

Fundamental Concepts of Islamic Religious Education: Efforts to Build Moral Awareness in Generation Alpha

¹Fachry Ali Rosyidin, ²Zulfajri, ³Lukman Surya, ⁴Asep Sutisna Sanjaya

¹Alma Ata University, ²Muhammad Azim Jambi Institute of Islamic Religion, ³STIT Tanggamu Lampung, ⁴Nusa Putra University

fachryali@almaata.ac.id¹, zulfari@gmail.com², lukmansurya29@gmail.com³,
asepss1945@gmail.com⁴

Corresponding Author: *fachryali@almaata.ac.id

Abstrak

Generasi Alpha, yaitu kelompok anak yang lahir pada rentang tahun 2010 hingga 2025, tumbuh dan berkembang di tengah ekosistem digital yang belum pernah dialami oleh generasi sebelumnya. Kelekatan generasi ini dengan gawai, media sosial, dan kecerdasan buatan membawa konsekuensi ganda: di satu sisi mempercepat akses informasi dan mempertajam keterampilan kognitif, namun di sisi lain memicu gejala kemerosotan kesadaran moral, seperti menurunnya empati, melemahnya regulasi diri, dan pergeseran orientasi nilai ke arah hedonisme instan. Artikel ini bertujuan mengkaji konsep dasar Pendidikan Agama Islam (PAI) sebagai instrumen strategis dalam membangun kesadaran moral Generasi Alpha. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan desain studi kepustakaan (library research), yang datanya dihimpun melalui penelusuran dan analisis isi terhadap artikel jurnal, buku, dan dokumen ilmiah yang relevan lalu dianalisis secara tematik. Hasil kajian menunjukkan bahwa PAI memiliki tiga pilar fungsi utama dalam pembentukan kesadaran moral, yaitu fungsi kognitif-teologis, fungsi afektif-spiritual, dan fungsi psikomotorik-perilaku, yang harus diimplementasikan melalui pendekatan humanistik, kontekstual, dan berbasis keteladanan agar mampu menjangkau karakter belajar Generasi Alpha yang visual, interaktif, dan serba cepat. Kolaborasi tripusat antara keluarga, sekolah, dan masyarakat menjadi prasyarat mutlak bagi keberhasilan internalisasi nilai. Artikel ini merekomendasikan reformulasi materi, metode, dan media PAI yang adaptif terhadap ekosistem digital tanpa mereduksi substansi ajaran Islam.

Kata kunci: *Pendidikan Agama Islam, Kesadaran Moral, Generasi Alpha, Pendidikan Karakter, Era Digital*

Abstract

Generation Alpha, the group of children born between 2010 and 2025, is growing and developing in a digital ecosystem unprecedented by previous generations. This generation's attachment to gadgets, social media, and artificial intelligence has dual consequences: on the one hand, it accelerates access to information and sharpens cognitive skills, but on the other hand, it triggers symptoms of declining moral awareness, such as decreased empathy, weakened self-regulation, and a shift in value orientation toward instant hedonism (Sari &

Arifin, 2023). This article aims to examine the basic concept of Islamic Religious Education (PAI) as a strategic instrument in building the moral awareness of Generation Alpha. This study uses a descriptive qualitative approach with a library research design, where data is collected through searching and content analysis of relevant journal articles, books, and scientific documents, which are then analyzed thematically. The study results show that Islamic Religious Education (PAI) has three main pillars of function in the formation of moral awareness, namely the cognitive-theological function, the affective-spiritual function, and the psychomotor-behavioral function, which must be implemented through a humanistic, contextual, and role-model-based approach to be able to reach the visual, interactive, and fast-paced learning character of Generation Alpha. Tri-center collaboration between family, school, and community is an absolute prerequisite for the successful internalization of values. This article recommends a reformulation of Islamic Religious Education materials, methods, and media that are adaptive to the digital ecosystem without reducing the substance of Islamic teachings.

