitated a deeper exploration of relationships among concepts and enabled the researchers to identify dominant patterns and emerging issues within the existing literature.

The data analysis process employed the interactive analysis model developed by Miles and Huberman, consisting of three interconnected stages: data reduction, data display, and conclusion drawing. Data reduction involved selecting, simplifying, and focusing on information considered most relevant to the research objectives. The selected data were then presented descriptively and systematically in narrative form to facilitate interpretation and conceptual understanding. The final stage involved drawing conclusions by identifying recurring themes, conceptual relationships, patterns of educational transformation, and implications for the revitalization of Islamic Religious Education in the digital era. In addition, this study also utilized thematic analysis to identify central themes and conceptual tendencies emerging from the reviewed literature. This approach enabled the researchers to formulate a comprehensive and contextual conceptual framework integrating Islamic Religious Education, digital literacy, and religious moderation for Generation Z learners. To ensure the validity and trustworthiness of the findings, source triangulation was employed by comparing information from multiple references, perspectives, and scholarly viewpoints. Through this process, the study sought to produce more comprehensive, objective, and academically reliable conclusions regarding the revitalization of Islamic Religious Education in contemporary digital society.

RESULTS AND DISCUSSIONS

The condition of Islamic Religious Education in Jambi Province Reflects Broader educational challenges experienced in many regions of Indonesia, particularly in responding to the rapid transformation of learning culture in the digital era. Based on the findings of the literature review, Islamic Religious Education in schools and madrasahs is still predominantly characterized by conventional learning approaches centered on teachers (teacher-centered learning). In many educational institutions, one-way lecturing remains the primary instructional method used by teachers during classroom activities. Although this approach is considered efficient for delivering theoretical material, it often limits students' active participation and reduces opportunities for critical discussion, collaborative learning, and reflective engagement with religious values. As a consequence, students tend to become passive recipients of information rather than active participants in the learning process. This educational pattern is increasingly considered incompatible with the characteristics of Generation Z students, who generally prefer interactive, visual, collaborative, and technology-supported learning environments. Growing up in a highly digitalized environment has shaped Generation Z into learners who are accustomed to rapid information access, multimedia content, and participatory communication patterns. Therefore, educational models that rely solely on memorization and monotonous lectures are often perceived as less engaging and less relevant to their learning

preferences and daily experiences (Nasution et al., 2024; Nurhavsyakh et al., 2024; Nurhidaya et al., 2023).

The mismatch between conventional teaching methods and the learning characteristics of Generation Z has implications for students' motivation and understanding of Islamic teachings. Several studies indicate that students often experience difficulties in relating religious concepts taught in classrooms to real-life social realities and contemporary challenges. Religious learning tends to emphasize normative and textual aspects while paying limited attention to contextual issues encountered by young people in the digital era. As a result, Islamic Religious Education sometimes fails to function as a transformative educational process capable of guiding students in addressing social, ethical, and technological challenges critically and responsibly. Furthermore, the lack of innovative pedagogical approaches contributes to declining student interest in religious subjects, particularly when compared with the more dynamic and interactive content they frequently encounter on social media and digital platforms. This situation demonstrates the urgent need for educational reform capable of integrating technological innovation, contextual learning, and participatory methods into Islamic Religious Education practices (Ain et al., 2025; Miftakhuddin, 2020).

Another important issue identified in the literature concerns the limited integration of contemporary social issues into Islamic Religious Education curricula. In many cases, learning materials remain focused on doctrinal and ritual dimensions without adequately addressing emerging topics closely related to students' daily lives, such as social media ethics, digital citizenship, mental health, online communication culture, religious moderation, and pluralism. In the contemporary digital environment, adolescents are constantly exposed to diverse information sources and ideological narratives that influence their religious perspectives and social attitudes. However, without adequate digital literacy and contextual religious guidance, students may encounter difficulties in evaluating the credibility of information and understanding Islamic teachings comprehensively. Consequently, religious education risks becoming detached from contemporary realities and less capable of equipping students with the intellectual and ethical competencies needed in modern society. The integration of digital ethics and critical literacy into Islamic Religious Education is therefore essential to strengthen students' ability to navigate online environments responsibly while maintaining balanced and moderate religious attitudes.

