



## JURNAL PENDIDIKAN ISLAM

ISSN: 2549-7146

<https://journal.uhamka.ac.id/index.php/jpi>Transformation of the Values of the *Sīrah Nabawīyyah* in Generation ZPangghil Abdiguno<sup>1\*</sup>, Teguh Luhuringbudi<sup>2</sup>, Kuliyatun<sup>3</sup>, Mowafg Abraham Masuwd<sup>4</sup>, Dewi Nita Utami,<sup>5</sup><sup>1</sup> Madrasah Aliyah Negeri Buleleng Bali, Indonesia<sup>2</sup> Prodi Hukum Keluarga Islam, Sekolah Tinggi Agama Islam Minhaajurrosyidiin Jakarta, Indonesia<sup>3</sup> Fakultas Keguruan dan Ilmu Pendidikan, Universitas Muhammadiyah Metro Lampung, Indonesia<sup>4</sup> Faculty of Languages and Translation, University of Zawia, Libya<sup>5</sup> Madrasah Tsanawiyah Al-Iman Pegayaman Buleleng Bali, Indonesia\* Email Koresponden: [sampaiteguh@gmail.com](mailto:sampaiteguh@gmail.com)

## ARTICLE INFO

Article history

Received: 6 Mei 2025

Accepted: 15 Mei 2025

Published: 31 Mei 2025

## Kata kunci:

Generasi Z,  
Pembelajaran  
Kontekstual,  
Pendidikan Karakter,  
*Sīrah Nabawīyyah*,  
Transformasi Nilai.

## A B S T R A K

Penelitian ini berfokus pada transformasi nilai-nilai *Sīrah Nabawīyyah* dalam konteks pendidikan karakter bagi Generasi Z, sekaligus mengidentifikasi tantangan serta peluang yang ada dalam pengintegrasian nilai-nilai tersebut ke dalam pendidikan modern. Tujuan kunci dari penelitian ini adalah untuk menganalisis dan memahami bagaimana generasi muda dapat mengaitkan pelajaran dari *Sīrah* dengan konteks kehidupan sehari-hari mereka. Data telah dikumpulkan melalui kuisioner yang disebarakan kepada 203 siswa, serta analisis naratif dari literatur yang relevan untuk memahami nilai-nilai dalam *Sīrah*. Penerapan metode analisis telah mencakup Teori Pendidikan Karakter oleh Lickona dan Teori Pembelajaran Kontekstual oleh Dewey, dengan sumber primer berupa kitab-kitab *Sīrah* dan dokumen pendidikan karakter. Temuan telah menunjukkan bahwa siswa cenderung mengutamakan pemahaman konteks historis serta kesesuaian dan keselarasan nilai-nilai Islam dalam kehidupan modern, sehingga saran untuk penelitian selanjutnya adalah mengeksplor kombinasi antara pendidikan keagamaan dan pembelajaran aktif. Meskipun memiliki batasan pada jumlah responden, penelitian ini memberikan sumbangsih yang signifikan dalam pengembangan metode pembelajaran berbasis nilai-nilai Islam yang sesuai, bertanggungjawab, dan aplikatif, serta membuka jalan untuk eksplorasi lebih lanjut mengenai dampak jangka panjang dari pendidikan karakter dalam konteks yang beragam.

## A B S T R A C T

This study emphasizes the transformation of the values of the *Sīrah Nabawīyyah* in the context of character education for Generation Z, while identifying the challenges and opportunities in integrating these values into modern education. The key objective of this study is to analyze and understand how the younger generation can relate lessons from the *Sīrah* to the context of their daily lives. Data have been collected through questionnaires distributed to 203 students, as well as narrative analysis of relevant literature to understand the values in the *Sīrah*. The application of analytical methods has included the Theory of Character Education by Lickona and the Theory of Contextual Learning by Dewey, with primary sources in the form of *Sīrah* books and character education documents. The findings have shown that students tend to prioritize understanding the historical context and the suitability and harmony of Islamic values in modern life, so suggestions for further research are to explore the combination of

## Keyword:

Character Education,  
Contextual Learning,  
Generation Z,  
*Sīrah Nabawīyyah*,  
Transformation of the  
values.

---

religious education and active learning. Despite the limitations in the number of respondents, this study provides a significant contribution to the development of appropriate, responsible, and applicable Islamic values-based learning methods, and paves the way for further exploration of the long-term impacts of character education in diverse contexts.

---

## Introduction

The transformation of the values of the *Sirah Nabawiyah* has become increasingly appropriate and precise amidst rapid social developments, where Generation Z experiences and faces complex challenges and dynamics in shaping their religious identity, especially in this era of disruption. Religious identity acts as a material object and unit of analysis that requires a casuistic and memorable understanding, which also considers the central role of religious values in building individual character and morality in such a context.(de Villiers, 2023; Fakhruddin et al., 2023; Ghaly, 2024; Ramle & Huda, 2022) The relevance of the Hadith as a formal object in character formation based on the morals of the Prophet Muhammad SAW reveals impressive and impactful insights and knowledge about the internalization of these values into the daily lives of the younger generation in different realities and phenomena.(Faraz et al., 2024; Fauzan & Asrori, 2025; Nurjannah & Hidayat, 2025; Rahman et al., 2024) *Sirah Nabawiyah* is not only a historical record that is ideological-normative-dogmatic-subjective in nature,(Al Fattah et al., 2022; Bhat, 2022; Fuad, 2025; Hamdan et al., 2023) but also a practical guide in responding to, being wise, and acting on contemporary challenges, including the influence of globalization and social change in the era of disruption(Mohamad & Abdullah, 2024; Nadia & Faizah, 2024; Rasyid et al., 2024; Yusuf et al., 2024) based on the perspective of character education. The Islamic values contained in the *Sirah Nabawiyah* can equip Generation Z with the moral resilience that is demanded and urged to deal with the crisis of identity and social norms in the midst of modern life which is also disruptive. Immediately, this research paper imagines and represents the urgency and urgency to transform these values to be more in line, appropriate, and easily accepted by today's young generation.

Previous studies have shown that previous relevant studies on the integration of the values of the Prophet's *Sirah* in character education have not fully revealed its impact on Generation Z (Fatahillah et al., 2024; Kusumah et al., 2022; Liza et al., 2025a, 2025b; Luhuringbudi & Yani, 2018a, 2018b; Sertkaya, 2025; Yuliantika et al., 2025), so a knowledge gap has emerged in this study. Most studies focus on traditional insights and knowledge of the *Sirah*(Alwi et al., 2023; Aroos & Shehu, 2024; Feighten et al., 2024; Hasibuan et al., 2024; Ichwan et al., 2024; Slamet Riyadi et al., 2024; Supriadi & Islamy, 2023) without linking them to the social phenomena experienced and overcome by the younger generation in general and Generation Z in particular today. This study seeks to identify this gap by focusing on the influence of digitalization, social media, and popular culture that shape the way Generation Z thinks. In addition, there are few studies that discuss effective ways to convey the values of the Prophet's *Sirah* through an impressive and impactful approach for young people,(Aroos et al., 2024; Aroos & Insaf, 2025; Husni, 2022; Khan, 2024; Samsuri & Maswud, 2023; Slamet Riyadi et al., 2024) who are often less connected to traditional-conventional moral education materials. Therefore, there is an urgent need to design and formulate a methodology that not only conveys teachings but also provides appropriate and precise meaning for their life experiences. This study seeks to achieve innovation in teaching methods and the application of Islamic values in a modern context in the era of disruption by exploring the aspects mentioned above.

