

Date Received : July 2025  
Date Revised : August 2025  
Date Accepted : August 2025  
Date Published : August 2025

---

## ISLAMIC EDUCATION CURRICULUM MODEL BASED ON CHARACTER AND SPIRITUAL INTELLIGENCE FOR GENERATION Z

**Muhammad Irfan Syahroni<sup>1</sup>**

STIT Al-Aziziyah Kapek Gunung Sari Lombok Barat, NTB, Indonesia<sup>1</sup> (irfansyahronio8@gmail.com)

**Sunardi**

STAI Darul Kamal NW Kembang Kerang NTB, Indonesia (nadihimmahnw@gmail.com)

---

### Keywords:

Curriculum; Islamic  
Education;  
Character; Spiritual  
Intelligence;  
Generation Z

---

### ABSTRACTS

**Background:** The idea of reconstructing the Islamic education curriculum has resurfaced in line with the phenomenon of digitalization for Generation Z, who are experiencing a loss of moral and spiritual values. **Purpose:** This study aims to analyze and offer a character-based and spiritually intelligent Islamic education curriculum design for Generation Z students. **Method:** It uses a qualitative approach with library research through searching and analyzing literature related to the main research theme. **Result:** The results of this study indicate that the Islamic education curriculum needs to integrate Islamic character and spiritual values with Western thought. Learning should be based on students' spiritual and social experiences and utilize digital media in a guided manner. The evaluation process must be based on observations of students' social behavior and self-transformation. **Conclusion:** Thus, the Islamic education curriculum will be able to produce a generation that is not only intellectually intelligent but also possesses emotional and spiritual intelligence. Therefore, the results of this study are expected to provide theoretical implications for a new paradigm of Islamic education curriculum transformation based on science, values, and technology.

---

---

<sup>1</sup> Sunardi, STAI Darul Kamal NW Kembang Kerang NTB, Indonesia, email: [nadihimmahnw@gmail.com](mailto:nadihimmahnw@gmail.com)

## A. INTRODUCTION

The current era of digitalization has penetrated all sides of human life. The dynamics of the waves of change and the development of the times are very fast, making Islamic education face increasingly complicated problems and challenges, not only in teaching and learning methods, but also in the value of the substance transferred to students (Mustafa, 2022; Hudia et al., 2023). The new generation commonly known as Gen-Z is growing up and coexisting with digitalization and sophisticated technology (Daffa et al., 2024; Urba et al., 2024)). And not a few of them constantly access global information that is sometimes misleading because it is not accompanied by filtering.

The new generation of Gen-Z has significant differences in aspects of psychological character when compared to previous generations of humans (Zbucnea & Pinzaru, 2023). The new generation by Marc Prensky is said to be a generation that grows up living and interacting daily with the internet, has a fast and concrete way of thinking (Stahl & Staab, 2019). But at the same time, they experience a crisis of identity, overconfidence in the information they have, causing them to experience disintegration of values and spiritual emptiness (Mullineux, 2023; Kovalev, 2021).

From the above phenomenon, Islamic education is no longer allowed to rely on classic patterns that tend to be textual and static (Marselina, 2024). The curriculum as a guideline and reference in the educational process must be reconstructed in order to provide solutions to the character and spiritual needs of gen-Z comprehensively (Marselina, 2024). Islamic education needs to appear as a transformative medium to form a generation that has spiritual depth and strength of character (Mohammed & Abdullsatarr, 2016).

Basically, the concept of character education in Islam is deeply rooted which has been inherited by the Prophet Muhammad PBUH and the scholars (Noer & Sarumpaet, 2017). Ideas related to the concepts of akhlakul karimah, tazkiyatun nafs, and moral education (adab) are the main concerns in the education process (Malarecki, 2020). It is intended that education becomes a means of forming a complete human being (insan kamil) who not only has intellectual intelligence, but also emotional, spiritual and social intelligence in living social life (Sunardi & Halimatuzzahrah, 2025).

In modern times, the notion of spiritual values in education again finds its relevance when linked to the theory of spiritual quotients (spiritual intelligence) (Susanti, 2024). Spiritual intelligence not only describes the level of formal spirituality, but also relates to a person's capacity to understand, manage, and develop the spiritual dimension so that it can be implemented in daily life (Handoko et al., 2023).

There are several studies on character and spiritual intelligence. Among them is research by Amirah Mawardi in 2023 which concluded that routine Al-Qur'an reading activities can improve the spiritual intelligence of santri (Mawardi, 2023). Research by Salimah et al in 2023 also highlighted the application of educational strategies to improve spiritual intelligence in early childhood students (Alzena Savaira Salimah, 2023). Then research by Tommy Saputra et al. which highlights the internalization of character education values in improving the spiritual intelligence of students (Tommy Saputra, 2024).

From the above research findings, there are several key differences with this study. First, previous studies have only been conducted on santri or child-aged

students, with none specifically focusing on Generation Z. Second, previous studies have only emphasized specific aspects of worship or particular learning strategies. None have examined character-based curriculum models, spiritual intelligence, and digitalization. Third, previous studies have focused on aspects of worship (Mawardi, 2023), pedagogy (Salimah, 2023), and the internalization of character values (Saputra, 2024), with none focusing on the design of an Islamic education curriculum model. Third, previous research has focused more on a single activity, level, and specific approach. This research, however, seeks to integrate Islamic values with universal human values.

Therefore, due to the lack of research focusing on the integration of character values and spiritual intelligence in the Islamic education curriculum for Generation Z students, a curriculum format that emphasizes spiritual intelligence and character is urgent and necessary. For this reason, this study seeks to conduct a review through in-depth literature studies to formulate an Islamic education curriculum model that relies on strengthening the values of moral character and developing spiritual intelligence for students. This research is not only to enrich the treasures of the Islamic education curriculum theoretically, but is also expected to make a concrete contribution to reconstructing adaptive-responsive Islamic education for generation-Z in this disruption period.

## **B. METHOD**

This research focuses on the study of theoretical analysis of the main themes of research related to character-based Islamic education curriculum design and the development of spiritual intelligence for generation Z. In this study, researchers used a qualitative approach with a type of library research (Moleong, 2017; Sileyew, 2019). Data were collected through searches of primary and secondary literature scattered on google scholar, research gate, scopus, bibliographies, and library catalogs both in the form of printed and digital books or journals (Davidavičienė, 2018).

