

Internalization Social Ethics And Islamic Values For Gen Z's Preparation To Build Islamic Families In Pekalongan

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Abstract

This research stems from the phenomenon of declining internalization of social ethics and Islamic values among Gen Z, particularly in the context of their readiness to build an Islamic family in Pekalongan, a region known for its religiosity but now facing the challenges of modernization and the massive flow of digital culture. The purpose of this study is to analyze the process of internalizing Islamic values and social ethics in shaping the awareness, moral responsibility, and readiness of Gen Z toward family life based on Islamic and humanitarian principles. This research employs a phenomenological qualitative approach, utilizing data collection techniques such as in-depth interviews, observation, and documentation with adolescents, educators, and religious figures in the Pekalongan region. Data analysis is conducted using the interactive model of Miles and Huberman, which includes reduction, presentation, and thematic conclusion drawing. The research findings indicate that the internalization of Islamic values among Gen Z is still partial and is more influenced by social media, peer groups, as well as a lack of family guidance and the role of formal educational institutions. Nevertheless, a new awareness is emerging among Muslim youth to actualize spiritual values and social ethics through digital proselytization, religious activities, and educational communities based on Islamic values. In conclusion, strengthening the internalization of social ethics and Islamic values in building Islamic families within Gen Z requires collaboration between families, educational institutions, and digital media, in alignment with the principles of Islamic morality and the challenges of modern life.

Keywords: Social Ethics, Islamic Values, Gen Z, Islamic Family

Introduction

Research on the internalization of social ethics and Islamic values in preparing Gen Z to build an Islamic family in Pekalongan is scientifically very interesting because it combines two important domains in contemporary Islamic studies: the social dynamics of young generations and the transformation of values in the digital era.

Amidst the currents of globalization, modernization, and the strong influence of popular culture, which often contradicts Islamic moral principles, a fundamental question arises: to what

extent are Islamic values still capable of serving as an ethical foundation in preparing Gen Z for Islamic family life? The research findings indicate that the internalization of these values among young people is still partial and is often influenced by social media, peer groups, and the weak role of families and educational institutions in the process of moral development. However, these findings also reveal a positive potential in the form of a new spiritual awakening among Gen Z, who are trying to balance religiosity with technology thru digital preaching, educational communities, and social practices based on Islamic values. In conclusion, this phenomenon underscores that efforts to build an Islamic family in the present era require not only strengthening moral education in formal settings and families but also innovating values in the digital space that can bridge Islamic idealism with the realities of modernity. This research is scientifically relevant because it presents a new synthesis between Islamic studies, social ethics, and the dynamics of the digital generation, which is a crucial issue in the development of Islamic education in the contemporary era.

In the contemporary era, characterized by accelerating digitalization and complex social changes, Gen Z faces significant challenges in internalizing social ethics and Islamic values as the foundation of life, especially in the context of readiness to build an Islamic family. This phenomenon is interesting to study because, although Pekalongan is known as a city with strong religious traditions, the influence of globalization of values, social media, and popular culture has shaped a new paradigm in how young generations understand and practice Islamic teachings. Several previous studies have highlighted the relevance of this issue, such as Rahman's study in his article "Internalization of Islamic Values in Character Education in the Disruption Era," which emphasizes the importance of value education in maintaining the morality of the younger generation (Rahman, 2020), and Fitriani's research titled "Islamic Social Ethics and the Challenges of Modernity for the Millennial Generation," which discusses the conflict between religious values and digital culture (Fitriani, 2021). Additionally, Nasution's research "The Role of Islamic Education in Forming a Peaceful Family in the Global Era" highlights the importance of early Islamic value development (Nasution, 2022). However, all three studies still focus on formal education and institutional contexts, without deeply examining the dynamics of internalizing Islamic values in digital social spaces and their relevance to young people's readiness to build Islamic families. This limitation highlights the need for a deeper phenomenological approach to understanding Gen Z's subjective experiences in integrating Islamic values with the realities of modern life.

Given this conceptual gap, this study was conducted to phenomenologically understand the process of internalizing social ethics and Islamic values in Generation Z in Pekalongan, highlighting how they interpret, reflect on, and actualize these values in the realities of modern life. This study hypothesizes that the process of internalizing Islamic values among Gen Z is no longer vertical and doctrinal, but rather occurs thru reflective, dialogical, and adaptive mechanisms in the digital social space, allowing for the emergence of new moral awareness. This research aims to analyze the forms, factors, and socio-religious implications of this internalization process, in order to make a conceptual contribution to the development of Islamic education based on humanistic values and contextual spirituality in the face of the dynamics of family life in the contemporary era.

