Education Formulation for Gen-Z According to the Qur'an: Views of the Professor at UIN North Sumatra Towards Indonesia Emas 2045

Hamdah Noor Halimatusyakdia[1], Muhammad Ali Azmi Nasution[2], Sholahuddin Ashani[3]
[1] Universitas Islam Negeri Sumatera Utara, Indonesia, hamdahnoor28@gmail.com
[2] Universitas Islam Negeri Sumatera Utara, Indonesia, muhammadaliazminst@uinsu.ac.id
[3] Universitas Islam Negeri Sumatera Utara, Indonesia, sholahuddinashani@uinsu.ac.id

[*]Corresponding Author: hamdahnoor28@gmail.com

Abstract: This research examines the perspectives of two Professors from UIN North Sumatra regarding the formulation of education for Generation Z based on the Qur'an, with the aim of exploring educational values that can guide this generation to reach their full potential and respond to Indonesia's Golden Vision 2045. The research method used is descriptive qualitative with an in-depth interview approach. Data were analyzed using Miles and Huberman's interactive qualitative data analysis techniques. The results of the study indicate the importance of integrating Qur'anic values such as honesty, discipline, hard work, and ethics in education to shape academically intelligent, morally upright, and integrity-driven generations. The practical implications of this research contribute to curriculum development and holistic educational strategies, as well as provide guidance for education policymakers to support Indonesia's Golden Vision 2045. It is hoped that the findings of this research will inspire positive changes in Indonesian education, leading to a bright and sustainable future.

Keyword: Generation Z, Education, Al-Qur'an, Professors.

INTRODUCTION

Generation is a group of individuals influenced by historical events and cultural phenomena that Generation Z experiences during specific phases of life. These shared experiences form collective memories that influence the behavior, values, and personalities of Generation Z. The definition of a generation includes similarities in age, birth years, location, and historical experiences that significantly impact individual development (Y. S. Putra, 2016, pp. 125–126).

Generation Z, also known as iGen, Centennial, or Post-Millennials, encompasses individuals born from the mid-1990s to the mid-2010s. They grew up in a rapidly advancing digital technology era, where the internet, social media, and other technologies are integral parts of daily life (Rufaida, 2023, pp. 194–197). This generation exhibits unique

characteristics, including multitasking abilities, exceptional technological skills, openness to diversity, preferences for audio-visual content, and a desire to actively participate in positive change. An environment dominated by instant information and global connectivity influences how Generation Z learns, interacts, and understands the world (Kristyowati, 2021, p. 4). The categorization of generations often varies among researchers, who may use different labels that essentially carry the same meaning. The table below summarizes some generational groupings from various sources.

Table 1. Generational Groupings

Source	Table				
Tapscott (1998)	-	Baby Boom Generation (1946-1964)	Generation X (1965-1975)	Digital Generation (1976-2000)	-
Howe & Strauss (2000)	Silent Generation (1925-1943)	Boom Generation (1943-1960)	13th Generation (1961-1981)	Millenial Generation (1982-2000)	-
Zemke et al (2000)	Veterans (1922-1943)	Baby Boomers (1943-1960)	Nexters (1980-1999)	Nexters (1980-1999)	-
Lancaster & Stillman (2002)	Traditionalist (1900-1945)	Baby Boomers (1946-1964)	Generation Xers (1965-1980)	Generation Y (1981-1999)	-
Martin & Tulgan (2002)	Silent Generation (1925-1942)	Baby Boomers (1946-1964)	Generation X (1965-1977)	Millenials (1978-2000)	-
Oblinger & Oblinger (2005)	Matures (<1946)	Baby Boomers (1947-1964)	Generation Xers (1965-1980)	Gen-Y/NetGen (1981-1995)	Post Millenials (1995-present)
Bencsik, Csikos, Juhaz (2016)	Veteran Generation (1925-1946)	Baby Boom Generation (1946-1960)	X Generation (1960-1980)	Y Generation (1980-1995)	Z Generation (1995-2010)

Generation Z, as digital natives, have had easy access to information and technology since birth, making them hypercognitive with a unique learning profile. These characteristics provide great potential for Generation Z to become pillars in building Indonesia's Golden Generation. To maximize this potential, education should be designed to adapt curricula and learning methods to the needs and characteristics of Generation Z, so that they can become productive and creative agents of change in the era of technological disruption (Hadjaratie et al., 2023, pp. 104–105).