Keywords: *Islamic Religious Education, Moral Awareness, Generation Alpha, Character Education, Digital Era*

Introduction

Each generation is born and raised in a different climate, and these differences always give rise to unique educational challenges. Generation Alpha—a term popularized by social researcher McCrindle to refer to children born after 2010—is the first generation to be surrounded by digital devices, touchscreens, and continuous internet access from birth (Nur Hidayah Press, 2023). They are referred to as true digital natives, a title that fundamentally differentiates them from Generation Z, who are still experiencing the transition from the analog to the digital world. Generation Alpha grew up with an instant, visual, and interactive mindset, and tends to undervalue long processes (Puspitasari & Ramadhan, 2024). This generation's attachment to digital technology presents two contrasting facets. On the one hand, exposure to technology from an early age accelerates cognitive development, broadens children's horizons, and trains their multitasking abilities (Alit & Tejawati, 2023). On the other hand, the rapid flow of unfiltered information, minimal parental guidance, and the dominance of global digital culture have triggered serious symptoms of value disruption. Various studies report a decline in self-regulatory capacity, reduced empathic sensitivity, and a shift in value orientation in Generation Alpha due to the dominance of digital technology, the flow of globalization, and the transformation of social interaction patterns (Sujud: Jurnal Agama, Sosial dan Budaya, 2025). This phenomenon, in turn, has implications for what some education experts call the digital generation's moral crisis, a condition where normative moral and ethical values have not been fully internalized in students' daily behavior (Idarah Tarbawiyah, 2026).

It is in this context that Islamic Religious Education (PAI) occupies a highly strategic position. PAI is not merely a subject that cognitively transfers religious knowledge, but rather a holistic educational system oriented towards moral formation, instilling faith, and fostering social piety. Islamic Religious Education plays a strategic role in shaping the character and

spiritual awareness of this generation through an integrative, contextual learning approach and the wise use of technology (Joecy, 2024). The basic concept of PAI is rooted in three main foundations: aqidah as the basis of belief, sharia as the basis of worship and social behavior, and akhlak as the basis of morality. When these three foundations are fully internalized, they will form a moral awareness that is not merely normative but also transformative, because these values are born from spiritual awareness, not solely from social pressure or external rules.

Moral awareness in the perspective of Islamic education is fundamentally different from the concept of secular morality which tends to rely solely on rationality. In the Islamic perspective, moral awareness is rooted in the concept of monotheism, namely the belief that every human action is always under the supervision of Allah SWT (*muraqabatullah*), so that ethical behavior is born not from fear of social sanctions, but from deep theological awareness. This concept is what makes Islamic Education (PAI) have a stronger moral resilience compared to the secular-pragmatic approach to character education, as emphasized in various studies that Islamic education plays a strategic role as a foundation for strengthening character through internalizing noble morals and the example of the Prophet Muhammad SAW (Sujud: Journal of Religion, Social and Culture, 2025).

To strengthen the above argument, it is important to examine several concrete phenomena documented in various recent studies. A study conducted in one elementary school, for example, found that the implementation of interactive Islamic Religious Education (PAI) learning methods significantly increased the moral awareness of Generation Alpha students, and parental involvement significantly contributed to supporting children's character development (TARBAWI, 2025). These findings confirm that moral awareness does not develop automatically through age, but rather results from a deliberate learning process involving synergy between school and family. Another case study found in a study on the development of religious and moral values in children aged 5–6 years revealed that Generation Alpha is living in an era of globalization that has caused many young children to experience moral degradation or decline due to not following their conscience and not recognizing one's absolute obligations (Raudhatul Athfal, 2022). The study recommends five preventive measures for parents: instilling religious and moral values from an early age, being a good role model, keeping children away from negative environments, reading exemplary stories, and providing consistent character education.