In terms of educational infrastructure, data from Central Bureau of Statistics indicate that Islamic educational institutions in Jambi Province are quantitatively sufficient, particularly at the Madrasah Aliyah level. The distribution of schools and teachers demonstrates the significant contribution of Islamic educational institutions in expanding access to secondary education and strengthening religious learning opportunities for students throughout the province. Nevertheless, the available data also reveal a considerable imbalance between public and private institutions, where private madrasahs dominate both in the number of schools and teaching personnel. This dominance reflects the substantial involvement of community-based educational

foundations in supporting Islamic education development in Jambi Province. This condition can be observed in Table 1 below.

Table 1. Distribution of Madrasah Aliyah (MA) in Jambi Province

Regency/City	Public Schools	Public Teachers	Private Schools	Private Teachers	Total MA Schools
Kerinci	3	129	9	129	12
Merangin	3	91	23	247	26
Sarolangun	2	60	20	188	22
Batanghari	5	104	18	171	23
Muaro Jambi	4	128	25	205	29
Tanjung Jabung Timur	2	47	25	213	27
Tanjung Jabung Barat	2	64	29	298	31
Tebo	2	66	31	257	33
Bungo	3	103	20	185	23
Kota Jambi	3	144	17	266	20
Kota Sungai Penuh	2	106	2	26	4
Jambi	31	1,042	219	2,185	250

Source: Central Bureau of Statistics (2025)

Based on data from Central Bureau of Statistics (2025), the number of private Madrasah Aliyah institutions in Jambi Province reaches 219 schools, significantly higher than the 31 public Madrasah Aliyah institutions available across the province. The data also demonstrate uneven educational distribution among regions, where certain regencies possess considerably larger numbers of educational institutions than others. Although these figures indicate that Islamic educational infrastructure in Jambi Province is quantitatively adequate, the availability of schools and teaching personnel has not yet been fully accompanied by improvements in educational quality. Challenges remain particularly evident in the areas of pedagogical innovation, curriculum relevance, digital integration, and contextual learning development. Therefore, the revitalization of Islamic Religious Education in Jambi Province should not only focus on expanding institutional access but also prioritize improving the quality of learning processes, strengthening teachers' digital competencies, and developing educational models that are more adaptive to the social and technological realities experienced by Generation Z students.

Challenges of Islamic Religious Education in the Digital Era

The rapid expansion of digital technology has created increasingly complex challenges for Islamic Religious Education, particularly in shaping the religious understanding and attitudes of Generation Z learners. The digital era has transformed not only communication patterns but also the ways individuals' access, consume, and interpret religious knowledge. Social media platforms, online video channels, podcasts, and digital forums have become dominant sources of religious information among adolescents. For many young people, digital platforms are

considered more accessible, practical, and engaging than conventional educational institutions or formal religious learning environments. As a result, religious authority is gradually shifting from traditional scholars and educational institutions toward digital influencers and social media figures who often possess stronger online visibility and communication appeal. This phenomenon demonstrates that religious learning is no longer confined to classrooms, mosques, or formal institutions, but increasingly takes place within digital spaces characterized by rapid information circulation and minimal verification processes (Azmi & Nursikin, 2025; Fatikhasari et al., 2024).

