

Millennials, Generation Alpha, and the Sigma Generation Phenomenon: A Qur'anic Perspective on Human Character in the Era of Digital Disruption

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Abstrak

Penelitian ini bertujuan mengkaji karakteristik generasi modern Milenial, Alpha, dan fenomena yang sedang berkembang dari generasi Sigma dalam perspektif al-Qur'an dengan menggunakan pendekatan tafsir tematik. Meskipun istilah-istilah generasi tersebut tidak secara eksplisit disebutkan dalam al-Qur'an, karakter sosial dan psikologisnya dapat dianalisis melalui konsep-konsep fundamental Qur'ani seperti fitrah, amanah, tanggung jawab moral, keseimbangan (*tawazun*), dan etika sosial. Dengan menggunakan metode penelitian kualitatif berbasis studi kepustakaan, penelitian ini menganalisis ayat-ayat al-Qur'an yang relevan dengan tema pembahasan melalui kajian literatur keislaman klasik maupun modern. Hasil penelitian menunjukkan bahwa al-Qur'an menyediakan kerangka etika yang komprehensif dalam merespons tantangan generasi di era digital. Generasi Milenial dicirikan oleh kemampuan adaptasi dan kesadaran kritis, namun juga menghadapi risiko kelebihan informasi dan inkonsistensi moral, yang dalam al-Qur'an dijawab melalui prinsip akuntabilitas dan amanah. Generasi Alpha menghadapi tantangan dalam menjaga fitrah di tengah paparan teknologi sejak usia dini, sehingga menegaskan urgensi pendidikan berbasis nilai yang berakar pada ajaran al-Qur'an. Sementara itu, generasi Sigma merefleksikan tingkat otonomi individu yang kuat, yang dapat diterima dalam kerangka Qur'ani selama tetap selaras dengan ketakwaan dan tanggung jawab sosial. Penelitian ini menyimpulkan bahwa al-Qur'an tetap menjadi sumber panduan etika yang relevan dan dinamis dalam membentuk karakter generasi kontemporer di tengah perubahan sosial dan teknologi yang berlangsung secara cepat.

Kata kunci: *Al-Qur'an, Generasi milenial, Generasi alpha, Generasi sigma, Era digital*

Abstract

This study aims to examine the characteristics of the modern Millennial and Alpha generations, as well as the emerging phenomenon of the Sigma generation, from a Qur'anic perspective using a thematic exegesis approach. Although these generational terms are not explicitly mentioned in the Qur'an, their social and psychological characteristics can be analyzed through fundamental Qur'anic concepts such as fitrah, amanah, moral responsibility, balance (*tawazun*), and social ethics. Using a qualitative research method based on a literature review, this study analyzes Qur'anic verses relevant to the discussion theme through an examination of both classical and modern Islamic literature. The results indicate that the Qur'an provides a comprehensive ethical framework for addressing the challenges faced by generations in the digital age. The Millennial Generation is characterized by

adaptability and critical awareness, yet also faces risks of information overload and moral inconsistency, which the Qur'an addresses through the principles of accountability and trust. The Alpha Generation faces challenges in preserving *fitrah* amidst early exposure to technology, underscoring the urgency of values-based education rooted in Qur'anic teachings. Meanwhile, the Sigma generation reflects a strong level of individual autonomy, which is acceptable within the Qur'anic framework as long as it remains in harmony with piety and social responsibility. This study concludes that the Qur'an remains a relevant and dynamic source of ethical guidance in shaping the character of contemporary generations amid rapid social and technological change.

Keywords: *Qur'an, Millennials, Generation alpha, Generation sigma, Digital age*

INTRODUCTION

The development of information and communication technology in the 21st century has brought about fundamental changes in nearly all aspects of human life.¹ The rapid and massive digital transformation has not only affected economic, political, and educational systems, but has also reshaped how individuals perceive self-identity, social relations, and religious values.² These changes have had a direct impact on the formation of character among modern generations, particularly Millennials and Generation Alpha, who grow and develop amid the intensive use of digital technology. Millennials experienced a transitional phase from an analog to a digital world, while Generation Alpha was born and raised entirely within a digital ecosystem characterized by the internet, social media, algorithms, and artificial intelligence from an early age.³

Moral and religious values among Millennials, Generation Z, and Generation Alpha have undergone transformations in line with increasing digital exposure.⁴ This condition has given rise to new dynamics in patterns of thought, social behavior, and value orientation among modern generations. Open and instant access to information encourages the emergence of critical and adaptive attitudes; however, at the same time, it also presents challenges such as information overload, the fragmentation of knowledge authority, and a tendency toward value relativism. In the religious sphere, these changes are reflected in the shifting ways Millennials and Generation Alpha access, understand, and internalize Islamic teachings,

¹ Daryanto Setiawan, "Dampak Perkembangan Teknologi Informasi dan Komunikasi Terhadap Budaya", *JURNAL SIMBOLIKA Research and Learning in Communication Study* 4, no. 1 (2018), 62-72. <https://doi.org/10.31289/simbollika.v4i1.1474>.

² Mochamad Heru Riza Chakim, et al., "Transformation of Social Behavior Based on Islamic Values Among the Younger Generation", *Alfabet Jurnal Wawasan Agama Risalah Islamiah, Teknologi dan Sosial* 2, no. 2 (2025), 14-25. <https://doi.org/10.34306/alwaarits.v2i2.820>.