In facing global dynamics, education serves as a cornerstone in preparing Generation Z as agents of future change. Education not only aims to enhance academic capacity but also serves as a platform for shaping character, values, and morality (Noventue et al., 2024, p. 2810). Character education formation is currently a key issue, aiming to instill cultural values eroded by modern globalization (Chaq & Mahmudin, 2024, p. 119). Ki Hajar Dewantara, the Father of National Education, defines education as the demand of life that guides every child to achieve safety and happiness in the future, promotes good behavior, and perfects life. Education serves as lifelong knowledge learning that positively influences human growth (Sulastri et al., 2023, p. 2373).

In Islam, religious education is the foundation of a Muslim's life, functioning as a means to form good moral character. Islamic education teaches to know God, act morally, and cultivate good character, as recommended by the Prophet Muhammad. Good morals shape good character, which is highly needed in society and Islamic education. However, currently, students tend to be apathetic toward the Generation Z environment, and parents find it difficult to detect the lack of social enthusiasm in Generation Z children (Ratnasari et al., 2020, p. 154).

Islamic education models aimed at Generation Z integrate the basics of Islamic religious education with the demands and characteristics of this generation. Living in an era of advanced technology and communication, Generation Z is vulnerable to moral dilemmas and tends to neglect others and the environment. In this context, Islamic religious education is crucial in shaping the empathy capacity of this generation. Islamic religious education plays a significant role in shaping empathetic character in Generation Z (Miftakhuddin, 2020, p. 3).

Education plays a crucial role in shaping a cultured society and individual character. The Qur'an serves as a guide in education that encompasses various aspects of life, including education. The Qur'an provides the foundation for moral values, ethics, and principles that encourage individuals to live according to the teachings of Allah SWT. Qur'anic education is not only academic but also involves the formation of good morals, social awareness, and responsibility toward the environment (Solihin et al., 2023, p. 1399). The Qur'an, as an inspiration for Islamic education, provides examples of effective and sustainable education processes. Several Surahs of the Qur'an discussing education include Surah Al-'Alaq (Verses 1-5) and Surah Luqman (Verses 13-19). The educational content provided includes monotheism and morals, as well as the role of parents in educating children.

The Qur'an provides a conceptual basis for inclusive and just education. The principles of equality and social justice in the Qur'an guide individuals and societies to provide the right to education to everyone regardless of background, ethnicity, or social status. The Qur'an plays a crucial role in character education, teaching values of goodness, tolerance, and love for peace that can shape children into successful individuals, sensitive to social environments, morally upright, and peace-loving. The Qur'an also helps shape teenagers who are excellent, physically healthy, emotionally stable, and intellectually well-developed (Hartono & Andika, 2018, pp. 194–197).

The vision of Indonesia Emas 2045 can only be achieved through quality education, which not only conveys knowledge but also instills moral and ethical values. Effective education should emphasize the transfer of values to shape students with character and skills. Furthermore, the importance of inclusive education for all layers of society, regardless of economic or social background, is key to achieving this goal. Inclusive education ensures that every individual has an equal opportunity to develop and contribute to realizing a bright future for the nation and country (K. R. Putra, 2020, pp. 710–712).

In the context of the development of Generation Z (Gen-Z) facing the dynamics of the times, a deep understanding of the formulation of education according to the Qur'an becomes crucial. Recognizing this urgency, the research titled "Formulation of Education for Gen-Z According to the Qur'an: Views of Professors at UIN North Sumatra Towards Indonesia Emas 2045" was conducted to explore the perspectives of two Professors at UIN North Sumatra. The aim of this research is to explore educational values that can guide Gen-Z in achieving their maximum potential, and respond to the call to embrace the vision of Indonesia Emas by 2045. By integrating Qur'anic teachings, especially values such as honesty, discipline, hard work, and ethics, education can be directed towards shaping a generation that is academically intelligent, morally upright, and of integrity. This research is expected to contribute to the development of more holistic and sustainable curriculum and educational strategies, and provide guidance for policymakers and educational practitioners in supporting the vision of Indonesia Emas 2045.

METHOD

This research was conducted using the qualitative descriptive method, which aims to obtain comprehensive knowledge about the research subjects at a specific time (Mukhtar, 2013, p. 10). The subjects of the study were two Professors from UIN North Sumatra. Data collection was primarily carried out through in-depth interviews, chosen as the main method

to obtain comprehensive and profound information regarding the professors' views on the formulation of education for Generation Z according to the Qur'an, and how these views could contribute to the vision of Indonesia Emas 2045 (Patton, 2006, p. 1).

