

# The Concept of Islamic Education According to Imam Ghazali in Forming the Character of Generation Z in the Digital Era

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## Abstract

This study examines how Imam al-Ghazali formulated the concept of character education for a student, with the aim of seeing the relevance of the concept of Islamic education to generation Z in the millennial era. The research method used in this study is library research, and the data analysis approach is carried out by content analysis. Documentation is used to obtain data, with the main source being the book *Ihya Ulumuddin*, books and scientific works related to the title that have been determined as secondary data that support the research. The findings in the study according to Al Ghazali that good character education is a way to get closer to Allah for happiness in the world and the hereafter. Generation Z as a generation that is prone to becoming bad or good quickly, there needs to be a focus on the education process and cutting off ties with the outside world when character education is carried out. The purpose of Islamic education is none other than to get closer to Allah, while the method used by Al Ghazali is actually a relevant method in the development of the era including generation Z in the digitalization era.

*Keywords:* Islamic Education, Generation Z, Imam Ghazali, Character Education, Digital Era Education.

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## 1. Introduction

Imam Ghazali is a Muslim theologian who has expertise in the field of education, and is known as a Sufi who was born in 1058 AD/450 H in the village of Ghazalah, Persia (Siti Makhmudah, 2022). Al-Ghazali has a broad view of Islamic life, in education at least he is one of the inspirations to start progress in moral education (Maghfiroh, 2024). The education sector is a basic sector that must be able to adapt to the conditions of the development of the era (Alfikri, 2023). So that the next generation can get an education based on morals.

Character education today must be able to follow existing technological developments. Even character education (Kulsum and Muhid 2022) based on digital literacy is seen as being able to contribute to forming an intellectual and virtuous generation. An understanding of character education is needed to be applied in social life (M et al., 2024). Furthermore, this condition will build values of goodness towards fellow human beings and towards God Almighty (Widiatmaka et al., 2023). Therefore, schools, parents, and the community are important parts that encourage character-based children's education in the digital era (Khoirroni et al. 2023). Good cooperation between educators, parents and the community can have a positive impact on children.

The process of forming character is a process that is built through habits from an early age. According to (Putri & Madiun, 2024) preparing children's character from an early age is a very good action. The learning method with the concept of Islamic education through lectures has an impact on the person being educated (Hermawati, 2021). Education basically does not only focus on the individual (Nurhantara & Utami, 2023), but also learning to understand the environment which is then understood as character. So that character and character are basic concepts that must exist in education.

The development of technology that has now become part of the life of generation Z, makes it easier for them to access various information (Nasution, 2020). The transition of the era makes generation Z have a different perspective from other generations, a mindset that always wants to get everything instantly makes this generation different (Zis et

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al., 2021). So that generation Z always wants to follow the current trends and does not want to be complicated in acting.

Generation Z is often called the “internet in your pocket” generation, which is a generation born around 2001 (Subowo, 2021). Generation Z is a generation that can easily get information through gadgets, and can even earn a fairly large income from it (Kristyowati & Th, 2021). According to the population census conducted in 2020 in Indonesia, Generation Z has a total of 71,509,082 people, which is the highest number above other generations. The comparison shown on table 1.

**Table 1.** Number of Indonesian population in each generation, in the 2020 Population Census

No	Generation	Year of Birth	Amount
1	Pre Boomer	Previous - 1945	4,624,500
2	Boomer	1946–1964	32,492,975
3	Gen X	1965–1980	56,557,299
4	Millennials	1981–1996	69,699,972
5	Gen Z	1997–2012	71,509,082
6	Alpha Gen	2013 - after	35,320,089
<b>Total</b>			<b>270.203.917</b>

Source: National Statistics Agency of Indonesia, 2020

Generation Z has the highest number and will be the part of society that will dominate. This situation makes generation Z (Sekar Arum et al., 2023) the generation that is favored in the demographic bonus in 2030. So (Miftakhuddin, 2020) there needs to be Islamic religious education so that they believe, are aware, and sincere in implementing Islamic values wherever they are. According to (Sari & Haris, 2023) the integration of Islamic religious beliefs into formal education has an important meaning for children, educators, families, and society. If education with Islamic values is applied from an early age, the results achieved will definitely have an impact on the character of the generation in the future.