The data collected was based on the relevance of the research theme from reliable sources from reputable national and international journals published within the last 5-8 years. After the data was collected, it was analyzed through content analysis based on classifications according to the main themes related to the concepts of Islamic education curriculum, character education, spiritual intelligence, and digitization. To ensure the validity of the collected data, the researcher applied theoretical triangulation by continuously comparing and analyzing the main themes from classical and modern literature based on the thoughts of tazkiyatunnafs by Imam Al-Ghazali, character education by Ibnu Masykawaih, and the concept of spiritual intelligence by Zohar and Marshall.

## **C. RESULT AND DISCUSSION**

### **1. Generation Z and the Challenge of Islamic Education Curriculum**

Human regeneration in the world continues to change. The latest generation born since 1990-n is often termed generation Z, growing alongside the advancement of the dominance of digital technology (Ledoh et al., 2024). A generation that is familiar with digital ecosystems, instant and massive access to information, the intensity of interaction through cyberspace (hybrid), will have a significant impact on their mindset. They tend to be human beings who are sensitive and responsive, open-

mindful (inclusive) and adaptive (Sabri, 2020). This is also a serious challenge for emotional and spiritual development.

This is in accordance with the results of recent research by JM. Twenge (2022) which states that generation Z tends to have technological and critical thinking skills. But on the other hand, generation Z also simultaneously experiences empathic decadence, social apathy, and an acute spiritual crisis (Jean M. Twenge, 2022). This situation indicates that there is an ambivalent reality between technological advances and the level of emotional and spiritual maturity, if not responded to wisely, it will lead to a decrease in the level of religiosity and quality of social life for generation Z in the future (Yuliansyah et al., 2021).

In this reality, Islamic education is faced with serious problems and challenges to adapt to reality (Khalik & Ondeng, 2024). The Islamic education curriculum is not enough to transfer religious material informatively and textually, but must be formatted contextually and transformatively (Baharuddin et al., 2024). The integration process that is able to strengthen spiritual quality, build social sensitivity, and foster a strong and competitive character needs to be carried out by Islamic education in the midst of globalization and digitalization (Sunardi, 2020).

Based on this, the development of a modern Islamic education curriculum needs to be designed based on a complex understanding of the characteristics of the needs of generation Z. The implementation of value-based learning is a major concern (Zamroni & Haq, 2023). Empirical studies that explore the relationship between the character of generation Z and the effectiveness of the curriculum model are urgent to ensure that Islamic education is able to produce a generation that has intellectual intelligence, emotional maturity, and spiritual depth that is relevant according to the times (Mu'asyara et al., 2024).

## **2. Islamic and Western concepts of character education**

The discourse on character education has again surfaced and become the focus of attention in the world of education. This attention leads to the contemporary education curriculum model. The crisis has not only hit third world countries, but also developed and developing countries (López Eguizábal & Ramírez Ardon, 2024). The influence of digitalization that permeates all aspects of life often results in moral decadence, demanding education to play a more active role not only intellectually, but also to be able to form people with character (Sunardi et al., 2024). Thus, the combination of Islamic and Western character values is important to be studied seriously.

Character education has basically long been a major concern in the treasures of Islamic scholarly thought (Mualif, 2022). One of the Islamic scholars who always devoted his time to studying and offering solutions for integral human development was Al-Ghazali (Dudić & Smailagić, 2024). As a famous Sufi scholar and philosopher in the Islamic tradition, Al-Ghazali believes that human nature, character, and character cannot be formed through classroom learning that only emphasizes cognitive aspects (Mirsepassi & Fernée, 2024). Al-Ghazali emphasized the urgency of the soul purification exercise process, which in Islamic discourse is known as *tazkiyyatun nafs* and *riyadlah* as a moral-spiritual *tirakat* in shaping the nobility of the human soul (Juwaini et al., 2024). Therefore, in this perspective, the education curriculum must be designed integrally in order to facilitate students in familiarizing themselves

continuously, not only through classroom learning, but also through *uswah* and *qudwah* from an educator (teacher) (Lestari et al., 2024).

He further emphasized through his monumental work *Ihya Ulumiddin* that the formation of a person's nature, character, and character cannot be produced quickly (instantaneously) (Dudić & Smailagić, 2024). Traits, dispositions, and characters must still be trained through controlling passions and choosing living environments (friends) with communities that can support positive values in social life. This implies that moral education (character) is not theoretical, but must be implemented and practical. Therefore, according to Al-Ghazali, the Islamic education curriculum not only focuses on the intellectual (cognitive) aspect, but also the soul (affective) and psychomotor aspects in a balanced manner.

Another Islamic scholar who pays great attention to character education is Ibn Masykawaih. Through his work *Tahdzib al-Akhlak*, he tried to offer a mapping of the ideal character in humans. He classified four main values in shaping human character (Ramli, 2022). The four values are wisdom (*al-Hikmah*), courage (*Saja'ah*), restraint and self-control (*Iffah*), and justice (*Al-'adl*) (Almunawaroh, 2022). These values have been deeply rooted in Islamic tradition. They still have relevance to the spirit of character that is developing in the western world, such as justice, courage, and integrity.

The values offered by Ibn Masykawaih can be used as a philosophical-conceptual basis in formulating an inclusive and transformative Islamic education curriculum. The character education curriculum can be formulated by accommodating and collaborating the values in Islam with the concept of character from the West to produce an Islamic education curriculum that is accommodating, adaptive, and relevant to the times.

In addition, Western thinkers also offer concepts of character education that are relevant to the development of educational curricula. One important figure who offers the concept of character education is Thomas Lickona. He is a counselor and psychologist in education who emphasizes character education for students through a holistic-integrative approach (Lickona, 2022). The idea of character is known as moral knowing, moral feeling, and moral action (Lickona, 2022). Lickona emphasized that character education should lead to three main aspects, namely moral knowledge, moral feelings, and moral actions.

According to Lickona, the educational curriculum model should not only be oriented towards the development of intellectual (cognitive) aspects, but also must touch the affective and psychomotor aspects (Sihotang & Pohan, 2024). This is intended so that students are not only equipped with an understanding of positive values intellectually, but must also form an alignment with positive values, and in the end these values will be implemented in social life. Thus, educators must be able to apply practice-based learning models, habituation, and creating a comfortable, environmentally friendly, and inclusive learning environment is important to be applied in a systematically structured manner in educational institutions (Muktamar et al., 2023).

