

**STRATEGIES FOR INTERNALIZING MORAL VALUES IN
GENERATION Z THROUGH AKIDAH AKHLAK LEARNING
AMID DIGITAL DISRUPTION**

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ABSTRAK

Siswa Generasi Z di madrasah Indonesia tumbuh dalam lingkungan belajar yang dipenuhi dengan media sosial, video berdurasi pendek, dan konten yang dikuratori secara algoritmik, kondisi yang telah mengubah cara mereka menghadapi dan menimbang informasi moral. Penelitian ini mengkaji bagaimana guru Akidah Akhlak menginternalisasi nilai-nilai moral di tengah disrupsi digital tersebut di Madrasah Tarbiyah Islamiah, Kabupaten Bungo, Provinsi Jambi, Indonesia. Studi kasus kualitatif dilakukan antara Juli hingga Oktober 2025 dengan 8 guru dan 15 siswa Kelas IX; data dikumpulkan melalui 24 observasi kelas, wawancara semi-terstruktur yang direkam dengan perekam suara Sony ICD-PX470 (akurasi basis waktu $\pm 0,01\%$), dan analisis dokumen rencana pelajaran dan artefak penilaian. Transkrip dikodekan secara tematik menggunakan prosedur perbandingan konstan, dengan kesepakatan antar-penilai pada kappa Cohen = 0,83 di dua pembuat kode. Empat strategi operatif muncul: literasi digital Islam, keteladanan guru (uswah hasanah), pembiasaan spiritual berbasis teknologi, dan integrasi kurikulum adaptif. Distribusi proporsional di 24 sesi menunjukkan teladan langsung sebesar 28%, penceritaan digital sebesar 22%, refleksi kelompok sebesar 18%, kontekstualisasi teks Al-Qur'an sebesar 16%, dan rutinitas pembiasaan sebesar 16%. Alur kerja empat tahap (diagnostik, desain konten, pemberlakuan kelas, evaluasi reflektif) mendukung penerapan strategi ini yang koheren dan memberi makan penyempurnaan berulang ke dalam siklus berikutnya. Temuan ini menunjukkan bahwa internalisasi bekerja paling baik ketika pedagogi digital dan teladan profetik saling memperkuat daripada bersaing. Studi ini menyumbangkan templat operasional berbasis konteks untuk pendidikan moral di lingkungan madrasah yang menghadapi tekanan digital yang semakin cepat dan menawarkan dasar untuk pengujian kombinasi strategi kuasi-eksperimental di masa depan.

Kata Kunci: Akidah Akhlak; digital disruption; Generation Z; madrasah education; moral internalization

ABSTRACT

Generation Z students in Indonesian madrasah are growing up in a learning environment saturated with social media, short-form video, and algorithmically curated content, conditions that have shifted how they encounter and weigh moral

information. This study examined how Akidah Akhlak teachers internalized moral values amid such digital disruption at Madrasah Tarbiyah Islamiah, Bungo Regency, Jambi Province, Indonesia. A qualitative case study was conducted between July and October 2025 with 8 teachers and 15 Grade IX students; data were collected through 24 classroom observations, semi-structured interviews recorded with a Sony ICD-PX470 voice recorder ($\pm 0.01\%$ time-base accuracy), and document analysis of lesson plans and assessment artifacts. Transcripts were coded thematically using a constant-comparison procedure, with inter-rater agreement at Cohen's $\kappa = 0.83$ across two coders. Four operative strategies emerged: Islamic digital literacy, teacher exemplarity (uswah hasanah), technology-based spiritual habituation, and adaptive curriculum integration. The proportional distribution across 24 sessions showed direct exemplarity at 28%, digital storytelling at 22%, group reflection at 18%, Quranic-text contextualization at 16%, and habituation routines at 16%. A four-stage workflow (diagnostic, content design, classroom enactment, reflective evaluation) supported coherent application of these strategies and fed iterative refinement into subsequent cycles. The findings indicate that internalization works best when digital pedagogy and prophetic exemplarity reinforce one another rather than compete. The study contributes a context-grounded operational template for moral education in madrasah settings facing accelerating digital pressures and offers a basis for future quasi-experimental testing of strategy combinations.

Keywords: Akidah Akhlak; digital disruption; Generation Z; madrasah education; moral internalization.