Islam explains that the concept of character is called morality. According to Imam Al Ghazali, morality is a human nature which is a natural nature, and becomes a strength of character at the origin of the unity of the body and has a continuation throughout life (Rais et al., 2024). According to (Wardanik et al., 2021) morality in humans can change, through the learning process and strong spiritual motivation. Because if a child receives good teachings and habits, then the child will be good (Royani et al., 2023). So that the concept of character becomes a necessity in changing children to be better in their growth.

Among other concepts owned by Imam Al Ghazali, that there is an innate influence that affects a person's morals as in the theory of nativism (Hafiza & Qayyum, 2024). If a child has an evil talent from birth, he will become evil, and vice versa (Oktafia & Budiyo, 2023). So that the state of education is considered only an action that has no influence on the development of a child.

Generation Z, who were born in the digital era, actually have two opposing accesses to education. According to (Prasetyo et al., 2024) children's involvement in digital activities can affect mental health, excessive exposure to inappropriate content can increase anxiety and stress. In addition, the view of (Rifai et al., 2022) states that there are negative impacts in the form of communication networks in economic transactions which, if misused, can lead to irresponsible fraud. So that generation Z needs to implement Islamic values in social media so that the social media atmosphere remains on the signs of truth (Ijah Bahijah et al., 2022). This condition shows that digitalization has a negative side in the development of character development.

Negative attitudes and characters will always be present and have characteristics such as: lack of manners, brawls, bullying, liking to watch pornographic images, liking to skip school, lying and the like (Ulfa et al., 2023). Social media, which is very familiar among students, especially generation Z, has two sides that can have positive and negative impacts, but the tendency of the negative side to dominate the trending topic system (Zaim 2020). Digital transformation that is not balanced with manners and character education can have a bad impact (Novita 2023). On the other hand, education without a role model from teachers will not be successful (Yudistira, Suwandi, and Rifki 2024). The character problems of generation Z can generally be seen and monitored since they were in school.

Strengthening the character of Generation Z who live in the midst of the development of digital information is a challenge in itself. This situation is shown by Imam Al Ghazali who explained that character leads to spontaneous morals, and is related to actions inherent in humans (Nugraha et al. 2024). Relation and religion dimensions are

things that support each other in solving problems and the realities of life (Muwaffaq, 2022). However, education must be able to guide and lead students to educational goals, so that children's moral education according to Imam Al-Ghazali's thoughts is expected to be the best option for a transformation (Bahri 2022).

Based on this, the author feels that Imam Al Ghazali's thoughts need to be explored more deeply, especially in human character education through education. As well as knowing the concept of Islamic education according to Imam Al Ghazali in shaping the character of generation Z in the digital era. The goal is to see the system of implementing Imam Al Ghazali's teachings on the relevance of education and conditions in the current era.

## 2. Research Methods

The research method used in this study uses a literature study, namely a data collection method by understanding and studying theories from various literature related to the research (Gh, 2024). According to (Tamami, Faradiba, and Hidayat 2024) There are three stages of literature study, namely:

- a. Using a qualitative approach with a library research method that focuses on literature reviews from books, journals and proceedings that are relevant to the research topic;
- b. Using library research methods to explore the concept of Islamic education according to Imam Al Ghazali in shaping the character of generation Z in the digital era. The library method used involves data collection, analysis, and drawing conclusions from literature related to the problems described. The research conducted is descriptive in nature with the aim of concluding the results of the analysis systematically, factually and accurately from the facts obtained;
- c. Collecting data based on literature texts with writing techniques through primary data carried out from secondary sources, namely scientific articles, journals and several books that are related and explain the research object in detail. This research has been conducted since October 1, 2024 with research subjects covering character education texts based on Islamic values, the perspective of generation Z in the digital era, and the views of Imam Al Ghazali.