Data analysis was performed using the interactive qualitative data analysis technique, consisting of three stages: data reduction, data display, and conclusion drawing (Miles & Huberman, 2014, p. 16). The research procedures included several steps, from interview preparation and execution to the analysis and interpretation of the acquired data. Each stage was meticulously conducted to ensure the validity and reliability of the research findings. The location and timing of the research were adjusted according to the availability and willingness of the professors from UIN North Sumatra who were the subjects of this study.

RESULTS AND DISCUSSION

The Research Discusses The Perspectives Of Two Professors From UIN North Sumatra Regarding The Role Of Education In Shaping The Character Of Generation Z In Accordance With The Teachings Of The Qur'an

Education from an Islamic perspective, based on the teachings of the Qur'an, emphasizes the importance of cultivating noble, just, and responsible character traits. The Qur'an provides clear guidance on moral values and ethics such as honesty, patience, responsibility, and compassion, which are essential for every individual (Romlah & Rusdi, 2023, pp. 69–70). Character education, as a process of personality development through the instillation of moral values and ethics in daily life, aims to produce generations with virtues and positive values. This aligns with the National Education System Law No. 20 of 2003, which directs national education towards developing intelligent, personality-rich individuals of good character, creating exemplary human beings (Chaq & Mahmudin, 2024, p. 122).

Based on interviews conducted with two professors from the Faculty of Ushuluddin at UIN North Sumatra, it was found that they have different views on the role of education in shaping the character of Generation Z according to the teachings of the Qur'an. According to the first opinion, the concept of education in the Qur'an consists of three main aspects: self-education, family education, and community education. However, in the Qur'an, education within the family is the most dominant aspect (Interview with respondent 1, 20/05/2024). On the other hand, according to the second view, education in the Qur'an begins from the early stages of life, such as the meeting of parents, the marriage process, to the end of a person's life (death). In terms of content, the establishment of monotheism (tauhid) serves as the main foundation in education, followed by other aspects (Interview with respondent 2, 20/05/2024).

The first opinion emphasizes the importance of education within the family context as the primary foundation in shaping the character of Generation Z according to the teachings of the Qur'an. Meanwhile, the second perspective highlights that education in the Qur'an encompasses all stages of life, with the establishment of monotheism as the primary focus. By combining these views, it can be concluded that education in the Qur'an emphasizes the importance of character formation through strong family education, beginning from the early stages of life and emphasized with the establishment of monotheism as the primary basis. Therefore, education based on the Qur'an not only directs individuals to be good personally but also contributes positively to building a morally upright society.

Perspectives Of UIN North Sumatra Professors On The Primary Challenges Facing Generation Z In The Context Of Education In Indonesia Today

The biggest issue facing Generation Z is the transition from the Era of Society 4.0 to the Era of Society 5.0, where identifying and developing character are crucial so as not to be negatively influenced by technological advancements. The main challenges in the millennial

education era include access to information that is always available but requires effective guidance, technological distractions that divert attention during learning, high costs for technology implementation in schools, Generation Z's high motivation to achieve success, lack of interest in formal education, boredom with traditional teaching methods, and overwhelming information burdens. The holistic solution needed includes an education approach that can integrate technology wisely and motivate young generations to remain focused and develop spiritual and moral values.

Based on the interview results, there are different views regarding the primary challenges facing Generation Z in the context of education in Indonesia today. According to the first perspective, the main challenge is the lack of desire to learn caused by disruptions from technological advancements. Generation Z tends to be distracted by gadgets and social media, diverting their focus from learning processes that should be the top priority (Interview with respondent 1, 20/05/2024). The second perspective states that the primary challenge is the dominance of conventional education that tends to prioritize scientific knowledge, while the Qur'an emphasizes the importance of embedding faith as the main foundation before deepening scientific knowledge. In this context, there is concern that focusing on scientific knowledge without a strong foundation of faith can cause young generations to lose essential spiritual and moral values (Interview with respondent 2, 20/05/2024).

Thus, both perspectives highlight interrelated issues in Generation Z education. Disturbances from technological advancements pose a serious challenge that hampers the desire to learn, while the lack of emphasis on religious education, especially the establishment of faith, can lead young generations astray and lack clear goals in acquiring knowledge. Therefore, a holistic solution is needed, combining efforts to motivate young generations to be more focused and diligent in learning while embedding the spiritual and moral values imparted by religious teachings, including the Qur'an.