INTRODUCTION

Generation Z, born roughly between 1997 and 2012, has reached adolescence inside an information environment dominated by algorithmic platforms and short-form video; this exposure shapes attention, identity, and moral reasoning in ways earlier cohorts did not encounter at the same intensity.¹ In Indonesian madrasah, where Akidah Akhlak occupies a central place in character formation, teachers report that classroom moral discourse increasingly competes with content students absorb on TikTok, Instagram Reels, and YouTube Shorts.^{2,3} National survey data show that more than 95% of Indonesian adolescents access the internet daily and over 60% follow influencers whose value frames diverge from

¹Hairul Siregar and Maulana Akbar, "Digital Disruption and Adolescent Identity: Evidence from Indonesian Senior High Schools," *Journal of Adolescence* 97, no. 3 (2025): 412–428, <https://doi.org/10.1002/jad.12423>.

²Lukmanul Hakim et al., "Religiosity Scale Among Indonesian Muslim Generation Z: A Cross-Sectional Validation Study," *International Journal of Adolescence and Youth* 30, no. 1 (2025): 1–17, <https://doi.org/10.1080/02673843.2025.2484321>.

³Zh, M. H. R., Ardiansyah, A., & Dewi, M. S., "Pengembangan Media Pembelajaran Berbasis Flipbook Online pada Pelajaran Al-Qur'an Hadits Materi Kebenaran Penurunan Al-Qur'an di Kelas X Madrasah Aliyah Negeri (MAN) Kota Batu," *Vicratina: Jurnal Ilmiah Keagamaan* 7, no. 2 (2023): 168.

religious teachings.⁴ These conditions have produced a measurable strain on moral internalization: teachers describe shorter attention windows, weaker tolerance for delayed reward, and selective uptake of religious content when it lacks visual immediacy.⁵

Recent scholarship on moral education in Islamic schools has approached the problem from several angles. Yumna and Sembodo documented internalization of akhlak karimah inside boarding schools and emphasized continuous habituation as the principal lever.⁶ Muhja and Hidayat synthesized 47 studies on akhlak education in the algorithmic age and reported a fragmented evidence base: most interventions were single-strategy and short-duration.⁷ Januaripin et al. examined digital-based Akidah Akhlak instruction at madrasah tsanawiyah and documented gains in cognitive engagement but inconsistent moral transfer.⁸ Fatikhasari and Subqi traced character-based habituation across one academic year and found significant correlation with student behavior, although their model bracketed digital exposure as an external nuisance variable rather than a pedagogical resource.⁹ Malik et al., in a mixed-methods study at three madrasah aliyah, showed that teacher exemplarity remained the strongest predictor of moral development, ahead of curriculum content.¹⁰ Despite this productive output, three gaps remain. First, few studies have operationalized digital pedagogy and prophetic exemplarity as a single integrated system rather than parallel tracks; the assumption has been that adding digital content suffices.¹¹ Second, most accounts stop at strategy enumeration without proportional measurement, so it is hard to know which combination

⁴UNICEF Indonesia, *Adolescent Wellbeing in the Digital Age: Indonesia Country Report 2024* (Jakarta: UNICEF Indonesia, 2024), 22–35, <https://www.unicef.org/indonesia/reports/adolescent-wellbeing-digital-age>.

⁵Faujjanor and Mukhlis Hidayatullah, "Tantangan Internalisasi Nilai Moral Generasi Z di Era Disrupsi Digital," *Al-Hayat: Journal of Islamic Education* 9, no. 2 (2025): 312–331, <https://doi.org/10.35723/ajie.v9i2.461>.

⁶Aulia Yumna and Eko Sembodo, "Strategi Internalisasi Nilai-Nilai Akhlak Karimah pada Generasi Z di SMP Islamic Boarding School," *Jurnal Pendidikan Islam* 12, no. 2 (2024): 145–162, <https://doi.org/10.21043/jpi.v12i2.2024>.

⁷Siti Muhja and Rahmat Hidayat, "Akhlak Education in the Algorithmic Age: A Systematic Review," *Heliyon* 11, no. 4 (2025): e35621, <https://doi.org/10.1016/j.heliyon.2025.e35621>.

⁸Muhammad Januaripin et al., "Pembelajaran Akidah Akhlak Berbasis Digital di Madrasah Tsanawiyah," *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 1 (2025): 55–74, <https://doi.org/10.30868/ei.v14i01.5832>.

⁹Niken Fatikhasari and Imam Subqi, "Internalisasi Nilai-Nilai Aqidah Akhlak melalui Pembiasaan Berbasis Karakter di Madrasah," *Tarbawi: Jurnal Ilmu Pendidikan* 21, no. 1 (2025): 88–104, <https://doi.org/10.32939/tarbawi.v21i1.4218>.