³ Riza Awal Novanto et al., "Perkembangan Digitalisasi Al-Qur'an: Dampaknya Terhadap Pemahaman Generasi Milenial", *Amsal Al-Qur'an: Jurnal Al-Qur'an dan Hadis* 2, no. 2 (2025), 333-343.

⁴ Noorhaidi Hasan, et al., *Literatur Keislaman Generasi Milenial Transmisi, Apropriasi, dan Kontestasi*, (Pascasarjana UIN Sunan Kalijaga Yogyakarta, 2018).

including the Qur'an.⁵ The digitization of the Qur'an and the expansion of online da'wah platforms offer significant opportunities for religious literacy, yet they also raise serious concerns regarding depth of understanding, interpretive authority, and moral consistency in everyday practice.⁶

Various contemporary studies indicate that digital generations tend to construct their religious identities through virtual interactions that are personal and fragmentary in nature. This pattern differs from previous generations, which relied more heavily on the transmission of traditional religious authority through educational institutions, families, and religious scholars. This shift has led to religious values no longer being understood as an established normative framework, but rather as a source of meaning negotiated individually. Consequently, moral and religious values risk being reduced to personal preferences rather than functioning as socially binding ethical guidelines.⁷

Amid the discourse on Millennials and Generation Alpha, a phenomenon popularly referred to as the "Sigma Generation" has also emerged.⁸ This term does not refer to a formal demographic generation category, but rather to a typology of modern individuals characterized by independence, autonomy, and a non-conformist attitude toward dominant social structures. Although the concept of the Sigma Generation is not yet well-established in Islamic academic studies and has developed primarily within popular discourse, the traits associated with it reflect a tendency toward reflective individualism, which is also characteristic of modern society and digital culture. This phenomenon expands the scope of generational studies, as it is not limited to a specific age group, but instead represents a pattern of attitudes among modern individuals across generations.⁹

The growing tendency toward individual autonomy gives rise to a normative problem concerning the relationship between personal freedom and social responsibility. In this context, the Qur'an, as the primary source of Islamic values and ethics, holds a strategic position in framing the character of modern individuals so that they do not fall into extreme individualism that neglects social and

⁵ Angga Saputra, Riky Supratama, "Peran Pendidikan Islam dalam Penguatan Ketahanan Moral Generasi Alpha", *Sujud: Jurnal Agama, Sosial Dan Budaya* 2, no. 1 (2025). <https://doi.org/10.63822/Op5awx39>.

⁶ Binti Khabibatur Rohmah Al Arifah Rahma, "Digitalisasi Al-Qur'an: Transformasi dan Sakralitas Al-Qur'an", *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 6, no. 1 (2025), 503-515. <https://doi.org/10.58401/takwiluna.v6i1.2109>.

⁷ Hasan, et al., *Literatur Keislaman Generasi Milenial Transmisi, Apropriasi, dan Kontestasi*.

⁸ José M. de la Rosa, et al., "Next-Generation Delta-Sigma Converters: Trends and Perspectives", *IEEE Journal on Emerging and Selected Topics in Circuits and Systems* 5, no. 4 (2015), 484-499. <https://doi.org/10.1109/JETCAS.2015.2502164>.

⁹ Hasan, et al., *Literatur Keislaman Generasi Milenial Transmisi, Apropriasi, dan Kontestasi*.

humanitarian dimensions.¹⁰ The Qur'an views human beings as moral agents endowed with *fitrah* (innate nature), *amanah* (trust), and responsibility, both individually and collectively. Qur'anic concepts such as *fitrah*, *amanah*, justice, balance (*tawazun*), and social concern constitute universal principles that transcend time and can be employed to interpret the character dynamics of modern generations.¹¹

However, employing the Qur'an as an ethical reference in analyzing modern generational phenomena is not free from epistemological debates within Qur'anic exegesis. On the one hand, the normative-classical exegetical approach emphasizes the stability of meaning, the authority of the text, and fidelity to the interpretations of earlier scholars. This approach functions to preserve the authenticity of the divine message from being reduced by temporal interests.¹² On the other hand, the socio-contextual approach to exegesis argues that the meaning of the Qur'an must continually be dialogued with changing social realities so that Qur'anic values remain alive and functional in addressing contemporary issues. Within this socio-contextual framework, the characteristics of Millennials, Generation Alpha, and the phenomenon of the Sigma Generation are not positioned as categories to be artificially "Islamized," but rather as social realities that must be critically examined through Qur'anic values.¹³

Several previous studies have shown that digital media has influenced the formation of religious identity among millennials. Online media is considered to play a role in shaping the hybridity of religious identity among Millennials and Generation Z, as they access various sources of religious knowledge simultaneously through the internet and social media.¹⁴ Meanwhile, digital transformation in Islamic Religious Education has the potential to enhance religious literacy among younger generations living amidst the dominance of social media and digital technology.¹⁵ The internalization of Islamic values among millennials often occurs

¹⁰ Reyhanna Fadillah, Kelvin Afriansyah Purba, "Humanisasi Pendidikan Islam Melalui Konseling Qur'ani: Menjawab Tantangan Individualisme dan Materialisme Global", *Arba: Jurnal Studi Keislaman* 1, no. 3 (2025), 234-250. <https://doi.org/10.64691/arba.v1i3.17>.

