

The Strategies of Islamic Religious Education (PAI) Teachers in Instilling Noble Character (Akhlak al-Karimah) Among Senior High School (SLTA) Generation Z Students at SMA Darut Taqwa Sengonagung Purwosari

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Abstract	
<p>This study aims to describe the strategies employed by Islamic Religious Education (PAI) teachers in instilling noble character (akhlak al-karimah) in Generation Z students at SMA Darut Taqwa Sengonagung Purwosari. Using a descriptive qualitative approach, data were collected through interviews, observations, and documentation involving PAI teachers and students. The results indicate that teachers implement several strategies, including role modeling (uswah hasanah), habituation, advice and motivation (mau'izhah hasanah), integration of moral values into various subjects, and the use of digital media. Supporting factors for the success of these strategies include a religious and conducive school environment, support from the school principal and parents, as well as students' openness to modern approaches. However, several obstacles were also identified, such as the negative influence of social media, inconsistent student behavior outside of school, and a lack of supervision from the family environment. This study highlights that instilling akhlak al-karimah in Generation Z requires a contextual, adaptive approach rooted in Islamic values to address the challenges of the digital era.</p>	<p>Keywords: PAI Teacher Strategy; Akhlak al-Karimah; Generation Z.</p>

Abstrak	
<p>Penelitian ini bertujuan untuk mendeskripsikan strategi guru Pendidikan Agama Islam (PAI) dalam menanamkan akhlak al-karimah kepada siswa Generasi Z di SMA Darut Taqwa Sengonagung Purwosari. Menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui wawancara, observasi, dan dokumentasi terhadap guru PAI dan siswa. Hasil penelitian menunjukkan bahwa guru menerapkan beberapa strategi, yakni keteladanan (uswah hasanah), pembiasaan, nasihat dan motivasi (mau'izhah hasanah), pengintegrasian nilai akhlak dalam mata pelajaran, serta pemanfaatan media digital. Faktor pendukung keberhasilan strategi ini meliputi lingkungan sekolah yang religius, dukungan kepala sekolah dan orang tua, serta karakter siswa yang terbuka terhadap pendekatan modern. Namun, terdapat pula faktor</p>	<p>Kata Kunci: Strategi Guru PAI; Akhlak al-Karimah; Generasi Z.</p>

penghambat seperti pengaruh negatif media sosial, kurangnya konsistensi perilaku siswa di luar sekolah, dan kurangnya kontrol dari lingkungan keluarga. Penelitian ini menegaskan bahwa penanaman akhlak al-karimah pada Generasi Z memerlukan pendekatan yang kontekstual, adaptif, serta berlandaskan nilai-nilai Islam untuk menjawab tantangan zaman digital.

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1. Introduction

Moral education is one of the main pillars in the Islamic education system, especially at the senior high school (SLTA) level, where it functions to shape students' character. In Islamic boarding school environments, such as at SMA Darut Taqwa, the effort to instill *Akhlak al-Karimah* (noble character) has become increasingly complex, particularly in addressing the characteristics of Generation Z. This generation is known to have different tendencies compared to previous generations, such as a strong dependence on technology, critical thinking patterns, and a preference for humanistic and participatory learning strategies (Kristyowati and Sekolah Tinggi Theologi Indonesia Manado, 2021).

Moral education holds a highly strategic position in shaping students' personalities. In the context of Islamic Religious Education (PAI), the main mission is to develop individuals with *Akhlak al-Karimah*, which reflects the noble values taught in Islam. This aligns with the national education goals mandated in Law Number 20 of 2003 concerning the National Education System, which emphasize developing students' potential to become faithful, pious, and noble individuals.

The importance of moral character is emphasized in the Qur'an, as stated by Allah SWT:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed in the Messenger of Allah (Muhammad SAW) you have a good example to follow for the one who hopes for (the meeting with) Allah and the Last Day and remembers Allah often." (QS. Al-Ahzab: 21)

This verse shows that the Prophet Muhammad SAW serves as the most effective model for instilling noble character. Thus, in an educational context, a PAI teacher is not merely a deliverer of material but also a living example for students in behavior, attitude, and morality.

In recent years, many studies have highlighted the importance of adaptive strategies in instilling character values in Generation Z, those born between 1997–2012. According to Rahmawati (2020), Generation Z tends to be critical, open-minded, creative, but also vulnerable to moral crises due to the uncontrolled flow of information. Therefore, the internalization of moral values in this

generation cannot rely solely on traditional approaches but requires interactive, contextual, and example-based methods.

Furthermore, Arafat (2022) emphasized that the success of moral education at the senior high school level is strongly influenced by strategies such as role modeling, habituation, and integrative value-based learning. These strategies require teachers to connect moral education material with real-life contexts so that students understand that *Akhlak al-Karimah* is not merely a religious obligation but also a social necessity in modern life.