The participants in this study consisted of Gen Z members aged 18 to 25 who reside in the Pekalongan City area. They are active teenagers involved in Islamic activities such as

halaqahs, youth organizations, and social communities based on da'wah. Participant selection was conducted using purposive sampling techniques, considering their involvement in socio-religious activities and their readiness for an Islamic family life. The total number of participants was 15, all of whom provided consent to participate. This approach not only emphasizes demographic representation but also delves into the existential experiences of participants in internalizing Islamic values within the context of real life.

The research material includes an exploration of Islamic values rooted in the teachings of the Quran and Sunnah, with a focus on the dimensions of social ethics (akhlaq al-ijtima'iyah), moral responsibility, and spiritual awareness in building an Islamic family.

The research procedure was conducted thru three main stages: (1) the orientation and field observation stage to understand the socio-cultural context of Gen Z in Pekalongan; (2) the in-depth interview stage with key participants and supporting informants; (3) the transcription and descriptive data compilation stage; and (4) the meaning interpretation stage thru a reflective process between the researcher and the data. All procedures were conducted ethically, adhering to the principles of confidentiality, participant consent (informed consent), and scientific integrity.

With this, it is hoped that this research will be able to provide conceptual and practical contributions in strengthening understanding of how the internalization of social ethics and Islamic values can serve as a spiritual and moral foundation for Gen Z in preparing themselves to build an Islamic family that is socially ethical, imbued with Islamic values, and sustainable amidst the current of changing times.

Methods

Research Design

This study employs a qualitative phenomenological approach, aiming to deeply understand the experiences, meanings, and processes of internalizing social ethics and Islamic values in shaping the readiness of Gen Z in Pekalongan City to build an Islamic family. The phenomenological approach was chosen because this study focuses on the subjective reality of participants in experiencing Islamic values and their application in social and family contexts. This approach allows researchers to delve into the hidden meanings behind their personal and social experiences, as Moustakas (1994) affirmed that phenomenology seeks to uncover the essence of human life experiences as they are directly lived.

Participants

The research participants consisted of 17 Gen Z males and 10 Gen Z females aged 18-25 who reside in Pekalongan City. The participants were selected using purposive sampling, considering their active involvement in religious activities, Islamic education, and socio-religious organizations. This criterion is set so that informants have concrete experience related to the internalization of Islamic values in the process of preparing to build a family.

Research Procedures

The research procedure was carried out in several stages, namely: (1) the orientation and field observation stage to understand the socio-cultural context of Gen Z in Pekalongan; (2) the in-depth interview stage with the main participants and supporting informants; (3) the transcription and descriptive data compilation stage; and (4) the meaning interpretation stage thru a reflective process between the researcher and the data. All procedures were conducted

ethically, adhering to the principles of confidentiality, participant consent (informed consent), and scientific integrity.

Data Collection Technique(s)

In this study, semi-structured in-depth interviews, participant observation, and documentation were used to collect data. **Interviews** were used to explore participants' subjective experiences of how Islamic values are internalized thru education, family, and social environment. Participant **observation** was conducted to observe social behavior, interactions, and the tangible forms of applying Islamic values in Gen Z's daily lives. **Documentation** included the analysis of da'wah materials, social media, and Islamic activities in educational institutions.

The collected data was analyzed using Colaizzi's (1978) phenomenological analysis technique, which includes seven main steps: reading the entire data, identifying meaningful statements, formulating essential meanings, grouping major themes, constructing a comprehensive description, integrating interpretation results, and verifying with participants to ensure the validity of the findings. To ensure data validity, this study employs source and method triangulation, member checking, and researcher reflexivity. Thus, the results of this research are expected to contribute conceptually and practically to the development of value education and the fostering of Islamic families for the younger generation in the modern era.

Data Analysis Technique

The data analysis in this study was carried out using a phenomenological technique, with the goal of capturing the profound significance of Gen Z experiences in internalizing social ethics and Islamic principles as preparation for starting an Islamic family in Pekalongan. The analysis procedure begins with bracketing to confine the researcher's personal assumptions, followed by reading interview transcripts several times to uncover significant statements. The statements were divided into meaning units and key themes that reflect the internalization of values, social-religious experiences, and views on marriage readiness. And then, the researcher compiled textual and structural descriptions to formulate the essence of the participants' experiences more completely. Data credibility is strengthened thru member checking and source triangulation, ensuring that the resulting interpretations remain objective, reflective, and aligned with the reality experienced by the participants.