¹¹ Siti Latifah Mubasiroh dan Nawah Almas Diyau Ma'arif, "Peran Pendidikan Agama Islam dalam Menangani Krisis Identitas Generasi Alpha di Era Digital", *IHSANIKA: Jurnal Pendidikan Agama Islam* 2, no. 4 (2024), 378-384.

¹² M. Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1996), 87-88.

¹³ Dian Desmufita Sari, "Mendidik Generasi Alpha Dalam Membangun Sikap Mandiri, Sosial Dan Tanggung Jawab", (Iain Bengkulu, 2020).

¹⁴ Lailatur Rofidah, Abdul Muhid, "Media dan Hibrid Identitas Keagamaan di Era Digital," *Jurnal Dakwah dan Komunikasi* 7, no. 1 (2022), 81-94. <https://doi.org/10.29240/jdk.v7i1.4805>.

¹⁵ Hana Fakhroh dan Abdul Khobir, "PAI's Digital Transformation for Millennial Students: Improving Religious Literacy Amid Social Media Distractions," *TOFEDU: The Future of Education Journal* 4, no. 9 (2025), 5511-5521. <https://doi.org/10.61445/tofedu.v4i9.1283>.

through platforms such as WhatsApp, YouTube, and other digital media,¹⁶ which function as channels for disseminating religious knowledge and provide flexible access to da'wah materials and religious learning.¹⁷ In addition, the flow of digital information not only opens opportunities for the dissemination of Islamic values but also presents risks, such as the spread of unverified religious information and the polarization of opinions among millennials.¹⁸ Furthermore, the generation born after 2010 grows up in an environment highly integrated with digital technology, thereby requiring more adaptive and contextual approaches to religious education.¹⁹

Although these studies make important contributions to understanding the relationship between digital technology, religious education, and the formation of religious identity among younger generations, most of them still focus on pedagogical aspects, digital da'wah media, or the dynamics of religious identity. They generally do not explicitly integrate an analysis of modern generational character—including the independent typology often associated with the Sigma Generation phenomenon—with a thematic exegetical approach grounded in epistemological reflection on the concept of human nature and character in the Qur'anic perspective. Thus, there remains an open space for further research to develop a more systematic and reflective analysis that connects modern generational typologies with Qur'anic values through a thematic exegesis approach.

Based on this, the present study aims to analyze the character of Millennials, Generation Alpha, and the phenomenon of the Sigma Generation from a Qur'anic perspective using a thematic exegesis approach. This research not only seeks to describe generational characteristics conceptually but also to formulate a Qur'anic ethical framework capable of responding to the challenges of the digital era in a critical, balanced, and responsible manner. Accordingly, this study is expected to enrich the discourse of social Qur'anic exegesis while also contributing conceptually to the development of character formation among modern generations within contemporary Muslim societies.

¹⁶ Bahyati et al., "Internalization of Islamic Values in the Millennial Generation Through Social Media," *Arfannur: Journal of Islamic Education* 6, no. 3 (2024).

¹⁷ Ahmad Salman Farid, "Exploring the Impact of Podcasts on Millennial Engagement with Islamic Teachings," *Wasilatuna: Jurnal Komunikasi dan Penyiaran Islam* 7, no. 1 (2023). <https://doi.org/10.38073/wasilatuna.v7i01.1501>.

¹⁸ Surni Kadir dan Kamal, "Pergeseran Pemikiran Islam di Era Digital: Tantangan dan Peluang bagi Muslim Milenial," *Iqra: Jurnal Ilmu Kependidikan dan Keislaman* 20, no. 2 (2025), 153-163. <https://doi.org/10.56338/iqra.v20i2.8015>.

¹⁹ Friska Aldayani et al., "Analisis Tantangan dan Peluang Pendidikan Agama bagi Generasi Alpha di Era Digital," *Relinesia: Jurnal Kajian Agama dan Multikulturalisme Indonesia* 3, no. 4 (2024), 393-406. <https://doi.org/10.572349/relinesia.v3i4.2239>.

RESEARCH METHOD

This study employs a qualitative method using a library research approach, as its objects of analysis consist of Qur'anic verses, exegetical literature, and scholarly works discussing the characteristics of Millennials, Generation Alpha, and the Sigma Generation phenomenon in the era of digital disruption. The analysis is conducted through a thematic exegesis (*tafsīr mawḍū'ī*) approach, which involves collecting Qur'anic verses related to the concepts of human nature, *fitrah*, moral responsibility, and social relations, and then analyzing them comprehensively to obtain a contextual understanding of the dynamics of modern generational character.²⁰

The data sources of this study consist of primary and secondary materials. Primary data include the Qur'an and classical as well as contemporary tafsir works, while secondary data comprise academic articles, books, and other references relevant to the themes of modern generations, digital ethics, and Islamic education. Data are collected through documentation techniques by examining Qur'anic verses, tafsir literature, and recent scholarly studies. The analysis is carried out through stages of data inventory, thematic classification, thematic interpretation, and contextual interpretation that connects Qur'anic values with the realities of modern generations in the era of digital disruption.