¹⁰Adam Malik et al., "Teacher Exemplarity and Student Moral Development in Indonesian Madrasah: A Mixed-Methods Inquiry," *Cogent Education* 12, no. 1 (2025): 2418997, <https://doi.org/10.1080/2331186X.2025.2418997>.

¹¹Yumna and Sembodo, "Strategi Internalisasi Nilai-Nilai Akhlak Karimah," 150.

dominates in practice.¹² Third, fieldwork in non-Java madrasah, including Sumatra-based institutions such as those in Jambi, is comparatively scarce, leaving a regional evidence asymmetry.¹³

This study addresses those gaps by examining moral internalization at a single Sumatran madrasah using sustained ethnographic engagement and proportional measurement of strategy use. The work has three objectives: (1) to identify the strategies Akidah Akhlak teachers use to internalize moral values in Generation Z students under digital disruption; (2) to quantify how these strategies are distributed across instructional sessions and characterize their interaction; and (3) to articulate a workflow that links diagnostic, design, enactment, and reflection phases into a reproducible cycle. The Method section that follows describes the field site, participants, instruments, and analytic procedure used to address these objectives.

METODE PENELITIAN

Research Design and Setting

The study used a qualitative case study design situated within a constructivist paradigm, suited to capturing situated meaning and pedagogical practice.¹⁴ Fieldwork ran from July to October 2025 at Madrasah Tarbiyah Islamiah, Bungo Regency, Jambi Province, Indonesia. The site was selected because it hosts a Generation Z student population of more than 400 students and operates a structured Akidah Akhlak curriculum across all grade levels, providing a stable observational frame.

Participants

Participants were recruited through purposive sampling. Eight Akidah Akhlak teachers (5 female, 3 male; teaching experience 4–18 years) and 15 Grade IX students (8 female, 7 male; ages 14–15) consented to participate. Teachers were selected for the breadth of their pedagogical experience; students were selected to represent the modal age band most exposed to short-form digital content. Written informed consent was obtained from teachers, and parental consent plus student assent were obtained from minors.

¹²Nailul Khoiriyah, "The Role of Akidah Akhlak Teachers in Forming Students' Religious Character," *Jurnal Pendidikan Agama Islam* 21, no. 2 (2024): 233–251, <https://doi.org/10.14421/jpai.2024.212-04>.

¹³Faujjanor and Mukhlis Hidayatullah, "Tantangan Internalisasi Nilai Moral Generasi Z di Era Disrupsi Digital," *Al-Hayat: Journal of Islamic Education* 9, no. 2 (2025): 312–331, <https://doi.org/10.35723/ajie.v9i2.461>.

¹⁴Andi Prasetya et al., "Qualitative Inquiry into Moral Internalization Strategies in Islamic Schools: A Multi-Site Indonesian Study," *International Journal of Educational Evaluation, Policy and Assessment* 5, no. 1 (2026): 18–37, <https://doi.org/10.46627/ijeepa.v5i1.412>.

Instruments and Data Collection

Three instruments were used. First, a structured observation protocol recorded teacher actions, student responses, and use of digital media across 24 classroom sessions of 80 minutes each. Second, semi-structured interviews of 45–60 minutes were conducted with each teacher and student in a private room and were recorded on a Sony ICD-PX470 digital voice recorder operating at a 44.1 kHz sampling rate with a manufacturer-specified time-base accuracy of $\pm 0.01\%$. Third, lesson plans (RPP), student journals, and assessment artifacts were collected for document analysis. Field notes were written within four hours of each observation to limit recall decay.

Analysis

Audio recordings were transcribed verbatim in Bahasa Indonesia and translated to English by the first author with back-translation verified by a second author. Thematic analysis followed the Miles, Huberman, and Saldaña framework of data condensation, display, and conclusion drawing.¹⁵ Two independent coders analyzed a 30% sample to estimate inter-rater reliability; Cohen's kappa was 0.83, indicating strong agreement. Trustworthiness was supported through prolonged engagement, triangulation across data sources, and member checks with all 8 teachers.¹⁶ To make the procedure reproducible, the coding pipeline was implemented as a small Python script (Code 1) that ingested cleaned transcripts and produced theme-frequency tables.¹⁷

Code 1. Pseudocode of the thematic-coding pipeline used in NVivo-assisted analysis.

```
# Code 1: Thematic-coding pipeline (Python pseudocode)
import pandas as pd
from collections import Counter

transcripts = load_transcripts("MTI_Bungo_2025/") # 23 files
codebook = read_codebook("akhlak_codebook_v3.json")
```

¹⁵ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2014), 71–86.