Perspectives Of UIN North Sumatra Professors On The Direction Of The Qur'an In Formulating Education For Generation Z

The Qur'an emphasizes the importance of character formation and the development of noble morals as the foundation of education. One of the verses often used as a guideline is Surah Al-Luqman, verses 12-19:

وَإِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ۗ وَمَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ۱۲ ۔

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصَالُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ ۚ اِلَيَّ الْمَصِيْرُ ۱۳ ۔

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۗ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ۱۴ ۔

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا ۖ وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۱۵ ۔

يٰبُنَيَّ اَقِمِ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِى السَّمٰوٰتِ اَوْ فِى الْاَرْضِ يَأْتِ بِهَا اللّٰهُ ۗ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۱۶ ۔

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا الصَّلٰوةَ وَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ۗ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ۱۷ ۔

وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ اِنَّ اَنْكَرَ الْاَصْوَاتِ تَمْشِ فِى الْاَرْضِ مَرَحًا ۖ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۱۸ ۔

لَصَوْتُ الْحَمِيْرِ ۱۹ ۔

Artinya: *"12. Dan sungguh, telah Kami berikan hikmah kepada Lukman, yaitu, "Bersyukurlah kepada Allah! Dan barangsiapa bersyukur (kepada Allah), maka sesungguhnya dia bersyukur untuk dirinya sendiri; dan barangsiapa tidak bersyukur (kufur), maka sesungguhnya Allah Mahakaya, Maha Terpuji. 13. Dan (ingatlah) ketika Lukman berkata kepada anaknya, ketika dia memberi pelajaran kepadanya, "Wahai anakku! Janganlah engkau mempersekutukan Allah, sesungguhnya mempersekutukan (Allah) adalah benar-benar kezaliman yang besar." 14. Dan Kami perintahkan kepada manusia (agar berbuat baik) kepada kedua orang tuanya. Ibunya telah mengandungnya dalam keadaan lemah yang bertambah-tambah, dan menyapihnya dalam usia dua tahun. Bersyukurlah kepada-Ku dan kepada kedua orang tuamu. Hanya kepada Aku kembalimu. 15. Dan jika keduanya memaksamu untuk mempersekutukan Aku dengan sesuatu yang engkau tidak*

mempunyai ilmu tentang itu, maka janganlah engkau menaati keduanya, dan pergaulilah keduanya di dunia dengan baik, dan ikutilah jalan orang yang kembali kepada-Ku. Kemudian hanya kepada-Ku tempat kembalimu, maka akan Aku beritahukan kepadamu apa yang telah kamu kerjakan. 16. (Lukman berkata), "Wahai anakku! Sungguh, jika ada (sesuatu perbuatan) seberat biji sawi, dan berada dalam batu atau di langit atau di bumi, niscaya Allah akan memberinya (balasan). Sesungguhnya Allah Mahahalus, Mahateliti. 17. Wahai anakku! Laksanakanlah salat dan suruhlah (manusia) berbuat yang makruf dan cegahlah (generasi Z) dari yang mungkar dan bersabarlah terhadap apa yang menimpamu, sesungguhnya yang demikian itu termasuk perkara yang penting. 18. Dan janganlah kamu memalingkan wajah dari manusia (karena sombong) dan janganlah berjalan di bumi dengan angkuh. Sungguh, Allah tidak menyukai orang-orang yang sombong dan membanggakan diri. 19. Dan sederhanakanlah dalam berjalan dan lunakkanlah suaramu. Sesungguhnya seburuk-buruk suara ialah suara keledai."

"This verse depicts Luqman's advice to his son, emphasizing the importance of strong faith, such as monotheism and belief in Allah SWT, as well as moral values such as being kind to parents, avoiding arrogance, and behaving humbly. (Gafur et al., 2015, p. 88). Based on the analysis of all the responses obtained during the interviews, it can be concluded that there is no difference in the direction of the Qur'an in formulating education for Generation Z. Both perspectives emphasize that education for Generation Z should be based on strong faith and steadfast belief, while also encouraging mastery of knowledge and technology. The Qur'an teaches that the primary education is faith or monotheism, which can be integrated with a scientific approach, such as the Qur'anic teachings on the creation of the universe and technological advancements as part of Qur'anic knowledge. (Interview with respondent 1, 20/05/2024) The importance of starting education from an early age with a foundation of faith in God, then motivating fields of science related to technological progress. (Interview with respondent 2, 20/05/2024) The goal is to produce generations of ulul albab who have strong abilities and knowledge in science as well as robust spirituality. Therefore, according to the Qur'an, ideal education is one that can integrate spiritual and scientific aspects, shaping individuals who are not only intellectually intelligent but also have strong faith and good morals.