One of the most critical challenges emerging from this transformation is the widespread dissemination of instant religious content that frequently lacks scientific verification and contextual interpretation. Religious messages circulating through social media are often presented in simplified, fragmented, and emotionally persuasive formats designed to attract public attention quickly. Although such content may increase public interest in religious topics, it also carries significant risks when consumed without adequate critical literacy skills. Generation Z, which spends a substantial amount of time online, is highly exposed to diverse ideological narratives and interpretations of religion that are not always balanced, moderate, or academically grounded. In many cases, adolescents encounter short religious videos, motivational sermons, or viral religious statements without understanding the broader theological context behind them. Consequently, religious understanding may become partial, textual, and superficial rather than comprehensive and reflective. This condition contributes to the emergence of rigid perspectives, intolerance, and the tendency to judge religious issues simplistically.

Low levels of digital literacy among young people further intensify these educational challenges. According to Fajar et al. (2024) and Fatikhasari et al. (2024), digital literacy remains one of the primary obstacles in Islamic Religious Education within the digital era. Many students possess high technological access but limited capacity to evaluate information critically, identify credible sources, or distinguish between authentic religious teachings and misleading narratives. This imbalance between digital access and critical literacy creates vulnerability to misinformation, online radicalism, and religious polarization. In addition, the algorithmic nature of social media platforms often reinforces exclusive viewpoints by continuously exposing users to similar content based on previous interactions. Such digital environments may reduce opportunities for students to encounter diverse perspectives and encourage more open and moderate forms of religious understanding. Therefore, Islamic Religious Education today faces not only pedagogical challenges but also ideological and sociocultural pressures arising from digital media ecosystems.

Another significant issue concerns the declining influence of traditional religious authorities in shaping students' religious perspectives. In previous generations, religious guidance was predominantly obtained from ulama, pesantren, teachers, and established educational institutions that emphasized systematic learning processes and scholarly accountability. However, in the contemporary digital context, social media personalities with limited religious expertise may gain substantial influence due to their communication style, popularity, and ability to

produce attractive digital content. Many adolescents are more inclined to trust religious narratives delivered through short videos or online trends than through formal educational processes that require deeper reflection and critical engagement. This shift of authority indicates that Islamic Religious Education can no longer rely exclusively on conventional teaching approaches. Educational institutions must adapt to digital realities by integrating media literacy, critical thinking, and contextual religious learning into their pedagogical frameworks. Without such adaptation, formal religious education risks losing relevance among younger generations who are increasingly immersed in digital culture.

Despite these challenges, Jambi Province demonstrates relatively strong religious infrastructure in terms of the availability of worship facilities and Islamic educational institutions. The large number of mosques and musholla distributed across various regions indicates that public access to religious facilities is quantitatively extensive. However, the abundance of religious infrastructure does not automatically guarantee the quality of religious understanding among young people. The existence of physical facilities alone is insufficient if not accompanied by innovative educational strategies capable of addressing contemporary social and digital realities. In addition, educational challenges are also reflected in the imbalance between teacher availability and student populations, particularly in private Madrasah Aliyah institutions. The teacher-to-student ratio in private madrasahs in Jambi reaches approximately 1:43, significantly exceeding the ideal ratio of 1:20–25. This condition potentially limits the effectiveness of classroom interaction, individualized guidance, and active student participation in learning activities. Overcrowded classrooms may reduce opportunities for critical discussion and contextual learning approaches that are essential for Generation Z learners.

Overall, these phenomena reveal a substantial gap between the availability of religious facilities and the effectiveness of Islamic Religious Education in responding to the challenges of the digital era. The problem faced by Islamic education today is not merely related to institutional quantity, but more importantly to educational quality, pedagogical relevance, and the ability to cultivate critical, moderate, and contextually aware religious understanding among students. Therefore, Islamic Religious Education requires revitalization through adaptive learning approaches that integrate digital literacy, interactive pedagogy, critical reasoning, and contemporary social issues into religious learning processes. Such transformation is necessary to ensure that Islamic education remains relevant and capable of guiding Generation Z in navigating complex digital environments while maintaining balanced religious values and ethical awareness.