The purpose of this paper is to reveal the transformation of the values of *Sirah Nabawiyah* for Generation Z from the perspective of character education, by covering the shortcomings in the current disruptive learning approach. Specifically, this research paper seeks to answer the main question of how these values can be contextualized in everyday practice and their relevance in helping Generation Z face

moral and ethical challenges. This research paper is committed to contributing to the development of an educational curriculum that is more responsive and adaptive to the specific needs and characteristics of today's young generation while maintaining the substance of previous teachings or substantial values. This research paper is also dedicated to developing a framework that allows for active involvement of Generation Z with a focus on deepening personality through the values of the Prophet Muhammad SAW. The enrichment of existing studies related to practical approaches in transforming religious values into concrete application contexts has also become the main basis for thinking. Therefore, this research paper will present a perspective that has not been widely explored but is very appropriate and appropriate in today's disruptive world of education.

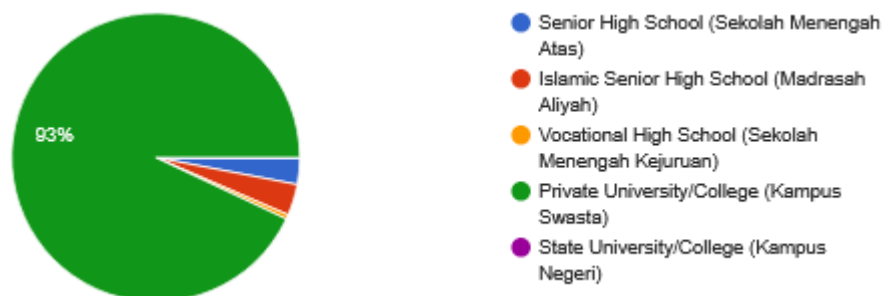
The main argument of this research paper is on the repackaging of the values of the *Sīrah Nabawīyyah* in dimensions that have been facilitated by Generation Z, where this insight and knowledge will be tested through a series of systematically arranged research approaches. The values adopted and adapted from the *Sīrah Nabawīyyah* will be contextualized with the social realities experienced and overcome by the younger generation so that they can become a "connector" to know, interpret, and integrate them into everyday life. With this foundation, this research paper is also committed to temporarily answering doubts about the suitability and accuracy of classical teachings in an increasingly modern and disruptive era. Case-based analysis of data obtained from surveys and interviews with community leaders and educators is dedicated to proving that such transformation is not only possible, but highly demanded. Based on the character education framework, this research paper demonstrates that the integration of these values can build spiritual and emotional attachments that have an impact on Generation Z. The argument of this research paper serves to reveal that the values of *Sīrah Nabawīyyah* can be manifested and utilized in a way that encourages and even urges character development that is in line with the global challenges faced by the younger generation, especially Generation Z in this context.

## Method

The material object of this research has been based on Generation Z, which is the central subject in understanding the transformation of the values of *Sīrah Nabawīyyah* in the context of character education and sustainability. Choosing Generation Z as the object of analysis has been based on the specific characteristics displayed, such as the use of technology, sensitivity to social issues, and aspirations to contribute to constructive change in society. The relationship with the Sustainable Development Goals (SDGs) has placed this generation in a strategic position in implementing the appropriate and harmonious values of "*Sīrah*" in an effort to build a sustainable society. The Living Hadith Study has also become a context that adds to the thematic and effective analysis of this generation's expression of Islamic values in everyday life. The Character Education Perspective has functioned as a framework for knowing and interpreting how to internalize these teachings in themselves. The selection process has been carried out through initial data collection to ensure that the respondents involved have indicated diversity in educational background, age aspects, and social interests.

The design of this study has used a qualitative-descriptive approach, which is committed to a more thematic exploration and understanding related to the Transformation of the Values of the Nabawiyah *Sīrah* as a formal object in character education. This approach has been chosen because it can provide a comprehensive picture of the subjectivity and experience of the younger generation in dialogue with these values with the reality of their lives. Through data collection using online questionnaires, researchers have been able to achieve a higher diversity of respondents, and have facilitated the analysis of the data obtained. The work process of this study has begun by formulating relevant questionnaire questions, following up with the distribution of questionnaires through an internet-based platform, and then analyzing the results obtained. This has allowed researchers to identify patterns in the answers collected from Generation Z, and has produced knowledge that will increase discussions about the values of character education. This design has emphasized that this study will not only collect data, but will also analyze the social and religious contexts that underlie the thoughts and actions of the younger generation.

The primary source of this study was taken from Generation Z respondents who participated through a questionnaire distributed through Google Form, with a total of 203 respondents from various educational backgrounds. The respondents were allowed to answer or not answer certain questions in order to maintain academic freedom and protect subjective psychological sensitivity for each respondent. The selection of respondents was based on certain criteria that reflect various social and demographic aspects, thus producing representative data. This study involved various types of education, including 0.5% of vocational high school students, 93% from private universities/colleges, 3.5% from Madrasah Aliyah, 3% from high schools, and 0% from state universities/colleges, indicating diversity in educational backgrounds. In addition, in terms of gender, respondents consisted of 69.7% males and 30.3% females, which illustrates a fairly striking proportion. Most of the respondents have come from the age group of 18-20 years (67%), followed by the age group of 21-23 years (28.6%), and the age group of 24-26 years (4.4%), indicating that the majority of respondents are in the transitional stage towards adulthood. All of this information has provided an adequate basis for understanding, interpreting, and analyzing the thinking patterns and values of Generation Z.