RESULTS AND DISCUSSION

The Character of Millennials from a Qur'anic Perspective

Millennials are often understood as a transitional generation that grew up during the shift from the analog world to the digital era.²¹ They have experienced rapid social changes, ranging from the advancement of information technology and cultural globalization to the transformation of communication patterns increasingly based on the internet.²² These conditions shape the character of Millennials as adaptive, open to change, and highly literate in technology. However, on the other hand, the fast-paced digital environment also gives rise to new challenges, such as identity crises, value relativism, and instability in life orientation due to information

²⁰ Abdul Hayy al-Farmawi, *Al-Bidayah fi al-Tafsir al-Maudhu'i* (Mesir: Dirasat Manhajiyah Maudu'iyah, 1997).

²¹ Aditia Permadi, "Peranan Generasi Milenial Dalam Melestarikan Budaya Melalui Informasi Digital (The Role of Millennial Generation in Sustaining Culture Through Digital Information)", (2020). [sshttp://dx.doi.org/10.2139/ssrn.3621870](https://dx.doi.org/10.2139/ssrn.3621870).

²² Sirajul Fuad Zis, et al., "Perubahan Perilaku Komunikasi Generasi Milenial dan Generasi Z di Era Digital", *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial* 5, no. 1 (2021), 69–87. <https://doi.org/10.22219/satwika.v5i1.15550>.

overload and the diversity of knowledge authorities accessed through digital media.²³

Millennials tend to construct their identities more flexibly through digital interactions and social networks. This creates opportunities for creativity, openness of thought, and critical attitudes toward various traditional authorities.²⁴ At the same time, it may also generate tensions between traditional values and a more fluid, individualistic digital culture. In the context of religiosity, this phenomenon is often reflected in how Millennials access religious knowledge through social media and digital platforms, which, on the one hand, expands religious literacy, but on the other, can lead to fragmentation of authority and ambiguity in value references.²⁵

From a Qur'anic perspective, such dynamics of character can be understood through the concept of individual responsibility and moral trust (*amanah*) inherent in every human being. The Qur'an emphasizes that humans are created as beings entrusted with responsibility, endowed with freedom as well as moral accountability for every choice they make. This principle is reflected in the verse stating that the *amanah* was offered to the heavens, the earth, and the mountains, but it was humanity that accepted it, due to its capacity for awareness and moral responsibility.²⁶ Thus, the adaptive and critical character of Millennials can, in essence, become a positive potential when directed toward an awareness of *amanah* and responsibility in utilizing technology in meaningful ways.

Based on this perspective, the primary challenge for Millennials lies not merely in rapid technological change, but in their ability to maintain value consistency and moral integrity amid the highly dynamic flow of information. In this framework, the Qur'an provides an ethical foundation that every individual is responsible for their actions and cannot escape the moral consequences of their choices.²⁷ This principle of personal responsibility underscores that human freedom must always be balanced with awareness and spiritual orientation so as not to fall into a crisis of meaning within the complexity of modern life.

In relation to the character of Millennials, the Qur'an introduces several key concepts that can serve as normative foundations for building responsible and

²³ Neil Howe dan William Strauss, *Millennials Rising: The Next Great Generation* (New York: Vintage Books, 2000).

²⁴ Anita Tri Utami, Widyantoro Yuliatmojo, Nindita Pramuktisari, "Pengaruh Media Sosial terhadap Kepemimpinan Generasi Milenial dan Gen Z", *Jurnal Ilmiah Edunomika* 9, no. 2 (2025). <https://doi.org/10.29040/jie.v9i2.17110>.

²⁵ Rida Faizah, Maftuhah Maftuhah, "Peran Media Sosial Dalam Meningkatkan Pemahaman Agama Islam Di Kalangan Generasi Milenial", *MUMTAZ: Jurnal Pendidikan Agama Islam* 4, no. 1 (2024), 038-052. <https://doi.org/10.69552/mumtaz.v4i1.2889>.

²⁶ QS. al-Ahzab [33]: 72.

²⁷ Nurhasanah, Dwi Noviani, "Peran Ayat-Ayat Al-Qur'an dalam Pembentukan Karakter Spiritual : Tinjauan Psikologi Islam", *Jurnal Kolaboratif Sains* 7, no. 12 (2024), 4924-4935.

integrity-driven human character. These concepts are summarized in the following table:

No	Main Theme	Qur'anic Verse	Qur'anic Term	Relevance to Generations
1	Human Nature (<i>Fitrah</i>)	QS. ar-Rūm: 30	<i>Fitrah, Tawhid</i>	Foundational character for all generations; especially important for Generation Alpha born in the digital era
2	Individual Responsibility	QS. al-Isrā': 36	<i>Amanah, Accountability</i>	Relevant to Millennials and Sigma Generation, who tend to be independent
3	Trust and Morality	QS. al-Ahzab: 72	<i>Amanah, Moral Burden</i>	A critique of freedom without responsibility
4	Knowledge and Literacy	QS. al-'Alaq: 1-5	Knowledge, Literacy	Foundation for digital literacy among Millennials & Generation Alpha
5	Social Ethics	QS. al-Hujurat: 13	Equality, Social Values	A counterbalance to the individualism of the Sigma Generation
6	Self-Control	QS. asy-Syams: 7-10	<i>Tazkiyatun Nafs</i>	Strengthening character amid digital distractions
7	Child Education	QS. Luqman: 13-19	<i>Tawhid-based Education & Ethics</i>	Highly relevant for nurturing Generation Alpha
8	Social Change	QS. ar-Ra'd: 11	Internal Transformation	Theological basis for generational character change
9	Life Balance	QS. al-Qashash: 77	<i>Tawazun (Balance)</i>	Critique of extreme individualism or hedonism
10	Social Responsibility	QS. al-Ma'ūn: 1-7	Social Concern	Affirmation of the social dimension for modern generations

Table 1. Qur'anic Verses on the Character of Human Generations

As a representation, the Qur'an affirms that every human being is responsible for their knowledge and actions, as stated in QS. al-Isrā' [17]: 36:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

"And do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart – each of these will be held accountable."