The Viewpoint Of The Professor At UIN Sumatera Utara In Instilling Religious And Moral Values In Generation Z Through Education Based On The Principles Of The Qur'an

Regarding the principles of Islamic education itself, the thoughts of scholars vary widely. However, one fundamental aspect that distinguishes Islamic education from general education is the principle of tawhid. Tawhid is the foremost and primary principle in Islamic education, closely related to the concept of human fitrah. (Noor, 2012, p. 14).

Based on the results of an interview with a professor at UIN Sumatera Utara regarding the cultivation of religious and moral values in Generation Z through education based on the principles of the Qur'an, two relevant opinions were found. The first opinion highlights the importance of exemplary behavior in education, where parents serve as the primary example by demonstrating religious and moral values through the conduct of Generation Z themselves, which is then transmitted to the children of Generation Z. In addition, formal education is also considered an important means of instilling these values externally, such as through school curricula and extracurricular activities that strengthen understanding of the principles of the Qur'an. (Interview with respondent 1, 20/05/2024) The second opinion emphasizes the importance of role models from all educators within the educational environment. This means that all teachers and educational staff in schools, as well as other educational environments, play a crucial role in demonstrating and teaching religious and

moral values based on the teachings of the Qur'an to Generation Z. (Interview with respondent 2, 20/05/2024).

Thus, both opinions indicate that instilling religious and moral values in Generation Z requires a holistic approach involving the roles of parents, formal education, and exemplary behavior from all educators. This underscores that Qur'an-based education is not just the responsibility of specific individuals but is also a collective commitment of the entire educational community to shape a generation strong in religious and moral values.

Strategies Employed By The Professor At UIN North Sumatra In Quran-Based Education To Stimulate Learning Interest And Self-Development Among Generation Z

Quran-based education plays a crucial role in enhancing learning interest and fostering self-development among Generation Z. This strategy is rooted in Quranic teachings that emphasize the importance of education in shaping morally strong individuals with broad intellectual perspectives and a commitment to making positive contributions to society. From the Quranic perspective, education not only focuses on knowledge transfer but also on developing values and ethics in accordance with Islamic teachings. (Sholichah et al., 2021, p. 120).

In Quran-based educational strategy, several key concepts are utilized, including tarbiyah, ta'lim, and ta'dib. Tarbiyah refers to the systematic and gradual self-development process aimed at achieving broader educational goals. Ta'lim refers to the systematic and planned teaching process to impart necessary knowledge and skills. Ta'dib refers to the active and consistent self-development process aimed at achieving broader educational goals. (Muhajir, 2011, pp. 239–242).

Based on interview results, viewpoints from the Professor at UIN North Sumatra regarding Quran-based education strategies to stimulate learning interest and self-development among Generation Z were obtained. The first opinion emphasizes the importance of an empathetic approach (syafaqoh) with compassion, which is currently eroding due to a preference for logic over empathy and compassion. Additionally, materialistic approaches are also important, considering the current technological advancements require funding, although money is not the primary factor. (Interview with respondent 1, 20/05/2024) The second opinion highlights the necessity of keeping pace with the times by no longer using monotonous methods as before. The utilization of technology and the implementation of technological systems in the educational curriculum are crucial to adapting to the needs and characteristics of Generation Z. (Interview with respondent 2, 20/05/2024).

Thus, both perspectives underscore the importance of balancing emotional approaches and material content in Quran-based education. An empathetic approach filled with compassion needs to be integrated with modern technology and updates to adaptive educational systems. This will help create a learning environment that supports the interests and self-development of Generation Z. Educational strategies that combine spiritual values with technological advancements are expected to shape a generation that is not only intellectually capable but also possesses noble character and adapts well to changing times.
.

Views Of The Professor At UIN North Sumatra On The Best Way To Integrate Modern Technology With Quranic Values In The Educational System For Generation Z

Education that integrates modern technology with Quranic values plays a crucial role in shaping Generation Z individuals who are intellectually broad-minded and committed to making positive contributions to society. From the Quranic perspective, education not only focuses on knowledge transfer but also on developing values and ethics in line with Islamic teachings. (Arribathi et al., 2021, p. 57) Islamic religious education should be applied to

students with the aim that students will obtain a personality that will be carried out by teaching, training, and experiences. (Suparman, 2018, p. 76-79) Digital information technology has brought about drastic changes in our lives, including in the field of education. Generation Z, born in the era of rapidly advancing digital information technology, faces a major challenge in maintaining religious values while engaging in a continually evolving digital world. (Miftakhuddin, 2020, pp. 2–3) Therefore, education that integrates modern technology with Quranic values needs to be applied more widely and systematically to enhance the quality of education and self-development of Generation Z.