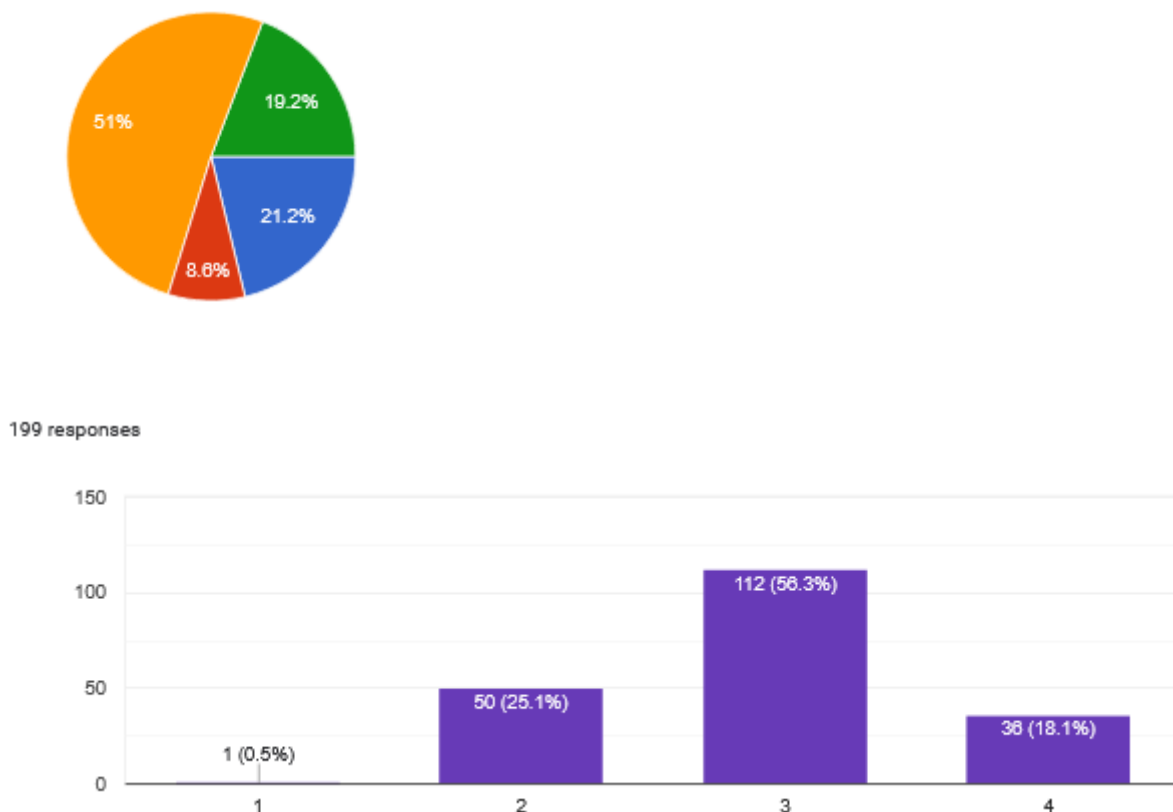
The data collection technique in this study used questionnaires and literature studies, where the questionnaires were distributed via Google Form to 203 selected respondents. The data collection process was carried out by ensuring the suitability, compatibility, and availability of respondents who could provide a comprehensive picture of Generation Z's perspective on the values of Sirah in the context of character education. The results of the data collection have shown variations in the number of respondents who answered each question, so that researchers can identify themes and patterns from the answers given. This is related to the freedom of respondents to answer or not answer certain questions based on efforts to guarantee academic freedom and protect the subjective psychological sensitivity of each respondent. The data collected has also distinguished the educational background of respondents and has provided a more diverse and asymmetric context in knowing, interpreting, and analyzing their views. Therefore, the data generated from diverse respondents has facilitated broad opportunities for in-depth analysis, when compared to more homogeneous data. Such a process has suggested that the technique used is able to summarize diverse perspectives while providing new insights into the Transformation of the Values of Sirah Nabawiyah in character education.

The stages of data analysis in this study were carried out through three complementary theoretical approaches that provide in-depth context. First, the theory of Character Education by Thomas Lickona will be used to analyze the importance of character development as an integral element of education, as well as how the values of honesty, responsibility, and empathy can be integrated into the curriculum. (Berkowitz et al., 2020; Lickona, 1996, 1997a, 1997b, 2000, 2001, 2012, 2013) Second, the theory of Contextual Learning by John Dewey which emphasizes the importance of direct experience in the educational process, will be a frame of reference for understanding how young people learn from interactions with their environment. (Dewey, 1981, 2008b, 2008a, 2017, 2018, 2022, 2024; Dewey et al., 1970; Dewey & Dewey, 1915) Third, the theory of Historical Narrative by Hayden White which shows that understanding history is a narrative construction influenced by interpretation, will help in analyzing how the values of the *Sirah Nabawiyah* can be presented and interpreted. (White, 1980, 1981, 1966, 1972, 1984, 1990, 1998, 2005, 2010, 2011, 2014, 2022) All data are analyzed systematically by considering the textual and contextual dimensions, which allows researchers to produce in-depth and quality analysis. Through this approach, this study aims to provide significant insights into understanding the relationship between character education, Generation Z, and the values of the *Sirah Nabawiyah*.

## Results

### *Transformation of the Values of the Sirah Nabawiyah through Character Education Theory*

The transformation of the Values of the *Sirah Nabawiyah* in the context of Character Education Theory introduced by Thomas Lickona has made it possible to see from the identification of character values that are upheld as an integral part of education. Based on questionnaire data obtained through Google Form, respondents have represented a significant preference for the value of patience as the most appreciated character, with a percentage reaching 51% (101 respondents). This has proven that the value of patience in facing the ridicule and insults of the Quraysh is a reflection of the character that is appropriate and in harmony in their daily lives. Furthermore, 21.2% (42 respondents) have preferred honesty, which reflects their commitment to integrity, while 19.2% (38 respondents) have valued wisdom while 8.6% (17 respondents) have shown courage as a character exemplified by the Prophet Muhammad SAW. A deeper analysis of the question related to how often respondents apply these values has proven that 56.3% (112 respondents) have admitted to doing it often, while 18.1% (36 respondents) have done it always. Therefore, this data has declared that the application of the values of "Sirah Nabawiyah" has been successfully internalized by Generation Z, and the influence of these values in real life has been a step forward in character education.



The method of implementing character values in teaching through the Transformation of Values of "Sirah Nabawiyah" has also had an impressive approach, especially in the use of project-based learning techniques and direct experience. Questionnaire data that identified the most valued character values has presented the majority of respondents agreeing that the Prophet's life that shows patience must be introduced through activities that allow them to feel the impact directly. Teaching has not only been done through theory, but more through contextual learning experiences, where students have been invited to be actively involved in social projects that reflect character, such as charity or community activities. With this approach, as many as 25.1% (50 respondents) have stated that they have applied these values in their daily activities, while 56.3% (112 respondents) have done so regularly. This active involvement has not only increased insight and knowledge, but has also provided valuable psychological lessons about the practical application of character values. This learning approach has taken place

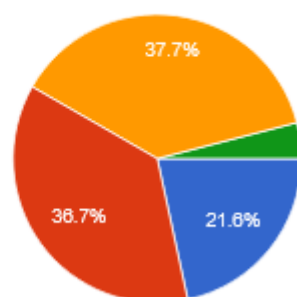
holistically, while at the same time teaching students to understand the values of Sirah and their positive impacts when applied in real action.

