

Islamic Religious Education Teachers' Strategies for Building Spiritual Awareness of Generation Alpha in the Special Region of Yogyakarta

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Abstrak

Penelitian ini dilatarbelakangi oleh ketegangan antara karakter Generasi Alpha yang tumbuh dalam budaya digital serba cepat dengan kebutuhan pembentukan kesadaran spiritual yang menuntut kedalaman reflektif. Dominasi pendekatan pembelajaran konvensional dalam Pendidikan Agama Islam (PAI) terbukti tidak mampu menjembatani kesenjangan tersebut, sehingga nilai keagamaan cenderung berhenti pada level kognitif. Penelitian ini bertujuan mengungkap secara mendalam strategi guru PAI dalam membangun kesadaran spiritual siswa di Daerah Istimewa Yogyakarta. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, yang dianalisis secara tematik. Hasil penelitian menunjukkan bahwa strategi yang efektif tidak bersifat tunggal, melainkan terbentuk melalui praktik pedagogis yang terintegrasi, meliputi keteladanan guru sebagai pusat internalisasi nilai, pembiasaan religius sebagai penguat kultural, penggunaan media digital sebagai jembatan kontekstual, pendekatan reflektif sebagai ruang pemaknaan, serta sinergi sekolah dan keluarga sebagai penguat keberlanjutan nilai.

Kata kunci: Generasi Alpha, Kesadaran Spiritual, Strategi Guru, Pendidikan Agama Islam

Abstract

This research is motivated by the tension between the characteristics of Generation Alpha, who grew up in a fast-paced digital culture, and the need to develop spiritual awareness that demands deep reflection. The dominance of conventional learning approaches in Islamic Religious Education (PAI) has proven incapable of bridging this gap, resulting in religious values tending to stop at the cognitive level. This study aims to deeply uncover the strategies of Islamic Religious Education (PAI) teachers in developing students' spiritual awareness in the Special Region of Yogyakarta. The study used a qualitative approach with a case study design through participatory observation, in-depth interviews, and documentation, which were analyzed thematically. The results show that effective strategies are not singular but are formed through integrated pedagogical practices, including teacher role models as centers for internalizing values, religious habits as cultural reinforcements, the use of digital media as a contextual bridge, a reflective approach as a space for meaning, and school and family synergy as a reinforcement of value sustainability.

Keywords: Alpha Generation, Spiritual Awareness, Teacher Strategy, Islamic Religious Education

Introduction

The generation born after 2010, known as Generation Alpha, grew up in a landscape entirely determined by the acceleration of digital technology. From the earliest stages of their development, they have become accustomed to interacting with digital devices that shape their mindsets, learning styles, and understanding of reality simultaneously and visually. The world no longer presents itself as a space to be explored gradually, but rather as a continuous, uninterrupted flow of information. In such a situation, the learning experience becomes fast and responsive, but often lacks depth. Abstractions are understood through visualization, while meaning tends to be simplified in an instantaneous form. Sa'diyah and Fadillah (2023) point out that this characteristic places Generation Alpha in a unique yet vulnerable position. They excel in accessing information, but face challenges in reflectively concentrating on meaning. This is where the educational problem finds its crucial point.

This situation presents an undeniable paradox. On the one hand, technology opens up enormous opportunities to expand knowledge and accelerate the learning process. On the other hand, the dominance of instant logic has the potential to erode the inner dimension that underpins human life. Spiritual awareness, which requires space for contemplation and silence, is often marginalized by a fast-paced visual culture. Values such as empathy, patience, and awareness of God's presence no longer exist as profound experiences but risk being reduced to meaningless symbols.

This shift does not occur drastically, but rather through a subtle and iterative process, making it difficult to detect yet having a significant long-term impact. In this situation, Islamic Religious Education bears a significant responsibility. It functions not only as a medium for transmitting teachings, but also as a space for developing awareness that touches the deepest dimensions of humankind. Spiritual awareness is not simply understood as mastery of texts or worship routines, but rather as the ability to interpret life holistically. Nurdin and Wulandari (2022) position spiritual awareness as the foundation for building individual resilience amidst the complexities of modernity. This perspective demands a shift in perspective on Islamic Religious Education, from a merely normative subject to a living and contextual process of meaning-making. The reality of Islamic Religious Education (PAI) learning in many schools demonstrates a tension between these ideals and current practice. Learning models still dominated by lectures and memorization often fail to capture the learning experiences of Generation Alpha. One-way communication patterns render students passive recipients, rather than active participants in constructing meaning. As a result, the teachings conveyed are not fully internalized, but instead remain at a shallow cognitive level. This gap becomes even more apparent when students are able to memorize concepts but struggle to apply them in their daily lives.