A similar phenomenon is also evident in studies on the influence of gadgets on this generation. Generation Alpha is known to prefer instant things and tends to disregard the process, a characteristic that, if not balanced with values education, has the potential to produce individuals who are individualistic and lack social empathy (Journal of Social, Humanities and Educational Research, 2025). In the realm of formal education, a study at one elementary school in a region emphasized the urgency of character development for Generation Alpha so that students not only excel academically and digitally, but also have strong character, noble morals, and are able to adapt to current developments without losing their identity (Katalis Pendidikan, 2025). Meanwhile, from the perspective of teaching manners, it was found that the values of manners taught normatively to Generation Z and Generation Alpha have not been fully

internalized in students' daily behavior, particularly in the context of digital interactions (Idarah Tarbawiyah, 2026). This indicates a gap between normative religious knowledge and actual moral practice, which education experts refer to as the phenomenon of moral knowing without moral doing. This gap is the main problem that needs to be addressed through a more contextual reformulation of Islamic Religious Education concepts and strategies. Based on the problem mapping above, this study starts from the assumption that the solution to Generation Alpha's moral crisis cannot be solved solely through a conventional, textual, and memorization-oriented Islamic Religious Education (PAI) learning approach. A reformulation of the Islamic Religious Education (PAI) paradigm is needed that integrates three elements simultaneously: a humanistic approach that positions students as active subjects of learning, a contextual approach that links Islamic values to the realities of children's digital lives, and the wise use of technology as a medium for preaching and learning, not simply as an object to be avoided (Sipakatau, 2025).

Several studies have formulated relevant solution models. A digital-based model of teaching etiquette has been proposed as a response to the moral gap among Generation Z and Alpha, emphasizing the habituation of etiquette values in digital spaces, which are children's daily habitats (Idarah Tarbawiyah, 2026). Furthermore, strengthening religious moderation from an early age has been shown to contribute to the moral development of Generation Alpha amidst the rapid flow of information that has the potential to trigger polarization and intolerance (AL-AUFA, 2024). An integrative approach between child developmental psychology and Islamic education is also recommended as the most effective strategy, as understanding a child's psychological developmental stages is a crucial prerequisite for determining appropriate methods for instilling values (QOSIM, 2025). Based on the background mapping, case studies, and solutions, this article is structured to answer three main research questions: first, what is the basic concept of Islamic Religious Education within the framework of moral awareness formation; second, what are the characteristics and moral challenges faced by Generation Alpha in the digital era; and third, what is the relevant Islamic Religious Education implementation strategy to build the moral awareness of Generation Alpha effectively and sustainably.

Research Methods

This study uses a qualitative approach with a descriptive-analytical approach based on library research. The qualitative approach was chosen because the focus of this study is conceptual and interpretive, namely to understand in depth how the basic concepts of Islamic Religious Education can be constructed as an instrument for developing moral awareness, rather than to statistically test the cause-and-effect relationship between variables. The data sources in this study consist of two categories. Primary data sources include verses from the Quran, hadiths of the Prophet Muhammad (peace be upon him), and basic concepts of Islamic education contained in classical and contemporary literature on faith, sharia, and morals. Secondary data sources include national and international scientific journal articles, proceedings, and reference books discussing Islamic Religious Education, character education, and the characteristics of Generation Alpha, published within the last five years. Data collection

techniques were carried out through documentation and literature searches (documentary research) with the following steps: (1) identification of search keywords such as "Islamic Religious Education", "moral awareness", "Generation Alpha", and "digital era character education"; (2) searching for articles through national and international scientific journal databases; (3) selection of literature based on the relevance of the theme and the latest year of publication; (4) data reduction through in-depth reading (close reading) of the selected literature; and (5) categorization of data into major themes that are relevant to the focus of the study. Data analysis was conducted using content analysis and thematic analysis techniques through the stages of data reduction, data presentation, and conclusion drawing as per the interactive model of Miles and Huberman. Data collected from various sources were then compared, contrasted, and synthesized to find patterns, conceptual relationships, and common threads of argumentation regarding the role of Islamic Religious Education (PAI) in building the moral awareness of Generation Alpha. Data validity was maintained through source triangulation, namely by comparing findings from various literatures discussing similar themes to ensure the consistency and validity of the arguments constructed.