In evaluating the impact of the Transformation of "Sirah Nabawiyyah" Values on the formation of students' character, it is important to refer to the effectiveness of the methods used as well as the data analysis that revealed positive results. Data processing from the questionnaire with questions regarding the most valued character values has revealed that, on the other hand, 0.5% (1 respondent) never applied these values; this may have indicated a marginalized group or not exposed to adequate understanding of character. However, the high prevalence of respondents who adopted these values in their daily lives—with 56.3% (112 respondents) indicating they often do so and 18.1% (36 respondents) always doing so—has revealed that the character-based education program has had a significant impact. Based on this method, the results obtained have not only confirmed the existing theory, but have also shown that the integration of values from "Sirah Nabawiyyah" has been applied in the formation of Generation Z characters. Regarding the methodology applied, the evaluation that continues to develop will help sharpen the understanding of character values, while also illustrating that character education has not only functioned to transfer knowledge, but has also shaped the morality of the younger generation. This has supported that good character will be formed in line with experience and consistent application of values, so that it becomes part of their personality.

### ***Transformation of the Values of the Prophet's Sirah through Contextual Learning Theory***

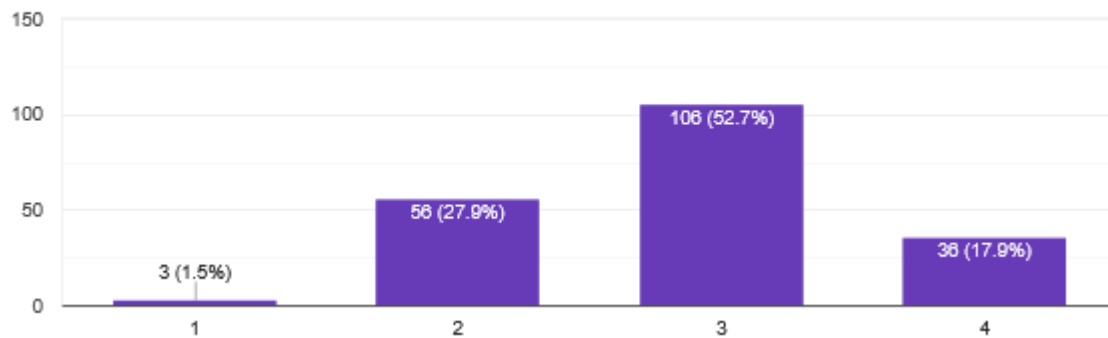
The Transformation of the Values of the Prophet's Sirah has been reviewed through the Contextual Learning Theory proposed by John Dewey, which has revealed that the social and cultural context has a significant influence on the learning process. In line with the learning context, Dewey has taken seriously the urgent need to connect material with students' real experiences to stimulate and present thematic, appropriate, and harmonious insights and understanding. For example, through the stories of the Prophet Muhammad SAW, generation Z can relate moral lessons to contemporary situations that they face in their daily lives. The questionnaire data generated has revealed that 36.7% (73 respondents) have chosen to discuss the relevance of stories to modern life as the best way to understand the teachings of the Prophet's Sirah. In addition, 37.7% (75 respondents) have assessed that practical projects that apply values from the story of the Prophet are also very effective in realizing or presenting direct connections. Based on the involvement of direct experience, students have felt more connected to the teachings and are able to present more thematic meanings for themselves. On the other hand, the results showed that 52.7% (106 respondents) considered the relationship between the stories in "Sirah Nabawiyyah" and their life experiences as easy, while also representing the success of the application of the contextual learning method.

199 responses





201 responses



Active participation of students is crucial in contextual learning, which provides concrete examples of their involvement in the learning process. This involvement can be in the form of collaborative projects, group discussions, or practical activities that are directly related to the values of the *Sīrah Nabawīyyah* in the context of their daily lives. In this case, the role of teachers has become very important, as facilitators who encourage interaction, also provide guidance, as well as encourage students to explore and apply Islamic teachings actively. Questionnaire data has revealed that 21.6% (43 respondents) have preferred teacher lectures, while 4% (8 respondents) have been interested in personal reflection and journaling to learn more and deepen the teachings. Practical projects that include values from the story of the Prophet have been able to provide challenges as well as opportunities for students to apply them in real situations. Ultimately, direct experience not only provides knowledge, but also adds to their character, as well as making education not only a transfer of knowledge but also the formation of identity and values that can be applied. Reflection on these experiences and interactions clearly provides a way for students to grow awareness and even sensitivity and commitment to the values of the Prophet's teachings.

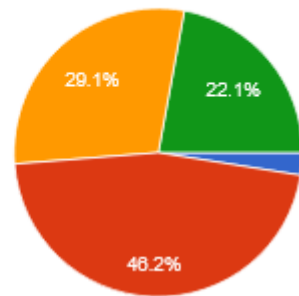
Evaluation of learning in the context of students' understanding of the values of the *Sīrah Nabawīyyah* has required an appropriate method to measure the relevance of what is taught. Based on the contextual learning approach, teachers or lecturers have been able to use various evaluation methods, such as observation, interviews, and research projects, which allow students to demonstrate their understanding and application of these values in real situations. Questions in the questionnaire showed that only 1.5% (3 respondents) had found it very difficult to find the relationship between the stories in the *Sīrah* and everyday life. As many as 52.7% (106 respondents) had found it easy to connect the teachings with their life experiences, indicating that contextual learning has succeeded in bridging theory and practice. Such an approach has given a new color to education that triggers students to not only study and understand the theory, but to absorb and practice it in the real world. Based on this method, learning outcomes reflect the thematic insight and understanding of students in the context taught, while making their learning experience more meaningful. Through this comprehensive evaluation, the teaching of the values of *Sīrah Nabawīyyah* has been stimulated not only to end in understanding the concept, but has also fostered attitudes and behaviors to apply these values in their daily lives.

### ***Transformation of the Values of the *Sīrah Nabawīyyah* through the Narrative Theory of History***

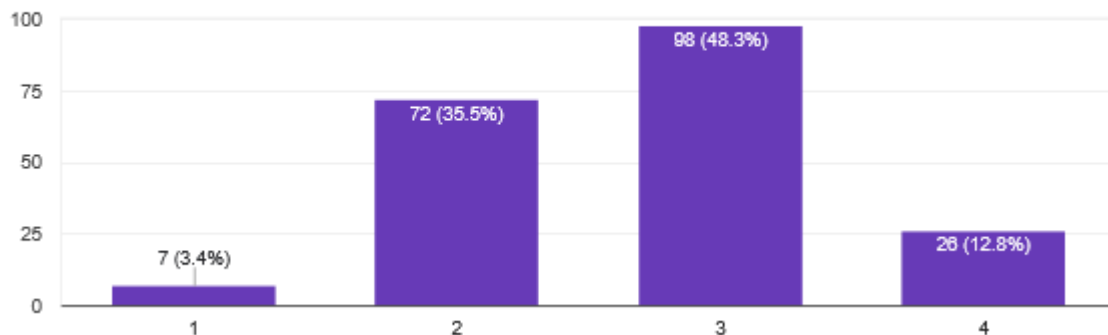
The Transformation of the Values of the *Sīrah Nabawīyyah* through the Narrative Theory of History by Hayden White has proven that the narrative structure in writing history plays a vital role in building students' understanding of the stories of the Prophet Muhammad SAW. This structure has not only revolved around the presentation of facts, but has involved the way the author has constructed a narrative that can influence the perception and acceptance of society towards an event, the narrative of the brotherhood between the Muhajirin and the Ansar initiated by the Prophet Muhammad SAW has become a perfect example, where the social and cultural situation at that time urged the formation of the foundations of solidarity. Data from the questionnaire has proven that 46.2% (92 respondents) have felt that understanding the historical context of events is crucial in studying the *Sīrah*. Through the analysis