This situation demands a reconstruction of pedagogical approaches that are more adaptive to changing times. Learning can no longer rely on outdated models that ignore student characteristics. Pratama (2021) and Sari and Anwar (2022) demonstrate that approaches involving interactivity and direct experience can significantly increase student engagement. Lively learning not only conveys information but also invites active participation, allowing students to experience the values they are learning for themselves. However, the main issue lies not solely in the methods or media used. Kurniawan (2024) reminds us that the essence of learning lies in how meaning is constructed in the interaction between teacher and student. Teachers act not only as transmitters of material but also as mediators connecting values to the realities of students' lives. This role demands high pedagogical sensitivity, as teachers must be

able to read the context and respond creatively to it. Within this framework, research on teacher strategies in building spiritual awareness finds relevance. The focus goes beyond teaching techniques to how spiritual experiences are consciously shaped in the learning process. This opens up space to view Islamic Religious Education (PAI) as a dynamic practice, continually negotiating with social and cultural changes. The context of the Special Region of Yogyakarta provides an additional dimension that enriches the analysis. This region is known as a meeting place between strong religious traditions and the ever-evolving dynamics of modernity. Tradition is not present as something static, but as a force that interacts with changing times. In this context, teacher strategies are determined not only by the curriculum but also by sensitivity to local values that exist within the community.

In practice, teachers are the primary actors determining the direction of students' spiritual development. This role cannot be reduced to merely administrative or instructional functions. Teachers serve as figures who bring values to life in everyday actions, so students not only hear but also witness how these values are implemented. Role modelling is a crucial dimension of this strategy. Generation Alpha tends to learn through direct observation, making consistency between words and actions crucial. Anshori and Hakim (2021) show that teachers who maintain behavioral integrity have a stronger influence on shaping students' character. A mismatch between words and actions will actually weaken students' trust in the values being taught.

Beyond role models, the school environment also plays a strategic role in fostering spiritual awareness. Schools are not just places of learning, but also social spaces where values are collectively practiced. The religious culture presented through various activities shapes habits that gradually become ingrained into character. Practices such as *tadarus* (recitation of the Koran), congregational prayer, and social activities based on Islamic values create an atmosphere conducive to the development of spiritual awareness. Mahfud and Lestari (2023) emphasize that this habituation has significant long-term impacts. Values no longer exist as concepts, but as experiences that are repeated and experienced directly.

However, schools are not the only place for value formation. The family remains the primary foundation for developing a child's spiritual awareness. The interactions within the family possess an emotional depth that cannot be replaced by other institutions. Zulkarnain and Hidayah (2022) demonstrated that parental involvement in religious education has a strong influence on character formation. Simple habits like praying together or discussing values can foster a deeper awareness.

The relationship between school and family needs to be built synergistically. Without this integration, the process of value formation will be fragmented and unsustainable. Children may receive values at school but miss out on reinforcement at home. In the digital context, learning media is an indispensable aspect. Generation Alpha requires an approach that aligns with the way they interact with the world. Digital media offers the opportunity to deliver more engaging and relevant learning.

Hakim and Firdaus (2022) demonstrated that the use of digital media can increase students' motivation to learn. Videos, animations, and interactive applications can provide a more immersive learning experience. Digital media, in this case, serves not only as a tool but also as a medium that shapes students' thinking. Its appropriate use can make learning more effective without losing depth of meaning. A reflective approach is an important complement to this strategy. Daryanto and Imron (2020) emphasized that reflection helps students connect experiences with the values they learn. Reflective skills enable students to not only understand

but also feel the meaning of the teachings they receive. This is crucial for developing authentic spiritual awareness.