Research Results and Discussion

Basic Concepts of Islamic Religious Education

Epistemologically, Islamic Religious Education can be understood as a conscious and planned effort to prepare students to recognize, understand, internalize, and believe in Islamic teachings, accompanied by demands to respect adherents of other religions in harmonious relations between religious communities until the realization of national unity. This definition emphasizes that Islamic Religious Education does not stop at the cognitive realm alone, but rather demands a process of appreciation (affective) and practice (psychomotor) simultaneously.

The basic concept of Islamic Religious Education (PAI) is built on three interrelated epistemological pillars: faith, sharia, and morals. Faith is the foundation of belief that places monotheism as the center of a Muslim's life orientation, so that all moral behavior stems from an awareness of the existence and supervision of Allah SWT. Sharia is a set of legal rules that govern the relationship between humans and God (*hablun minallah*) and the relationship between humans and other humans (*hablun minannas*), which also contains the principles of *muamalah* relevant to contemporary social life. Morals are the fruit of the internalization of faith and sharia, namely the manifestation of ethical behavior that arises naturally and consistently in everyday life. The concept of Islamic character education emphasizes that character formation from an Islamic perspective is based on the exemplary role model of the Prophet Muhammad (peace be upon him) as a good role model who integrates spiritual, intellectual, and social dimensions as a whole (DIROSAT, 2023). This exemplary principle is a key element that distinguishes the Islamic Religious Education (PAI) approach from the secular character education approach, because exemplary role models in Islam serve not only as behavioral models but also as a source of spiritual motivation that encourages students to emulate them voluntarily, not because of system coercion. From a functional perspective, Islamic Religious

Education (PAI) has three main functions relevant to the formation of moral awareness. First, the cognitive-theological function, namely instilling a conceptual understanding of faith, sharia law, and moral values as the basis of moral knowledge (moral knowing). Second, the affective-spiritual function, namely fostering an appreciation and love for religious values so that students feel (moral feeling) the importance of ethical behavior, not just knowing it cognitively. Third, the psychomotor-behavioral function, namely accustoming students to practice moral values in everyday life (moral action) through habituation of worship, social interaction, and ethical decision-making. These three functions are intertwined and cannot be separated from each other, because complete moral awareness can only be formed if all three occur simultaneously.

Characteristics of Generation Alpha and Moral Challenges in the Digital Era

Generation Alpha is the generation born between 2010 and 2025, as a continuation of Generation Z, who since birth have been familiar with and experienced with gadgets, cell phones, and sophisticated digital technology (Nur Hidayah Press, 2023). General characteristics of Generation Alpha include a natural mastery of technology, the potential to bring innovation, having strong thoughts and opinions, interacting more through social media, dislike being restricted by rigid rules, constantly changing according to trends, and liking innovation (Nur Hidayah Press, 2023). Cognitively, Generation Alpha has a more visual and interactive mindset, making it easier for them to understand information presented in the form of images, videos, and animations compared to long texts or conventional book-based learning materials (PEDAGOGIK, 2024). This characteristic presents a challenge for Islamic Religious Education (PAI) learning, which traditionally relies heavily on lectures and textual memorization. Furthermore, this generation is also known for its preference for instant gratification and a lack of appreciation for the process. A tendency that, if not balanced with appropriate values education, could potentially lead to a pragmatic attitude towards religion, namely worshipping or doing good deeds only for instant benefits, rather than based on deep spiritual awareness (Journal of Social, Humanities and Education Research, 2025).

The moral challenges facing Generation Alpha are multidimensional. First, the cognitive challenge involves unfiltered information overload, making it difficult for children to distinguish between true and valid information and misleading information (hoaxes). Second, the affective challenge involves a decline in self-regulatory capacity and reduced empathetic sensitivity due to social interactions that occur more virtually than face-to-face (Sujud, 2025). Third, the behavioral challenge involves a tendency to imitate global culture that is not necessarily aligned with Islamic values and local wisdom, including digital content consumption patterns with minimal parental supervision. The phenomenon of gadget addiction is also a serious problem that impacts the social development of early childhood, as excessive use of gadgets without supervision can hinder the development of social skills, interpersonal communication, and emotional regulation. This situation is exacerbated by a lack of digital literacy among parents and educators, resulting in suboptimal support for the content consumed by children. The implementation of digital literacy in Islamic education is a crucial response to this challenge, as it not only teaches technical skills in using technology but also instills critical and ethical