Moreover, a study conducted by Hasanah (2021) highlights the importance of wisely utilizing technology in PAI learning. Digital media, when used appropriately, can become an effective tool for conveying moral messages to Generation Z, who are very familiar with the digital world. For instance, educational videos, social media, and Islamic value-based learning applications can enhance students' absorption of moral teachings.

However, in reality, this effort is not without challenges. According to Nuryanto (2019), the main obstacles in instilling moral values in Generation Z include shifting values due to globalization, weakening social control, and the declining authority of moral institutions within families and communities. Therefore, schools—and particularly PAI teachers—must be at the forefront of character building through structured, consistent programs that adapt to the times.

At SMA Darut Taqwa Sengonagung Purwosari, the role of PAI teachers becomes even more critical in shaping students' character amid the intense influence of globalization and modernization. The strategies applied must be capable of instilling Islamic values through innovative, humanistic, and Generation Z-relevant approaches. This study aims to examine in depth the strategies used by PAI teachers at SMA Darut Taqwa in cultivating *Akhlak al-Karimah*, as well as identifying the supporting and inhibiting factors faced in the process.

By understanding effective and relevant strategies, it is hoped that a practical model of moral education can be developed—one that produces a young generation that is not only intellectually intelligent but also noble in character and behavior

2. Methods

Type of Research

This study employs a qualitative approach with a descriptive research design. A qualitative approach was chosen because the study aims to deeply and contextually understand and describe the strategies used by Islamic Education (PAI) teachers in instilling *akhlak al-karimah* (noble character) among Generation Z students.

Research Location

The research was conducted at SMA Darut Taqwa Sengonagung Purwosari, a school that focuses on strengthening religious education and character development among students.

Research Subjects

The subjects of this study are: 1) Islamic Education (PAI) teachers who actively teach and implement strategies for instilling *akhlaq al-karimah* at SMA Darut Taqwa; 2) Senior high school (SLTA) students categorized as Generation Z, namely those born between 1997 and 2012.

Data Collection Techniques

Data for this study were collected through several techniques:

1) Interviews

Semi-structured interviews were conducted with PAI teachers and several students to gather information regarding the strategies used, their implementation, and the challenges faced in instilling *akhlaq al-karimah*.

2) Observation

Observations were carried out to directly observe teaching activities and interactions between PAI teachers and students, especially activities related to character development.

3) Documentation

Documentation was used to collect data from school documents such as PAI work programs, records of religious activities, curricula, and photographic documentation of student activities.

Data Analysis Technique

The collected data were analyzed using the interactive analysis model proposed by Miles and Huberman (2014), which consists of three stages:

- 1) **Data Reduction:** Filtering and selecting important data relevant to the research focus.
- 2) **Data Display:** Organizing the data into descriptive narratives to facilitate understanding.
- 3) **Conclusion Drawing/Verification:** Interpreting the analyzed data to obtain insights into the strategies employed by teachers in instilling *akhlaq al-karimah*.

Data Validity Test

To ensure the validity of the data, this study employed source triangulation and technique triangulation:

- 1) **Source triangulation** was conducted by comparing data obtained from interviews, observations, and documentation.
- 2) **Technique triangulation** was carried out by using more than one data collection method to validate the findings.

3. Result and Discussion

1) Strategies of Islamic Religious Education (PAI) Teachers in Instilling Noble Character (Akhlak al-Karimah)

The Islamic Religious Education (PAI) teachers at Darut Taqwa Senior High School implement several main strategies in instilling noble character (akhlak al-karimah) in Generation Z students, namely:

a) Exemplary Strategy (Uswah Hasanah)

The exemplary strategy is the most fundamental method in character education. According to Hidayati (2019), the teacher's role model serves as an unwritten yet powerful source of learning that significantly influences the development of students' character. Teachers become central figures who

indirectly teach honesty, politeness, discipline, and responsibility through their everyday behavior.

This approach is closely aligned with Bandura's (1986) Social Learning Theory, which states that humans learn many things by observing the behavior of others. In this context, Generation Z students, who are highly responsive to real-life figures, are more influenced by the attitudes and behaviors of teachers than by mere verbal advice.

b) Habituation Strategy

The habituation strategy is implemented through routine activities such as congregational prayers, reading the Qur'an before lessons begin, the "Friday Blessing" (charity) program, and morning greetings. According to Maunah (2016), habituation is an effective method for shaping noble character because moral values are instilled repeatedly, becoming part of the child's personality system. This habituation supports Skinner's (1953) behavioristic theory, which emphasizes the importance of reinforcement and repetition in forming positive behavior.