In general, this verse emphasizes the prohibition of following, believing, or spreading something without a clear basis of knowledge. In classical exegesis, al-Ṭabarī explains that the phrase *lā taqfu* refers to the prohibition of following or stating something that is not grounded in sound knowledge and evidence. This prohibition

encompasses various forms of behavior, such as conveying unverified information, making accusations without proof, or adhering to baseless assumptions.²⁸

A similar view is expressed by Ibn Kathīr, who emphasizes that the verse forbids speaking about matters that are not known with certainty. According to him, humans will be held accountable for their use of hearing, sight, and the heart, as these are the primary instruments for acquiring knowledge.²⁹ In other words, any information received through the senses must be processed critically before being used as a basis for action or judgment.

In contemporary exegesis, M. Quraish Shihab explains that this verse contains an ethical principle of knowledge in Islam. Humans are not permitted to be speculative or to follow information whose source and validity are unclear. Hearing (*al-sam'*), sight (*al-baṣar*), and the heart (*al-fu'ād*) are specifically mentioned because they function as epistemological tools through which humans understand reality.³⁰ Therefore, humans are responsible for using these faculties properly and proportionally.

In the contemporary context, the message of this verse is highly relevant to Millennials who live amid an overwhelming flow of digital information. The development of social media and communication technology allows information to spread rapidly, yet not all information possesses verifiable validity. The principle contained in this verse calls for a critical, verificative, and responsible attitude in both receiving and disseminating information. Thus, the values embedded in this verse can serve as an ethical foundation for Millennials in facing the challenges of the digital era, particularly in maintaining information integrity and avoiding the spread of misinformation.

Generation Alpha and the Challenge of *Fitrah* in the Digital Era

Generation Alpha refers to those born after 2010 who grow up entirely within a fully digitalized environment.³¹ From an early age, they have interacted with digital devices such as gadgets, the internet, and social media. This condition shapes their learning patterns, communication styles, and ways of thinking, distinguishing them from previous generations. On the one hand, access to technology provides significant opportunities for the development of creativity, digital literacy, and

²⁸ Abu Ja'far Muhammad bin Jarir al-Tabari, *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*, ed. Ahmad Muhammad Syakir (Kairo: Dar al-Ma'arif, 1954), Jilid 15.

²⁹ Isma'il bin 'Umar bin Katsir, *Tafsir al-Qur'an al-'Azim* (Riyadh: Dar Tayyibah li al-Nasyr wa al-Tauzi', 1999), Jilid 5, 69.

³⁰ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), Jilid 7.

³¹ Arwin Ramli, Abdull Rahman, Zainatul Shuhaida, "Defining cultural heritage preservation for Generations Z, Alpha, and Beta: a literature review", *Journal of Creative Arts* 2, no. 2 (2025), 144-159.

adaptability to change. On the other hand, intensive exposure to technology also poses serious challenges to character formation, moral discipline, and the depth of spirituality among young people.³²

From a Qur'anic perspective, human beings are created with *fitrah*, an innate disposition oriented toward truth and recognition of God.³³ This principle is affirmed in QS. al-Rūm [30]: 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقِيمُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“So direct your face toward the religion, inclining to truth – the fitrah of Allah upon which He has created humanity. There is no change in the creation of Allah. That is the upright religion, but most people do not know.”

This verse indicates that every human being inherently possesses a natural inclination to know God, to love goodness, and to avoid evil. In classical exegesis, Ibn Kathīr explains that *fitrah* in this verse refers to the human inclination toward *tawhīd* and the purity of Islam.³⁴ Meanwhile, in contemporary interpretation, M. Quraish Shihab understands *fitrah* as the basic human potential to receive truth, although this potential can deviate if it is not guided by proper education and environment.³⁵

In the context of Generation Alpha, character development is not merely about mastering technology, but also about internalizing Qur'anic values such as responsibility, moral awareness, and spiritual depth. These values serve as an essential foundation to ensure that individuals growing up in the digital era maintain ethical integrity and inner balance.³⁶ However, the key challenge lies in maintaining equilibrium between technological advancement and the preservation of human *fitrah*. The fast-paced digital environment often presents information overload, instant entertainment, and a strong visual culture. Without adequate moral and spiritual guidance, such conditions may shift children's value orientation from deep reflection toward rapid and superficial information consumption.

³² Desriani Nggolaon, Erni Supu, “Pendidikan Karakter Melalui Media Digital: Tantangan dan Peluang di Era Generasi Alpha”, *Damhil Education Journal* 5, no. 1 (2025), 55-63. <http://dx.doi.org/10.37905/dej.v5i1.2864>.