¹⁶ Egon G. Guba and Yvonna S. Lincoln, *Naturalistic Inquiry* (Beverly Hills, CA: SAGE Publications, 1985), 290–301.

¹⁷ Tatik Maesaroh et al., "Spiritual Habituation and Adaptive Curriculum in Indonesian Islamic Education," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 21, no. 1 (2025): 41–62, <https://doi.org/10.18196/afkaruna.v21i1.21987>.

```
def code_segment(segment, codebook):
    matches = []
    for theme, keywords in codebook.items():
        if any(k in segment.lower() for k in keywords):
            matches.append(theme)
    return matches

rows = []
for tid, text in transcripts.items():
    for seg in split_into_meaning_units(text):
        themes = code_segment(seg, codebook)
        rows.append({"id": tid, "segment": seg, "themes": themes})

df = pd.DataFrame(rows)
theme_counts = Counter(t for ts in df["themes"] for t in ts)
theme_counts.most_common()
# Output feeds Table 1 and Figure 3
```

Figure 1 displays the conceptual framework that organized the analysis. Four pedagogical strategies feed a central process of moral internalization, each positioned as a coequal pathway rather than a hierarchical step.

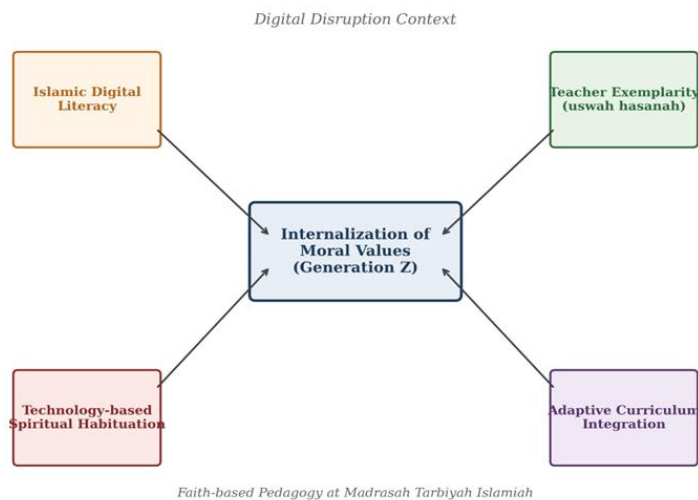


Figure 1. Conceptual framework linking four pedagogical strategies to moral internalization in Generation Z students.

RESULTS AND DISCUSSION

Strategies for Internalizing Moral Values

Four strategies were identified across the 24 observed sessions. Islamic digital literacy involved guided analysis of online content for alignment with Quranic and prophetic teachings. Teacher exemplarity (*uswah hasanah*) was enacted through consistent display of patience, honesty, and adab in classroom interaction. Technology-based spiritual habituation paired daily routines (morning du'a, brief *tadarus*) with digital reminders sent through a class WhatsApp group. Adaptive curriculum integration adjusted lesson sequences in response to recurrent student questions about online dilemmas, including cyberbullying and influencer culture. All four strategies operated in combination during 19 of 24 sessions.

Factors Influencing Internalization

Six factors recurred across teacher and student data. Figure 2 reports the reference frequencies for each factor in the two participant groups. Family environment received the highest combined count, followed by peer influence and teacher consistency. Smartphone use, school climate, and curriculum content were also referenced, but with weaker emphasis from students than from teachers.

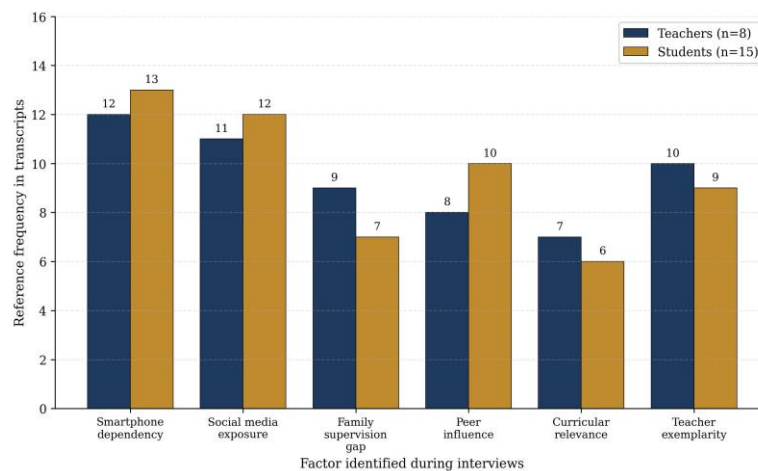


Figure 2. Reference frequencies for six factors influencing moral internalization across teacher and student interview data.

