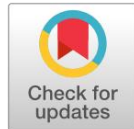


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Integrating Qur'anic Values Through Da'wah Interpretation: Reframing the Islamic Education Curriculum for Generation Z's Moral Challenges

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ABSTRACT

Background. The moral crisis of Generation Z in the digital era is shaped by the interaction of cultural globalization, algorithmic media exposure, fragmented religious authority, and weak value internalization in conventional Islamic education. These conditions require a curriculum framework that can translate Qur'anic values into ethical reasoning, communicative practice, and digital responsibility.

Purpose. This study analyzes how da'wah-oriented tafsir can serve as a foundation for an Islamic education curriculum that responds to the moral challenges of Generation Z. It also formulates a conceptual model for integrating Qur'anic values into curriculum design, pedagogy, institutional culture, and authentic assessment.

Method. The study employs a qualitative, PRISMA-informed systematic literature review of peer-reviewed publications from 2020 to February 2026. Searches were conducted in Scopus, DOAJ, Google Scholar, Crossref, Garuda, and Dimensions using keywords related to tafsir, da'wah, Islamic education curriculum, Generation Z, digital literacy, and moral education. Forty-six core studies were synthesized through thematic content analysis.

Results. The synthesis indicates that da'wah-oriented tafsir can strengthen Islamic education through five interrelated components: thematic and maqasid-based interpretation, communicative da'wah pedagogy, participatory and problem-based learning, critical digital literacy, and institution-wide habituation of Qur'anic values. The proposed model positions tafsir not merely as text explanation but as a transformative curriculum logic.

Conclusion. Da'wah-oriented tafsir offers an adaptive and ethically grounded foundation for Islamic education in the digital era. Its contribution lies in connecting Qur'anic interpretation, da'wah communication, and curriculum practice to support moral reasoning, religious moderation, social responsibility, and digital da'wah competence among Generation Z.

KEYWORDS

Da'wah-Oriented Tafsir, Digital Literacy, Generation Z, Islamic Education Curriculum, Qur'anic Values,

INTRODUCTION

Contemporary studies of tafsir and da'wah show a gradual shift from a predominantly transmissive model of religious learning toward a more contextual, communicative, and transformative paradigm.

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In many pesantren and dayah contexts, tafsir learning remains strongly associated with classical pedagogical forms such as sorogan, bandongan, and wetonan. These methods preserve valuable scholarly continuity, yet they often position learners as recipients of inherited interpretation rather than as active readers who relate Qur'anic values to social realities (Anshari et al., 2023; Fakhurrrazi & Sebgag, 2020). The issue, therefore, is not whether the classical tradition should be abandoned, but how its authority can be connected with the ethical and communicative challenges faced by contemporary Muslim youth.

Generation Z grows within a digital ecosystem in which information circulates rapidly, moral references compete, and religious authority is increasingly mediated by platforms. Studies on Indonesian youth show that social media shapes patterns of communication, religious learning, and value formation (Evita et al., 2023). At the same time, the digital environment exposes students to hoaxes, cybercrime, consumerism, moral relativism, and fragmented religious narratives (Kusuma et al., 2022). These conditions require Islamic education to move beyond doctrinal transmission and to cultivate interpretive competence, ethical judgment, and responsible digital participation.

The Islamic education curriculum has substantial potential to respond to this challenge because it combines knowledge transmission, character formation, institutional culture, and social practice. Research on Qur'anic-based curricula and pesantren culture shows that values are internalized more effectively when they are embedded in planning, learning activities, daily habituation, and evaluation rather than taught as isolated moral slogans (Manshuruddin et al., 2021). However, existing studies often treat tafsir, da'wah, and curriculum as separate domains. This separation weakens the capacity of Islamic education to translate Qur'anic interpretation into communicative and pedagogical strategies that are meaningful for Generation Z.

Da'wah-oriented tafsir is proposed in this article as a bridging concept. It refers to an interpretive orientation that reads Qur'anic values contextually, communicates them persuasively, and transforms them into educational experiences. The approach draws on thematic interpretation (mawduhu'i), maqasid al-shari'ah, participatory pedagogy, and digital literacy. It also recognizes that da'wah in the digital era is not limited to preaching; it includes the ability to frame religious messages ethically, respond to misinformation, and build moral communities across online and offline spaces.