Religious narratives also have the power to shape this awareness. Stories in the Quran provide concrete examples of exemplary values. Ramadhani (2020) shows that inspirational narratives can foster empathy and strengthen students' religious identity. Stories are an effective medium because they tap into the emotional dimension. This overall strategy demonstrates that Islamic Religious Education (PAI) plays a strategic role in shaping the spiritual awareness of Generation Alpha. Success is determined not only by methods, but also by the ability to read and respond to context. Teachers are central to this process, connecting values with the realities of students' lives. This role demands both creativity and role modeling. Ultimately, religious education rediscovers its meaning as a process of developing whole individuals. Generation Alpha is prepared not only to navigate the digital world but also to understand the deeper meaning of life.

Research Methods

This research uses a qualitative approach with a case study design to deeply understand teachers' strategies in Islamic Religious Education (ISE) teaching and developing the spiritual awareness of Generation Alpha. This approach was chosen because it can capture the contextual dimensions of meaning, experience, and pedagogical practice that cannot be reduced to quantitative variables. Case studies are used to holistically interpret phenomena in natural settings, allowing the interactions between teachers, students, and the learning environment to be understood as a unified whole. Creswell and Creswell (2021) emphasize that a qualitative approach is relevant for examining educational practices oriented toward meaning and experience, while Yin (2021) demonstrates that case studies are effective for examining contemporary phenomena in real-life contexts. This research was conducted in the Special Region of Yogyakarta, taking into account the region's characteristics of strong religious traditions and openness to digital transformation. Subjects included Islamic Religious Education (PAI) teachers, school principals, and students belonging to the Generation Alpha category. Informants were selected purposively, considering their active involvement in innovative and values-based learning practices. Data collection techniques included participant observation to capture direct learning practices, in-depth interviews to explore teachers' experiences and strategies, and documentation of learning materials and school religious programs. This approach aligns with Tracy's (2020) perspective, which emphasizes the importance of in-depth data collection in qualitative research through direct field involvement.

Data analysis was conducted thematically through stages of reduction, categorization, and interpretation, which occurred simultaneously during the data collection process. The data obtained were analyzed to identify patterns, relationships, and meanings that represent teachers' strategies in developing students' spiritual awareness. Miles, Huberman, (2020) emphasized that qualitative analysis requires a reflective and iterative process to produce sharp and meaningful findings. In this study, the analysis went beyond describing practices and focused on understanding the pedagogical logic underlying teachers' actions in real-life learning contexts. Data validity was maintained through source and method triangulation techniques to ensure the consistency and credibility of the findings. Furthermore, member checking was conducted with informants to confirm the researcher's interpretations aligned with their shared experiences. This process is crucial for maintaining research integrity and avoiding interpretive bias. This approach aligns with the principle of trustworthiness in qualitative research proposed by Nowell et al. (2021), which emphasizes the importance of transparency, consistency, and data validation in producing academically sound findings. With this methodological framework, the research is expected to make a relevant contribution to the development of adaptive and contextual Islamic Religious Education learning strategies.

Results and Discussion

The Role of Islamic Religious Education as a Center for Strengthening Moral and Spiritual Values

Islamic Religious Education plays a strategic role in shaping the moral and spiritual foundations of Generation Alpha, especially as their lives unfold amidst the rapid and complex flow of information. Core values in Islamic teachings, such as monotheism, morality, and worship, serve not merely as learning materials but as a framework for orienting students toward life. At this stage, Islamic Religious Education (PAI) learning is not limited to conceptual mastery but must foster awareness that guides action. Fitriani (2022) emphasizes the importance of an applicable and contextual approach, where religious values are presented in a concrete relationship with students' daily experiences. When these values are connected to the concrete situations they face, religious learning moves from mere knowledge to lived practice. In this context, PAI serves as a formative space that not only shapes ways of thinking but also fosters religious attitudes and behaviors relevant to the dynamics of modern life.

The digital context surrounding Generation Alpha's lives demands a reconstruction of learning approaches that can bridge spiritual values with media familiar to them. Integrating technology into Islamic Religious Education (PAI) learning is a necessity, not simply a methodological choice. The use of media such as digital applications, educational videos, and online platform-based interactions opens up new opportunities for conveying religious values in a more contextual way. This approach allows students not only to understand religious teachings as abstract concepts but also to see how these values operate in real life, including in the digital spaces they inhabit every day. Fitriani (2022) demonstrates that religious education that adapts to technological developments has a broader reach in shaping students' religious character. Within this framework, PAI functions not only as an instrument for transferring values, but as a process of awareness-building capable of integrating intellectual intelligence with spiritual depth, thereby producing a morally resilient generation amidst changing times.