The habituation activities at Darut Taqwa Senior High School are also in line with the principles of character education based on a religious school culture, as stated by Wibowo (2020), who asserted that a school culture consistent with religious values will accelerate the internalization of character in students.

c) Advice and Motivation Strategy (Mau'izhah Hasanah)

In the process of character education, providing advice (mau'izhah hasanah) remains an important method, even though Generation Z tends to be more critical in receiving information. PAI teachers deliver advice using a communicative style of language, relevant to the students' reality, and contextualized to their experiences.

In accordance with Hasibuan (2022), an empathetic and dialogical communication approach is more effective in instilling moral values in digital-native generations like Generation Z, compared to a one-way instructive approach.

The advice given by teachers also refers to the principle found in Surah An-Nahl, verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (people) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."

This means that conveying moral values must be done with wisdom, supported by good reasoning, and by considering the psychological condition of the recipients of the message.

d) Strategy of Integrating Moral Values into Subjects

PAI teachers at Darut Taqwa Senior High School do not only discuss moral values within Islamic Religious Education (PAI) lessons but also relate these values across various subjects and school activities. This integration aligns with the **integrated character education** approach as explained by Lickona (2015), who stated that character education must

be holistic, embedded within all aspects of school life. Mujib and Mudzakir (2019) further noted that Generation Z finds it easier to understand moral values when they are directly connected to real-life contexts rather than taught merely through theory.

e) Strategy of Utilizing Digital Media

Realizing that Generation Z is highly familiar with technology, PAI teachers at Darut Taqwa Senior High School use social media, YouTube, and other digital platforms to disseminate educational content about noble character. This strategy is very much in line with research by Sari and Permana (2021), which showed that the use of digital media in character education can enhance interest and internalization of moral values among teenagers. According to Prensky's (2010) concept of digital natives, Generation Z is more responsive to learning that uses visual and interactive technology. Therefore, spreading messages of good character through videos, digital posters, or motivational quotes on social media platforms becomes an effective medium.

2) Supporting Factors

Several factors that support the success of character-building strategies at Darut Taqwa Senior High School include:

A religious and conducive school environment: According to Riyanto (2020), a school environment imbued with religious values greatly influences the formation of students' character. Values such as tolerance, politeness, and discipline are more easily practiced when the social environment is supportive.

Support from the school principal and all educational staff: Research by Mulyasa (2018) emphasized that the leadership of a principal who supports character education programs is crucial for the successful implementation of moral values in schools.

Active participation of students' parents: According to Suyadi (2021), the involvement of parents in the school's religious programs can strengthen moral education at home, ensuring the continuity of values between the school and the family environment.

Students' openness to modern approaches: Generation Z is fundamentally more open to change and innovation, as stated in research by Setiawan (2023), making innovative educational approaches more easily accepted.

3) Inhibiting Factors

However, there are several inhibiting factors encountered, including:

Negative influence of social media and the internet: According to research by Rahmawati (2019), exposure to negative content on the internet can hinder the development of noble character. Students who do not have strong value filters are at risk of being distracted by popular cultures that conflict with Islamic values.

Lack of consistency in practicing good character outside of school: According to Rukiyati (2017), character education that only takes place within the school environment without support from the home or community faces challenges in establishing long-term habits of good character.

Lack of supervision from the family environment: In line with research by Kurniasih (2022), the family factor has a significant influence on the formation of a child's character. A lack of role modeling and attention from the family causes the moral values instilled at school to not last when students return to their home environment.

Instilling Akhlak Al-Karimah

Instilling *akhlak al-karimah* means the process of shaping, habituating, and internalizing the values of noble behavior within an individual so that they become part of everyday character. "*Akhlak al-karimah*" comes from Arabic: 1) *Akhlak* means behavior, character, or morals; 2) *Karimah* means noble, virtuous, or praiseworthy.

In the educational context, instilling *akhlak al-karimah* is a systematic effort by teachers to shape students into individuals who are honest, polite, trustworthy, fair, empathetic, and responsible, in accordance with Islamic teachings. According to the Qur'an, the main mission of the Prophet Muhammad ﷺ was to perfect human character, as he said: "Indeed, I was only sent to perfect noble character." (Hadith narrated by Ahmad)

Key Principles in Instilling Akhlak Al-Karimah: 1) Role Modeling. Teachers must serve as real-life examples (*uswah hasanah*) for their students; 2) Habituation. Training students to perform good deeds daily until they become habits; 3) Emotional Value Internalization. Helping students understand, feel, and internalize the importance of noble character; 4) Contextual and Digital Approach. Utilizing media and methods that match the characteristics of Generation Z; 5) Environmental Involvement. Families, schools, and communities must work synergistically in the moral education process.