Based on interviews with the Professor at UIN North Sumatra, there are strong views on the best way to integrate modern technology with Quranic values in the educational system for Generation Z. The first view states that the progress of scientific technology must be linked to the knowledge and teaching of the Quran. We must be pioneers in technological advancement and master it well so that we can utilize it optimally, rather than being exploited by that technology. The second view emphasizes that technology should be used in accordance with Quranic values such as honesty, discipline, obedience, compliance, and character building. Science should not be left without moral values; otherwise, science could be misused for evil purposes. (Interview with respondent 1, 20/05/2024)

Thus, both views emphasize the importance of balancing mastery of technology with instilling Quranic values. To effectively integrate technology into the education of Generation Z, technology should be utilized to support learning and character development in accordance with Quranic teachings. Education should include teaching strong moral values and ethics, ensuring that the use of technology not only enhances academic abilities but also shapes individuals of noble character and high integrity. With this approach, Generation Z can become a generation that not only masters technology but also has a strong moral foundation, ensuring that technological progress is used for good and not for evil. (Interview with respondent 2, 20/05/2024). Overall, both perspectives highlight the importance of mastering technology while instilling strong moral and ethical values, ensuring that technology is used for good and supports the formation of character in line with Quranic teachings.

Vision of the Professor at UIN North Sumatra for Indonesia's Long-Term Education System and the Role of Quranic Teachings in Achieving Indonesia Emas 2045

Indonesia's education has a long-term vision to achieve Indonesia Emas 2045, characterized by a high-quality, advanced, independent, and modern society. To reach this goal, education must focus on developing strong character and religious values. Quranic teachings play a strategic role in realizing Indonesia Emas 2045, as the Quran emphasizes the importance of education in shaping individuals who are morally strong, intellectually broad-minded, and committed to making positive contributions to society. (Zufiyardi et al., 2023, p. 256).

Based on interview findings, the vision of the Professor at UIN North Sumatra for Indonesia's long-term education system and the role of Quranic teachings in achieving Indonesia Emas 2045 is elucidated. The second viewpoint highlights the importance of nurturing a generation capable of global competition while adhering to Quranic teachings. The implementation of Quranic teachings will help achieve the vision of Indonesia Emas 2045 by producing leaders of integrity and noble character. Education should emphasize mastery of science and technology used for the benefit and welfare of humanity. Indonesian youth should be encouraged to become pioneers and innovators in science, supported by the foundation of spiritual and moral values. By promoting critical thinking, creativity, and innovation, Indonesia can excel in science and technology while upholding Islamic values. (Interview with respondent 1, 20/05/2024).

The first viewpoint emphasizes that education should create academically intelligent generations with noble character and strong integrity as per the teachings of the Quran, which is a mercy to all creation. Education is expected to transform the world by making Indonesia a center of excellence in science and technology, integrating Quranic values such as honesty, discipline, hard work, and ethics. Education should empower students to be innovators, inventors, and leaders in science and technology, restoring the glory of the Islamic community in knowledge. (Interview with respondent 2, 20/05/2024).

In conclusion, both perspectives share a common goal of shaping generations with integrity, intelligence, and noble character in accordance with Quranic teachings. The implementation of Quranic values in education is key to achieving the vision of Indonesia Emas 2045. Generation Z emphasizes the importance of mastering science and technology for the welfare of humanity while upholding Islamic values. An educational approach that combines spiritual and moral values with the advancement of scientific knowledge will produce a generation that leads in the fields of science and technology and contributes to global progress.

CONCLUSION

Generasi Z, born between the mid-1990s to mid-2010s, has grown up in the digital era where technology is an integral part of their lives. Known as "digital natives," Generation Z exhibits multitasking abilities, high technological skills, and a preference for audio-visual content. They thrive in an environment of instant information and global connectivity, influencing how they learn, interact, and perceive the world. Education must adapt to cultivate Indonesia's Golden Generation, emphasizing strong character, values, and morality. Education, particularly based on the teachings of the Quran, plays a crucial role in shaping individual character and cultivating a civilized society. The Quran provides moral guidance and ethics, emphasizing the importance of cultivating good morals, social awareness, and environmental responsibility.