Results

This study's findings describe the process of internalizing social ethics and Islamic values in preparing Generation Z in Pekalongan City to build an Islamic family as a value learning system that occurs in three stages: (1) value awareness, (2) social habituation, and (3) spiritual reflection. Based on a phenomenological analysis of interview, observation, and documentation data, it was discovered that young people in Pekalongan internalize Islamic values not only conceptually but also practically in their social behavior and life orientation toward the meaning of the Islamic family.



Picture 1: Documentation for research

1. Dimension Value (Value Awareness)

Awareness is very important for the process of internalization, according to preliminary data. The majority of participants have a good understanding of Islamic concepts related to equality, social obligation, and noble character. Religious education in schools and Islamic community activities such as youth study groups, mosque youth, and digital da'wah initiatives play a major role in shaping this awareness. This method produces a way of thinking that bases social relationships and family readiness on Islamic principles. Awareness is essential to the internalization process, according to preliminary data. The majority of participants are well-versed in Islamic concepts pertaining to equality, social duty, and noble character. Religious education in schools and Islamic community activities like youth taklim councils, mosque youth, and digital da'wah initiatives play a major role in shaping this awareness. This method results in a way of thinking that bases social connections and family readiness on Islamic principles. An informant (TR, 23 years old) stated that, "being part of an Islamic family means being ready to be a role model and ready to live Islamic values in the household." This finding confirms that at the cognitive and affective levels, Gen Z in Pekalongan has instilled Islamic moral values as an orientation for family formation.

2. Social Habituation Dimension

The research results indicate that the internalization of Islamic values develops more strongly through the process of social habituation. Activities such as mutual cooperation, sharing within the community, and social concern become a space for actualizing the values of ta'awun (mutual assistance) and ukhuwah (brotherhood). This activity not only strengthens interpersonal relationships but also fosters collective awareness of the importance of social harmony as part of preparing to build an Islamic family. This process of habituation occurs both in physical spaces (communities, mosques, campuses) and digital spaces (religious social media, Gen Z preaching content), indicating a shift in the way Islamic values are internalized in the digital age. Social habits practiced regularly shape a personality accustomed to the values of responsibility, openness, and empathy values that also serve as social capital in building an Islamic family.

3. The Dimension of Spiritual Reflection

The third step shows that a process of in-depth spiritual meditation strengthens the internalization of Islamic beliefs. Participants in the study reported using premarital studies, night prayers, and conversations about religious principles as a way to reflect on their spiritual preparation for marriage. Through this introspective process, the younger generation learns that family is a place of worship and moral obligation in addition to being

a social institution. The majority of informants agreed that “a good marriage is part of a long act of worship that requires preparation of faith and morals, not just material preparation.”

This reflection shows a transformation from normative consciousness to existential consciousness, which is how Islamic values are personally interpreted and actualized in the vision of family life.

4. Integration of Islamic Family Values and Orientations

The results of the study show that the three aforementioned dimensions are integratively linked and constitute a spiral and dynamic pattern of internalization rather than existing independently. Value awareness is the foundation for developing social habits, which in turn reinforce adherence to Islamic principles within the family orientation. Social habits also deepen spiritual reflection. As a result, Gen Z in Pekalongan is internalizing Islamic ideals in a contemplative, interactive, and transforming way. The research's unique contribution is the discovery that the creation of Islamic families among Gen Z is the outcome of an internalized value process combined with contemporary social dynamics and digital space, rather than only a question of dogma or religious ceremony. In other words, the Islamic family of the future will be based on social consciousness and the capacity to think critically in order to negotiate ethical challenges in the digital era.

These findings' practical implications give Islamic educational institutions, family counselors, and da'wah groups guidance in creating a participatory, flexible, and spiritually grounded value-building method. As a result, this study not only clarifies the phenomenon of internalizing Islamic values but also creates room for a new model of Islamic family development that is applicable to contemporary Muslim youth.

Discussion

The Process of Internalizing Values as the Formation of Moral-Religious Consciousness

The research findings, Gen Z in Pekalongan internalizes Islamic beliefs and social ethics through three interrelated stages: spiritual reflection, social habituation, and value awareness. When creating an Islamic family, the three of them create an internalizing spiral pattern that results in moral and spiritual preparedness. This result supports Abdul Majid's (2019) assertion that internalizing ideals in Islamic education must foster moral awareness and genuine behavior focused on social welfare in addition to cognitive competence.