³³ Abd Muqit, Eko Zulfikar, “Tuhan dalam Fitrah Manusia dan Faktor-Faktor yang Merubahnya: Kajian Tematik Ayat-Ayat dan Hadis Ketauhidan”, *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 7, no. 2 (2021), 152-168. <https://doi.org/10.24235/jy.v7i2.8019>.

³⁴ Katsir, *Tafsir al-Qur'an al-'Azim*.

³⁵ Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Jilid 11.

³⁶ Ranti Saputri, “Implementasi Nilai-Nilai Qur'ani dalam Anak di Era Digital: Pembentukan Karakter Islami Melalui Literasi Digital Berbasis Al-Quran”, *Al-Anshor: Jurnal Pendidikan* 2, no. 2 (2025). <https://doi.org/10.63911/ed54jv89>.

Therefore, the Qur'an emphasizes the crucial role of family and education in nurturing and preserving this innate potential in a balanced manner.³⁷

In this regard, the Qur'anic concept of education offers an important ethical framework for character formation in children. One prominent example is the advice of Luqmān to his son in QS. Luqmān [31]: 13–19. These verses illustrate an educational model that emphasizes the strengthening of faith (*'aqīdah*), the cultivation of moral character (*akhlāq*), and the habituation of positive social behavior.³⁸ Through this series of counsels, the Qur'an demonstrates that education is not limited to knowledge acquisition, but also involves the formation of spiritual awareness, moral responsibility, and a balanced way of life.

This meaning holds strong relevance as a foundation for strengthening character education amid the dominance of digital technology. The fast-moving and information-saturated digital environment often fosters instant thinking patterns, visual culture, and tendencies toward unreflective information consumption. Therefore, the values embedded in QS. Luqmān [31]: 13–19 – such as the cultivation of *tawhīd*, the habituation of worship, the strengthening of moral conduct, and self-control – can serve as an ethical framework for shaping the character of generations growing up in the digital era. This aligns with the understanding that interpreting the Qur'an in relation to social reality cannot be separated from a contextual approach. Such an approach allows the Qur'an to remain a living source of ethics capable of guiding responses to contemporary challenges, including those faced by digital generations.³⁹

This perspective contributes to a more responsive understanding of the Qur'an in relation to modern realities, ensuring that universal values such as justice, responsibility, and social piety remain applicable across diverse human contexts. Thus, the integration of Qur'anic values with a contextual exegetical approach becomes essential in formulating a model of character education for Generation Alpha amid the increasingly complex currents of digital transformation.

The Sigma Generation Phenomenon in the Framework of Qur'anic Ethics

The Sigma Generation phenomenon is often understood as a representation of individuals who are independent, self-reliant, and not dependent on dominant

³⁷ Naylatul Fadhilah, Aini Yusra Usriadi, Gusmaneli Gusmaneli, "Peran Pendidikan Islam Sebagai Solusi Krisis Moral Generasi Z di Era Globalisasi Digital", *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 3 (2025), 230–237. <https://doi.org/10.61132/jmpai.v3i3.1119>.

³⁸ Salwa Nabila, Ahmad Nabil Amir, "Parenting in Surah Luqman verses 11-19 (Historical Study of Luqman al-Hakim's Family)", *Aqwal: Journal of Qur'an and Hadis Studies* 3, no. 2 (2022), 188-202. <https://doi.org/10.28918/aqwal.v3i2.6730>.

³⁹ Masruchin Masruchin, "Format Ilmu Tafsir pada Era Masyarakat Plural," *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 9, no. 1 (2015), 81-92. <https://doi.org/10.24042/al-dzikra.v9i1.1726>.

social structures. This concept has emerged in modern social discourse to describe individuals with a high level of autonomy, who tend to work independently and are not strongly bound by conventional social hierarchies.⁴⁰ Although the term itself is not explicitly found in the Qur'an, traits such as independence, firmness of principle, and the ability to make personal decisions can be analyzed within the framework of Qur'anic ethics, which emphasizes a balance between individual freedom and moral responsibility toward society.

From a Qur'anic perspective, human beings are indeed granted the freedom to determine their life choices, yet this freedom always operates within the framework of accountability before God. This principle is reflected in QS. al-Muddaththir [74]: 38, which states that every soul is responsible for what it has earned. This verse affirms that humans possess moral autonomy in determining their attitudes and actions, but every choice carries ethical consequences for which they must be accountable. Ibn Kathīr explains that this verse highlights the principle of individual accountability before God, where each person will be held responsible for their deeds without reliance on others.⁴¹

At the same time, the Qur'an emphasizes that human beings do not live in isolation, but as part of a social community. This principle is reflected in QS. al-Hujurat [49]: 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O humankind! Indeed, We created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing, All-Aware."

The occasion of revelation (*asbāb al-nuzūl*) of this verse, as explained by al-Zuhaili, includes two narrations. *First*, from Ibn Abī Ḥātim, it is reported that during the conquest of Mecca, Bilāl climbed the Ka'bah and called the adhān. Some people objected, questioning how a Black former slave could perform the call to prayer from such a sacred place. In response, Allah revealed this verse, and the Prophet warned them not to boast of lineage, wealth, or social status, nor to demean others. *Second*, as reported by Ibn 'Asākir, the verse is also related to the case of Abū Hindun, when the Prophet instructed Banī Bayāḍah to marry one of their daughters to him. They

⁴⁰ Anisa Salsabila Ramadani, Lailiya Nur Rokhman, "Persepsi Orang Tua terhadap Istilah Kata "Sigma" dalam Komunikasi Gen Alpha di Media Sosial Tiktok", *Mediakom: Jurnal Ilmu Komunikasi* 8, no. 2 (2025), 227-239. <https://doi.org/10.32528/mediakom.v8i02.4194>.