of the narrative, students have been encouraged to develop their critical thinking towards other sources of Islamic history. This is in line with White's view that narratives in history are always layered and complex, and have represented not only what happened, but also who told it and in what cultural and temporal context. Along with that, 48.3% (98 respondents) have reported that they often discuss different interpretations of events in the *Sīrah*, while also strongly indicating that involvement in narrative analysis has been able to empower their understanding of Islamic teachings that are relevant to the present day.

199 responses



203 responses



Exploring the influence of the author's perspective is also an important aspect in understanding historical interpretation, including in the study of *Sīrah Nabawīyyah*. The author's perspective is of course influenced by the social and cultural factors that develop around them, and this can affect the way the narrative is formed. In this case, when the Prophet Muhammad SAW built the first mosque in Medina and introduced the brotherhood between the *Muhājirīn* and *Anṣār*, it was based on the context of social needs and challenges faced by Muslims at that time. Questionnaire data revealed that 29.1% (58 respondents) thought that analyzing various interpretations of events was very important to enrich their understanding. As a result, the emphasis on context and perspective in the narrative contributed to openness in understanding the teachings and values carried by the Prophet. Moreover, with 35.5% (72 respondents) admitting to often questioning various perspectives, this shows that the potential for critical thinking exploration among students is very high and supports the desire to study Islamic teachings in more depth. Thus, an analysis of perspective in writing history is needed so that students not only receive information, but are also critical in explaining how values can change based on the context of writing.

The impact of historical interpretation on the formation of community identity and values cannot be underestimated, especially when it comes to views on events in the *Sīrah Nabawīyyah*. The narrative that tells the story of the brotherhood between the *Muhājirīn* and *Anṣār*, narrated by the Prophet, has formed a collective identity that emphasizes tolerance and solidarity among Muslims. In the analysis conducted, as many as 22.1% (44 respondents) considered finding the relevance of events to modern life very meaningful, indicating an appreciation of values that are universal and comfortable to be associated with the current context. Change becomes apparent when these narratives are interpreted in



accordance with existing social developments, creating a new layer in the understanding and application of Islamic values that are relevant for today. However, the importance of seeking context and discussion cannot be underestimated, where 12.8% (26 respondents) claimed that discussing different interpretations very often brought new perspectives to their understanding. Within this framework, reflection on the story and the values contained therein not only strengthens individual identity, but also invites society to live the values initiated by the Prophet in a context that is always changing. Thus, progressive and dynamic narratives become a driving force for Generation Z to create new meanings from the values they hold, and apply them in everyday life.

## Discussion

In this study, the results obtained provide a comprehensive picture of the transformation of the values of the *Sīrah Nabawīyyah* in Generation Z from the perspective of character education. This study successfully answered questions about the potential for linking the younger generation to the values in the *Sīrah* with the context of their modern and dynamic lives. Questionnaire data showed that students preferred interactive and contextual learning methods, indicating that they value the learning process that links real experiences with Islamic teachings. Values such as honesty, responsibility, and empathy are the main highlights that develop through lessons learned from the life journey of the Prophet Muhammad SAW. In addition, students' active participation in discussions and practical projects creates opportunities for them to apply these values in their daily lives. Awareness of the need to absorb history through a narrative perspective shows that students try to find deeper meaning from each story they learn. Thus, the purpose of the study to link character education with the values in the *Sīrah Nabawīyyah* has been achieved well.

It is important to understand the interpretations that emerge from the results of this study, especially how Generation Z processes and gives meaning to the values taught through the *Sīrah Nabawīyyah*. This process does not only involve mastering information, but also transforming attitudes and behaviors in their daily lives. By using the stories of the Prophet as a reference, they are challenged to translate these values into real actions, such as in building solidarity in the surrounding environment. Respondents indicated that they often discussed various interpretations, while also indicating a desire to understand the story from various perspectives. This diversity of interpretations is a reflection of the complexity of the historical narrative taught, as well as the potential to deepen Islamic teachings in a more relevant context. By linking their life experiences with the values contained in the *Sīrah*, Generation Z is able to build a strong identity that is in line with the moral values promoted by the Prophet. This interpretation underlines the relevance of the lessons learned from history, becoming the foundation for the formation of a complete character.

The context of the results of this study can be seen through three educational theories that are the main frameworks, namely the Character Education Theory by Thomas Lickona, the Contextual Learning Theory by John Dewey, and the Historical Narrative Theory by Hayden White. Lickona emphasized that character learning must integrate moral values with knowledge, which is reflected in the results showing that students want learning that is not only informative but also transformational. (Berkowitz et al., 2020; Lickona, 1996, 1997a, 1997b, 2000, 2001, 2012, 2013) Dewey emphasized the aspect of direct experience, where students interact with the world around them, while producing a participatory approach in understanding the *Sīrah Nabawīyyah*. (Dewey, 1981, 2008b, 2008a, 2017, 2018, 2022, 2024; Dewey et al., 1970; Dewey & Dewey, 1915) Likewise, White added that understanding history involves interpretation and perspective, which makes students look critical of the narratives they learn. (White, 1980, 1981, 1966, 1972, 1984, 1990, 1998, 2005, 2010, 2011, 2014, 2022) These three theories complement each other, while providing a solid foundation in understanding the values of the *Sīrah* and its implementation in the character of the younger generation. The combination of these three approaches has created an environment that encourages students to not only learn, but also to live according to those values. The harmony between theory and practice triggers adequate synergy in the character education process based on the *Sīrah Nabawīyyah*.

The implications of the results of this study provide new insights into the role of education in shaping the character of generation Z by exploring the values in the "Sirah Nabawiyah". Through increasing student participation in the learning process, there will be a significant increase in the application of noble and Islamic values in their daily lives. Their courage to discuss and question the interpretation of various narratives indicates that character education through Sirah can produce more critical and responsible individuals. The implementation of interactive and context-based learning methods continues to be encouraged to trigger the formation of characters that are expected to be more effective and responsible, to have an impact. Strategies that prioritize active learning experiences and collaborative discussions can be a way to add to the educational experience that has an impact on the formation of individual identity. Therefore, the results of this study can be a reference for formulating future steps in character education, while building a society with integrity and achieving more responsible and contextual educational goals. The projection of the results of this study has the potential to encourage initiatives in developing a curriculum based on character education that is more progressive, interesting, responsible, and impactful.