Characteristics of Generation Alpha, Learning Styles and Acceptance of Spiritual Values

Generation Alpha is a generation that grew up in the vortex of accelerating digital technology, which not only shaped their living environment but also fundamentally influenced their way of thinking and learning. Their learning characteristics show a strong inclination towards visual, interactive, and technology-based media. This pattern differs significantly from previous generations, who were more accustomed to textual and linear approaches. For Generation Alpha, the learning process is no longer understood as a passive activity of receiving information, but rather as an experience that involves direct interaction with various digital platforms. Utami (2021) emphasized that the use of media such as videos, learning apps, and social media platforms can provide a more dynamic and engaging learning experience for this generation. The involvement of technology in learning opens up space for them to understand material in a way that is closer to their daily lives, so that information is more easily absorbed when presented in a visual and interactive format compared to conventional methods that tend to be rigid.

On the other hand, the dominance of digital media in the lives of Generation Alpha presents unique challenges in Islamic Religious Education (IS), particularly in developing spiritual awareness. Learning approaches that are still text- and lecture-oriented often fail to address the experiential dimensions required by this generation. Religious values conveyed normatively risk remaining at the cognitive level without addressing the affective and reflective aspects. Utami (2021) points out that conventional methods that rely on verbal delivery are not

always effective in shaping students' spiritual awareness in the digital age. This situation demands innovation in learning strategies, particularly by utilizing digital media as a means to provide more contextual and meaningful learning experiences. The integration of technology in religious education is not merely aimed at attracting students' attention, but also serves as a way to bridge spiritual values with the realities of their lives, allowing for a deeper and more relevant understanding of religious teachings.

Contextual Learning Model and for Generation Alpha

A contextual and reflective approach to Islamic Religious Education presents new possibilities for bridging religious teachings with the daily realities of Generation Alpha, who live in a digital ecosystem. Learning is no longer positioned as an activity of conveying concepts separate from experience, but rather directed at linking Islamic values to concrete situations experienced by students. Within a contextual framework, Islamic Religious Education material is presented in a way that is relevant to their lives, so that religious concepts do not feel foreign or distant. Students are encouraged to read reality through a value perspective, while simultaneously understanding that religious teachings are directly related to daily actions. This model shifts the orientation of learning from mere theoretical understanding to deeper appreciation. The use of inspirational narratives is an effective medium, as it can present concrete examples that touch both emotional and moral dimensions. Through vivid stories, values are not merely understood as concepts but experienced as experiences with personal meaning.

On the other hand, a reflective approach broadens the learning space by encouraging students to interpret their experiences in light of spiritual values. Reflection opens the possibility for students to go beyond simply receiving teachings to processing them into internal awareness. This process can take place through moral discussions, open dialogue, or experiential activities that connect religious values to real life. Maulana (2020) shows that student engagement in reflective learning contributes to increased understanding and deeper spiritual awareness. When students are given space to connect personal experiences with religious values, learning moves from the cognitive realm to the existential dimension. For Generation Alpha, accustomed to dynamic interactions and openness to diverse perspectives, this approach offers a space more suited to their learning style. Direct experience linked to reflection ensures that values do not remain mere knowledge but develop into a more deeply internalized life orientation.

Reorientation of Islamic Education Learning Strategies for the Alpha Generation

The changing landscape of Islamic Religious Education learning in the Special Region of Yogyakarta is inextricably linked to the shift in student characteristics, which are now dominated by Generation Alpha. Teachers no longer deal with students who receive knowledge linearly, but rather with students accustomed to accessing information simultaneously and visually. This situation has encouraged the emergence of more open, flexible, and experience-based learning strategies. The classroom is no longer a one-way space, but has transformed into an interactive arena that allows students to participate in constructing meaning.