thinking skills in consuming and producing digital content (Equilibrium, 2023). On the other hand, the dominance of digital culture has also shaped patterns of new collective norm formation that occur in online spaces, a process social media researchers call collective norm formation in the digital world, which does not always align with conventional moral and religious values (Shah & Barkhuus, 2023). Digital spaces with minimal oversight from traditional moral authorities (family, religious figures, teachers) have the potential to become arenas for value-free value formation, leaving children vulnerable to adopting norms that conflict with Islamic teachings without realizing it.

The Role of Islamic Religious Education in Building Moral Awareness

Moral awareness is a person's ability to recognize, understand, and feel the importance of acting in accordance with ethical principles in a given situation. Within the framework of Islamic education, moral awareness is not merely a product of normative socialization, but rather the fruit of a deep internalization of faith. The concepts of *muraqabatullah* (awareness of God's watchful eye) and *ihsan* (doing good as if one sees God, or at least realizes that God sees one) serve as the theological foundations that distinguish moral awareness in Islam from secular concepts of morality, which tend to be merely situational and contextual.

Several studies confirm that the implementation of interactive Islamic Religious Education (PAI) learning methods significantly increases the moral awareness of Generation Alpha students, while also showing that parental involvement makes a significant contribution in supporting the formation of children's character (TARBAWI, 2025). This finding confirms that Islamic Religious Education cannot run effectively unilaterally through school institutions alone, but rather requires the synergy of the three centers of education, namely family, school, and society, as the educational concept put forward by Ki Hadjar Dewantara and relevant to the principles of Islamic education regarding collective responsibility in educating generations.

The family plays a central role as the primary and first educational institution a child encounters. Studies on Islamic parenting emphasize that strengthening religious and moral values from an early age, parental role models, and fostering religious practices within the household are key factors in shaping the moral consciousness of Generation Alpha (Raudhatul Athfal, 2022). The role of parents becomes even more crucial in the metaverse era, where the boundaries between the real world and the virtual world are increasingly blurred, requiring parents to be actively involved in supporting their children in consuming digital content (Wahana Karya Ilmiah Pendidikan, 2024).

The role of schools, particularly through Islamic Religious Education (PAI) learning, serves as a mediator of values that transform normative religious knowledge into meaningful and contextual learning experiences. Formal educational institutions, particularly Islamic educational institutions such as madrasas and Islamic boarding schools (*pesantren*), have a strategic role in integrating digital pedagogy with Islamic values to enhance 21st-century competencies without sacrificing the substance of religious teachings (Tafkir, 2024). The role of society also serves as an arena for moral practice, providing space for students to actualize the values they have learned in the broader context of social life (Sujud, 2025). In addition to the tri-

center synergy, strengthening religious moderation from an early age has also been proven to contribute significantly to the formation of the morals of Generation Alpha, because religious moderation teaches a tolerant, balanced, and non-extremist attitude in responding to differences, a competency that is greatly needed by a generation living amidst the diversity of information and views in the digital space (AL-AUFA, 2024). A humanistic approach in Islamic Religious Education learning is also a key to success, because this approach positions students as subjects who have the potential for goodness (hanif) that needs to be facilitated to develop, not merely objects that must be forced and regulated (Sipakatau, 2025).

PAI Implementation Strategy and Approach for Generation Alpha

Based on a study of various research findings, several PAI implementation strategies can be formulated that are relevant and adaptive to the characteristics of Generation Alpha. First, the learning approach is based on Student Centered Learning (SCL). Student-centered Islamic Religious Education learning is an important innovation to reach the active and interactive learning character of Generation Alpha, because this approach provides space for students to construct an understanding of religious values independently through discussion, exploration, and reflection, rather than simply passively accepting doctrine (MA'ALIM, 2026). Second, intelligent integration of digital technology in PAI learning. Rather than viewing technology as a threat to be avoided, educators need to utilize it as a medium for preaching and learning that is relevant to Generation Alpha's visual and interactive learning preferences. The use of gamification, animation, and technology-based learning media has been proven to increase student engagement in learning Islamic values (PEDAGOGIK, 2024).