Lickona further emphasizes that character education needs to be integrated with all subjects taught and implemented explicitly (Lickona, 2022). And it must be supported by positive culture and habits in the school environment. Positive values in the education curriculum must be designed to be consciously taught, not just

implicitly inserted so that students can understand and implement these values in social life (Lickona, 2022). This model provides space for integration between Islamic values and universal positive values to shape the character of learners.

Meanwhile, a psychologist and educator from Harvard University Lawrence Kohlberg through the theory of moral development emphasizes morality education to students. He offers the concept of moral development through three main phases, namely preconventional morality, conventional morality, and postconventional morality (Kohlberg, 1971). Each phase outlines a clearly identifiable flow of moral formation. The development can be seen from the attitude of adherence to values, fear of sanctions, to expecting the principles of justice and respecting human rights.

In the realm of education, Kohlberg's concept of moral development contributes greatly to the process of planning value learning. He emphasized the importance of applying moral dilemma that can encourage critical thinking of students (Kohlberg, 1963). Case-based learning, interactive discussions, and appreciation of positive values are important approaches in effective learning that can foster moral sensitivity (Keshmiri & Fazljoo, 2024). This principle is in harmony with the principles of Islamic teachings that teach seriousness and perseverance (ijtihad), critical thinking while still prioritizing ethical moral values (Kaya & Boz, 2023).

Through the collaboration of Lickona and Kohlberg's theories, character education curriculum development can be projected to be more contextual, tiered, and sustainable. The contemporary education curriculum not only introduces positive values, but also raises awareness to understand the meaning of these values (Rudiyanto, 2024). Emotional internalization can be used as a basis for decision making.

Thus, the collaboration-integration of Islamic and Western principles can be a meeting point in character education by prioritizing universal human values (Romzi et al., 2024). The values of Islamic teachings are used as an intellectual-spiritual heritage for the character building of generation Z, while the Western concept offers an applicable learning methodology (Juwairiyah & Fanani, 2025). The integration of these two concepts can produce an Islamic education curriculum model that emphasizes the learning side, but is also mature in fostering moral-spirituality identity for students in a complex manner (Salsabila et al., 2024).

Based on the concept of character education from Islamic and Western scholars, it can be understood that the Islamic education curriculum must be reformulated in a more strategic and transformative direction. The educational curriculum, which has tended to contain normative religious teachings, must be directed at instilling character values based on universal positive values that have been deeply rooted in the heritage of Islamic tradition (Salahudin, 2024). Values such as wisdom (Al-Hikmah), justice (Al-"adl), and courage (Asy-Syaja'ah) which not only reflect the nobility of Islamic moral ideals, but also have a strong harmony in the discourse of public civility (Syadzali, 2024).

The education curriculum must also be designed to be a vehicle for inclusive and reflective values interaction (Kurniawan, 2025). In this context, the teaching and learning process should encourage students to uncover, discover, discuss, and critically observe values in social life. Learning in Islamic education based on reasoning, case studies, and application by emphasizing ethics and morals is very relevant to be applied.

Furthermore, the format of the character learning curriculum must give great attention to the development of cognitive (intellectual), soul (affective), and behavioral (psychomotor) aspects (Wijaksono, 2021). This is in line with Lickona's thinking that character education cannot be expected only through the transfer of moral knowledge (moral knowing), but must also be able to foster moral feelings (moral feeling), and can facilitate moral behavior (moral action) (Lickona, 2022). Thus, the learning process must be designed so that it can reach these three dimensions, both in learning materials, teaching methods, and at the final evaluation stage of learning (Kusum et al., 2023).

At the application stage, the Islamic education curriculum should not only rely on lecture activities in front of the class, but must also provide impressions and real learning experiences that can arouse the heart and stimulate the brain (Sofiani et al., 2024). Community social project programs or activities, exemplary programs, religious mentoring based on social and spiritual sensitivity values (Maidugu & Isah, 2024). This whole process is projected so that students not only have knowledge and understanding, but are also able to apply it in the form of real actions in social life.

### **3. Islamic and Western concepts of spiritual intelligence**

Recently, the study of spiritual intelligence (spiritual quotient) has often surfaced among scholars. In the context of character education, the psychology of spiritual intelligence is considered the most important part (Raheja et al., 2024). Although the term "spiritual intelligence" is a term that emerged and developed among Western thinkers (Melley & Midi, 2024). Basically, the term spiritual intelligence has a deep-rooted foundation in the heritage of Islamic teachings (Rohmah, 2022). The Qur'an positions humans not only as rational and emotional beings (*hayawan an-nathiq*), but also as beings adorned with spiritual power (Zulkifli et al., 2024). Because by optimizing spiritual power, humans will reach the degree of perfection (*insan kamil*).

The Qur'an, which is the first and primary source of Islamic teachings, has introduced several core concepts and ideas of spiritual intelligence with different terminology (Bhat & Bisati, 2025). The first concept is *taqwa*, which etymologically means fear. In terms, it is defined as the ability to fulfill the commands and leave the prohibitions of Allah (NUR, 2023). The term *taqwa* provides an understanding that humans always have full awareness and moral responsibility for the obligation to follow God's laws in every decision and action in their lives (Fadillah, 2023). With *taqwa*, humans will try to avoid despicable behaviors in themselves and others.

Second, *Ihsan*. The concept of *ihsan* is defined as performing worship and other actions as if seeing Allah. This concept encourages people to speak and behave with a spirit of sincerity and high integrity (Othman, et al., 2023). With the spirit of *ihsan*, a person will try to give the best in his worship and in interacting with others (Tsalis & Fadlurrahman, 2023). And the third is *muraqabah*, which is a situation where a person always feels that all behavior, both speech and action, is always monitored by Allah (Shukor et al., 2020). Someone who always realizes that all his behavior will be evaluated by Allah. With *muraqabah*, humans will always be introspective and have a strong spirit of self-protection.

Hujjatul Islam Al-Ghazali through his monumental work *Ihya Ulumiddin* emphasized that to achieve spiritual perfection, one cannot only rely on mastery of religious knowledge, but must be pursued through a series of deep inner exercises

accompanied by keistiqamahan (Ansary, 2023). He said that to achieve spiritual intelligence, one must go through riyadatun nafs (soul discipline training), tazkitaun nafs (soul purification), and create a strong inner relationship intimacy (Munawar et al., 2024). According to this perspective, the main indicators of spiritual intelligence are straight and sincere intentions, sincerity, and adopting divine values in life.