The research gap addressed in this study lies in the absence of an integrated curriculum model that connects tafsir methodology, da'wah communication, and Islamic educational practice in relation to the moral crisis of Generation Z. Previous studies have discussed tafsir learning (Anshari et al., 2023), digital da'wah (Hakim et al., 2021), Qur'anic values in education (Kalsum et al., 2024), and religious moderation (Suparta, 2024), but few have synthesized these areas into a curriculum framework. This article responds to that gap by proposing a conceptual model that is systematic, transparent in its literature base, and sensitive to the characteristics of Generation Z.

The study is guided by three questions: (1) How does the literature conceptualize the reconstruction of da'wah-oriented tafsir in response to the moral crisis of Generation Z? (2) What curriculum components are required to integrate Qur'anic values through da'wah-oriented tafsir? (3) What implementation strategies, limitations, and implications emerge from the reviewed literature? The conceptual relationship among the three domains is presented in Figure 1.

Conceptual Framework: Integrating Tafsir, Da'wah, and Islamic Education

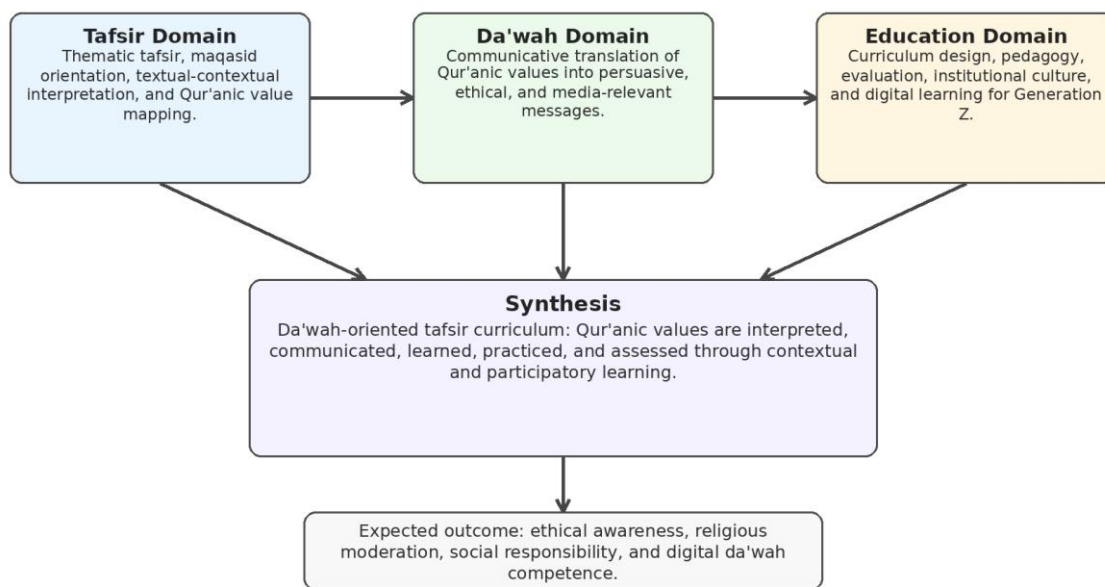


Figure 1. Conceptual framework of da’wah-oriented tafsir as an integrated curriculum foundation.

RESEARCH METHODOLOGY

This study used a qualitative literature review design with a PRISMA-informed selection procedure. The review was systematic in the sense that it applied explicit databases, keywords, eligibility criteria, screening stages, and a documented synthesis process; however, it did not conduct statistical meta-analysis because the included studies were methodologically diverse and mainly conceptual, qualitative, or case-based. This positioning follows the logic of qualitative evidence synthesis and is consistent with the need to build a conceptual model from heterogeneous literature (Creswell & Creswell, 2021; Page et al., 2021).