The Urgency of Instilling Akhlak Al-Karimah in Generation Z

Generation Z, born between 1997–2012, is known as a generation highly familiar with digital technology, capable of multitasking, creative, yet vulnerable to identity and value crises due to the global flow of information.

According to Hasibuan (2022), social changes driven by digitalization have made the challenges of moral education increasingly complex. Therefore, strategies for instilling good character need to be adapted to this generation's characteristics: fast-paced, visual, collaborative, and relevant.

Suyadi (2021) adds that moral education must transform from mere theoretical teaching into active practice through experiential learning and the use of digital media.

Mulyasa (2018) argues that character education, including the instilling of moral values, must encompass three components: knowing the good (understanding what is good), feeling the good (feeling attached to what is good), and acting the good (practicing what is good). Successful moral education will lead students not only to know moral values but also to love and practice them.

Wibowo (2020) emphasizes that instilling character in a school environment must be based on building a strong school culture. The school atmosphere, the relationships among school members, and the routine programs must consistently reflect moral values, allowing students to internalize them naturally.

Challenges and Solutions in Instilling Akhlak Al-Karimah

Challenges: 1) The negative influence of social media (e.g., hoaxes, cyberbullying, instant gratification culture); 2) Lack of family supervision due to parents' busy schedules; 3) Hedonism and materialism in popular culture.

Solutions: 1) Collaboration between schools, parents, and the community to supervise and support the moral development of students; 2) Strengthening the school culture based on noble character; 3) Developing digital literacy to equip students with the skills to distinguish between positive and negative content online.

Instilling Akhlak al-Karimah in Generation Z students in the digital age requires a new, creative, integrated, and practice-oriented approach. The role model provided by teachers, habituation, the positive use of digital media, and collaboration with families and communities are key to success in shaping a generation with noble character.

Generation Z

Generation Z refers to individuals born between 1997 and 2012 (some sources cite 1995–2010). They have grown up amidst rapid advancements in information technology, social media, and globalization.

Characteristics of Generation Z include: 1) Tech-savviness (digital natives); 2) Multitasking ability; 3) A tendency to think critically and independently; 4) A shorter attention span; 5) Prioritization of speed and ease in accessing information.

According to Twenge (2017) in her book *iGen*, Generation Z is heavily influenced by the digital world, meaning that their character development, values, and behaviors cannot be separated from digital technology.

In Islamic thought, there is no specific term for "Generation Z," but Islamic principles remain relevant for all generations across time. Allah SWT states in the Qur'an:

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

"Every nation has an appointed term (lifetime)." (QS. Al-A'raf: 34) This means that each era produces the distinct characteristics of its people. In the context of Generation Z, Islam emphasizes the importance of education in faith, moral character, and manners, grounded in the values of tawhid, to face the challenges of changing times.

According to Al-Syaibani (as cited in Mahmud, 2019), Islamic education is a process of shaping a complete human being based on divine values (theological), in terms of intellect, physicality, and spirituality. Thus, the new generation, including Generation Z, must be directed towards the goal of Islamic education: to form believers who are of good character, knowledgeable, and responsible in both this world and the Hereafter.

Implications of Islamic Education for Generation Z

Based on this perspective, Islamic education in nurturing Generation Z must: 1) Instill the values of tawhid (oneness of God) and noble character from an early age; 2) Integrate technology into the religious learning process; 3) Build critical awareness of the positive and negative impacts of social media; 4) Apply

active and creative learning that suits the learning styles of Generation Z; 5) Guide the younger generation to become Muslims who are adaptive, innovative, yet steadfast in upholding Islamic principles.

Generation Z is a generation that lives in a fast-paced, instant digital world. From an Islamic perspective, they are still required to build a character of faith and noble morals. Scholars emphasize the importance of contextual, creative, and value-based approaches to guide Generation Z towards becoming Muslims of integrity.

4. Conclusion

This study found that the strategies of exemplification and habituation are the most effective methods for instilling *Akhlak al-Karimah* (noble character) in Generation Z students at SMA Darut Taqwa Sengonagung Purwosari. The exemplification by teachers helps students internalize moral values through real-life examples, while habituation shapes character continuously through daily practices.

However, challenges in the implementation of these strategies include the influence of the surrounding environment, technology addiction, and the low awareness of students regarding the importance of moral values. Therefore, innovation in Islamic Education (PAI) teaching methods is necessary, particularly through more adaptive and interactive approaches, such as integrating technology, using persuasive methods, and strengthening the emotional bond between teachers and students.

The results of this study are expected to serve as a reference for educators in developing more inclusive and relevant strategies in character education in the digital era, aiming to shape a generation that is not only academically intelligent but also possesses noble character.

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