In the West, the concept of spiritual intelligence was introduced by a couple, Danah Zohar and Ian Marshall (Matwaya & Zahro, 2020). This concept began to develop at the end of the 20th century as an answer to the limitations of the intellectual intelligence and emotional intelligence models (Gao, 2022). Danah Zohar as a philosopher and Ian a psychiatrist, through his work *Spiritual Quotient* the ultimate intelligence they both introduced spiritual intelligence as the highest intelligence based on existential awareness of value understanding (Haryanto, 2023).

Danah and Ian emphasize that spiritual intelligence is not limited to the observance of worship, but lies more in the human ability to dive into the meaning of life, and be able to act naturally based on positive values (Ushuluddin et al., 2021). They further state that spiritual intelligence has a very significant role in guiding humans to have social sensitivity, empathy, and moral responsibility in living life (Dewi & Primayana, 2023). With the main characteristics of acting according to the norms and values of truth, the ability to find the value of goodness in joy and sorrow, a strong sense of empathy for others becomes the basic foundation in spiritual intelligence.

In this context, spiritual intelligence becomes the main judge to penetrate intellectual intelligence and emotional intelligence (Safitri et al., 2023). A person who has strong spiritual intelligence has a strong moral tendency, has the ability to reflect, and does not depend on worldly material as the main goal. An educational curriculum based on spiritual intelligence will produce students who not only have intellectual intelligence in the academic field, but more than that (Rifai et al., 2023). Based on spiritual intelligence, the Islamic education curriculum will produce a generation that is able to make a real contribution to society both morally and spiritually (Kumar & Tankha, 2021).

When compared between the Islamic and Western concepts of spiritual intelligence, there will be a clear common ground. Spiritual intelligence in Islam, as described in the terms taqwa, ihsan, and muraqabah, also seeks the formation of young people who can act in accordance with morality and transcendent values in living life (Bahri, 2022). The collaboration between Western and Islamic spiritual concepts shows that spiritual intelligence is not a complementary aspect in the educational curriculum. But it becomes the primary basis for forming a generation with character and civilization (Nguyen, 2023). Thus, the integration of Islamic and Western spiritual intelligence can be a strategic solution in developing a modern education curriculum.

Based on Islamic and Western thought on spiritual intelligence, the importance of reconstructing the Islamic education curriculum is clearly illustrated. The reconstruction is intended to make the Islamic education curriculum pay more attention to aspects of transcendence and foster awareness of the meaning of life (Bahri, 2022). The Islamic education curriculum should no longer rely on things that are ritual and instructional. Learning in the classroom must be able to stimulate the



spiritual awareness of students, so that in practice students can understand knowledge and reflect in real life.

#### **4. Character-based and spiritual curriculum models**

After elaborating on the concept of character-based education and spiritual intelligence, the next step is to examine the Islamic education curriculum model. Based on the above Islamic and Western thinking, there are several main thoughts related to the model or design of character-based curriculum and spiritual intelligence.

*First*, the Islamic education curriculum must place greater emphasis on the urgency of awareness of values and sincerity in every religious ritual and moral activity (Hayatunnisa et al., 2024). Education should no longer adopt a formalistic and routine-based approach. While ritual aspects are maintained, there should be a simultaneous focus on cultivating an understanding of the substantive values of Islam. Thus, education should produce generations that are not only outwardly pious but also inwardly pious and morally conscious of their social responsibilities.

*Second*, every subject taught must be integrated with the dimension of transcendence (Kwak, 2024). The transcendence referred to here is not merely discussing the divine aspect in the sense of tawhid, but also concerns patterns of interaction with fellow human beings based on positive values (grounding Islam) (Saada & Magadlah, 2021). This can be realized by connecting theories or subjects in science, social studies, art, technology, economics, and others with verses from the Qur'an and the Prophet's hadith, including ecological awareness and social sensitivity (Anastasiadou, 2023). Thus, the process of internalizing character and spiritual values will be more easily absorbed into the heart, so that ultimately these values will be easily manifested in daily life.

*Third*, the entire learning process must be designed in such a way as to stimulate systematic, structured, and meaningful spiritual reflection (Wu, 2023). This process can be implemented through various spiritual journey activities, exploring the meaning of life, social projects, interpreting the living Qur'an and Hadith, transformative discussions, value dialogues, or through contemplation of nature and society (Fadillah & Purba, 2025). These activities can create a different atmosphere for students to develop sensitivity to universal religious and humanitarian values and can be implemented personally and in groups in social life (Luthfiyah et al., 2022). All of this will shape individuals who have strong character and spirituality and are able to face life's problems wisely.

*Fourth*, in terms of evaluation, the Islamic education curriculum no longer emphasizes knowledge (cognitive) aspects alone. Instead, evaluation emphasizes affective and spiritual aspects that lead to the self-transformation process of students (Imran et al., 2024). Student evaluation is not only used as an indicator of academic achievement but also as a medium for character building (Maspuroh et al., 2024). Assessment is no longer conducted by distributing questions in the form of written test papers, but through authentic assessment via observation of behavior, social projects, character value campaigns, and students' spiritual activities in their daily lives (Yuniartin et al., 2024). Thus, the orientation of the Islamic education curriculum is not solely focused on intellectual (cognitive) achievement but also on affective and spiritual aspects (Sunardi et al., 2025).

Thus, the Islamic education curriculum must aim to shape students who have Islamic character, possess ethics in thinking and acting, and have strong spiritual awareness. In terms of curriculum content, it should present integrated teaching materials related to the universal values of the Qur'an and contemporary social values, the relationship between Islam and ecology, digital etiquette, and social sensitivity (Rabbani et al., 2024). Therefore, educators need to apply learning strategies that can provide life experiences. For example, in science lessons, the curriculum is linked to Quranic verses, and students are guided to conduct ecological awareness campaigns. In language lessons, students are encouraged to create digital content such as Islamic poetry or articles. Similarly, in other subjects, reflective-based learning practices, social projects, value dialogues, and guided spiritual activities can be implemented.