Gap Analysis and Revitalization Model of Islamic Religious Education

The findings of this study reveal that Islamic Religious Education in the digital era faces multidimensional challenges that cannot be resolved solely through conventional pedagogical improvements. The analysis indicates that the existing educational system has not fully adapted to the sociocultural transformation experienced by Generation Z, particularly in relation to digital culture, information consumption patterns, and changing forms of religious authority.

One of the primary findings of this research is the existence of a methodological gap, where Islamic Religious Education is still predominantly dominated by teacher-centered learning approaches, while Generation Z learners tend to prefer interactive, collaborative, and technology-supported learning environments. Conventional lecture-based instruction often limits students' active participation and critical engagement with religious knowledge, resulting in learning processes that are less meaningful and less contextual to contemporary realities. This condition demonstrates that traditional pedagogical approaches are increasingly inadequate in responding to the learning characteristics of digitally connected students.

In addition to methodological limitations, this study also identifies a significant content gap within Islamic Religious Education. Existing learning materials remain largely normative and ritual-oriented, with limited integration of contemporary social and digital issues relevant to students' daily experiences. Critical topics such as digital ethics, social media behavior, online misinformation, religious hoaxes, mental health, pluralism, and religious moderation are still insufficiently incorporated into religious learning processes. As a result, students often encounter difficulties in connecting Islamic values with contemporary societal challenges. This finding confirms that Islamic Religious Education requires a more contextual orientation capable of linking theological understanding with real social dynamics in the digital era. Without contextual adaptation, religious learning risks becoming disconnected from the realities faced by students in their online and offline interactions (Ain et al., 2025; Humaida et al., 2025).

Another major finding concerns the competency gap related to digital literacy among students. Although Generation Z possesses high levels of technological access and digital exposure, many students still demonstrate limited abilities in evaluating, verifying, and critically interpreting religious information obtained from digital platforms. This condition increases vulnerability to misinformation, radical narratives, and superficial religious interpretations circulating through social media. The study also identifies an ecosystem gap characterized by the limited collaboration between schools, families, communities, and government institutions in supporting students' religious learning and digital literacy development. Islamic Religious Education has often been positioned as the sole responsibility of schools, despite the fact that students' religious perspectives are increasingly shaped by broader digital and social environments. These interconnected gaps indicate that the challenges faced by Islamic Religious Education are structural and systemic rather than merely technical or instructional.

Based on these findings, this study formulates a revitalization model of Islamic Religious Education grounded in digital literacy and contextual pedagogical transformation. The novelty of this research lies in the integrative nature of the proposed model, which combines digital literacy, interactive pedagogy, contemporary issue integration, religious moderation, and collaborative educational ecosystems within a unified conceptual framework. Unlike previous studies that primarily focus on technological utilization in learning processes, this research emphasizes the importance of balancing technological adaptation with critical thinking, ethical awareness, and contextual religious understanding. The revitalization model consists of five

interconnected components designed to address the major educational gaps identified in this study.

The first component is interactive digital learning, which functions as a response to the methodological gap identified in conventional Islamic Religious Education practices. This approach encourages the use of digital platforms such as e-learning systems, educational videos, online discussion forums, and social media-based learning activities to create more participatory and student-centered learning environments. Through interactive digital learning, students are encouraged to engage actively in discussions, collaborative reflection, and critical exploration of religious concepts rather than merely receiving information passively from teachers.

The second component involves the integration of contemporary issues into Islamic Religious Education content. This strategy aims to make religious learning more contextual and socially relevant by incorporating discussions on social media ethics, religious misinformation, online communication culture, tolerance, mental health, and multicultural interaction. By integrating real-life issues into religious learning, students are expected to develop a more reflective and applicable understanding of Islamic values in contemporary society (Fiqriani et al., 2024; Nurhavsyakh et al., 2024; Sarinah et al., 2025).