Third, strengthening the humanistic and contextual approach. Islamic Religious Education (PAI) materials need to be designed to address real-world issues faced by Generation Alpha, such as social media ethics, online communication etiquette, and critical attitudes toward disinformation, so that Islamic values don't feel alien or distant from the realities of children's digital lives. Studies on adaptive, humanistic, and contextual Islamic Religious Education (PAI) learning design emphasize the importance of this strategy in developing a Generation Alpha that is morally upright, adaptable, and grounded in Islamic values (Sipakatau, 2025). Fourth, a hybrid pedagogical model that combines tradition and innovation. The hybrid model that integrates digital pedagogy with classical Islamic values, as applied in hybrid learning in Islamic boarding schools, shows effective results in improving students' 21st-century competencies without abandoning the roots of Islamic scientific traditions (Tafkir, 2024). Fifth, strengthening the teaching of digital-based manners. A model for teaching manners that is relevant to the characters of Generation Z and Alpha needs to focus on instilling manners in the context of everyday digital interactions, considering that digital space is now the main social space where children interact and form identities (Idarah Tarbawiyah, 2026).

Sixth, strengthening collaboration between the three education centers. The success of cultivating moral awareness in Generation Alpha depends heavily on ongoing synergy between the family as the primary educational agent, the school as the formal mediator of values, and the community as the arena for practicing and reinforcing values socially (Sujud, 2025). The absence of synergy between the three will cause Islamic Religious Education (PAI) learning in

schools to lack the ecosystem support needed to sustainably internalize values.

Critical Analysis and Discussion

The findings above confirm that the issue of moral awareness among Generation Alpha is not a single issue that can be resolved simply by increasing Islamic Religious Education (PAI) teaching hours, but rather an ecosystem-wide issue that requires a simultaneous reformulation of paradigms, methods, media, and cross-institutional collaboration. The basic concepts of PAI, grounded in faith, sharia, and morals, remain relevant and timeless, but their delivery methods and implementation strategies must continually adapt to evolving student characteristics.

It is important to note that method adaptation should not diminish the substance of Islamic teachings. The integration of technology and a humanistic approach in Islamic Religious Education (PAI) learning does not mean relaxing moral and spiritual standards, but rather seeking more effective ways to ensure these values are accepted, internalized, and practiced by a generation with different mindsets and learning styles than those of the previous generation. As emphasized in studies on the degradation of digital culture, moral education in the era of globalization must be able to shape an authentic Muslim identity (true Muslim identity) amidst the massive flow of global cultural homogenization (Daengku, 2024).

Further analysis shows that the success of Islamic Religious Education (PAI) in developing the moral awareness of Generation Alpha is largely determined by three key factors: consistent role models from adults (teachers, parents, community leaders), the continuity of instilling values in daily life, and the availability of reflective spaces for children to interpret the values they learn, rather than simply memorizing them. These three factors are mutually reinforcing and cannot stand alone. Without role models, the teaching of values will be merely empty rhetoric; without instilling, moral knowledge will not be internalized into character; and without spaces for reflection, the values taught risk becoming merely mechanical obedience without authentic spiritual awareness.

