

## ISLAMIC EDUCATION TEACHERS AND THE CULTIVATION OF AKHLAKUL KARIMAH AMONG GENERATION Z: A CASE STUDY AT SMPIT AL-KHAIRIYAH BOGOR

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### ABSTRACT

Education plays a crucial role in shaping quality human resources, not only intellectually but also morally and spiritually. Islamic Education (PAI) serves as a central instrument for instilling akhlakul karimah (noble character) and faces new challenges with Generation Z, who are deeply influenced by digital culture. This study aimed to analyze the role of Islamic Education teachers in cultivating akhlakul karimah among Generation Z students at SMPIT Al-Khairiyah Bogor.

Using a qualitative single case study, one Islamic Education teacher was selected purposively as the key informant. Data were collected through interviews, observations, and documentation, then analyzed using Miles, Huberman, and Saldaña's interactive model.

The findings show that teachers apply conventional strategies such as religious habituation, role modelling, and moral advice, complemented by innovative practices like personal sharing sessions. These dialogical spaces align with the communicative nature of Generation Z, enabling openness, empathy, and stronger internalization of values. Teachers also strengthen collaboration with parents through structured meetings and routine communication, ensuring that values taught in school are consistently reinforced at home.

The study concludes that effective character education requires an integrated framework combining habituation, dialogue, interpersonal communication, and teacher and parent collaboration. It recommends continuous pedagogical innovation, institutional support for parent and teacher partnerships, and professional development to enhance teachers' interpersonal and digital competencies. Future research should broaden the scope across different contexts to refine strategies for nurturing *akhlakul karimah* in the digital era.

Keywords: Islamic Education Teachers, Akhlakul Karimah, Generation Z, Character Education,

### BACKGROUND

Education plays a fundamental role in shaping high-quality human resources, not only in intellectual aspects but also in moral and spiritual dimensions. Within the context of national education, the ultimate goal is to produce a generation that is both intelligent and of strong character. Islamic Education (PAI) serves as one of the essential instruments for instilling noble Islamic values such as honesty,

responsibility, discipline, and mutual respect. Through PAI, students are guided not merely to understand religious teachings theoretically but also to practice them in daily life. In this way, PAI does not function solely as a subject in the curriculum but as a broader cultural and spiritual force that influences the formation of students' identities as Muslims and citizens (Rohma, 2024; Mahdiyah et al. 2024; Essabane, Sterkens, & Vermeer, 2023). The importance of this role is reinforced by the objectives of national education as stated in Law No. 20 of 2003 concerning the National Education System, which emphasizes the development of students' potential to become faithful, pious, and noble individuals. At the same time, Islamic Education reflects the philosophical foundation of national education that integrates intellectual, emotional, and spiritual aspects to achieve holistic human development.

Recent studies further emphasize this role. Mighfar et al. (2025) highlight that Islamic Education teachers are not only responsible for teaching religious knowledge but also for guiding and motivating students to apply moral and character values in their daily lives. Fadilawati et al. (2025) add that the role of PAI teachers extends to character formation through role modelling, integrative learning approaches, and continuous mentoring within both intra- and extracurricular activities. Similarly, Kasnuri (2025) demonstrates that Islamic Education teachers play a crucial role in providing moral exemplars, utilizing technology to deliver learning materials, and educating students on the wise use of social media. These findings underscore that Islamic Education is not limited to cognitive transmission of religious knowledge, but is deeply involved in the holistic cultivation of students' moral and spiritual character, which aligns with the broader aims of national education.

It means that Islamic Education teachers have complex and multifaceted roles, encompassing functions as educators, moral guides, role models, and evaluators. Previous research has confirmed that teachers of Aqidah Akhlak contribute significantly to shaping students' behaviour, both in the learning context and in daily social interactions. This role has been proven to support the overall development of students' positive behaviour (Amelia et al., 2025). In line with this, other studies have shown that teacher role modelling has a significant influence on students' moral development. Teachers' daily behaviour, speech, and attitudes serve as models for students to emulate, thereby directly influencing the formation of their character (Andriansyah et al., 2025). Such findings align with Bandura's social learning theory, which argues that behaviour is largely shaped by observation and imitation of significant role models. This perspective highlights why the consistency of teachers' words and actions is decisive in cultivating akhlakul karimah among students.