This transformation is evident in the way teachers manage the learning process, which has become more dialogical. Interactions occur not only between teachers and students, but also among students through discussions and joint exploration. This process creates space for diverse perspectives to emerge, while enriching the learning experience. Sari and Anwar (2022) demonstrated that a participatory approach can significantly increase student engagement. This finding confirms that learning that fosters participation is more effective in building deep

understanding. This shift in orientation also impacts how teachers define learning success. Success is no longer measured by mastery of material, but rather by students' ability to connect values to life experiences. Learning is directed toward creating situations that enable students to experience values, rather than simply understand concepts. This pattern demonstrates a shift from teaching to experience-centered learning.

In practice, teachers are beginning to integrate various approaches that enable active student engagement. Open discussions, case studies, and media exploration are part of the strategies used. These activities not only increase engagement but also open up broader spaces for reflection. Students are no longer positioned as objects, but rather as subjects with a role in the learning process. This situation demonstrates that the reorientation of learning strategies is not merely a technical adaptation, but a paradigm shift in understanding the learning process. Learning becomes a space where values are not transferred, but constructed through lively interactions. This shift opens up opportunities for the formation of a spiritual awareness that is more contextual and relevant to students' lives.

Teacher Exemplary Behavior as a Basis for Internalizing Spiritual Values

Teachers' exemplary behavior plays a crucial role in developing students' spiritual awareness. Islamic values are not only conveyed through words but also through directly observable actions. Teachers serve as figures who represent values in real life, providing students with concrete references for understanding the teachings they learn. The relationship between teachers and students in this context goes beyond academics. Teachers serve not only as transmitters of material but also as moral figures who build trust. Anshori and Hakim (2021) emphasize that consistent teacher behavior significantly influences student character development. Integrity is key to building pedagogical credibility.

Generation Alpha's tendency to be sensitive to discrepancies between words and actions makes role modeling even more crucial. Students are able to quickly detect contradictions, so inconsistency can undermine the internalization of values. Conversely, consistency creates trust, which becomes the foundation for developing spiritual awareness. Role modeling works through processes that are not always immediately visible. Its influence lies in the repetition of behaviors observed by students in their daily lives. Consistently displayed values slowly shape students' mindsets and attitudes. This process occurs naturally without coercive pressure. In this context, the teacher becomes the center of gravity of values in the learning space. Their presence not only conveys teachings but also creates a moral atmosphere that influences the entire learning process. Role modeling is a strategy that works profoundly because it touches the affective dimension, often beyond the reach of cognitive approaches.

Religious Habits as a School Cultural Strategy

The school environment plays a crucial role in shaping spiritual awareness through structured religious practices. Practices such as *tadarus* (recitation of the Koran), congregational prayer, and social and religious activities form repetitive and meaningful patterns of life. These activities are not administrative routines, but rather part of the culture that lives in students' daily lives. This practice works through repetition, which forms habits. Mahfud and Lestari (2023) demonstrated that consistent religious practices can shape spiritual character over the long term. Values that are continually repeated will become ingrained and become part of an individual's consciousness. The religious atmosphere created in schools provides a collective experience that strengthens the internalization of values. Students engage in religious practices not only individually but also as part of a community. This experience creates a sense of togetherness that strengthens commitment to the values they uphold. A

religious school culture also shapes social standards that influence student behavior. Values exist not only as teachings but as shared norms. A supportive environment will strengthen students' consistent behavior in carrying out religious practices. Religious habituation in this context is an effective strategy because it operates at the practical level. Values are no longer understood as concepts but as habits internalized in action. This process fosters a more stable and sustainable spiritual awareness.

Integration of Digital Media in Spiritual Learning

The use of digital media is a crucial part of Islamic Religious Education (PAI) learning strategies that adapt to the characteristics of Generation Alpha. Teachers utilize various platforms such as video, animation, and interactive applications to deliver material in a more engaging manner. These media open up new opportunities to bring learning experiences closer to students' worlds. Hakim and Firdaus (2022) demonstrated that digital media can increase student engagement in the learning process. Visual and interactive formats make material easier to understand and remember. Students demonstrate a more active response when learning is presented through media they are familiar with.