#### **D. CONCLUSION**

Based on the description and analysis above, the modern Islamic education curriculum must be designed by considering the characteristics of students. The characteristics of generation Z have significant differences when compared to previous generations. This is due to the digitalization inherent in generation Z so that psychologically it will have a major impact on character and spiritual development. The integration of Islamic values and Western concepts related to character education and spiritual intelligence is needed. In addition, the content of the transformational Islamic education curriculum is a major concern. The subject matter is integrated with Islamic values and universal human values. Learning strategies emphasize aspects of students' spiritual and social experiences. And evaluation is done on the basis of behavioral observation and self-transformation. Through it all, it is hoped that the design of modern Islamic education can be a solution so that students not only have intellectual intelligence, but also emotional maturity and spiritual depth.

Based on these conclusions, the researchers offer several recommendations related to the Islamic education curriculum model. First, future curriculum design should be designed not only to transfer knowledge, but also to change the mindset and behavior of students. Second, designing learning strategies based on social experience and practice, spiritual activities, and environmental awareness. Thus, the integration of general subjects with Islamic values and the use of Islamic digital technology needs to be carried out. Third, educational assessment should not only be based on cognitive abilities but also through social observation and spiritual portfolios. Therefore, the researcher hopes that further research will be conducted in the future regarding the effectiveness of the Islamic education curriculum model based on EQ, SQ, and digital intelligence of Generation Z.

## REFERENCES

- Almunawaroh, A. T. (2022). Konsep Manusia Sempurna Perspektif Ibnu Miskawaih (Telaah Buku Tahdzib Al-Akhlak). *Jurnal Riset Agama*, 2(3), 764-777.
- Anastasiadou, A. P. (2023). *Transcendent Integration in the Everyday Practice of Curriculum* (pp. 94-101). Routledge eBooks. <https://doi.org/10.4324/9781003349020-10>
- Ansary, A. L. (2023). Imam Gazzali: A Great Philosopher of Islam. *International Journal For Multidisciplinary Research*, 5(1). <https://doi.org/10.36948/ijfmr.2023.v05i01.1400>
- Baharuddin, B., Isnaini, E., & Lusiana, L. (2024). *Islamic Education Curriculum That is Relevant to the Challenges of the Times*. <https://doi.org/10.55927/eajmr.v3i3.8103>
- Bahri, S. (2022). Pendidikan agama islam berbasis iq, eq, dan sq. *Deleted Journal*, 10(01), 43. <https://doi.org/10.62748/tarbawi.v10i01.78>
- Bhat, A. M., & Bisati, A. A. (2025). Rationality in the Qur'an: Integrating Reason and Revelation for Contemporary Islamic Education. *Dirasah*, 3(1), 1-17. <https://doi.org/10.59373/drs.v3i1.40>
- Daffa, D. R., Arthuro, D., Fernanda, J. A., & Pratama, Muh. B. (2024). *Gen-Z: Eksplorasi Identitas Budaya dan Tantangan Sosial Dalam Era Digital*. <https://doi.org/10.59581/jipsoshum-widyakarya.v2i2.3112>
- Davidavičienė, V. (2018). Research methodology: An introduction. In *Modernizing the academic teaching and research environment: Methodologies and cases in business research* (pp. 1-23). Cham: Springer International Publishing.
- Dewi, P. Y. A., & Primayana, K. H. (2023). The Importance of The Spiritual Quotient in Society Life. *Purwadita: Jurnal Agama Dan Budaya*, 7(1), 93. <https://doi.org/10.55115/purwadita.v7i1.3148>
- Dudić, M., & Smailagić, S. (2024). Ethical theory of Al-Ghazali. *Univerzitetska Misao*, 23, 70-81. <https://doi.org/10.5937/univmis2423070d>
- Fadillah, I. F. . (2023). ANALISIS KONSEP TAQWA DALAM AL-QURAN: Studi Terhadap Ayat-Ayat yang Menyebutkan Taqwa. *AKADEMIK: Jurnal Mahasiswa Humanis*, 3(3), 110-119. <https://doi.org/10.37481/jmh.v3i3.612>
- Fadillah, R., & Purba, K. A. (2025). Humanisasi Pendidikan Islam Melalui Konseling Qur'ani: Menjawab Tantangan Individualisme dan Materialisme Global. *Arba: Jurnal Studi Keislaman*, 1(3), 234-250. <https://ejournal.albahriah-institut.org/index.php/arba/article/view/17>
- Gao, M. (2022). Anatomical, physiological, and psychophysical data show that the nature of conscious perception is incompatible with the integrated information theory (IIT). *Behavioral and Brain Sciences*, 45. <https://doi.org/10.1017/S0140525X21001989>
- Handoko, S. B., Suteja, S., Hania, I., & Kafrawi, S. (2023). Modernism and Crisis: Seyyed Hossein Nasr's Idea on Spiritual Intelligence and Its Relevance Today. *Teosofia: Indonesian Journal of Islamic Mysticism*. <https://doi.org/10.21580/tos.v12i2.18913>
- Haryanto, S. K. J. (2023). Konsep SQ: Kecerdasan Spiritual Menurut Danah Zohar Dan Ian Marshal Dan Relevansinya Terhadap Tujuan Pembelajaran PAI. *Paramurobi*, 6(1), 197-212. <https://doi.org/10.32699/paramurobi.v6i1.4853>