Nevertheless, the cultivation of akhlakul karimah among Generation Z faces considerable challenges. This generation lives amid digitalization, instant culture, and weak environmental control, all of which can negatively affect their moral development. Unlimited access to social media, online games, and popular culture that often display unethical behaviours has frequently triggered behavioural shifts among young people. Although many online contents promote Islamic values (Susanto & Rizki, 2024), numerous students still use social media excessively, even to the point of addiction (Rizki et al., 2025). This situation underlines the need for Islamic Education to be adapted to the characteristics of Generation Z so that it remains relevant and contextual in addressing contemporary needs (Ismaniya & Rofiq, 2024). At the same time, global influences, peer culture, and exposure to secular values through digital platforms make character education a complex endeavour that requires synergy between schools, families, and communities. Similar concerns have been voiced in global research which suggests that young people today are at risk of developing fragmented moral identities if schools fail to provide consistent and contextualized moral guidance (UNESCO, 2022).

On the other hand, Generation Z also possesses positive potential that can be optimized in character development. According to Francis & Hoefel (2018), Generation Z is known as "the dialoguer", a generation that believes strongly in the importance of communication in conflict resolution and views meaningful change as the outcome of dialogue. They are open to diverse perspectives, appreciate differences, and enjoy interacting with individuals and groups across religious boundaries. These characteristics are in line with Islamic values that emphasize tolerance, consultation (*musyawarah*), and brotherhood (*ukhuwah*). Therefore, Islamic Education teachers have a great opportunity to channel this potential so that the values of akhlakul karimah can be internalized through healthy social interaction

and meaningful learning experiences. This suggests that PAI should not only defend traditional methods of habituation but also adopt dialogical and participatory approaches that resonate with the generational mindset of today's youth. Such approaches are not only more contextual but also more sustainable because they strengthen students' intrinsic motivation to live by Islamic values in their daily interactions.

Furthermore, the urgency of this study is also grounded in the research gap. While many previous studies have emphasized the importance of habituation and teacher role modelling, relatively few have examined dialogical and student-centred strategies, such as personal sharing sessions, as integral to character education. Likewise, although the collaboration between schools and families has been widely discussed, little attention has been given to how these collaborations can be systematically integrated into the daily practices of Islamic Education teachers. This indicates a pressing need for empirical research that not only documents conventional strategies but also explores innovative approaches that are more aligned with the psychological and cultural realities of Generation Z.

In addition, strengthening the role of parents and community is indispensable in ensuring the continuity of character formation. Studies such as those of Fadli & Albina (2025) and Fauzan, Firmansyah, & Subakti (2024) have emphasized that collaboration between teachers and parents provides a consistent framework for moral reinforcement both in schools and at home. This indicates that Islamic Education cannot work in isolation but requires integrative efforts that connect the domains of school, family, and society. Thus, PAI teachers need to act not only as classroom instructors but also as facilitators of dialogue with parents and community leaders to create a moral ecosystem that supports students' character growth holistically.

Based on this background, this study focuses on analysing the role of Islamic Education teachers in instilling and cultivating *akhlakul karimah* among Generation Z students at SMPIT Al-Khairiyah Bogor. Character education strategies are generally implemented through role modelling, moral advice, and habituation, yet few studies have examined alternative approaches that are more dialogical. One such approach is the personal sharing session, which provides a space for personal communication between teachers and students. Accordingly, this study is expected to provide both empirical and practical contributions to strategies for cultivating Islamic character among Generation Z, as well as to enrich the literature on innovations in religious and moral education for young people.