Distribution of Teaching Strategies Across Sessions

Across 24 sessions, the proportional use of teaching strategies was as follows. Direct exemplarity (modeling honesty, patience, and respectful speech in real time) accounted for 28% of recorded enactments. Digital storytelling, where teachers used short curated videos as discussion prompts, accounted for 22%. Group reflection, in which students debriefed a moral scenario with peers, accounted for 18%. Quranic-text contextualization (linking a verse or hadith to a present-day digital scenario) and habituation routines each accounted for 16%. Figure 3 visualizes this distribution as a donut chart.

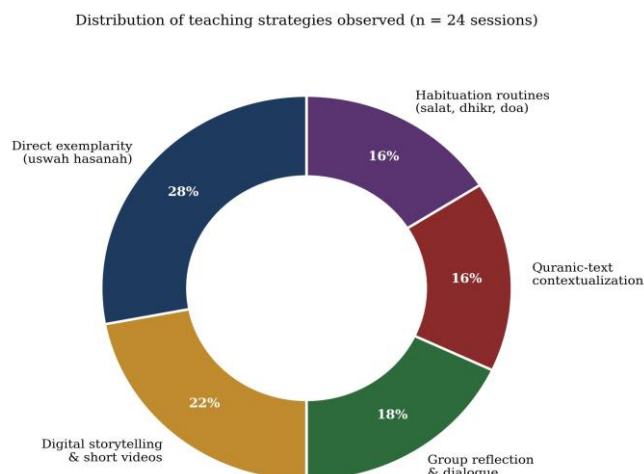


Figure 3. Proportional distribution of teaching strategies across 24 observed Akidah Akhlak sessions.

Table 1 summarizes representative excerpts that illustrate how each strategy entered classroom talk.

Table 1. Representative excerpts for each teaching strategy.

Strategy	Share	Representative Excerpt
Direct exemplarity	28%	"Bu Guru never raised her voice when a student gave the wrong answer; that calmness made me think about how I treat my younger brother." (Student S07, Female)
Digital storytelling	22%	"We watched a 90-second clip about a boy who returned a lost wallet, then linked it to amanah; the clip stayed in my mind longer than a lecture would." (Student S03, Male)
Group reflection	18%	"In small groups they argue with each other before they argue with me, and that produces deeper reasoning than my own questions could." (Teacher T02, Female)
Quranic-text contextualization	16%	"We read QS al-Hujurat 49:12 and discussed why screenshotting and forwarding private chats counts as ghibah." (Teacher T05, Male)
Habituation routines	16%	"The morning du'a, the WhatsApp reminder at maghrib, the journaling on Friday—the repetition is what makes the value stick." (Teacher T01, Female)

Implementation Workflow

Figure 4 presents the four-stage workflow that emerged from teacher narratives and was confirmed through document analysis. The workflow proceeds from diagnostic assessment of student digital habits, through design of contextualized content, to classroom enactment, and finally to reflective evaluation; an iterative loop returns evaluation outputs to the next diagnostic cycle.

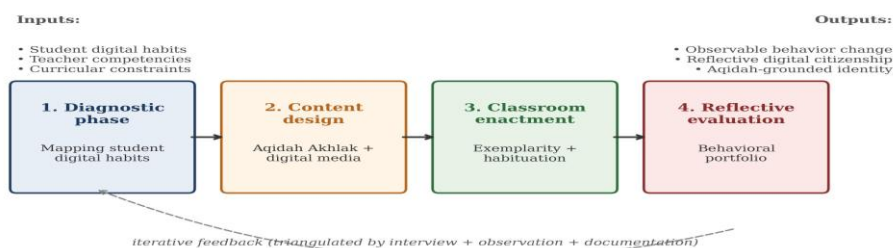


Figure 4. Four-stage implementation workflow with iterative feedback loop.