After all the data is collected, then it is analyzed and compiled systematically. Furthermore, the data will be linked to a certain connection pattern, so that it becomes a writing that is in accordance with the rules of writing.

## 3. Results and Discussion

### 3.1. Imam Al Ghazali's Thoughts on Character Education

Imam al-Ghazali provides an explanation of the theory of character in his book entitled *ihya' ulum al-din* with the term *tazkiyat al-nafs*. *Tazkiyat al-Nafs* itself is a concept that is dissected in the book *Ihya' 'ulum al-Din* (reviving Islamic religious sciences). Judging from its content, there are Islamic sciences that consists of four *rub'* (parts). *Rub' al-'ibadât* is the first part which contains worship as the principal and main purpose of humans created by Allah. Next there is *rub' al-'adât* which is the goal of humans in carrying out social and political life towards fellow creatures of Allah. Meanwhile, the other two rubles, namely *al-muhlikât* and *al-munjiyât*, are closely related to human development and self. *Rub al-muhlikât* contains a description of the despicable traits, and the fall of humans to destruction and hell. Then *al-munjiyât* contains a description of the praiseworthy traits that are a cure for the soul, as well as the way to obtain happiness, safety and heaven in the Hereafter (Zakariya 2020).

Every human being must have a desire to be able to achieve a good life and noble character. In the book *Ihya Ulumuddin* Al-Ghazali discusses the development of a person's morals through the process of *Tazkiyat al-nafs*, it is hoped that through this process the hearts of students are ready to receive the benefits and virtues of the knowledge they learn. So Al-Ghazali formulated the pattern of *Sufism* as the basic foundation of moral education or what we usually call character education. Al-Ghazali tends to think more about moral education by instilling virtues in students (Jam and Pura 2023).

In the world of education, students are a part that will always be attached to learning. Therefore, students must be guided, because they are objects and subjects who need guidance from others so that in the future they will become people with strong faith and Islam and have good morals towards themselves, teachers and other creatures (Rahman and Wahyuningtyas 2023). In this study, we saw that students' behavior or attitudes towards others such as parents, society, and teachers tend to be influenced by the environment and the developing technological civilization. So that

the relationship between education and the child's age level, willingness and talent can determine the direction of the educational pattern that must be given to be more successful.

In Islam, education is known by various terms, namely *at-tarbiyah*, *at-ta'lim*, and *at-ta'dib*. *At-tarbiyah* is a word derived from Arabic which means to maintain, educate, and nurture. Then *At-ta'lim* comes from the word *ta'lim* with the basic language being " *allama* " which means the process of transmitting knowledge or the same as teaching, often referred to as the sentence transfer of knowledge. Furthermore, *At-ta'dib* comes from the word *'Adaba* which means polite or civilized. If someone seeks knowledge, he must have good manners so that the knowledge being studied can be useful and approved by Allah (Maghfiroh 2024).

### 3.2. The purpose of education according to Imam Al Ghazali

The purpose of character education is to form humans who have a pious Muslim personality, this functions as a foundation for a Muslim in carrying out the duties of the caliphate and worship of Allah to achieve happiness in life in the world and the hereafter. It can be understood that the purpose of character education can provide guidance or enlightenment for humans and know good and bad deeds. Character education or what is better known in Islam as morals is the formation of a servant of Allah who is obedient and submissive in carrying out all of Allah's commands and avoiding Allah's prohibitions. This condition is also based on noble character and morals. So that in carrying out moral education a child will become intelligent and emotional. It should be noted that moral education cannot be separated from the appropriate method or method in its implementation. Likewise, a goal of *Tazkiyat al-nafs* which is the teaching of Imam Al Ghazali himself is the basis for guiding the human heart which always directs towards commendable deeds and avoids despicable deeds so that it always becomes a perfect human being who is close to Allah (Jam and Pura 2023).