## RESEARCH METHOD

This study employed a qualitative approach with a case study design. According to Creswell and Poth (2018), qualitative research is an approach for exploring and understanding the meaning that individuals or groups ascribe to a social or human problem. Its primary focus lies in capturing meanings, participants' perspectives, and the natural context in which the phenomenon occurs. The case study design was selected as it is particularly suitable for investigating phenomena within their real-life context in depth. Fraenkel, Wallen, and Hyun (2019) define a case study as an in-depth investigation of an individual, group, or institution to obtain a comprehensive understanding of the subject under study. This methodological choice allowed the researcher to focus on the complexity of character cultivation practices, considering the unique challenges and opportunities faced by Generation Z students in the context of Islamic Education.

The participant of this study was a single Islamic Education teacher at SMPIT Al-Khairiyah Bogor. The participant was chosen through purposive sampling, a technique in which informants are deliberately selected based on the relevance and richness of the information they can provide. In this context, the Islamic Education teacher was designated as the key informant, as he was directly involved in cultivating *akhlakul karimah* (noble character) among Generation Z students. Patton (2015) emphasizes that key informant sampling allows researchers to obtain rich and in-depth data, as participants are selected for their knowledge and direct engagement with the phenomenon under study. The use of purposive sampling ensured that the data obtained reflected authentic experiences and strategies used in real classroom and school settings.

The decision to involve only one teacher as the participant was based on the nature of this research as a single-case study. The focus of the inquiry was to gain an in-depth understanding of the practice of character cultivation at SMPIT Al-Khairiyah Bogor through the lived experience of one Islamic Education teacher. The selected teacher was considered representative, as he was directly responsible for classroom instruction, character-building activities, and communication with students' parents. Furthermore, the interview data were supported by observations and documentation, thereby providing a more comprehensive perspective despite the study's reliance on a single informant. The triangulation of these three sources of data increased the credibility and trustworthiness of the findings.

Data were collected through semi-structured interviews, observations, and documentation. Semi-structured interviews were conducted using a prepared set of guiding questions, while allowing flexibility for the researcher to add or adjust questions in accordance with the flow of the conversation. This method provided both structure and openness, enabling the researcher to capture consistent themes while also allowing unexpected insights to emerge. Observations were carried out to directly examine the practice of cultivating *akhlakul karimah*, including morning habituation routines, Qur'anic recitations, *dhuha* prayers, and personal sharing sessions with students. Meanwhile, documentation was used to corroborate findings through school records, reports, and relevant documents such as lesson plans and parent-teacher meeting notes.

All interview data were transcribed verbatim to ensure accuracy and were subsequently organized into thematic categories. Field notes from observations were compiled systematically to capture details of activities, interactions, and the school environment. Documentation served as a supplementary source that validated and enriched the interview and observation data. Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), which consists of three concurrent processes: data reduction, data display, and conclusion drawing or verification. Data reduction involved selecting, simplifying, and focusing on the most relevant information. Data display was conducted through matrices and narrative descriptions that helped identify patterns and connections across the different data sources. Finally, conclusion drawing and verification were carried out iteratively to ensure that interpretations were grounded in the evidence collected.

To enhance the validity and reliability of the study, triangulation was applied across data sources, including interviews, observations, and documents. Peer debriefing with colleagues was conducted to reduce researcher bias, while prolonged engagement in the field allowed for a deeper and more contextualized understanding of the phenomenon. Member checking was also applied by sharing preliminary findings with the teacher informant to confirm accuracy and authenticity. Ethical considerations were maintained throughout the study, with informed consent obtained from the participant, assurance of confidentiality, and respect for the dignity of the research subject.

Although the study focused on a single case, its design enabled the generation of rich, thick descriptions that can inform future research and practice. The findings provide insights that may not be broadly generalizable but offer transferable lessons for similar educational contexts, particularly in schools aiming to integrate Islamic Education with the character formation of Generation Z students

## RESEARCH FINDINGS

The findings of this study were primarily obtained through interviews with the Islamic Education teacher as the key informant, supported by observations and documentation. The interview data served as the main source of information, providing insights into the practices of cultivating *akhlakul karimah* among Generation Z students at SMPIT Al-Khairiyah Bogor. These narratives were subsequently analysed qualitatively to identify patterns, strategies, and key findings regarding the teacher's role in fostering noble character values. Triangulation with observations and documentation further strengthened the credibility of the data, ensuring that the results presented in this study were comprehensive and reliable.