- Hayatunnisa, H., Fejrin, J., Salwa, M., Azizah, N., Ilham, M., Gastiadirrijal, W., Syahidin, S., & Parhan, M. (2024). Konsep Etika Dan Moralitas Sebagai Materi Dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Inspirasi Pendidikan*. <https://doi.org/10.59246/alfihris.v2i2.765>
- Hudia, T., Supriadi, S., Yolanda, D. D., Rahmaditha, K., & Alkaf, R. (2023). *Islamic Education in the Era of Disruption*. <https://doi.org/10.30983/gic.viii.172>
- Imran, D. M. ., Anjum, D. G. M. ., Iqbal, D. J. ., & Ali, D. Z. . (2024). Islamic Approach to Education Balancing Religious and Secular Knowledge in Pakistani Schools. *Al Khadim Research Journal of Islamic Culture and Civilization*, 5(1), 68–78. Retrieved from <https://www.arjicc.com/index.php/arjicc/article/view/302>
- Juwaini, J., Zulfian, Z., Mawardi, M., & Safira, C. S. (2024). Al-Ghazali's Refutations of Philosophers: Examining Tahafut al-Falasifah on Eternity, Divine Knowledge, and Resurrection. *Sinthop*, 3(2), 87–97. <https://doi.org/10.22373/sinthop.v3i2.6470>
- Juwairiyah, J., & Fanani, Z. (2025). Integration of Islamic Values in Learning Methods: Building Character and Spirituality in the Digital Era. *Al-Wijdán: Journal of Islamic Education Studies*, 10(1), 113–130. <https://doi.org/10.58788/alwijdn.v10i1.6215>
- Kaya, A., & Boz, I. (2023). Effects of the Case-Based Learning Approach on the Ethical Sensitivity of Nursing Students: An Experimental Study. *Türkiye Klinikleri Journal of Medical Ethics-Law and History*, 31(1), 60–69. <https://doi.org/10.5336/mdethic.2022-94264>
- Keshmiri, F., & Fazljoo, S. (2024). Investigating the Effect of Educational Intervention Using the Case-based Learning Method on the Sensitivity and Moral Courage of Nursing Students. *مجله مرکز مطالعات و توسعه آموزش علوم پزشکی یزد*. <https://doi.org/10.18502/jmed.v19i2.16495>
- Khalik, S., & Ondeng, S. (2024). Problematik dan Krisis Pendidikan Islam. *DIAJAR Jurnal Pendidikan Dan Pembelajaran*. <https://doi.org/10.54259/diajar.v3i2.2404>
- Kohlberg, L. (1971). *Stages of moral development as a basis for moral education* (pp. 24–84). Cambridge: Center for Moral Education, Harvard University.
- Kohlberg, L. (1963). The development of children's orientations toward a moral order I. sequence in the development of moral thought. *Vita humana*, 11–33.
- Kovalev, E. (2021). *The Identity Crisis of a Modern Person in the Search for the Meaning of Life in a Civilization of Information*. 4(36). <https://doi.org/10.25688/2078-9238.2020.36.4.13>
- Kumar, V. V., & Tankha, G. (2021). *Nurturing Spiritual Intelligence in the Classroom* (pp. 187–201). IGI Global. <https://doi.org/10.4018/978-1-7998-6728-9.CH010>
- Kurniawan, R. G. (2025). *Pembelajaran diferensiasi berbasis deep learning: Strategi mindful, meaningful, dan joyful learning*. Penerbit Lutfi Gilang.
- Kusum, J. W., Akbar, M. R., & Fitrah, M. (2023). *Dimensi Media Pembelajaran (Teori dan Penerapan Media Pembelajaran Pada Era Revolusi Industri 4.0 Menuju Era Society 5.0)*. PT. Sonpedia Publishing Indonesia.
- Kwak, Y. K. (2024). A Study of Key Academic Concepts to Consider Following the Removal of the 'Transcendence' Domain and the Reallocation of Related 'Content Elements' in the 2022 Elementary School Moral Education

- Curriculum. *Korean Association For Learner-Centered Curriculum And Instruction*, 24(20), 285–301. <https://doi.org/10.22251/jlcci.2024.24.20.285>
- Ledoh, C. C., Judijanto, L., Jumiono, A., Apriyanto, A., & Hakpantria, H. (2024). *Revolusi Industri 5.0: Kesiapan Generasi-Z dalam Menghadapi Persaingan Global*. PT. Sonpedia Publishing Indonesia.
- Lestari, A., Fakhri, J., & Abbas, E. (2024). Metode Keteladanan Guru Pendidikan Agama Islam dalam Meningkatkan Akhlakul Karimah Pada Peserta Didik MTs Al-Falah Sinar Gunung dan MTs Mathla'ul Anwar Lansbaw Kabupaten Tanggamus. *Attractive: Innovative Education Journal*, 6(1), 445–463.
- Lickona, T. (2022). *Mendidik untuk membentuk karakter*. Bumi Aksara.
- Lickona, T. (2022). *Character matters (Persoalan karakter): Bagaimana membantu anak mengembangkan penilaian yang baik, integritas, dan kebajikan penting lainnya*. Bumi Aksara.
- Luthfiyah, L., Suciani, S. R., & Ruslan, R. (2022). Social Sensitivity Improvement through Collaborative Learning Models in Islamic Religious Education. *Jurnal Tarbiyatuna*, 13(1), 29–42. <https://doi.org/10.31603/tarbiyatuna.v13i1.5809>
- López Eguizábal, F. A., & Ramírez Ardon, F. G. (2024). La crisis contemporánea de la educación. *Cultura y Sociedad*, 9(1), 108–118. <https://doi.org/10.69789/ccs.v9i1.692>
- Maidugu, U. A., & Isah, A. T. (2024). Islamic Education and its Value. *Bulletin of Islamic Research*, 2(4), 725–744. <https://doi.org/10.69526/bir.v2i4.165>
- Malarecki, M. (2020). *Duchowość i egzystencjonalność w kształtowaniu młodzieży – aspekt psychologiczny*. 80(4), 65–74. <https://www.zfk.katecheza.radom.pl/index.php/zfk/article/view/1307>
- Marselina, R. K. (2024). Phenomenological Study of Spiritual Experience in Individuals Experiencing Identity Crisis. *Acta Psychologia*, 3(3), 122–131. <https://doi.org/10.35335/psychologia.v3i3.66>
- Maspuroh, M., Khotimah, H., Nurhikmah, I. Y., Mutmainnah, S., & Mubarak, W. (2024). The Meaning of Evaluation of Islamic Religious Education. *Kasyafa.*, 1(2), 118–124. <https://doi.org/10.61166/kasyafa.v1i2.26>
- Matwaya, A. M., & Zahro, A. (2020). *Konsep Spiritual Quotient Menurut Danah Zohar dan Ian Marshall Dalam Perspektif Pendidikan Islam*. 3(2), 41–48. <https://doi.org/10.54069/ATTADTRIB.V3I2.112>
- Mawardi, A. (2023). Membaca Al-Quran dan kecerdasan spiritual: Sebuah studi pada santri pondok pesantren Khairul Ummah kabupaten Bantaeng. *Pilar*, 14(1), 105–112.
- Mirsepasi, A., & Fernée, T. G. (2024). *The Intellectual Thought of Al-Ghazālī*. <https://doi.org/10.1017/9781009538114>
- Mullineux, J. (2023). Sensing Crisis. *Palgrave Studies in Workplace Spirituality and Fulfillment*, 45–100. [https://doi.org/10.1007/978-3-031-08053-1\\_3](https://doi.org/10.1007/978-3-031-08053-1_3)
- Munawar, T., Naimatullah, M., & Manj, M. S. (2024). *احياء العلوم کی کتاب التفکر : ایک مطالعہ*. <https://doi.org/10.53762/alnasr.03.01.u03>
- Mustafa, M. (2022). Pendidikan islam di era revolusi industri 4.0. 15(1). <https://doi.org/10.58645/jurnalazkia.v15i1.196>
- Mohammed, S. I., & Abdulsattar, M. M. (2016). *Identity Crises and Religionism Attitudes Identitätskrisen und religiöse Einstellungen*. <http://journals.sfu.ac.at/index.php/sfuib/article/download/95/102>