Conclusion

Based on the results of the study that has been described, several things can be concluded. First, the basic concept of Islamic Religious Education is built on three integrated epistemological pillars, namely faith, sharia, and morals, which functionally play a role in building moral awareness through three dimensions simultaneously: cognitive-theological (moral knowing), affective-spiritual (moral feeling), and psychomotor-behavioral (moral action). Second, Generation Alpha as a digital native generation faces multidimensional moral challenges in the form of a flood of unfiltered information, a decline in self-regulation and empathy capacity, and a vulnerability to adopting global norms that are not always in line with Islamic values, thus requiring a religious education approach that is responsive to their visual, interactive, and instant learning characteristics. Third, effective Islamic Religious Education implementation strategies for Generation Alpha include a student-centered learning approach, wise integration of digital technology, strengthening humanistic and contextual approaches, a hybrid pedagogy model, teaching adab based on digital habits, and strengthening the three-center collaboration of education between families, schools, and communities. The moral

awareness of Generation Alpha cannot be developed instantly, but rather through a continuous, consistent educational process that involves real role models from all elements of education. Islamic Religious Education, with its solid theological and epistemological foundations, has great potential to be a balancing force amidst the strong current of value disruption due to digitalization, provided that its learning approaches, methods, and media continue to be reformulated adaptively without sacrificing the substance of Islamic teachings themselves. Further research based on field studies (field research) with quantitative and mixed methods approaches is recommended to test the effectiveness of the implementation strategies formulated in this conceptual study in the context of more diverse educational units.

Reference

- Abdillah, H. T., Purnama, M. S., Elmami, P. A., & Azahra, S. (2025). The humanistic approach of PAI teachers in enhancing religious intelligence to mitigate bullying behavior among junior high school students. *Jurnal Pendidikan Agama Islam*, 12(1), 53–62.
- AL-AUFA. Nadhifah, S. N., Rahmawati, Z., Ramadhan, M. I. H., & Kurniawan, R. (2024). Peran moderasi beragama dalam pembentukan akhlak generasi Alpha di era digital. *AL-AUFA: Jurnal Pendidikan dan Kajian Keislaman*, 6(1), 54–69.
- Alit, D. M., & Tejawati, N. L. P. (2023). Smart classroom: Digital learning generasi Z dan Alpha. *Jurnal Pendidikan Universitas*, 1(1), 1–10.
- Ardiansyah, S., & Fikri, M. (2024). Strategi guru PAI dalam pembinaan akhlak mulia generasi Alpha (studi pada sekolah dasar Kota Sabang). *FITRAH: International Islamic Education Journal*, 6(2), 112–125.
- Arifuddin, A., Yosi, N., & Marlina, M. (2023). Peran pendidikan agama Islam dalam membentuk karakter siswa di era digital. *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 2(1), 70–78.
- Ayunina, N. Q., & Zakiyah. (2022). Islamic parenting sebagai upaya mendidik karakter islami generasi Alpha. *Alhamra: Jurnal Studi Islam*, 3(1), 48–57.
- Datuzuhriah, I. (2024). Pendidikan agama Islam dalam membangun ketahanan keluarga di era digital. *TAUJIH: Jurnal Pendidikan Islam*, 6(2), 68–85.
- Dewi Wijayanti, E., Abidin, Z., Komara, E., & Mauludin, H. (2024). Moral education in the era of globalization for the formation of a true Muslim identity. *Daengku: Journal of Humanities and Social Sciences Innovation*, 4(3), 1–12.
- Hasanah, U., & Sukri, M. (2023). Implementasi literasi digital dalam pendidikan Islam: Tantangan dan solusi. *Equilibrium: Jurnal Pendidikan*, 11(2), 145–158.
- Jannah, R. (2023). Islamic education character education concepts. *DIROSAT: Journal of Education, Social Sciences & Humanities*, 1(1), 7–12.
- Ma'arif, S. (2023). Pendidikan Islam dan tantangan generasi Alpha di era digital. *Al-Tarbawi: Jurnal Pendidikan Islam*, 9(1), 77–94.