The theory of *Tazkiyat al-nafs* with the theory of character education if implemented in Indonesia is very relevant. This is because the majority of the Indonesian population are Muslims who make Imam Al Ghazali one of the great imams who is used as a guide to knowledge in Islam (Fatmasari, Aziz, and Hasyim 2024). However, in practice, moral education in Indonesia is far from good. We can clearly see that there are many cases that occur to students, both directly and reported by the media that students still do things that should not be done by someone who is being educated. Researchers see that cases of students hitting teachers, fighting teachers, being rude to older people, not respecting teachers during lessons are simple examples that can be seen as negative morals or can be said to be included in the category of bad character. Even if we look directly at the community environment, this situation is very common and even commonplace.

In fact, the principles of education in Islam cannot be separated from the Koran and al Hadith. There are at least five principles in formulating the objectives of Islamic education (Fatmasari et al. 2024), including the following:

- a. The principle of integration (tawhid), namely the principle that sees the manifestation of a unified connection between the world and the hereafter. This condition causes education to have to place a balanced portion in order to achieve happiness in the world and the hereafter.
- b. The principle of balance is a proportional concept in the integration between general knowledge and religious knowledge, between spiritual and physical knowledge, between theory and practice, as well as between values relating to faith, sharia and morals.
- c. The principle of equality and liberation which is the principle of the development of the value of monotheism on the oneness of God. Therefore, every human being and even God's creatures are created by the same God, so that what distinguishes them all is the content of the knowledge obtained through education. It is hoped that the knowledge obtained can elevate their status and free them from ignorance, poverty and bad desires.
- d. The principle of continuity or the principle of sustainability (Istiqomah) which is the concept that human education is lifelong from birth to death. Because good knowledge will never be lost and will be knowledge of benefit for the next generation.
- e. the principle of benefit or what is usually called priority. If you believe in God, a person's behavior, capital and morals will be good. All actions carried out with a clean heart and trust that is far from dirt will provide benefits or good values for the person doing it and the creatures around them.

Imam Al Ghazali explained that the goals of education are divided into two, namely: short-term education and long-term education. In short, short-term goals are worldly goals that are achieved according to their talents and abilities.

The requirement to achieve these goals is that humans develop knowledge, both fardu ain and fardu kifayat. While the long-term goal is an approach to Allah that is carried out with the aim of achieving happiness and glory in the hereafter. Education in goals like this must involve introduction and then approach to God the creator of the universe. Getting closer to Allah also has a way by performing obligatory worship and/or adding it to the sunnah (Sukirman et al. 2023) .

### 3.3. Character Education Methods according to Imam Al Ghazali

Implementing an educational method must of course have a sequence and guidelines so that a target that is to be achieved can be realized. Imam Al Ghazali in this case has created an educational method that can be done in ten steps to build character (Bahri 2022) as follows:

- a. The first step in moral education for the younger generation, according to *Ihya 'Ulumuddin* written by Imam Al-Ghazali, is to cleanse the heart from bad behavior and despicable traits. Before starting the learning process, al-Ghazali emphasized the importance of students to eliminate the despicable traits from within themselves. Negative characteristics that can prevent knowledge from entering the heart include uncontrolled emotions, lust, revenge, envy, arrogance, and various other despicable traits. Therefore, students are advised to perform ablution before seeking knowledge, so that their minds and souls are clean and pure, so that the knowledge gained becomes a blessing. Knowledge is considered light and will not be able to enter a heart that is tainted by these bad traits.
- b. The second phase for students, according to al-Ghazali, involves cutting off ties with the outside world and moving away from their families and homes. In his view, a student needs to distance himself from his family home during the study period. This encourages students to avoid the living environment in order to be able to live independently and not be distracted by worries about their families. This action is not a sign of arrogance or indifference to family, but rather an effort to focus and be serious in studying. If students remain close to their families, there is a high chance that they will be too busy helping their parents or taking care of siblings, thus disrupting the learning process. Imam al-Ghazali emphasized that the essence of knowledge cannot be fully obtained even if someone has given himself totally. Therefore, if someone wants to earn knowledge seriously, then separation from things that can distract attention becomes very important.
- c. In the third phase, the student must transform himself into an obedient and respectful pupil, not arrogant towards knowledge and not imposing power over the teacher who teaches him. According to Imam al-Ghazali, the relationship between a student and his teacher is similar to the relationship between a sick patient and his doctor—he will follow the doctor's orders for his recovery. Likewise, a student must respect and appreciate his teacher. He is also obliged to help his educator's needs without being asked. The goal is to seek reward and glory from Allah SWT by obeying his master. As a result, educators are respected because they are descendants of the Prophet. Knowledge, not wealth, according to Ali bin Abi Thalib is a very valuable asset. Because knowledge protects us, wealth can be lost, but knowledge lasts forever in the heart.
- d. The fourth stage in the learning process is to focus attention on listening to different views, related to whether the knowledge being studied is worldly knowledge or the knowledge of the afterlife. Imam al-Ghazali emphasized that students need to make a selection of the teachings that have been determined by their teachers, because educators understand better which knowledge should be prioritized to be mastered first. Therefore, students are encouraged to follow the lessons that have been selected by their educators, in order to gain the most relevant and useful knowledge in their learning process.
- e. The fifth duty of a student of knowledge is to pay close attention to each of the well-known disciplines in order to understand their purpose. Imam al-Ghazali explained that a student should prioritize the most important knowledge, such as tawhid, tasawwuf, and fiqh (the knowledge of the afterlife). However, worldly disciplines such as medicine are also permitted to support survival. All knowledge that is aimed at the benefit of Allah is highly recommended, as long as it does not conflict with Islamic law. However, al-Ghazali emphasized that certain knowledge, as mentioned earlier, is more important to learn and deepen, while other knowledge only needs to be understood briefly.
- f. The sixth step for a student of knowledge is to engage in various disciplines simultaneously, while maintaining prerogatives. This stage is similar to the previous one, where the student needs to focus and determine which knowledge should be studied first, according to Imam al-Ghazali. The knowledge that should be prioritized is the knowledge of the afterlife. Al-Ghazali argued that humans in this era only have an average lifespan of around 60

years, and more than that is considered a blessing. In such a short time, it is impossible for children to master all knowledge. Therefore, according to Ihya' 'Ulumuddin, it is important to set priorities in learning, such as the knowledge of mu'amalah and ma'rifatullah.

- g. The seventh stage in the process of seeking knowledge is to avoid involvement in a field of knowledge before fully mastering the previous field. According to Imam al-Ghazali, students must study knowledge sequentially. He is not advised to switch to another subject until he has fully mastered the knowledge he is studying. Al-Ghazali stated that part of a knowledge serves as a bridge to other knowledge. Therefore, a student needs to follow the stages and sequences that have been set in the learning process.
- h. The eighth phase in seeking knowledge is trying to understand what makes knowledge something noble. According to Imam Al-Ghazali, the greatness of knowledge lies in its results and the conviction and strength of the evidence that underlies it. Therefore, Al-Ghazali asserts that knowledge about Allah 'Azza Wa Jalla, His angels, His books, and His messengers, as well as understanding the path to these knowledges, is the noblest knowledge. Students are expected to explore and dig deeper into these aspects to achieve a higher understanding of the meaning and value of the knowledge they are learning.
- i. The ninth stage in seeking knowledge is to ensure that the knowledge gained can reach its goal as quickly as possible by adorning the mind with various virtues. Imam al-Ghazali reminded students to always improve their academic goals. They should not seek knowledge just to gain power over others, gain fortune, high status, compete with friends, or boast about their knowledge in front of others. Rather, the main goal in seeking knowledge is to seek the pleasure of Allah in order to achieve happiness in the hereafter. With this sincere intention, the knowledge gained will have a deeper meaning and be beneficial to their lives.
- j. The tenth step in seeking knowledge is to understand the network or relationship that exists between a knowledge and its purpose. Imam al-Ghazali emphasized in this final phase that there are knowledges that need to be prioritized, especially information that will lead a learner to salvation in this world and the hereafter. Therefore, Al-Ghazali reminded students to prioritize knowledge that is close and relevant to them over knowledge that is more distant. And, above all, they must prioritize this before other aspects in their learning process.