Comparing the results of this study with previous studies shows consistency and strength in the argument about the importance of character education. A previous study stated that education that emphasizes positive values can improve students' social behavior.(Pradesa et al., 2023; Ramzan et al., 2023) The findings are in line with the results of this study, where students involved in learning based on the values of *Sirah Nabawiyah* showed a desire to work together and respect each other. In addition, other studies also mention that relevant learning contexts facilitate deeper understanding, as evidenced by students' interest in discussing the historical context of the story of the Prophet Muhammad SAW.(Bin Muhammad Yusoff, 2023; Fitria, 2024) This study continues the tradition of previous studies, expanding the understanding of how character values can be integrated with contextual learning. Meanwhile, several other studies have shown challenges in integrating these values into established education systems.(Dumbe et al., 2024; Firdaus et al., 2023; Katni et al., 2022; Lumah et al., 2025; Mahfuh et al., 2024) This indicates that despite progress, there is an urgent need to renew teaching methods to remain relevant and effective in the context of Generation Z. By strengthening the continuity link between these new findings and previous studies, it is hoped that it will further enrich the discussion on character education in the future.

Formulating an action plan based on the results of this study is a strategic step to implement the transformation of the values of "Sirah Nabawiyah" in character education. The first step is to develop a curriculum that integrates character education content with the values in "Sirah Nabawiyah", carefully tracing the real experiences of students. In addition, it is important to train teachers or lecturers to be able to present a contextual and open learning environment, so that students feel comfortable and interested in actively participating. Practical projects involving the community and collaboration between students also need to be designed to apply lessons from Sirah to real situations, in order to instill a sense of social responsibility psychologically and impactfully. Facilitating active discussion forums among students will provide space for them to discuss and question lessons, thereby increasing insight and critical understanding of the values taught. A cooperative plan between schools, parents, and the community in supporting the implementation of this program will be an integral part of its success. With a structured action plan, it is hoped that it can strengthen character education among Generation Z to produce individuals who are not only knowledgeable, but also have character, are religious, and have integrity.

## Conclusion

The central finding of this study reveals that the values of the *Sirah Nabawiyah* hold significant potential for integration into character education for Generation Z, particularly when delivered through contextual and participatory approaches. Rather than merely memorizing historical accounts, respondents demonstrated a stronger preference for understanding the socio-historical context and its relevance to modern life. Notably, 46.2% of respondents emphasized the importance of contextual understanding over rote learning, indicating a generational shift toward meaningful and reflective learning. Furthermore, their active engagement in discussing multiple interpretations suggests an

emerging critical awareness of how historical narratives are shaped by perspective and context. This dynamic opens new avenues in Islamic character education, where a reflective and dialogical approach becomes essential in bridging young learners with their spiritual heritage.

This study contributes theoretically and practically to the field of Islamic character education by demonstrating how the transformation of *Sīrah* values can foster not only religious knowledge but also moral and social development. Grounded in the theoretical frameworks of Lickona (character education), Dewey (contextual learning), and White (historical narrative), the findings show that *Sīrah*-based education is more effective when it connects students' lived experiences with ethical teachings. By presenting the *Sīrah* as a source of inspiration rather than a static text, this research advances current literature on character education by highlighting the importance of narrative interpretation and experiential learning. Practically, these insights offer valuable guidance for educators aiming to design curricula that are responsive to the learning preferences and identity formation needs of Generation Z. Moreover, the results underscore the need for teacher training in contextual pedagogies and digital media to effectively convey Islamic values in a modern educational setting.

Despite its contributions, this study has several limitations that should be considered. The relatively small sample size and limited geographical scope—covering only Lampung, Jakarta, West Java, Banten, and Bali—may affect the generalizability of the findings. Additionally, due to ethical considerations regarding data privacy, the province of origin for each respondent was not disclosed, limiting deeper demographic analysis based on socio-economic or educational backgrounds. For future research, a broader and more diverse sample, including cross-cultural comparisons, is recommended to explore variations in how different groups within Generation Z interpret and internalize *Sīrah*-based values. Longitudinal studies could also provide insight into the long-term impact of character education rooted in Islamic teachings. Further investigation into innovative teaching methods, such as digital storytelling or gamified learning, may enhance the effectiveness and memorability of value transmission to younger generations across various cultural contexts.

## References

- Al Fattah, H., Djono, D., & Pelu, M. (2022). *Sirah Nabawiyah Reactualized: Global Mindset in Khulasah Nurul Yaqin Textbook. Al-Hayat: Journal of Islamic Education*, 6(1), 116–128.
- Alwi, Z., Rahman, R., Darussamin, Z., Darusman, D., & Akbar, A. (2023). Yusuf Al-Qardhawi's Methodological Reformulation of Hadith Thought and Its Influence on the Development of Hadith Science: An Analysis in the Book of Kaifa Nata'amal ma'a al-Sunnah al-Nabawiyah. *International Journal of Islamic Thought and Humanities*, 2(1), 88–106.
- Aroos, A., Ashath, M., & Shehu, F. (2024). A Study on Reflections of Prophetic *Sīrah* Discourse in Pluralistic Society: A Contextual Analysis. *DIROSAT: Journal of Education, Social Sciences & Humanities*, 2(3), 167–184.
- Aroos, A., & Insaf, M. G. M. (2025). The Prophetic Approach To Diversity And Inclusion: A Model For Muslim Minorities. *Al-Burhān: Journal Of Qur'ān And Sunnah Studies*, 9(1), 108–130.
- Aroos, A., & Shehu, F. (2024). A Historical Exploration of the Selected Writing Trends on As-*Sīrah* An-Nabawiyah (Prophetic Biography) from the First Century of Islam to the Contemporary Times. *Journal of Islam in Asia (E-ISSN 2289-8077)*, 21(1), 191–205.
- Berkowitz, M. W., Lickona, T., Nast, T., Schaeffer, E., & Bohlin, K. (2020). The Eleven Principles of Effective Character Education: A Brief History. *Journal of Character Education*, 16(2).
- Bhat, J. A. (2022). The Overview of Prominent *Sīrah* Writings of Modern Period: Modern *Sīrah* Writings. *Karachi Islamicus*, 2(2), 28–36.
- Bin Muhammad Yusoff, M. F. (2023). Tracing the Tracts of Qaṣaṣ: Towards a Theory of Narrative Pedagogy in Islamic Education. *Religions*, 14(10), 1299.
- de Villiers, E. D. (2023). What is morality? A historical exploration. *Verbum et Ecclesia*, 44(1), 1–11.
- Dewey, J. (1981). *The later works, 1925-1953* (Vol. 3). SIU Press.
- Dewey, J. (2008a). *The Later Works of John Dewey, Volume 12, 1925-1953: 1938, Logic: The Theory of Inquiry* (Vol. 12). Siu Press.