Based on the interview results, the Islamic Education teacher at SMPIT Al-Khairiyah Bogor has utilized technology in the learning process, as reflected in the following statement:

*“The learning process in this school does not only use textbooks or worksheets, but we also use PowerPoint, projectors, and other media.”*

This indicates that the teacher does not rely solely on worksheets or textbooks as learning resources but also employs supporting media such as LCD projectors and presentations. The use of technology shows responsiveness to the learning preferences of Generation Z, who are generally more engaged with visual and interactive materials. Observations confirmed that the integration of technology in the classroom was not limited to delivering material but also functioned to make abstract concepts more engaging, concrete, and accessible to students.

Another important finding from the interviews highlights the role of morning habituation activities. The teacher explained:

*“In fostering noble character (akhlakul karimah), we focus on morning habituation activities. Through these activities, students’ worship practices are nurtured and moral values are instilled consistently. The morning habituation is led directly by the student council (OSIS) and includes reciting selected surahs, delivering short sermons (kultum), and reading Al-Ma’tsurat.”*

This finding demonstrates that character formation is not only driven by teachers but also empowers student leadership, as reflected in the involvement of OSIS. Observations during fieldwork showed that these activities were conducted consistently, providing a routine that trained students in discipline, strengthened their spiritual practices, and encouraged collective responsibility.

The role of habituation was further confirmed in another interview quotation

*“The morning habituation begins when students enter the mosque at 7 a.m. While waiting for their peers to arrive, they recite Asmaul Husna and shalawat (specifically Shalawat Tibbil Qur’an). This is followed by performing four units (rak’ahs) of Dhuha prayer, reading two pages of the Qur’an daily, and on Fridays the recitation is devoted specifically to Surah Al-Waqi’ah.”*

This routine illustrates how Islamic Education teachers play an active role in shaping students’ morality and religiosity through structured religious practices. Teachers function not only as instructors of religious knowledge but also as mentors who guide students to consistently practice remembrance through the recitation of *Asmaul Husna* and *shalawat*, foster discipline through the Dhuha prayer, and nurture spiritual attachment to the Qur’an through daily recitation, with special attention to Surah Al-Waqi’ah on Fridays. Observations confirmed that these practices created a religious atmosphere that was both consistent and meaningful in the daily lives of students. Thus, Islamic Education teachers act as role models as well as facilitators in habituation activities that combine worship with the cultivation of noble character.

In addition to structured religious routines, the findings also highlight dialogical approaches that were implemented by the teacher. Every Friday, the teacher held personal sharing sessions with students. These sessions provided a communicative space in which students were encouraged to express their feelings, personal challenges, and everyday experiences. The teacher listened empathetically while offering moral guidance and solutions. Observations indicated that students responded positively, showing openness and comfort in sharing their personal concerns. This activity illustrates a student-centred approach that is particularly relevant to the communicative tendencies of Generation Z, who value dialogue and openness as essential aspects of learning.

The findings also revealed the significant role of collaboration between teachers and parents. Both interviews and observations showed that the Islamic Education teacher actively maintained communication and coordination with parents to ensure that the values instilled at school were

reinforced at home. This collaboration took the form of regular meetings, informal discussions, and routine updates. The teacher stated:

*“The teachers and I always work together and involve parents, as we hold weekly meetings concerning students’ issues. If the case is serious, we inform the parents, and we consistently involve them even when there are only minor changes.”*

This excerpt highlights the preventive and holistic character of teacher–parent collaboration. Observations confirmed that these practices were institutionalized through weekly meetings and the use of communication platforms such as WhatsApp groups, which allowed for quick coordination and continuous dialogue between teachers and parents.