⁴¹ Katsir, *Tafsir al-Qur'an al-'Azim*.

hesitated due to his social status, prompting the revelation of this verse. According to al-Zuhri, this verse specifically addressed that incident.⁴²

This verse underscores the principle of human equality: the most honored individuals before God are those with the highest level of *taqwā*. It prohibits pride based on lineage and calls for mutual respect among people.⁴³ M. Quraish Shihab explains that the opening statement: “*We created you from a male and a female*”, serves to affirm that all humans share equal dignity before God, with no inherent superiority based on ethnicity or gender. The concluding part of the verse then establishes *taqwā* as the sole معيار of true nobility.⁴⁴

This verse also highlights the social dimension of human life, emphasizing that individuality should not evolve into exclusivity that severs ties with society. The independent and self-reliant traits often associated with the Sigma Generation can be positively understood when balanced with ethical awareness and social responsibility. In the Qur’anic perspective, independence does not mean withdrawal from society, but rather the ability to maintain personal integrity while contributing to the common good.⁴⁵ This concept places balance between personal autonomy and social solidarity as a central principle in shaping a complete human character. In modern society, this framework can serve as an ethical lens for understanding the Sigma Generation, ensuring that individual independence remains aligned with commitments to humanity and social welfare.

Furthermore, QS. al-Qaṣaṣ [28]: 77 emphasizes the importance of balance between worldly life and the hereafter:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ
الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

“But seek, through what Allah has given you, the home of the Hereafter, and do not forget your share of the world; and do good as Allah has done good to you, and do not seek corruption in the land. Indeed, Allah does not love corrupters.”

This verse reflects Islam’s rejection of two extremes: materialism that focuses solely on worldly pursuits, and asceticism that neglects worldly responsibilities and social engagement. Humans are commanded to manage life in a balanced manner,

⁴² Wahbah al-Zuhaili, *Tafsir al-Munir fi al-Aqidah wa al-Syari’an wa al-Manhaj*, (Beirut: Dar al-Fikr, 1991), Jilid 12, 581.

⁴³ Lukman Nul Hakim, et al., “Etika Sosial Perspektif Mufassir Nusantara: Kajian Qs. Al-Hujurat Ayat 9-13 Dalam Tafsir Al-Ibriz”, *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 1 (2023), 84.

⁴⁴ Quraish Shihab, *Tafsir al-Mishbah...*, Juz 11, 615.

⁴⁵ Natasya Hayomi Salsabila, Nyoko Adi Kuswoyo, M. Mukhid Mashuri, and Amir Mahmud, “Integritas Kepedulian Sosial Dalam Al-Qur’an: Analisis Pemikiran Quraish Shihab Dalam Tafsir Al-Mishbah”, *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 5, no. 1 (2025), 238–257. <https://doi.org/10.19109/jsq.v5i1.27488>.

integrating worldly effort, spiritual orientation, and social contribution. Thus, balance (*tawāzun*) becomes a key principle in Qur'anic ethics, guiding individuals to utilize wealth, knowledge, and social power for the common good.⁴⁶

In the context of modern life, this message can also be read as a critique of extreme individualism prevalent in contemporary society. A life orientation that prioritizes personal achievement, material success, or independence without social concern risks producing exclusivity and neglecting human values. Therefore, the verse emphasizes that individual success must always be accompanied by an ethical commitment to do good to others and to maintain social balance. This principle demonstrates that the Qur'an situates individual independence within a broader framework of moral responsibility and collective welfare.

The Synthesis of Qur'anic Values for Modern Generations in the Era of Digital Disruption

The Qur'an affirms that social change cannot be separated from the internal transformation of human beings. This principle is emphasized in QS. al-Ra'd [13]: 11:

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنْفُسِهِمْ
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

"For each person are successive angels before and behind him who protect him by the command of Allah. Indeed, Allah will not change the condition of a people until they change what is within themselves. And when Allah intends harm for a people, there is no repelling it, and there is no protector for them besides Him."

This verse indicates that the process of societal reform must begin with the cultivation of individual moral and spiritual awareness.⁴⁷ It underscores that social transformation does not depend solely on external factors such as systems or social structures, but also on the inner readiness of individuals to reform their attitudes, mindsets, and behaviors.⁴⁸ The values of self-control and purification of the soul are also central principles in responding to the dynamics of modern life. The Qur'an

⁴⁶ Aceng Zakaria, et al., "Perspektif Al-Quran Dalam Keseimbangan Beragama: Menakar Moderasi Beragama Melalui Maqashid Syariah", *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 9, no. 2 (2024), 369–386.

⁴⁷ Imam Syafi'i, Komarudin Sassi, "Refleksi QS. Al-Ra'd: 11 dan QS. Al-Anfāl: 53 Self Awareness sebagai Kesalahan Sosial", *At-Tafsir: Journal of Al-Qur'an Studies and Contextual Tafsir* 2, no. 2 (2025), 224-247.