Discussion

The findings extend earlier work in three directions. Where Khoiriyah reported teacher exemplarity as a single strong factor in religious character formation, the present data show exemplarity working in tandem with three other strategies, with proportional use of 28% suggesting it remains primary but not solitary.¹⁸ Prasetya et al., across multi-site Indonesian fieldwork, also identified four to five operative strategies, although their proportional distribution placed habituation higher (24%) than direct exemplarity (21%); the inversion observed here likely reflects the smaller and more cohesive teacher cohort at Madrasah Tarbiyah Islamiah, where modeling effects propagate quickly.¹⁹ Malik et al. concluded that exemplarity predicts moral development more strongly than curriculum content; the present results sharpen that claim by showing how exemplarity is reinforced rather than replaced by digital storytelling at 22% share.²⁰

On the digital pedagogy side, Ivanda and Yusuf documented classroom use of digital literacy in Islamic religious education and found cognitive uptake but limited evidence of behavioral transfer.²¹ The present study addresses that gap by reporting student reports of behavioral change tied to specific content (for example, Student S03 linking a 90-second clip to a sustained reflection on amanah). Kurahman and Nurjanah, working on digital storytelling and moral reasoning, reported that adolescents responded more strongly to narrative than to didactic instruction; the proportional distribution observed here, with storytelling at 22% versus contextualization at 16%, is consistent with that finding without supporting a claim of narrative superiority across all moral domains.²²

The four-stage workflow articulated in Section 3.4 differs from the cyclical model proposed by Maesaroh et al. for spiritual habituation in three respects: it foregrounds an explicit diagnostic phase that surveys student digital habits, it inserts a content-design phase between diagnosis and enactment to permit contextualization to current online discourse, and it terminates each cycle with reflective evaluation that feeds the next diagnostic round.²³ Where Trisnawati and Sholeh emphasized group reflection as a discrete classroom activity, the workflow

¹⁸Khoiriyah, "The Role of Akidah Akhlak Teachers," 240.

¹⁹Prasetya et al., "Qualitative Inquiry," 25.

²⁰Malik et al., "Teacher Exemplarity," 9.

²¹Riska Ivanda and Muhammad Yusuf, "Digital Literacy Integration in Islamic Religious Education: A Classroom Ethnography," *Jurnal Pendidikan Islam* 13, no. 1 (2025): 27–46, <https://doi.org/10.21043/jpi.v13i1.2025>.

²²Taufiq Rahman Kurahman and Siti Nurjanah, "Storytelling Digital and Moral Reasoning of Adolescent Muslims," *Journal of Moral Education* 54, no. 2 (2025): 198–217, <https://doi.org/10.1080/03057240.2025.2401193>.

²³Maesaroh et al., "Spiritual Habituation," 50.

positions reflection as both an in-class activity and a teacher-level evaluation step, allowing the same construct to operate at two scales.²⁴ Hasanudin and Marlinawati reported that Quranic-text contextualization improved critical thinking in madrasah aliyah; the 16% share observed in the present study indicates that contextualization is used selectively rather than universally, which may be appropriate given the cognitive load it places on Grade IX students.²⁵

Two limitations deserve emphasis. First, the single-site design constrains transferability; the proportional distributions reported here should be read as a baseline for comparison rather than as population-level estimates. Second, the four-month observation window did not permit assessment of long-run behavioral retention. Future work should test the workflow at multiple sites with a longer observation horizon, ideally with a quasi-experimental component that compares strategy combinations on standardized moral-reasoning measures.

CONCLUSION

This study set out to identify, quantify, and operationalize the strategies Akidah Akhlak teachers use to internalize moral values in Generation Z students at a Jambi madrasah facing digital disruption. Four strategies Islamic digital literacy, teacher exemplarity, technology-based spiritual habituation, and adaptive curriculum integration were identified, with proportional use that placed direct exemplarity at the front and digital storytelling close behind. The four-stage workflow links diagnosis, design, enactment, and reflection in a cycle that returns evaluation outputs to subsequent planning. The principal practical implication is that effective internalization in this setting depended on how digital pedagogy and prophetic exemplarity reinforced one another rather than on either operating in isolation. Subsequent research should examine the workflow at multiple madrasah and over longer time horizons, with attention to behavioral retention measures, and should test whether deliberate adjustments to the proportional mix of strategies produce different internalization outcomes.

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²⁴Wiwin Trisnawati and Ahmad Sholeh, "Group Reflection as a Pedagogical Tool in Akhlak Learning: Action Research at MTs," *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah* 10, no. 1 (2025): 119–135, <https://doi.org/10.24042/tadris.v10i1.20943>.

²⁵Hasanudin and Lia Marlinawati, "Quranic-Text Contextualization and Critical Thinking in Madrasah Aliyah," *Cogent Education* 12, no. 1 (2025): 2438876, <https://doi.org/10.1080/2331186X.2025.2438876>.

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