The findings therefore indicate that the Islamic Education teacher at SMPIT Al-Khairiyah Bogor does not work in isolation but builds systematic continuity between school-based education and family-based reinforcement. This continuity is realized through structured meetings, daily communication, and shared responsibility in guiding students’ moral development. The teacher’s efforts to involve parents even in minor issues reflect a proactive stance in preventing behavioural problems while simultaneously strengthening moral consistency between school and home. These practices show that effective character formation requires pedagogical strategies in the classroom that are reinforced by parental involvement, creating an integrated framework for cultivating *akhlakul karimah* among students.

## DISCUSSION

The discussion of this study begins with an acknowledgment that, based on the interview findings, the strategies implemented by the Islamic Education teacher at SMPIT Al-Khairiyah Bogor are largely consistent with practices commonly carried out by other teachers. These include habituation of religious practices, moral advice, and role modelling, all of which have long been recognized as effective methods in character education (Chontesa et al., 2019; Maisyanah et al., 2020; Lutfiyah et al., 2019). At first glance, such practices do not appear to present a distinguishing feature compared to what has been reported in previous studies.

Nevertheless, this research identified a distinctive approach that deserves attention. The teacher conducted personal sharing sessions with students, providing an opportunity for them to express their thoughts, concerns, and personal experiences while receiving empathetic and morally guided responses. Rather than relying solely on conventional strategies, this method emphasizes dialogue and student-centred interaction, which are seldom highlighted in prior studies of Islamic Education teachers. This finding becomes particularly significant when considering the characteristics of Generation Z. While this generation faces moral challenges in the digital era, it also possesses positive potential that can be maximized in character development. Francis and Hoefel (2018) characterize Generation Z as “the dialoguer”, a generation that values communication as an essential means of resolving conflicts and perceives meaningful change as the outcome of dialogue. The practice of personal sharing sessions aligns closely with these traits, as it creates a space where openness, empathy, and dialogical engagement form the foundation for cultivating *akhlakul karimah*.

For Generation Z, the process of character and behaviour formation, particularly in the aspect of *akhlakul karimah*, cannot be carried out merely through conventional approaches such as habituation or positioning teachers as role models. This is due to the characteristics of Generation Z, who were born and raised in a digital environment where their ways of thinking, attitudes, and behaviours are strongly influenced by technology, social media, and the rapid flow of information. Therefore, traditional approaches tend to be less effective if they are not accompanied by strategies that are more contextual, innovative, and relevant to their world. In this regard, one of the effective alternatives is the use of an interpersonal communication approach, as it has been shown to encourage approval, stimulate enthusiasm, bring about psychological change, foster meaningful connections, and ultimately lead to concrete actions (Baihaqi & Mubarakah, 2021). By integrating contextualized strategies with interpersonal communication, educators can create a more dynamic and responsive learning

environment that not only conveys moral values but also engages students in internalizing and practicing them in their daily lives.

The importance of integrating emotional engagement into character education is further highlighted by Azfar et al. (2024), who argue that a humanistic approach in Islamic education is crucial to address the psychological issues common among Generation Z, including anxiety, stress, and identity crises. Their findings demonstrate that moral guidance alone is insufficient without emotional support, as transformative character formation must integrate affective, cognitive, and behavioural dimensions. This aligns with the perspective that education is not only a process of transmitting knowledge but also of nurturing the emotional well-being of students, which becomes increasingly vital in an era where digital exposure often amplifies feelings of insecurity and social comparison. In this regard, the personal sharing sessions identified in this study gain additional relevance. They do not merely serve as channels for delivering moral instruction but also as structured opportunities for teachers to respond to students' emotional realities. By engaging students in open dialogue, teachers provide a safe space where learners feel acknowledged, respected, and guided with empathy. Such interactions allow students to process their personal dilemmas, express their emotions, and receive constructive feedback rooted in Islamic moral values. This dynamic not only strengthens their moral awareness but also helps them develop emotional resilience, which is essential in facing the challenges of the digital environment.