⁴⁸ Risanaldi Dwi Fajri, U. Saepudin, "Implikasi Pendidikan dari Quran Surat Ar-Ra'd Ayat 11 tentang Perubahan terhadap Upaya Pendidikan dalam Mengembangkan Potensi Manusia", *Bandung Conference Series: Islamic Education* 2, no. 1 (2022), 100-106. <https://doi.org/10.29313/bcsied.v2i1.2161>.

highlights the importance of managing the inner potential of human beings as stated in QS. al-Shams [91]: 7–10:

وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا. قَدْ أَفْلَحَ مَن زَكَّاهَا. وَقَدْ خَابَ مَن دَسَّاهَا

“By the soul and He who proportioned it, and inspired it with its wickedness and its righteousness – successful indeed is the one who purifies it, and failed is the one who corrupts it.”

This passage affirms that human beings possess the potential to attain success if they purify their souls, and conversely face loss if they allow themselves to fall into moral corruption.⁴⁹ This message is highly relevant in the context of digital culture, which often encourages impulsive behavior, excessive information consumption, and a tendency toward instant gratification.⁵⁰ Therefore, the value of *tazkiyat al-nafs* (purification of the soul) becomes a crucial ethical foundation, enabling individuals to exercise self-control and to use technology wisely.

Moreover, the Qur’an emphasizes that religiosity cannot be separated from social responsibility. This principle is clearly articulated in QS. al-Mā’ūn [107]: 1–7:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ. فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ. وَلَا يُحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ. فَوَيْلٌ لِلْمُصَلِّينَ. الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ. الَّذِينَ هُمْ يُرَاءُونَ. وَيَمْتَعُونَ الْمَاعُونَ

“Have you seen the one who denies the religion? That is the one who repulses the orphan and does not encourage the feeding of the poor. So woe to those who pray, yet are heedless of their prayer – those who show off and withhold small acts of kindness.”

This passage strongly criticizes a form of religiosity that is limited to formal rituals without concern for vulnerable groups such as orphans and the poor.⁵¹ It demonstrates that the quality of one’s faith is not measured solely by individual acts of worship, but also by social concern and commitment to justice. In the context of increasingly individualistic modern societies, this message serves as a reminder that spiritual values must be embodied in concrete actions that strengthen social solidarity and human compassion.

The synthesis of these Qur’anic values demonstrates that the Qur’an possesses a normative capacity that remains responsive to the dynamics of human

⁴⁹ Nurul Hartini, Syukri, “Integrasi Psikologi dan Al-Qur’an: Analisis Konsep Watak Manusia Menurut Aisyah Dahlan”, *Ta’wiluna: Jurnal Ilmu Al-Qur’an, Tafsir Dan Pemikiran Islam* 6, no. 2 (2025), 856–871.

⁵⁰ Naila Faiza, Mirna Nur Alia Abdullah, Muhammad Retsa Rizaldi Mujayapura, “Budaya Konsumtif di Era Digital: Strategi Kapitalisme dalam Menciptakan Kebutuhan Semu”, *Titian: Jurnal Ilmu Humaniora* 9, no. 1 (2025), 13–26. <https://doi.org/10.22437/titian.v9i1.42847>.

⁵¹ Aswar Aswar, M. Rizky Shorfana Nadia Nadia, “QS al-Ma’un sebagai Teks Emansipatoris: Kritik terhadap Simbolisme Keberagamaan Digital melalui Hermeneutika Pembebasan Hasan Hanafi”, *Ulumul Qur’an: Jurnal kajian Ilmu al-Qur’an dan Tafsir* 5, no. 2 (2025), 235–253. <https://doi.org/10.58404/uq.v5i2.658>.

life across different eras. The principles of self-transformation, purification of the soul, and social responsibility together form an ethical framework that can guide modern generations in navigating the challenges of digital disruption.⁵² Thus, the Qur'an functions not only as a source of spiritual teaching, but also as a moral compass that guides humanity in building a balanced life – integrating technological advancement, spiritual depth, and social responsibility across generations.

CONCLUSIONS

The Qur'an possesses a universal and timeless framework of values in responding to the dynamics of human life, including the character and challenges faced by modern generations. Although the terms Millennials, Generation Alpha, and Sigma Generation are not explicitly mentioned, the fundamental principles contained in the Qur'an – such as human *fitrah*, *amanah* (trust), moral responsibility, self-control, and the balance between the individual and society – provide an ethical foundation for understanding and guiding the development of these generational characters. Through these values, the Qur'an functions not only as a source of spiritual teachings but also as an ethical guide capable of addressing contemporary challenges, including the realities of the digital disruption era. Qur'anic values encourage individuals to integrate technological advancement with moral integrity, spiritual depth, and social responsibility. Therefore, a thematic approach to the Qur'an offers a relevant conceptual foundation for shaping the character of modern generations – enabling them to remain adaptive to change while staying rooted in humanistic and faith-based values.

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⁵² Lukman Nul Hakim, Eko Zulfikar, Abdul Kher, "Belajar Al-Qur'an Di Era Disrupsi: Peluang, Tantangan Dan Solusi", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 2 (August 15, 2024): 522–534. <https://doi.org/10.19109/jsq.v4i2.24326>.

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