- Dewey, J. (2008b). *The Middle Works of John Dewey, volume 14*. SIU press.
- Dewey, J. (2017). *Democracy and Education & Experience and Education: How to Encourage Experiential Education, Problem-Based Learning & Pragmatic Philosophy of Scholarship*. e-artnow.
- Dewey, J. (2018). *Democracy and education by John Dewey: With a critical introduction by Patricia H. Hinchey*.
- Dewey, J. (2022). *The collected works of John Dewey*. DigiCat.
- Dewey, J. (2024). *Democracy and education*. Columbia University Press.
- Dewey, J., & Dewey, E. (1915). *Schools of to-morrow*. Library Reprints, Incorporated.
- Dewey, J., Fink, H., Hartnack, J., & Sløk, J. (1970). *John Dewey*. Collier-Macmillan.
- Dumbe, Y., Yusuf, J. Bin, Zakaria, G. A. N., Malik, S., Anwar, S., Cahyono, G., & Hidayat, M. C. (2024). The Development of Islamic Education: An Analysis of Hasan al-Banna's Thought. *Ar-Fachruddin: Journal of Islamic Education*, 1(2), 68–81.
- Fakhruddin, A., Islamy, M. R. F., Romli, U., & Subakti, G. E. (2023). RELIGIOUS EDUCATION, DIVERSITY, AND CONFLICT RESOLUTION: A Case Study of Universitas Pendidikan Indonesia Lab School in Building a Culture of Tolerance and Interreligious Dialogue. *Religió Jurnal Studi Agama-Agama*, 13(1), 20–40.
- Faraz, S., Khan, T. H. U., & Mufti, A. M. T. I. (2024). The Role Of Hadith In Developing Ethical Standards In Islamic Law. *Journal of Religion and Society*, 2(4), 111–125.
- Fatahillah, W., Krishnani, R., & Luhuringbudi, T. (2024). Prediction of the Social Impact of Islamic Family Law on Women's Empowerment in Indonesia and Saudi Arabia: Analysis of Islamic Feminism, Structuralism, and Legal Socialization. *ELS Journal on Interdisciplinary Studies in Humanities*, 7(4 SE-Articles), 642–654. <https://doi.org/10.34050/els-jish.v7i4.42367>
- Fauzan, A., & Asrori, M. (2025). Examining the Urgency of Adab-Based Learning: A Hadith Perspective on the Global Ethical Crisis. *Peradaban Journal of Religion and Society*, 4(1), 47–59.
- Feighten, A. O., Sari, A. K., & Amin, K. (2024). Exploring the Wisdom of Discipline from the Nabawiyah Sirah for the Modern Generation. *Proceeding of International Conference of Islamic Education*, 2, 22–36.
- Firdaus, A. B., Hasan, A. R., & Amrullah, A. H. (2023). The Concept of Integration of Science in Thought Prof. Imam Suprayogo. *Paradigma: Jurnal Filsafat, Sains, Teknologi, Dan Sosial Budaya*, 29(4), 40–48.
- Fitria, T. N. (2024). The Prophet's Style Learning Method: Prophetic Learning in English Language Teaching (ELT) to Students. *International Journal of Business, Humanities, Education and Social Sciences (IJBHES)*, 6(1), 1–15.
- Fuad, A. N. (2025). Ibn Sa 'd's Kitab Al-Tabaqat Al-Kabir and the Narratives of the Signs of Muhammad's Prophethood: A Historiographical Study. *JUSPI (Jurnal Sejarah Peradaban Islam)*, 8(2), 234–244.
- Ghaly, M. (2024). Constructing a Comprehensive Discourse. In *Islamic Ethics and Incidental Findings: Genomic Morality Beyond the Secular Paradigm* (pp. 13–23). Springer.
- Hamdan, H., Pasiska, P., Rohimin, R., & Khairuddin, K. (2023). Principles of Leadership and Deliberation Principles of Islamic Education in the Qur'an, Sirah Nabawiyah and the Medina Charter. *Nusantara Education*, 2(1), 10–18.
- Hasibuan, A., Nasution, I. F. A., & Masuwd, M. (2024). Tarekat in the Digital Age: Transforming Spirituality for the Age of Technology. *Religia*, 27(1 SE-Articles), 13–30. <https://doi.org/10.28918/religia.v27i1.2306>
- Husni, M. (2022). Integration of the Civil Society Development of the Prophet Muhammad: Historical Perspective. *Pappaseng: International Journal of Islamic Literacy and Society*, 1(1), 47–57.
- Ichwan, M. N., Ulama'i, A. H. A., Masuwd, M. A., & Abdulghani, N. A. (2024). Sufism And Quranic Interpretation: Bridging Spirituality, Culture, and Political Discourse in Muslim Societies. *Ulumuna*, 28(2 SE-Articles). <https://doi.org/10.20414/ujs.v28i2.1082>
- Katni, K., Sumarni, S., & Muslim, A. (2022). The role of mosque-based non-formal islamic education in building sakinah families. *Al-Hayat: Journal of Islamic Education*, 6(1), 192–213.