This perspective is consistent with findings in Islamic boarding school education, where interpersonal communication has long been recognized as a central mechanism for character building. Arahman et al. (2025) emphasize that the communication between *santri* and teachers is not limited to the transfer of knowledge but also involves a deep emotional and spiritual bond. This relationship plays a crucial role in enabling students to internalize moral and religious teachings more effectively, as values are not only delivered cognitively but also embodied through lived experiences within a close teacher-student relationship. The implication is that, whether in the modern digital environment of Generation Z or in traditional religious institutions, interpersonal communication remains a transformative approach. It bridges the cognitive, emotional, and spiritual dimensions of learning, ensuring that *akhlakul karimah* is not only taught but also lived and practiced in daily life.

Moreover, personal sharing sessions serve not merely as informal conversations but as a pedagogical strategy that bridges students' emotional world with moral instruction. For Generation Z, who often seek validation and meaningful dialogue, these sessions foster a sense of security and belonging, making them more receptive to moral and spiritual guidance. This finding is consistent with Shulhani and Paiman (2024), who emphasize that informal and open communication between teachers and students in Islamic boarding schools creates a supportive atmosphere where students feel understood and motivated to develop character. Similarly, Yang et al. (2025) demonstrate that strong teacher-student relationships significantly enhance adolescents' moral sensitivity, with social support and moral identity acting as important mediators. Taken together, these studies affirm that personal sharing not only strengthens trust and openness but also provides a dynamic channel for the internalization of *akhlakul karimah*, making character education both emotionally resonant and practically lived in students' daily lives.

This finding also resonates with the study of Mumtahanah and Warif (2021), who found that interpersonal strategies are highly effective in moral development, particularly through personal approaches to students during adolescence. They argue that students at the stage of puberty are more open to receiving advice if the guidance is delivered personally through dialog or *hiwar*. Conducted in a relaxed manner, such dialogue allows students to feel valued and understood while simultaneously being directed toward moral improvement. Their research demonstrates that *akhlakul karimah* can be cultivated more effectively when teachers adopt personal approaches that combine empathy with problem-solving, offering individualized guidance for each student. Furthermore, they highlight the importance of collective efforts among teachers, parents, and the wider school community in reinforcing moral development, suggesting that collaboration across these stakeholders ensures that character education is not only consistent but also comprehensive.

In addition, the findings of this study invite further reflection on the theoretical and practical implications of character education in the digital era. The practice of personal sharing sessions, for example, can be interpreted through the lens of humanistic learning theory which emphasizes empathy, trust, and dialogical interaction as central to personal growth. This perspective complements the behaviorist approach represented by habituation practices, suggesting that a balanced integration of both approaches is necessary for effective moral cultivation. From a practical standpoint, these findings imply that schools should not only focus on religious habituation activities but also develop structured mentoring programs that accommodate the emotional and psychological needs of Generation Z students. In a broader social context, this approach also addresses the challenges of digitalization, where students are often exposed to diverse moral influences through social media. By offering safe spaces for dialogue and reflection, teachers can help students critically engage with these influences and internalize Islamic values more meaningfully. At the same time, the reliance on a single case study underscores the need for caution in drawing broad generalizations. Nevertheless, the rich insights gained provide a foundation for future studies that can examine similar practices across different educational contexts and cultural settings.

Furthermore, this study sheds light on the importance of involving parents as co-educators in the process of character formation. Effective collaboration between teachers and parents creates a consistent framework that bridges school-based instruction with family-based reinforcement. Previous studies, such as those by Fadli and Albina (2025) and Fauzan, Firmansyah, and Subakti (2024), demonstrate that parents' active involvement is indispensable in ensuring that moral values cultivated at school are continuously nurtured at home. The same perspective is echoed by Nurah & Amalia (2025), who emphasizes parental cooperation as a key supporting factor for sustainability. Mulyana (2024) further asserts that character education will only succeed if there is a balance of values between school and family, which reduces potential misunderstandings and enhances coherence in moral guidance.