The third component focuses on strengthening students' digital literacy competencies. This aspect is considered essential in enabling students to critically analyse digital religious content, evaluate information credibility, and avoid misleading or extremist narratives. Digital literacy within this model is not limited to technical technological skills but also includes ethical awareness, critical reasoning, and responsible digital behaviour. The fourth component is the application of a digital andragogical approach, where students are positioned as active learning subjects while teachers function as facilitators and mentors who guide reflective and collaborative learning processes. This approach aligns with the participatory learning preferences of Generation Z learners and supports the development of independent critical thinking.

The fifth component emphasizes multi-stakeholder collaboration involving schools, families, communities, religious institutions, and government agencies. The findings of this study indicate that strengthening Islamic Religious Education requires a holistic ecosystem capable of supporting students' religious and digital development both inside and outside formal educational settings. Therefore, collaborative engagement among educational stakeholders becomes an essential foundation for creating sustainable and adaptive religious learning environments.

Overall, the integration of these five components forms a comprehensive revitalization framework capable of addressing the structural challenges of Islamic Religious Education in the digital era. The model proposed in this study not only serves as a solution to existing educational gaps but also represents the main novelty of the research by offering an integrative and contextual framework for developing adaptive Islamic Religious Education for Generation Z. Through this model, Islamic Religious Education is expected to become more relevant, transformative, and responsive to contemporary digital realities while continuing to promote balanced religious understanding, critical awareness, and moderate Islamic values.

CONCLUSIONS

This study concludes that Islamic Religious Education in the digital era faces complex and multidimensional challenges, particularly in responding to the characteristics and learning culture of Generation Z. The findings indicate that the dominance of conventional teacher-centered learning, the limited integration of contemporary issues into religious education, low levels of digital literacy, and weak collaboration among educational stakeholders have reduced the effectiveness and relevance of Islamic Religious Education in contemporary society. In addition, the rapid expansion of digital media has shifted patterns of religious learning and authority, where social media platforms increasingly influence students' religious understanding, often without adequate critical verification. These conditions create vulnerabilities to superficial religious interpretations, misinformation, intolerance, and weakened critical awareness among students. To address these challenges, this study formulates a revitalization model of Islamic Religious Education based on digital literacy and contextual learning transformation. The model integrates five interconnected components: interactive digital learning, integration of contemporary issues, strengthening of digital literacy, application of digital andragogical approaches, and multi-stakeholder collaboration. The novelty of this study lies in its integrative framework that combines technological adaptation, critical literacy, contextual pedagogy, and religious moderation within a comprehensive educational model. Therefore, the revitalization of Islamic Religious Education is essential for creating adaptive, relevant, and transformative learning capable of guiding Generation Z in navigating digital society while maintaining balanced Islamic values and ethical awareness.

REFERENCES

Ain, N. K., Rohmah, N., Mahmoud, M., & Fathoni, I. L. J. (2025). Transformation of Islamic Educational Values in Generation Z: Challenges and Opportunities. *Syamil: Journal of Islamic Education*, *13*(2). https://doi.org/10.21093/sy.v13i2.10862

Azmi, N. T., & Nursikin, M. (2025). Rekonstruksi Paradigma Teologis dan Pedagogis Literasi Islam Wasathiyah dalam Konteks Krisis Identitas Keagamaan Generasi Z di Era Post-Truth. *Journal Sains Student Research*, *3*(6). https://doi.org/10.61722/jssr.v3i6.6957

Fajar, M., Jordan, B., Alghani, A. H., Aditya, & Sari, P. (2024). Analisis strategi pembelajaran pendidikan agama Islam berbasis teknologi digital pada generasi Z. *QAZI: Journal of Islamic Studies*, *2*(2). https://doi.org/10.61104/qz.v2i2.418

Fatikhasari, V. H., Diansyah, H. N., & Halimah, S. (2024). Membangun Minat Belajar Siswa Generasi Z Melalui Inovasi Digital dalam Materi Pendidikan Agama Islam. *Jurnal Multidisiplin Ilmu Akademik*, *2*(3). https://doi.org/10.61722/jmia.v2i3.4443