- Khan, G. A. (2024). Exploring the Foundations of Peace: An Analytical Study of the Concept of Peace in Islam with Emphasis on the Qur'ān and the Sirah of Prophet Muhammad (SAW). *MAQOLAT: Journal of Islamic Studies*, 2(4), 383–391.
- Kusumah, M., Hidayat, T., Tamam, A., & Irwansyah, F. (2022). The Concept of Sirah Education Curriculum in Junior High School according to Abu Al-Hasan Ali Al-Nadwi. *Islamic Research*, 6(1 SE-Islamic Education, Culture, and Social Interaction). <https://doi.org/https://doi.org/10.47076/jkpi.v6i1.154>
- Lickona, T. (1996). Eleven principles of effective character education. *Journal of Moral Education*, 25(1), 93–100.
- Lickona, T. (1997a). Chapter IV: Educating for Character: A Comprehensive Approach. *Teachers College Record*, 98(6), 45–62.
- Lickona, T. (1997b). The teacher's role in character education. *Journal of Education*, 179(2), 63–80.
- Lickona, T. (2000). Character education: The heart of school reform. *Religion & Education*, 27(1), 58–64.
- Lickona, T. (2001). What is effective character education. *Tersedia Secara Online Juga Di: Http://Www.Mtسم. Org/Pdf/What% 20is% 20Effective% 20Character% 20Education. Pdf [Diakses Di Bandung, Indonesia: 16 September 2015]*.
- Lickona, T. (2012). Character education: Restoring virtue to the mission of schools. In *Developing Cultures* (pp. 57–76). Routledge.
- Lickona, T. (2013). Character education: The cultivation of virtue. In *Instructional-design theories and models* (pp. 591–612). Routledge.
- Liza, F., Abdiguno, P., & Luhuringbudi, T. (2025a). *Fiqh al- Mu ' āmalāt in Madrasah Aliyah Curriculum : Perspective of Islamic Economics , Entrepreneurship Education , and Islamic Financial Literacy*. 22(01), 194–218.
- Liza, F., Abdiguno, P., & Luhuringbudi, T. (2025b). *Fiqh al-Mu'āmalāt in Madrasah Aliyah Curriculum: Perspective of Islamic Economics, Entrepreneurship Education, and Islamic Financial Literacy. Paradigma*, 22(1), 194–218.
- Luhuringbudi, T., & Yani, A. (2018a). Al-qawāid al-fiqhiyyah terhadap perbedaan pendapat dalam fiqh (Kasus hukuman tindak pidana korupsi). *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 13(1), 90–102.
- Luhuringbudi, T., & Yani, A. (2018b). Korupsi, Kolusi Dan Nepotisme Perspektif Hadits. *Aqlam: Journal of Islam and Plurality*, 3(2).
- Lumah, D. D., Nasrullah, N., Salsabila, B. A., & Almaliki, F. (2025). How Did Imam At-Thabari's Interpretation with Tafsir bil Ma'tsur Style Influence Qur'anic Exegesis and Ulama During the Abbasid Dynasty Era? *QiST: Journal of Quran and Tafseer Studies*, 4(1), 151–170.
- Mahfuh, S. K. B., Ariffin, T., & Kosasih, E. (2024). Umm Salamah's Compassion: Bridging Orphan Welfare From Battlefield To Modern Law. *TAQNIN: Jurnal Syariah Dan Hukum*, 6(01), 19–40.
- Mohamad, N. I., & Abdullah, S. (2024). Exploring Work Stress Factors and Family Well-Being: A Civilizational Perspective. *International Journal of World Civilizations and Philosophical Studies*, 1(1), 1-Sept.
- Nadia, Z., & Faizah, N. (2024). Female Ulamā and Religious Moderation in Indonesia: A Study on the Agency and Authority of KUPI and JP3M. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 25(2).
- Nurjannah, S., & Hidayat, N. (2025). The Role of Character Education in Building Students' Ethics and Morals Through Learning The Quran and Hadith. *Al-Afkar, Journal For Islamic Studies*, 8(1), 1114–1126.
- Pradesa, H. A., Tanjung, H., Agustina, I., & Salleh, N. S. N. M. (2023). Increasing Proactive Work Behavior Among Teachers in Islamic Senior High School: The Role of Ethical Work Climate and Perceived Organizational Support. *International Journal of Islamic Educational Psychology*, 4(2), 244–260.
- Rahman, R., Hardivizon, H., Ilyas, I., Zailani, Z., & Akbar, A. (2024). Application of Ethical Values Deriving From Hadiths In Creating A Conducive Learning Environment. *Ta'dib*, 27(1), 217–232.
- Ramle, M. R., & Huda, M. (2022). Between text and context: Understanding Ḥadīth through Asbab al Wurud. *Religions*, 13(2), 92.



- Ramzan, M., Javaid, Z. K., & Fatima, M. (2023). Empowering ESL students: Harnessing the potential of social media to enhance academic motivation in higher education. *Global Digital & Print Media Review*, VI, 2(15), 224–237.
- Rasyid, H., Masruri, G. G., Nugraha, H., & Sarbini, A. (2024). Contextualization of Classical Text Teaching in Traditional and Modern Pesantren. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 6(3), 373–395.
- Samsuri, S. adi, & Maswuwd, M. (2023). Ibnu Khaldun's Thoughts In Present Educational Context. *Forum Paedagogik; Vol 14, No 1 (2023): 10 Articles, Pages 1-149*. <https://doi.org/10.24952/paedagogik.v14i1.3958>
- Sertkaya, S. (2025). *Understanding Sirah Literature and Its Evolution from the Classical to Modern Period BT - Modern Approaches to Sirah Genre: Fethullah Gülen's Contribution* (S. Sertkaya (ed.); pp. 1–30). Springer Nature Singapore. [https://doi.org/10.1007/978-981-96-2460-7\\_1](https://doi.org/10.1007/978-981-96-2460-7_1)
- Slamet Riyadi, Muhammad Ridha, Mowafg Abraham Masuwd, Naser Ali Abdulghani, & Suhendri. (2024). Integrating Tradition and Modernity in Islamic Higher Education: a Phenomenological Study of the Boarding System. *WARAQAT: Jurnal Ilmu-Ilmu Keislaman*, 9(2 SE-Articles), 78–91. <https://doi.org/10.51590/waraqat.v9i2.884>
- Supriadi, U., & Islamy, M. R. F. (2023). Development of Siroh An-Nabawiyyah Learning Media in Fiqh Siroh Ramadhan Al-Buthi Through the Concept of NPT (Narrative, Pedagogical, and Theological). *JHSS (JOURNAL OF HUMANITIES AND SOCIAL STUDIES)*, 7(1), 72–81.
- White, H. (1980). The value of narrativity in the representation of reality. *Critical Inquiry*, 7(1), 5–27.
- White, H. (1981). The narrativization of real events. *Critical Inquiry*, 7(4), 793–798.
- White, H. (1984). The question of narrative in contemporary historical theory. *History and Theory*, 23(1), 1–33.
- White, H. (1990). *The content of the form: Narrative discourse and historical representation*. JHU Press.
- White, H. (1998). Interpretation in history. *Postmodernism. Critical Concepts*, 3, 150–179.
- White, H. (2005). Introduction: Historical fiction, fictional history, and historical reality. *Rethinking History*, 9(2–3), 147–157.
- White, H. (2010). *The fiction of narrative: Essays on history, literature, and theory, 1957–2007*. JHU Press.
- White, H. (2011). The practical past. *Storiografia: XV, 2011*, 9–26.
- White, H. (2014). *The practical past* (Vol. 17). Northwestern University Press.
- White, H. (2022). *The Ethics of Narrative: Essays on History, Literature, and Theory, 1998–2007*. Cornell University Press.
- White, H. V. (1966). The burden of history. *History and Theory*, 5(2), 111–134.
- White, H. V. (1972). The structure of historical narrative. *Clio*, 1(3), 5.
- Yuliantika, A. A., Ridho, M. M., Parwanto, P., & Masuwd, M. A. (2025). Developing a Generation Z-Friendly Da'wah Concept Based on Buya Hamka's Perspective in Tafsir Al-Azhar. *Al-Jadwa: Jurnal Studi Islam*, 4(2 SE-Articles), 210–223. <https://doi.org/10.38073/aljadwa.v4i2.2322>
- Yusuf, S., Marhumah, M., & Muslim, A. (2024). analyzing strategy of character building in islamic boarding schools for college students: A comparative case study. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 13(02), 283–298.