The present findings are also in line with Asman, Rahmah, & Muhammad (2024) who found that parents' participation in school activities such as regular meetings, communication with teachers, and attendance at school programs creates positive synergy in shaping students' moral behaviour. Devy Devy, Rahim, and Maknin (2023) add another dimension by highlighting the importance of starting this collaboration as early as possible, even from the orientation period or MPLS, to establish trust and shared responsibility. Iskandar, Ulfitriyah, Zaimudin, & Hidayati (2024) complements this by underlining that the most decisive factors are the strong commitment of teachers and the active support of parents, both of which must work hand in hand to ensure effectiveness and sustainability.

Taken together, these insights reinforce that the cultivation of *akhlakul karimah* is not only a matter of teaching within the classroom but a holistic endeavour that involves emotional dialogue, personal guidance, and structured collaboration between schools and families. The implication is that Islamic Education must continue to innovate in designing learning strategies that combine habituation, interpersonal dialogue, and parent–teacher collaboration to address the unique challenges of Generation Z.

From a practical perspective, the findings of this study imply that schools need to institutionalize programs that do not only rely on daily religious habituation but also formalize mentoring spaces such as personal sharing sessions. These programs should be integrated into extracurricular and co-curricular activities so that students experience character building not only in academic settings but also in their social interactions at school. Pedagogically, the study suggests that Islamic Education teachers need to be equipped with skills in counselling, interpersonal communication, and digital literacy so that they can respond to the psychological and technological realities faced by Generation Z. On the policy level, the findings highlight the importance of professional development initiatives from educational authorities that support teachers in developing innovative character education models. Government policies should encourage stronger collaboration between schools and parents, perhaps through school committees or structured parenting workshops that aim to harmonize the values taught in the classroom with those practiced at home.

In conclusion, it can be stated that the cultivation of *akhlakul karimah* among Generation Z is most effective through the combination of three main dimensions. The first dimension is habituation and role modelling, which provide the foundation for religious and moral behaviour. The second dimension is interpersonal and dialogical approaches, which create space for openness, empathy, and emotional connectedness in line with the characteristics of the digital generation. The third dimension is teacher–parent collaboration, which ensures the continuity of character education across the two primary environments of children, namely school and home. Thus, this study strengthens the literature by affirming that character education strategies relevant in the digital era are those that are integrative, dialogical, and collaborative, and that their implementation requires commitment from teachers, active involvement of parents, and supportive educational policies.

## CONCLUSION

This study concludes that the cultivation of *akhlakul karimah* among Generation Z students at SMPIT Al-Khairiyah Bogor cannot rely solely on conventional strategies such as habituation and role modelling, although these remain important foundations. The distinctive contribution of this study lies in identifying personal sharing sessions as an innovative approach that resonates strongly with the dialogical tendencies of Generation Z. This method provides space for openness, empathy, and emotional connection, thereby strengthening the internalization of noble character values. At the same time, the study confirms that character education becomes more effective when interpersonal communication and personal mentoring are balanced with parental involvement. Collaboration between teachers and parents creates continuity between school and home, ensuring that values are reinforced in both formal and informal contexts. Taken together, these findings affirm that integrative, dialogical, and collaborative strategies are essential for addressing the challenges and opportunities of moral education in the digital era.

Based on the findings, several recommendations can be offered. Islamic Education teachers should continue to strengthen innovative strategies such as personal sharing sessions, while also improving their capacity in interpersonal communication, counselling, and digital literacy. Schools are encouraged to institutionalize character education programs that integrate religious habituation, dialogical mentoring, and structured collaboration with parents, so that students encounter consistent moral guidance across different learning environments. Policymakers and educational authorities should design professional development initiatives that prepare teachers to face the challenges of the digital generation and create platforms that facilitate stronger school–parent partnerships. Future research is recommended to extend this inquiry across different educational settings and cultural contexts, in order to broaden the applicability of these strategies and provide comparative insights into best practices for cultivating *akhlakul karimah* among contemporary youth.

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