The search covered publications from January 2020 to February 2026. This time frame was selected because the literature on Generation Z, digital religiosity, online da’wah, and post-pandemic Islamic education expanded significantly during this period. The databases used were Scopus, Directory of Open Access Journals (DOAJ), Google Scholar, Crossref, Garuda, and Dimensions. The use of both international and Indonesian databases was necessary because research on tafsir learning, pesantren curriculum, and da’wah practice is often published in regional journals that are highly relevant to the topic.

The search strings combined English and Indonesian terms: (‘tafsir’ OR ‘Qur’anic interpretation’ OR ‘da’wah interpretation’ OR ‘tafsir dakwah’) AND (‘Islamic education curriculum’ OR ‘pesantren curriculum’ OR ‘Qur’anic values’) AND (‘Generation Z’ OR ‘digital natives’ OR ‘moral crisis’ OR ‘moral degradation’ OR ‘religious moderation’ OR ‘digital literacy’). Additional backward and forward citation searches were conducted for highly relevant articles on tafsir learning, pesantren curriculum, religious moderation, and digital da’wah.

Table 1. Inclusion and exclusion criteria for literature selection.

Aspect	Operational criteria
Inclusion criteria	Peer-reviewed journal articles, conference proceedings, or scholarly book chapters; published between 2020 and February 2026;

Exclusion criteria	written in English or Indonesian; directly related to tafsir, da'wah, Islamic education curriculum, Qur'anic values, Generation Z, digital literacy, moral education, or religious moderation; full text available.
Quality appraisal	Opinion essays without scholarly apparatus; duplicate records; sources outside the publication range; studies unrelated to Islamic education or moral formation; sources without full text; articles with unclear methodology and insufficient relevance to the synthesis.
Final synthesis set	Relevance to research questions, clarity of method, quality of argument, adequacy of references, conceptual contribution, and applicability to Islamic education contexts. Forty-six core studies were included in thematic synthesis. Methodological and reporting references, such as PRISMA and qualitative research design sources, were used to strengthen the review procedure but were not counted as substantive studies in the thematic synthesis.

Table 2. Databases and search focus used in the review.

Database	Search focus	Purpose
Scopus	tafsir OR Qur'anic interpretation; Islamic education curriculum; Generation Z; religious moderation	Internationally indexed literature and comparative theoretical support
DOAJ	Islamic education; da'wah; digital literacy; Qur'anic values	Open-access peer-reviewed journals
Google Scholar	tafsir dakwah; kurikulum pendidikan Islam; moral degradation Generation Z	High-recall search for Indonesian and regional studies
Crossref	DOI-based verification for article metadata and references	Reference accuracy and bibliographic correction
Garuda	tafsir; pesantren; dakwah digital; moderasi beragama	Indonesian scholarly journals and proceedings
Dimensions	Islamic curriculum; Generation Z; digital religious education	Cross-disciplinary retrieval and citation tracing