The application of in-depth educational methods can create deep understanding and influence for students. Imam Al Ghazali provides 3 methods consisting of habituation, exemplary behavior and self-purification. The habituation method used to train students to get used to good character and leave bad habits is through guidance and practice. Al-Ghazali emphasized that all religious ethics will not be able to penetrate a person's soul before the soul is accustomed to good habits and kept away from bad behavior, and diligently behaves commendably and avoids reprehensible actions.

If children are accustomed to practicing good things and given appropriate education, they will grow up with goodness, which will have a positive impact on their safety in this world and the hereafter. On the other hand, if children are allowed to do bad things without getting adequate education, such as keeping animals, they will have bad morals, and the responsibility for this will fall to the parents and teachers who care for them. To support the process of forming good habits in children, Al-Ghazali put forward several principles that need to be applied by educators, namely:

- a. Use of encouragement or praise to motivate children.
- b. Giving criticism wisely so that children realize their mistakes without feeling pressured.
- c. Forbid children from doing bad things secretly, so that they understand that bad actions are unacceptable.
- d. Forbid children from boasting about what they have and teach them to give and not ask.

By applying these principles, it is hoped that students can develop good morals and become noble individuals.

The second method in education is the exemplary method. In an effort to make humans more humane, Allah made the Messenger of Allah a good example in Himself. In Al-Ghazali's view, a teacher acts as the heir of the prophet and the subject of education, so he must be a good example for his students. Al-Ghazali explains the importance of this by saying, "The teacher should practice his knowledge, so that his words do not contradict his actions." He describes the relationship between teacher and student with the analogy that a teacher is like a clay carver and the student is like the clay itself. Without the right tools, the clay cannot be carved properly; likewise, the shadow will not be straight if the stick is crooked. This emphasis shows how important exemplary is in moral education according to Al-Ghazali.

The third method of education is Tazkiyyah Nafs, which is known as the method of self-purification. This method has a Sufi approach, where Al-Ghazali likens this process to physical training. To protect the body from illness, one must avoid the sources of illness; the same applies to the soul. To protect the soul from illness, one needs to stay away from everything that can harm it. A sick soul also needs purification, just as treatment is needed for an unhealthy body. This method consists of two main steps: first, Takhliyah an-nafs, which is the effort to empty oneself of blameworthy qualities; and second, Tahliyah an-nafs, which is the process of adorning oneself with morals and praiseworthy qualities. Thus, Tazkiyyah Nafs becomes an important means to achieve mental health and closeness to Allah.

Al-Ghazali emphasized the importance of the role of a moral guide in the process of purifying the soul, who serves as a role model for individuals in achieving enlightenment and cleansing the soul. In Al-Ghazali's view, a Sufi needs to understand the various levels or conditions of mental illness experienced by his students. Therefore, it is very important for a teacher to truly recognize and understand his own soul. With a deep understanding of the condition of the soul, the teacher can provide appropriate and effective guidance in helping his students undergo the process of self-purification (Haybati 2022) .

### 3.4. Generation Z

In the context of education, we can associate students with Generation Z. Generation Z is a group of individuals born between 1995 and 2010 (Pujiono 2021) . In this study, the author attempts to equate the characteristics of students with the characteristics of this generation, who grew up and developed in an environment filled with digital technology. By understanding the unique characteristics of Generation Z, educators can be more effective in designing appropriate learning methods to meet their needs and preferences.