The use of digital media serves not only as a tool but also as a medium that shapes students' thinking. Teachers are required to be selective in selecting content to maintain depth of value. Technology should be directed towards strengthening understanding, not simply attracting attention. In practice, digital media is used to connect concepts with concrete experiences. Visualizations help students understand abstract values. This process demonstrates that technology can bridge knowledge and experience. The integration of digital media demonstrates that Islamic Religious Education (PAI) learning is inseparable from the dynamics of the times. Adapting to technology is part of a strategy to maintain the relevance of learning. This approach opens up opportunities for strengthening spiritual awareness through a medium that is more relevant to students' lives.

A Reflective Approach to Building Spiritual Awareness

The reflective approach provides space for students to build connections between life experiences and religious values. Teachers guide students to reflect on events they've experienced and relate them to Islamic teachings. This process opens up space for more personal meaning-making. Daryanto and Imron (2020) emphasize that reflection helps students discover meaning relevant to their lives. Students not only understand concepts but also begin to feel the significance of those values. This experience strengthens the connection between knowledge and reality.

Reflection also serves as a mechanism for filtering the information students receive. In a complex information flow, this ability is crucial for maintaining value orientation. Students learn to interpret reality based on principles they believe in. This approach fosters the emergence of an internal awareness. Values are no longer adhered to out of pressure, but rather because they are understood as a necessity. This process demonstrates that spiritual awareness is formed through reflectively processed experiences. The space for reflection in learning opens up opportunities for students to understand themselves more deeply. Spiritual awareness develops along with the ability to understand the meaning of life. This process makes learning more meaningful and relevant.

Religion as an Affective Medium of Learning

Religious narratives play a crucial role as a pedagogical strategy in developing students' affective dimensions in Islamic Religious Education (ISE). Stories in the Quran and Islamic

history convey not only normative teachings but also values within a concrete and easily understood experiential structure. Through storytelling, religious teachings move from the realm of abstraction to experiences that can be imagined, felt, and experienced. Ramadhani (2020) emphasized that the storytelling approach significantly contributes to increasing students' empathy and social sensitivity. The emotional involvement that emerges in this process allows students to not only understand the story's content but also feel its moral message. Values conveyed through emotional channels tend to be more deeply embedded, operating at a deeper level of consciousness than mere conceptual explanations.

The power of narrative gains even more relevance when linked to the characteristics of Generation Alpha, who are familiar with visual culture and digital storytelling. Packaging stories in visual formats such as video, animation, or interactive media broadens the reach and appeal of learning. Students connect more easily with stories presented dynamically, as the format aligns with their daily information consumption patterns. In this situation, narrative serves not only as a delivery method but also as a medium that brings values to life within the learning experience. Learning becomes more lively, less rigid, and able to create an atmosphere that allows students to actively engage, both cognitively and emotionally.

Moreover, narratives act as a bridge connecting concepts to the realities of students' lives. Stories provide concrete examples that help students understand how Islamic values operate in real-life situations. This process facilitates the internalization of values because students can see the direct relevance between teachings and life experiences. Storytelling demonstrates that learning relies not only on rational logic but also on the power of emotions in shaping awareness. Values that touch the heart are more likely to be remembered, understood, and put into action. This approach enriches Islamic Religious Education (PAI) learning strategies by providing learning experiences that are not only informative but also transformative.

Synergy between Teachers, Schools, and Parents in Spiritual Formation

The formation of spiritual awareness in Islamic Religious Education (IS) learning does not occur in isolation, but rather develops through complex interactions between the school, family, and the broader social environment. In the context of the Special Region of Yogyakarta, this relationship exhibits a unique dynamic, where religious values are not only taught in the classroom but also practiced in the social life of a community that still maintains a relatively strong Islamic tradition.

However, at the same time, the massive penetration of digital culture into the lives of Generation Alpha presents new challenges in maintaining value consistency. Field data shows that students who receive simultaneous reinforcement of religious values at school and at home tend to have a more stable level of spiritual awareness compared to students who experience a discontinuity of values between environments. The family environment occupies the initial and most intimate position in the process of spiritual character formation. It is in this domestic space that children first interact with concrete religious practices, such as communal prayer, worship habits, and communication patterns that reflect Islamic values. Zulkarnain and Hidayah (2022) emphasized that parental involvement has a significant influence on the formation of children's character, particularly in the aspect of religiosity. The findings of this study indicate that students accustomed to religious practices at home, such as congregational prayer or the habit of reading the Quran, are more likely to internalize the values taught at school. The intensity of family interaction in fostering a religious atmosphere is a factor that accelerates the process of in-depth internalization of values. The continuity between the values taught in school and those practiced at home is crucial for building a holistic spiritual awareness. When there is