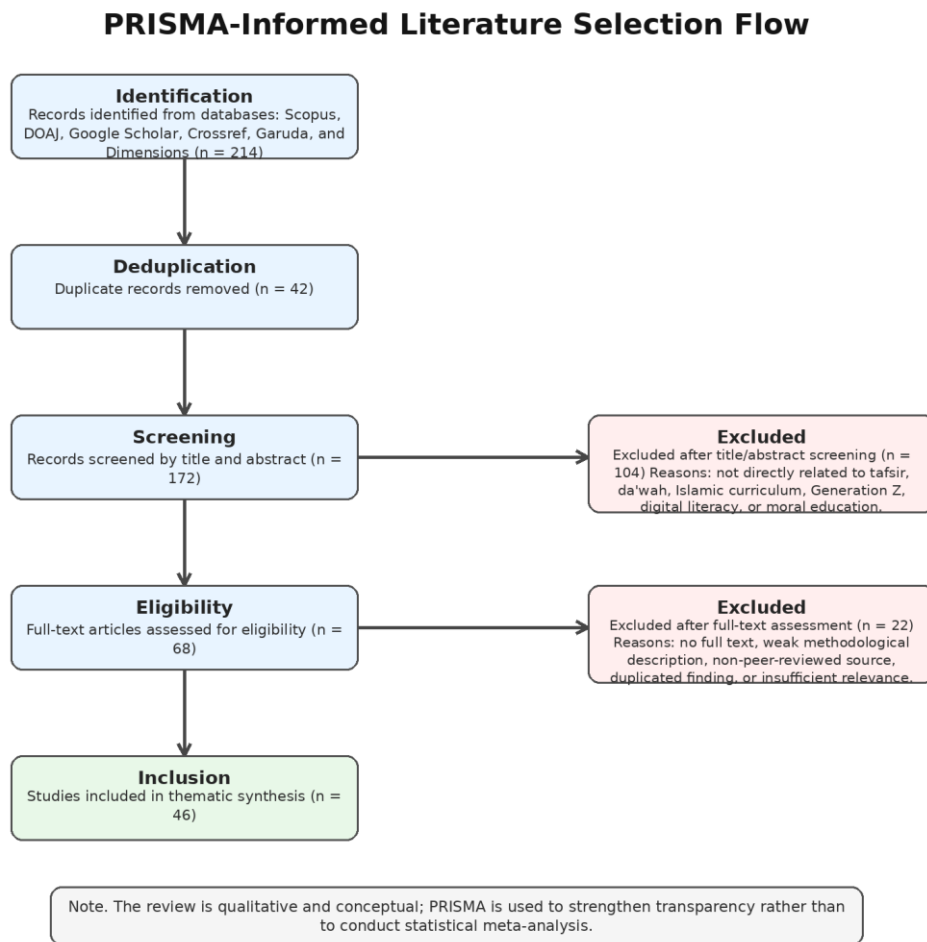


Figure 2. PRISMA-informed flow diagram of literature identification, screening, eligibility, and inclusion.

Data were analyzed using thematic content analysis. First, bibliographic information and methodological characteristics were extracted into a literature matrix. Second, studies were coded according to four preliminary categories: tafsir paradigm, da’wah communication, curriculum integration, and Generation Z moral challenges. Third, the codes were refined into themes through iterative comparison. To reduce researcher bias, two authors independently coded a 20 percent sample of the included studies using a shared codebook. The coding agreement was satisfactory (Cohen’s kappa = 0.82), and disagreements were resolved through discussion before the remaining sources were coded.

RESULT AND DISCUSSION

The synthesis produced three interrelated findings. First, da’wah-oriented tafsir is needed to reconstruct tafsir learning from a purely transmissive activity into a contextual interpretive practice. Second, curriculum integration requires a design that connects Qur’anic themes, learning outcomes, pedagogy, institutional culture, and assessment. Third, the implementation of such a curriculum depends on educator capacity, digital literacy, institutional support, and continuous evaluation. Table 3 summarizes the core literature that informed these findings.

Table 3. Summary of core literature included in the thematic synthesis.

Author/year	Focus	Method/design	Main finding used in synthesis	Theme
Anshari et al. (2023)	Tafsir learning in Dayah Aceh	Qualitative study	Classical tafsir learning requires reconstruction through more contextual and inquiry-based methods.	Tafsir paradigm
Fakhrurrazi & Sebgag (2020)	Kitab kuning learning for beginners	Case study	Traditional kitab learning preserves sanad and discipline but needs pedagogical adaptation for new learners.	Classical pedagogy
Makraja & Azmi (2023)	Challenges in learning Islamic yellow books	Field study	Students face linguistic, methodological, and motivational barriers in classical text learning.	Learning challenge
Evita et al. (2023)	Generation Z media and social media use	Empirical communication study	Generation Z is deeply shaped by social media patterns and digital communication habits.	Digital context
Kusuma et al. (2022)	Digital literacy, hoaxes, and cybercrime	Conference paper	Digital skills, culture, ethics, and safety are needed to prevent harmful online practices.	Digital literacy
Murtadlo et al. (2024)	Gotong royong character of Gen Z	Empirical study	Communal values require intentional preservation in the digital era.	Moral crisis
Rolando et al. (2024)	Religious literacy and moral degradation	Conceptual/empirical article	Religious literacy is presented as a strategy for addressing moral degradation among youth.	Religious literacy
Hakim et al. (2021)	Da'wah strategy through TikTok	Qualitative digital da'wah study	Religious messages become more accessible when presented through youth-oriented digital platforms.	Digital da'wah
Fahrudin & Islamy (2022)	Religious authority	Empirical study	Religious authority is influenced by	Da'wah communication