- Moleong, L. J. (2017). Metodologi penelitian kualitatif/Lexy J. Moleong.
- Mualif, A. (2022). Pendidikan karakter dalam khazanah pendidikan. *Journal Education and Chemistry (JEDCHEM)*, 4(1), 29–37. <https://doi.org/10.36378/jedchem.v4i1.1889>
- Muktamar, A., Iswahyudi, M. S., Salong, A., Wote, A. Y. V., Rahmatiyah, R., Riyadi, S., ... & Leuwol, F. S. (2023). *MANAJEMEN PENDIDIKAN: Konsep, Tantangan, dan Strategi di Era Digital*. PT. Sonpedia Publishing Indonesia.
- Mu'asyara, N., Syarif, A., Syaputra, A. J., Ahdillah, A. W., Kusuma, D. A., Riziq, M. B., & Ridho, M. (2024). Menuju Masa Depan yang Lebih Baik: Membangun Kecerdasan Emosional dan Spiritual. 1(4), 116–125. <https://doi.org/10.61132/jupenkei.vii4.94>
- Melley, G. C., & Midi, M. (2024). The effects of spiritual intelligence on academic achievement and psychological well-being of youths in kanibungan village, pitas. *Deleted Journal*, 7(3), 14. <https://doi.org/10.51200/sapj.v7i3.5237>
- Nguyen, T. A. H. (2023). Spiritual Intelligence: A Vision for Formation in Religious Education. *Religion & Education*. <https://doi.org/10.1080/00344087.2023.2264554>
- NUR, H. (2023). *SIFAT-SIFAT TAKWA DALAM AL-QUR'AN (STUDI KOMPARATIF PENAFSIRAN WAHBAH AZ-ZUHAILY DALAM TAFSIR AL-MUNIR DAN HAMKA DALAM TAFSIR AL-AZHAR)* (Doctoral dissertation, UNIVERSITAS ISLAM AHMAD DAHLAN).
- Noer, M. A., & Sarumpaet, A. (2017). Konsep adab peserta didik dalam pembelajaran menurut az-zarnuji dan implikasinya terhadap pendidikan karakter di Indonesia. *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, 14(2), 181–208.
- Othman, N. S., Zabidi, M. M., & Burhan, N. M. (2023). Kerangka Konsep Ihsan dalam Pembangunan Afektif Mahasiswa. *Tinta Artikulasi Membina Ummah*, 9(1), 76–89.
- Rabbani, F., Ramadan, M. F., & Arifah, A. (2024). Role of Islamic Religious Education Curriculum in Developing Students' Religious Values. 1(3), 129–138. <https://doi.org/10.70938/judikis.vii3.48>
- Raheja, S., Gupta, R., & Yadav, G. (2024). Spiritual Intelligence, happiness and success of students in select higher education institutions of University of Delhi. *Environment & Social Psychology*. <https://doi.org/10.54517/esp.v9i6.1984>
- Ramli, M. (2022). Konsep Pendidikan Akhlak Ibnu Miskawaih. *Jurnal Sustainable*, 5(2), 208–220.
- Rifai, A., Manshur, U., & Sayuri, S. (2023). *Synergizing Science and Spirituality: Crafting an Integrated Curriculum to Elevate Spiritual Intelligence in Madrasah Education*. <https://doi.org/10.33650/ijess.v2i1.7111>
- Rohmah, N. (2022). Kajian Konsep Kecerdasan Spiritual berdasar Kisah Luqman dalam Al-Qur'an. *Tarbiyatuna : Jurnal Pendidikan Ilmiah*, 6(2), 157–172. <https://doi.org/10.55187/tarjpi.v6i2.4584>
- Romzi, M., Noviyanti, S. F., Hamidah, T., & Fawaid, A. (2024). Integration of Islamic Teachings in Character Education to Strengthen Morality and Ethics in Schools. *Maharot*, 8(2), 191. <https://doi.org/10.28944/maharot.v8i2.1809>
- Rudiyanto, M. (2024). Character Education Development in The Education Curriculum: Challenges and Opportunities in The 21st Century. *Jurnal Yudistira*, 2(2), 145–155. <https://doi.org/10.61132/yudistira.v2i2.670>