Fiqriani, M., Syifaurrahmah, S., Karoma, K., & Idi, A. (2024). Pendekatan pembelajaran pendidikan Islam untuk generasi Z: Studi literatur tentang inovasi dan tantangan terkini. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, *4*(2). https://doi.org/10.31004/jpion.v4i2.385

Firmansyah, M., Nadhiroh, Y. A., Alfani, I. H. D., & Arrazaq, Z. (2024). Transformasi pendidikan agama Islam di era digital: Tantangan dan peluang untuk generasi Z. *Pendas:*

Jurnal Ilmiah Pendidikan Dasar, *10*(1). https://doi.org/10.23969/jp.v10i01.23404

Firmansyah, M., Nadhiroh, Y. A., & Dzikrillah, I. H. (2025). Transformasi Pendidikan Agama Islam di era digital: Tantangan dan peluang untuk generasi Z. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, *10*(1). https://doi.org/10.23969/jp.v10i01.23404

Humaida, Wati, I. K., & Mukmin. (2025). Digital Islamic Studies Learning Methodology for Generation Z. *Chalim Journal of Teaching and Learning*, *5*(2), 155–166. https://doi.org/10.31538/cjotl.v5i2.2748

Miftakhuddin, M. (2020). Pengembangan model pendidikan agama Islam dalam membentuk karakter empati pada generasi Z. *Jurnal Pendidikan Agama Islam*, *17*(1), 1–16. https://doi.org/10.14421/jpai.2020.171-01

Mulyadi, M., AlHadjrath, E. R., Hutami, P. W., & Agustin, M. P. (2023). Peran pendidikan agama Islam dalam membangun karakter generasi Z. *Jurnal Pendidikan Tambusai*, *7*(3). https://doi.org/10.31004/jptam.v7i3.11909

Nasution, A. K., Wahyuni, S., Cahaya, C., & Fikri, M. (2024). Peran pendidikan agama Islam dalam meningkatkan kesehatan mental pada generasi Z. *Adabiyah Islamic Journal*, *2*(2), 194–205. https://doi.org/10.31289/aij.v2i2.13715

Natsir, A. F. A., Laelah, A., & Jufri. (2025). Peran pendidikan agama Islam dalam pembentukan karakter generasi Z. *Jurnal Andi Djemma*, *6*(1). https://doi.org/10.35914/4xszgp49

Nurhavsyakh, R., Ramadhon, P., & Herliani, D. (2024). Eksistensi pendidikan agama Islam di tengah krisis moral generasi Z. *QOUBA: Jurnal Pendidikan*, *2*(2). https://doi.org/10.61104/qb.v2i2.413

Nurhidaya, M., Fidzi, R., Muthahharah, M., & Zulfah. (2023). Konsep pendekatan pembelajaran pendidikan agama Islam dalam membekali generasi Z. *Jurnal Mudarrisuna*, *14*(3). https://doi.org/10.22373/jm.v14i3.24228

Rafsanjani, T. A., Abdurrozaq, M., & Inayati, F. (2024). Islamic Religious Learning in the Digital Age: An Interactive Method for Generation Z. *Solo International Collaboration and Publication of Social Sciences and Humanities*, *2*(3), 304–315. https://doi.org/10.61455/sicopus.v2i03.222

Rais, A. H. (2026). Pengembangan Literasi Digital dalam Pembelajaran PAI untuk Mencegah Disinformasi Agama Pada Generasi Z. *Al-Ibnor*, *3*(2). https://doi.org/10.63849/alibnor-vol3-no2-2026-id173

Sarinah, S., Fattah, A., & Ulviani, M. (2025). Transitioning from Screen to Scripture: Reclaiming Generation Z through Islamic Education and Moral Development in Indonesian Educational Institutions. *Progresiva: Jurnal Pemikiran dan Pendidikan Islam*, *14*(1), 147–162. https://doi.org/10.22219/progresiva.v14i01.39381