- Munawir, M., Alfiana, F., & Pambayun, S. P. (2024). Menyongsong masa depan: Transformasi karakter siswa generasi Alpha melalui pendidikan Islam yang berbasis Al-Qur'an. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 7(1), 1–11.
- Nuralimah, S., Alamsyah, M. N., & Ningsih, N. W. (2025). Strategi integratif pendekatan psikologis dan pendidikan Islam dalam membentuk karakter generasi Alpha. *QOSIM: Jurnal Pendidikan Sosial & Humaniora*, 3(2), 626–643.
- Nur Hidayah Press. (2023). *Pengasuhan Islami untuk anak generasi Alpha di era digital*. Surakarta: Nur Hidayah Press.
- Norlianti, N., Aliyah, S. R., & Zainuri, H. (2024). Principles of Islamic religious education curriculum development. *ISTIFHAM: Jurnal Studi Islam*, 2(3), 206–214.
- Parai', N. (2023). Peran orang tua terhadap pendidikan karakter bagi anak generasi Alpha dalam menghadapi era metaverse. *Jurnal Pendidikan dan Teknologi Indonesia*, 3(2), 85–94.
- Puspitasari, D. A., & Ramadhan, M. R. (2024). Strategi penanaman pendidikan karakter generasi Alpha perspektif pendidikan Islam dan psikologi. *Jurnal Pendidikan Islam*, 8(1), 33–48.
- Putri, R., Lestari, P. T., Anisa, D. S., Mustofa, R., & Maruti, E. S. (2024). Memahami karakteristik generasi Z dan generasi Alpha: Kunci efektif pendidikan karakter di sekolah. *Prosiding Konferensi Ilmiah Dasar*, 5, 210–220.
- Ramadhani, D. I., Usman, S., & Mardhati. (2025). Penguatan akhlak generasi Alpha melalui pembelajaran pendidikan agama Islam berbasis teori humanisme. *Sipakatau: Jurnal Pendidikan dan Kebudayaan*, 2(4), 54–67.
- Sari, M., & Arifin, Z. (2023). Digital culture and moral degradation among Muslim youth in contemporary Islamic education. *Jurnal Pendidikan Islam*, 9(2), 211–228.
- Safiah, N. A., Suhada, A. S., Rosli, N. A. A., & Ismiah, N. (2025). Implementation of effective teaching based on Islamic educational psychology in early childhood. *EDUSOSHUM: Journal of Islamic Education and Social Humanities*, 5(3), 275–289.
- Salisah, S. K., Darmiyanti, A., & Arifudin, Y. F. (2024). Peran orang tua dalam mengembangkan karakter anak generasi Alpha di era metaverse. *Wahana Karya Ilmiah Pendidikan*, 8(1), 1–10.
- Shah, N., & Barkhuus, L. (2023). Digital communities and collective norm formation in online spaces. *New Media & Society*, 25(9), 2675–2692.
- Sugito. (2024). Hybrid learning in pesantren: Integrating digital pedagogy and Islamic values to enhance 21st-century competencies. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(4), 749–764.
- Tim Penulis Sujud. (2025). Peran pendidikan Islam dalam penguatan ketahanan moral generasi Alpha. *Sujud: Jurnal Agama, Sosial dan Budaya*, 3(2), 1–15.
- Tim Penulis MA'ALIM. (2026). Inovasi pembelajaran PAI berbasis student centered learning pada generasi Alpha. *MA'ALIM: Jurnal Pendidikan Islam*, 7(1), 20–35.
- Tim Penulis Idarah Tarbawiyah. (2026). Model pengajaran adab untuk generasi Z dan Alpha. *Idarah Tarbawiyah: Journal of Management in Islamic Education*, 5(1), 1–14.

- Tim Penulis PEDAGOGIK. (2024). Pendidikan karakter Islami bagi generasi Alfa di era digital. *PEDAGOGIK: Jurnal Pendidikan dan Riset*, 2(3), 482–494.
- Tim Penulis Raudhatul Athfal. (2022). Permasalahan perkembangan nilai agama dan moral generasi Alpha untuk anak usia 5–6 tahun. *Raudhatul Athfal: Jurnal Pendidikan Islam Anak Usia Dini*, 5(2), 77–84.
- Utami, N. (2021). Generasi Alpha: Tantangan dan harapan dalam pendidikan agama Islam. *Jurnal Pendidikan dan Islam*, 9(4), 234–245.