- Sabri, A. (2020). *Pendidikan Islam Menyongsong Era Industri 4.0*. Deepublish.
- Saada, N., & Magadlah, H. (2021). The meanings and possible implications of critical Islamic religious education. *British Journal of Religious Education*, 43(2), 206-217. <https://doi.org/10.1080/01416200.2020.1785844>
- Safitri, D., Zakaria, Z., & Kahfi, A. (2023). Pendidikan Kecerdasan Spiritual Perspektif Al-Ghazali dan Relevansinya dengan Emotional Spiritual Quotient (ESQ). *Jurnal Tarbawi*, 6(1), 78-98.
- Salahudin, S. (2024). Personal Education through Islamic Religious Education in the Generation Zet. *Deleted Journal*, 2(1), 47-53. <https://doi.org/10.59923/council.v2i1.62>
- Salimah, A. S., Al-Kautsar, M. I., Aisyah, M., & Al-Kautsar, M. A. (2023). Strategi Pendidikan Islam Anak Usia Dini dalam Mengembangkan Kecerdasan Spiritual. *Jurnal Pendidikan Islam Anak Usia Dini*, 1(1).
- Salsabila, P. A., Anwar, S., & Huwaida, J. (2024). *Child Education from Islamic and Western Perspectives*. 10(1), 47-63. <https://doi.org/10.59689/al-lubab.v10i1.5754>
- Shukor, K. A., Safar, J., Mohd Noor, A. F., & Jasmi, K. A. (2020). *Using construct operationalisation as delphi first-round technique to determine items for self-monitoring (muraqabah) intervention during the pre-sea training among marine students in malaysia*. 7(8), 941-947. <http://www.jcreview.com/?mno=117179>
- Sihotang, A., & Pohan, S. (2024). Implementasi Taksonomi Bloom Dalam Pembelajaran Pendidikan Agama Islam Untuk Membentuk Perilaku Teladan Siswa. *Didaktika: Jurnal Kependidikan*, 13(3), 3353-3364.
- Sileyew, K. J. (2019). *Research design and methodology* (Vol. 7, pp. 1-12). London: Cyberspace.
- Sofiani, I. K., Nabila, N., Neviani, N., & Syalini, S. (2024). Islamic Educational Thought in Building Students' Emotional Intelligence. *International Journal of Innovative Research in Multidisciplinary Education*, 03(05). <https://doi.org/10.58806/ijirme.2024.v3i5n26>
- Stahl, R., & Staab, P. (2019). *Was ist ein Digital Native* (pp. 29-31). Springer, Berlin, Heidelberg. [https://doi.org/10.1007/978-3-662-59324-0\\_8](https://doi.org/10.1007/978-3-662-59324-0_8)
- Sunardi, S. (2020). Global Era Education" Globalization of Global Education or Islamic Education". *Journal of Islamic and Social Studies (JISS)*, 1(1), 59-74.
- Sunardi, S., & Halimatuzzahrah. (2025). PERAN PONDOK PESANTREN DARUL KAMAL NAHDLATUL WATHAN DALAM MENDORONG PEMBANGUNAN PENDIDIKAN ISLAM DI PEDESAAN. *Re-JIEM (Research Journal of Islamic Education Management)*, 8(1), 59-74. <https://doi.org/10.19105/re-jiem.v8i1.18873>
- Sunardi, S., Halimatuzzahrah, H., Zulfa, E., & Fadli, H. (2025). Inovasi Kurikulum Pendidikan Islam Integrasi Antara Ilmu Keislaman dan Ilmu Modern di MA Darussalimin NW Sengkol Mantang. *Jurnal Mahasantri*, 5(2), 60-67.
- Sunardi, S., Utama, W. K., & Munir, M. (2024). Strategi Mutu Pesantren dan Tantangan Dekadensi Moral di Tengah Geliat Artificial Intelligence. *Jurnal Manajemen & Budaya*, 4(2), 102-110. <https://doi.org/10.51700/manajemen.v4i2.694>
- Susanti, S. E. (2024). Pendidikan Spiritual Menurut Said Hawwa dan Relevansinya dalam Pendidikan Agama Islam di Indonesia. *Tsaqofah*. <https://doi.org/10.58578/tsaqofah.v4i3.4090>

- Syadzali, A. (2024). Leveraging islamic education for sustainable character development to aimed future. *FIKRUNA Jurnal Ilmiah Kependidikan Dan Kemasyarakatan*, 6(2), 158–176. <https://doi.org/10.56489/fik.v6i2.277>
- Tsalis, N., Sarjana, L. A., & Fadlurrahman, F. (2023). Konsep Ihsan Menurut Para Mufassir Al-Qur'an Dan Hubungannya Dengan Pendidikan. *Innovative: Journal Of Social Science Research*, 3(2), 1288–1300. Retrieved from <http://j-innovative.org/index.php/Innovative/article/view/426>
- Twenge, J. M., Haidt, J., Lozano, J., & Cummins, K. M. (2022). Specification curve analysis shows that social media use is linked to poor mental health, especially among girls. *Acta psychologica*, 224, 103512.
- Urba, M., Ramadhani, A. N., Afriani, A. P., & Suryanda, A. (2024). Generasi Z: Apa Gaya Belajar yang Ideal di Era Serba Digital? *DIAJAR Jurnal Pendidikan Dan Pembelajaran*, 3(1), 50–56. <https://doi.org/10.54259/diajar.v3i1.2265>
- Ushuluddin, A., Madjid, Abd., Masruri, S., & Affan, M. (2021). Shifting paradigm: from Intellectual Quotient, Emotional Quotient, and Spiritual Quotient toward Ruhani Quotient in ruhiology perspectives. *Indonesian Journal of Islam and Muslim Societies*, 11(1), 139–162. <https://doi.org/10.18326/IJIMS.V11i1.139-162>
- Wijaksono, M. (2021). *Metode Pembelajaran Tuntas dalam Pendidikan Kepramukaan Perspektif Al-Qur'an dan Implementasinya di SMP IT Al-Husein Tigaraksa*. Penerbit NEM.
- Wu, Z. (2023). *The Existence, Transcendence, and Evolution of the Subject—A Method Based on Subject Information*. <https://doi.org/10.3390/cmsf2023008092>
- Yuliansyah, M., Indah, M. F., Km, S., MR, G. N. K., Aam Gunawan, M. P., Farida, S. E., ... & Hafiz, H. A. (2021). *Resistensi Akademik Di Tengah Pandemi Covid 19*. BuatBuku. com.
- Yuniartin, T., Subaidah, S., Feriana, D., Arman, M., & Saepuloh, D. (2024). Evaluation of Islamic Education: Integrating Cognitive, Moral, and Spiritual Aspects Based on The Qur'an and Hadith. *Jurnal Pendidikan Agama Islam Indonesia*, 5(4), 161–169. <https://doi.org/10.37251/jpaii.v5i4.1267>
- Zamroni, A., & Haq, H. (2023). *Quality Development of Islamic Education in the Era of Society 5.0: Opportunities and Challenges*. <https://doi.org/10.59944/postaxial.vii2.244>
- Zbuche, A., & Pinzaru, F. (2023). The Emerging Generation Z Workforce in the Digital World: A Literature Review on Cooperation and Transformation. *Proceedings of the ... International Conference on Business Excellence*, 17, 1991–2001. <https://doi.org/10.2478/picbe-2023-0175>
- Zulkifli, Z., Syafruddin, S., & Rehani, R. (2024). Dimensi Jasmani dan Rohani dalam Perspektif Al-Qur'an: Membangun Konsep Manusia Qur'ani. *Jurnal Fakultas Agama Islam UMSB "Ummatan Washatan" Pusat Kajian Dan Pengembangan Umat*, 7(2), 175–185. <https://doi.org/10.31869/jkpu.v7i2.6085>