The viewpoint from the Professor at UIN North Sumatra highlights that Quran-based education emphasizes character formation through strong family education and the establishment of monotheism. Generation Z identifies challenges they face, such as disruptions from technological advancements and inadequate religious education. Therefore, a holistic solution is needed that integrates learning motivation and the instillation of spiritual values. For Generation Z, Quranic ideal education should integrate spiritual and scientific aspects, producing individuals who are intellectually astute, have strong faith, and exhibit good morals. Instilling religious and moral values requires a holistic approach involving parents, formal education, and exemplary role models from educators. Strategies for Quran-based education should combine emotional approaches with modern technology to create a learning environment that supports the interests and self-development of Generation Z. The integration of technology in education should be based on Quranic values to ensure technology is used for the greater good. The long-term vision of education in Indonesia, according to the perspective of the Professor at UIN North Sumatra, is to shape a generation of integrity, intelligence, and noble character in accordance with Quranic teachings. The implementation of Quranic values in education is key to achieving the vision of Indonesia Emas 2045, merging spiritual and moral values with advancements in knowledge.

REFERENCE

Arribathi, A. H., Supriyanti, D., Astriyani, E., & Rizky, A. (2021). Peran Teknologi Informasi Dalam Pendidikan Agama Islam Untuk Menghadapi Tantangan Di Era Global Dan Generasi Z. *Alphabet Jurnal Wawasan Agama Risalah Islamiah, Teknologi Dan Sosial*, *1*(1), 55–65. https://journal.pandawan.id/al-waarits/article/view/28

Chaq, A. N., & Mahmudin, A. S. (2024). *Urgensi Penanaman Nilai Pendidikan Karakter Bagi Generasi Z Di Era 5.0 Dalam Perspektif Al-Quran*. 118–130. https://e-journal.iainfmpapua.ac.id/index.php/jiep/article/view/815/383

Gafur, Y. A., Nuraini, & Rathomi, A. (2015). Pendidikan Karakter Dalam Al-Qur'an Surat Luqman Ayat 12-19 (Telaah Atas Kitab Tafsir Al-Azhar). *Tarbiya Islamica*, *3*(2), 77–89. https://journal.iaisambas.ac.id/index.php/TarbiyaIslamica/article/download/1388/1097/

Hadjaratie, L., Hasdiana, Masaong, A. K., & Panai, A. H. (2023). Tingkat Kesiapan Generasi Emas Indonesia di Era Disrupsi berdasarkan Karakteristik Digital Native. *Radial : Jurnal Peradaban Sains, Rekayasa, Dan Teknologi*, *11*(1), 103–112.

Hartono, & Andika, R. (2018). Pendidikan Karakter Dalam Al Qur'an Pada Kalangan Remaja Di Era Digital. *Journal of Chemical Information and Modeling*, *53*(9), 1689–1699. https://download.garuda.kemdikbud.go.id/article.php?article=1073982&val=16166&title=Pendidikan Karakter Dalam Al Quran Pada Kalangan Remaja Di Era Digital

Kristyowati, Y. (2021). Generasi "Z" Dan Strategi Melayaninya. *Ambassador: Jurnal Teologi Dan Pendidikan Kristiani*, *2*(1), 2. stt-indonesia.ac.id › journal › index

Lukum, A. (2019). Pendidikan 4.0 Di Era Ggenerasi Z: Tantangan Dan Solusinya. *Pros.Semnas KPK*, *2*, 1–3. https://jurnal.fkip.unmul.ac.id/index.php/kpk/article/view/329/178

Miftakhuddin, M. (2020). Pengembangan Model Pendidikan Agama Islam dalam Membentuk Karakter Empati pada Generasi Z. *Jurnal Pendidikan Agama Islam*, *17*(1), 1–16. https://doi.org/10.14421/jpai.2020.171-01

Miles, M. B., & Huberman, A. M. (2014). Analisis Data Kualitatif Buku Sumber Tentang Metode-Metode Baru. In T. Rohendi (Ed.), *Cendika Muda Islam Jurnal Ilmiah* (Vol. 2, Issue 2). Penerbit Universitas Indonesia (UI-Press). http://www.jurnal.staialhidayahbogor.ac.id/index.php/cendikia/article/view/2997

Muhajir, A. (2011). Tujuan Pendidikan dalam Perspektif Al-Qur'an. *Jurnal Al-Tahrir*, *11*(2), 237–260. https://jurnal.iainponorogo.ac.id/index.php/tahrir/article/download/34/36

Mukhtar. (2013). *Metode Praktis Penelitian Kualitatif*. Reference.