Participants at the value awareness stage showed how to interpret Islamic values like justice (adl), collaboration (ta'awun), and trust (amanah), which they saw as the cornerstone of fostering family ties. This demonstrates that Gen Z's religious awareness is contextual and reflective rather than dogmatic. In the meantime, these ideals become apparent in day-to-day social interactions at the stage of social habituation, signifying a change in religiosity from the symbolic to the social practice sphere. Spiritual meditation, the last phase, exposes religious thought that enhances the concept of family as a long-term act of worship focused on blessings rather than just a social contract. This pattern illustrates that the internalization of Islamic values among Gen Z is transformational, shifting from self-knowledge to societal and spiritual awareness. This research demonstrates how young Muslims in Pekalongan have developed a new kind of religiosity that is both founded in the core principles of Islam and flexible enough to change with the times.

Social Context and Contemporary Relevance

In the context of urban-religious locations like Pekalongan, where Islamic beliefs are internalized through social interaction, internet communities, and introspection, the study's findings show a new aspect of religious diversity among young Muslims. This phenomena shows how a participatory Islamic identity an engaged, transparent, and cooperative kind of religiosity is emerging. The concept of "Islamic family resilience" put forth by Nasir and Suryana (2022), which holds that modern Islamic families must be based on three pillars spiritual piety, social equality, and digital literacy is pertinent to the growth of Islamic families. According to this study, Gen Z in Pekalongan has shown awareness of all three factors. They placed a strong emphasis on equitable communication between the husband and wife, using digital media as a platform for value education, and basing moral decisions within the home on spirituality.

This finding also reveals a new challenge: that internalizing Islamic values in the digital age requires a more contextual and creative approach. Monological value education is no longer relevant for a generation that has grown up in an interactive culture. Therefore, the strategy for fostering Islamic families for Gen Z needs to be based on dialog, collaboration, and reflection on values, not just normative advice.

Humanistic Reflection and Scientific Contributions

From a humanistic perspective, this research affirms that building an Islamic family is not solely an individual's moral responsibility, but rather part of the social and spiritual project of the Muslim community. Internalizing values in Generation Z in Pekalongan proves that Islamic values still have high vitality amidst modernity, as long as they are presented with an empathetic, relevant, and reflective approach.

The scientific contribution of this research lies in strengthening the Islamic Social Ethics for Digital Generation paradigm, which is a conceptual framework that places Islamic values as contextual moral guidelines for the digital generation. This research enriches the body of knowledge in Islamic Education and Islamic Family Studies by presenting an empirical model that combines social ethics, reflective spirituality, and technological adaptation as a unified whole in the formation of future Islamic families.

Therefore, this research not only provides insight into the process of value internalization but also opens new avenues for dialog between tradition and modernity, between Islam and digitality, and between personal piety and social responsibility in building a sustainable Islamic family civilization.

Conclusion

This research confirms that the internalization of social ethics and Islamic values in preparing Islamic families among Gene Z in Pekalongan is a multidimensional process that integrates cognitive, social, and spiritual aspects. Based on the results of field data analysis and theoretical studies, it was found that the internalization of values among Gen Z occurs thru three spiral patterns: (1) value recognition, (2) social habituation, and (3) spiritual reflection. This process shows that young Muslim generations in Pekalongan no longer internalize Islamic values dogmatically, but reflectively and contextually, adapting Islamic values to digital realities and modern social dynamics. They are aware that creating an Islamic family involves social responsibility and moral understanding in addition to being physically prepared for marriage. Furthermore, the results of the study show that three primary elements impact Gen Z's internalization of Islamic values:

1. The family's role as a source of early value development through moral discourse and example.
2. The religious community and social environment, which offer a setting for the application of solidarity and social ethics.
3. Digital media and virtual space, which provide a new setting for religious contemplation, value education, and evangelization.

These three factors form an ecosystem of values that interact and strengthen the formation of Gen Z's religious and social identity. In this setting, Islamic values such as ta'awun (mutual cooperation), ihsan (doing good), and adl (justice) become a moral framework that guides them in organizing social relationships and preparing for family life that is just, communicative, and full of love. Additionally, This research also shows that the internalization of Islamic values in the digital generation is dynamic and creative. They are not only recipients of values, but also producers of new religious meaning thru personal reflection and social participation in digital media. This phenomenon reinforces the idea that Islam in the digital age is not just a ritualistic religion, but also a living and contextual system of social ethics.

As a result, this study significantly advances the theory of Islamic Social Ethics for the Digital Generation, which holds that the continuity of moral awareness, social embodiment, and spiritual reflection determines how well young people internalize Islamic values. This pattern serves as the theoretical and practical basis for the development of an egalitarian and socially just Islamic family.

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