harmony between the two, students experience repeated reinforcement of meaning, so that the values are not only understood but also lived out consistently. Conversely, research data shows that the mismatch between practices at school and at home creates ambiguity in students. Some students report experiencing confusion when the values taught in school are not legitimized in their family life. This situation demonstrates that the internalization of values depends not only on the quality of learning at school but also on the social context surrounding students' daily lives.

This situation underscores the importance of building strong communication between teachers and parents. Teachers cannot work alone in shaping students' spiritual awareness, as the majority of students' life experiences occur outside of school. Field data shows that schools that actively involve parents through regular communication activities, such as parent-teacher meetings or parenting programs, have a higher success rate in developing students' religious character. This communication serves not only as a means of coordination but also as a space for sharing understanding regarding strategies for fostering values that align between school and family. The synergy between teachers, schools, and families creates a mutually reinforcing educational ecosystem that instills spiritual values. Each environment contributes differently, yet complements each other in shaping a holistic learning experience. Schools provide the learning structure and system, teachers provide role models, and families provide reinforcement in daily practice. This collaboration demonstrates that the development of spiritual awareness cannot be left to a single actor. The integrated involvement of various parties creates a consistency of values that serves as the foundation for developing a strong and sustainable spiritual awareness in students' lives.

Conclusion

Based on the results of Research on the strategies of Islamic Religious Education teachers in the Special Region of Yogyakarta within a complex landscape: the intersection of deeply rooted religious traditions and the ever-changing currents of digital modernity. In this space, teachers are confronted not only with changes in student character but also with shifts in how students understand and interpret reality. The strategies that emerge do not stop at adapting methods, but rather manifest as a practice of negotiation between Islamic values and students' contemporary life experiences. Learning moves from simply conveying teachings to an effort to present religious experiences that feel close, alive, and relevant in everyday life. Here, teacher strategies take on a contextual, reflective, and adaptive form to the pulse of changing times.

Practically, role models emerge as an irreplaceable pillar. Teachers convey values not through rhetoric, but through consistent behavior in daily life, both in pedagogical interactions and in religious practices within the school environment. This pattern finds its momentum in the character of Generation Alpha, who learn through direct observation. This role model does not stand alone; it is reinforced by the school's religious culture, built through collective practices such as tadarus (recitation of the Koran), congregational prayer, and social activities based on Islamic values. In the context of Yogyakarta, which is still supported by strong religious traditions, these practices not only occur but also resonate with the social culture that supports them, allowing the internalization of values to move more organically and sustainably. At the same time, teachers in Yogyakarta treat digital media not simply as a technical instrument, but as a cultural medium that bridges values with students' world of experience. Video, animation, and various digital platforms are used to translate religious material into language familiar to Generation Alpha. However, this strategy doesn't get stuck on the visual surface. Teachers consciously direct the use of technology to maintain layers of meaning, by

filtering content and linking it to processes of discussion and meaning-making. In this way, students not only receive visual representations but are also encouraged to read, interpret, and connect them to the realities of their lives. A reflective approach deepens this direction. Learning does not stop at transferring material, but rather moves toward developing internal awareness through open dialogue, reflection on experiences, and the intersection of values with students' personal lives. Teachers create space for students to negotiate meaning, so that religious values are not presented as normative pressures, but rather as an awareness that grows from within. Within this framework, Islamic Religious Education learning functions as a space for developing subjects capable of understanding, experiencing, and living values within the complexities of their lives.

This overall strategy is most effective when supported by synergy between schools and families. Research findings indicate that consistent value reinforcement in these two spaces directly impacts the depth of students' spiritual awareness. Teachers do not operate in isolation, but instead build communication with parents to maintain the continuity of value experiences. In the context of Yogyakarta society, which still maintains relatively strong social cohesion, this collaboration gains a solid footing. Thus, teachers' strategies do not stand as individual practices, but rather as part of an interconnected educational ecosystem, where schools and families work together to foster a holistic and sustainable spiritual awareness.

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