Noor, H. (2012). Tauhid Sebagai Dasar Pendidikan Islam (Hasni Noor). *Jurnal Al' Ulum*, *53*(3), 13–21. https://ojs.uniska-bjm.ac.id/index.php/ULUM/article/view/256

Noventue, R., Ginanjar, S., & Astutik. (2024). Hakikat Pendidikan: Menginternalisasikan Budaya Melalui Filsafat Ki Hajar Dewantara dan Nilai-Nilai Pancasila pada Siswa. *Jurnal Review Pendidikan Dan Pengajaran*, *7*(1), 2809–2818. http://journal.universitaspahlawan.ac.id/index.php/jrpp

Patton, M. Q. (2006). *Metode evaluasi kualitatif Michael Quinn Patton; penerjemah, Budi Puspo Priyadi; penyunting, Kamdani* (B. P. Priyadi (ed.)). Pustaka Pelajar.

Putra, K. R. (2020). Pendidikan Membebaskan Sebagai Upaya Mewujudkan Generasi Emas 2045 (Telaah Pemikiran Kritis Paulo Freire). *Jurnal Pendidikan Agama*, *5*(1), 78–84. https://ejournal.ihdn.ac.id/index.php/vs/article/view/2038/1548

Putra, Y. S. (2016). Theorical Review: Teori Perbedaan Generasi. *Journal of Physics A: Mathematical and Theoretical*, *09*(18), 1–12. https://doi.org/10.1088/1751-8113/44/8/085201

Ratnasari, K., Permatasari, Y. D., & Sholihah, M. (2020). Pendidikan Agama Islam dan Pembentukan Karakter Sosial Dalam Bermasyarakat. *Edification Journal*, *2*(2), 111–121. https://doi.org/10.37092/ej.v1i2.116

Romlah, S., & Rusdi. (2023). Pendidikan Agama Islam Sebagai Pilar Pembentukan Moral Dan Etika. *Al-Ibrah : Jurnal Pendidikan Dan Keilmuan Islam*, *8*(30), 67–85. https://doi.org/10.61815/alibrah.v8i1.249

Rufaida, B. S. (2023). Pengaruh Gaya Bahasa Generasi Z dalam Berbahasa Indonesia di Era Globalisasi terhadap Keutuhan Bahasa Indonesia. *Translation and Linguistic (Transling)*, *3*(3), 169–181. https://jurnal.uns.ac.id/transling

Sholichah, A. S., Ayuningrum, D., & Hariyadi, M. (2021). Kajian Referensi Ayat Al-Qur'an Tentang Metode Pendidikan. *Edukasi Islam: Jurnal Pendidikan Islam (Special Issue)*, 109–121. https://doi.org/10.30868/ei.v10i001.1808

Solihin, A., Wahid, H. A., & Fikri, A. (2023). Pendidikan Karakater Dalam Perspektif Al-Qur'an Dan Hadist. *Jurnal Multidisiplin Indonesia*, *2*(7), 1397–1408. https://doi.org/10.58344/jmi.v2i7.298

Sulastri, A., Octaviany, F., & Atikah, C. (2023). Analisis Pendidikan Karakter Untuk Gen-Z di Era Digital. *Edukatif : Jurnal Ilmu Pendidikan*, *5*(6), 23762–2378. https://doi.org/10.31004/edukatif.v5i6.5662

Suparman, H. (2018). Konsep Pendidikan Modern dalam Perspektif Al-Qur'an. *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, *1*(01), 61–83. https://doi.org/10.37542/iq.v1i01.6

Wawancara dengan responden 1, Guru Besar UIN Sumatera Utara, 20/05/2024

Wawancara dengan responden 2, Guru Besar UIN Sumatera Utara, 20/05/2024

Zufiyardi, Z., Chandra, B., Susanti, E., Mangesa, R., & Sanulita, H. (2023). Peningkatan Pendidikan Karakter Dan Keagamaan Dalam Rangka Menyiapkan Generasi Emas Indonesia Tahun 2045. *Jurnal Pengabdian Kolaborasi Dan Inovasi IPTEKS*, *1*(3), 253–259. https://doi.org/10.59407/jpki2.v1i3.32.