Generation Z is a subject and object that still needs guidance from parents or teachers so that they can grow into individuals who have good morals and ethics, based on their faith. A student who has good ethics will have a positive impact on their education and learning process. By having good morals, generation Z will be able to distinguish between good and bad (Aulia and Hudaidah 2021) . On the other hand, advances in science and technology without being balanced by good morals can produce a generation that lacks ethics. Therefore, it is important for educators and parents to provide proper guidance so that this generation can develop properly.

Generation Z, born in the digital era, shows a high adaptability to new technologies and prefers fast and visual-based communication. The use of social media and digital platforms in the learning process can increase the interest and engagement of students from this generation. However, the main challenge faced is how to balance the use of technology with the preservation of Islamic values (Yusuf 2024) . This balance is important to ensure that even though students are exposed to technological advances, they can still maintain and practice religious principles in their daily lives.

As a generation born in the era of digital development, generation Z is the luckiest human being in the field of using technological civilization that is developing very rapidly. Realizing the situation that is full of speed and everything must be instant, makes generation Z always thirsty for the motivation to show off, want recognition, do not want to be criticized and interfered with their desires and become people who tend to show all their life activities on the internet. In Imam Al Ghozali's view, such a situation makes generation Z unable to apply the method of self-approach to inner and physical purification. So that generation Z becomes a generation that tends to be easily drawn into bad things or good things quickly.

### 3.5. Digital Information

The digital era is a period in which information can be accessed easily and quickly, and disseminated through digital technology. Digital technology itself refers to a computerized system connected to the internet. In this era, various aspects of life have been made easier thanks to sophisticated technological advances. In addition, the digital era is here to replace some old technologies with more modern and practical solutions (Nurfitriah et al. 2024) . This situation is a reference to ensure the sustainability of education that continues to develop and utilize digital facilities to achieve quality and meaningful education in education.

Nowadays, communication is no longer a difficult thing in the digital era. Social media has become a platform that is widely used by people to interact and build relationships in cyberspace. In addition to functioning as a tool for socializing, social media also has the ability to shape the opinions, attitudes, and behavior of its users. In this context,

social media acts as a means of communication in the social process that can influence the views and actions of its users. The characteristics of social media users can also be seen openly and become a digital footprint that will continue to stick on the internet (Pujiono 2021) . Thus, it is important for users to be aware of the impacts caused by their activities on social media, both positive and negative.

If it is associated with the character formation phase in the second phase, there needs to be a break in relations with the outside world. Making digital media should be a media that reduces interaction in the concept of Islamic education. In addition to triggering actions that set bad examples, this is also not in accordance with the principle of focus in the education process. Although information media from the internet has a lot of useful knowledge for a student, a student should focus on gaining knowledge from the teacher first. Because in the view of Imam Al Ghozali, one of the best methods in character formation is exemplary behavior and teachers are the best role models in the education process.

The author describes that a student needs to go through ten stages in the learning process so that the morals achieved can be maximized. Al Ghazali's explanation of student actions includes morals and obligations that must be fulfilled and obeyed by them, this situation is certainly a separate reference when compared to the digital information era experienced by generation Z today. In the midst of this era of slander, moral education according to Imam Al-Ghazali is very important for students. Moral and ethical education must be the main priority achieved so that the knowledge gained has deep meaning, both in the world and in the hereafter. Thus, the application of moral values in education will produce individuals who are not only knowledgeable, but also have noble morals.

#### 4. Conclusion

According to Al-Ghazali, good character education is a way to get closer to Allah and gain happiness in this world and the hereafter. Al-Ghazali combines happiness in this world and happiness in the afterlife.

Generation Z, which is a generation that is very closely related to changes in digital information systems, is a generation that is prone to becoming bad quickly or becoming good quickly. So in Al Ghazali's view, it is necessary to take action to focus on the education process and to sever ties with the outside world during education. character done

The purpose of Islamic education in Al-Ghazali's view is only to get closer to Allah. As for everything that has been made into a method by Al Ghazali, it is actually a method that is relevant in the development of the times if done properly. This situation includes generation Z who live in the digital era.

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