	among millennials		communication style and perceived relevance.	
Ni'mah et al. (2022)	Digital Qur'anic interpretation	Textual/digital study	Digital interpretation expands access but demands critical literacy.	Digital tafsir
Putra & Addiarrahman (2023)	Qur'anic exegesis journalism	Historical study	Media forms influence how tafsir is framed and received by audiences.	Media and tafsir
Rochmah & Munir (2023)	Philanthropic approach in Tafsir at-Tanwir	Textual study	Thematic interpretation can connect Qur'anic meanings with social responsibility.	Mawdhu'i tafsir
Taryudi & Fathurrohman (2023)	Rules of interpretation for social verses	Conceptual study	Interpretation of social verses requires methodological discipline and contextual sensitivity.	Tafsir methodology
Fata et al. (2023)	Character building in Islamic education	Empirical study	Islamic religious education contributes to character formation when values are integrated into learning.	Character education
Kalsum et al. (2024)	Curriculum development from a Qur'anic perspective	Qualitative study	Qur'anic values can guide curriculum management and moral development.	Qur'anic curriculum
Farasi et al. (2022)	Pesantren curriculum management	Qualitative study	Curriculum management affects the quality of santri outcomes.	Curriculum management
Manshuruddin et al. (2021)	Character education in modern pesantren	Case study	Institutional culture and routine habituation strengthen character education.	Institutional culture
Rumainur et al. (2022)	Boarding school curriculum	Qualitative study	Boarding environments support holistic religious education	Habituation

Nugroho & Nailufaz (2022)	Religious moderation curriculum	Qualitative study	through daily practice. Religious moderation values can be internalized through local religious content curriculum.	Moderation
Suparta (2024)	Religious moderation-based curriculum	Case study	Moderation-oriented curriculum is relevant for urban Muslim students.	Moderation curriculum
Zarkasyi (2020)	Modernization of Pesantren Gontor	Case study	Gontor illustrates integration of classroom learning, language discipline, leadership training, and boarding culture.	Integrative curriculum
Jabir et al. (2023)	Kitab kuning learning model	Case study	Kitab kuning learning in modern pesantren combines classical texts with structured learning management.	Pedagogical model
Subekhan & Suryapermana (2024)	Curriculum and counter-radicalism	Qualitative study	Curriculum development can strengthen moderation and resilience against radicalism.	Policy implication

Reconstructing Da'wah-Oriented Tafsir for the Moral Crisis of Generation Z

The reviewed studies suggest that the moral crisis of Generation Z should not be reduced to individual misconduct. It is better understood as a multi-layered phenomenon shaped by digital media exposure, weakened intergenerational transmission of values, fragmented religious authority, and a culture of immediacy. For this reason, tafsir learning needs to help students interpret Qur'anic values in relation to concrete social problems rather than memorize interpretive products detached from experience.

Classical methods such as sorogan and bandongan remain important because they preserve textual discipline, teacher-student continuity, and respect for scholarly tradition. However, the literature also shows that these methods need to be complemented by inquiry, dialogue, and contextual problem solving (Anshari et al., 2023). The reconstruction proposed here is therefore integrative: it does not replace the classical tradition but places it within a broader pedagogical framework that enables students to ask ethical questions, examine social realities, and communicate Qur'anic values responsibly.

The mawdhu'i and maqasid approaches provide the main interpretive foundation. The mawdhu'i approach enables learners to study Qur'anic themes such as justice, empathy, honesty, moderation, responsibility, and social care across relevant verses. The maqasid approach then guides

learners to understand the purposes and moral orientation of these values. This combination prevents tafsir from being reduced to isolated textual explanation and helps students connect revelation with the ethical aims of Islamic education.

Digital media is a decisive context for this reconstruction. Studies on digital da'wah and digital Qur'anic interpretation show that religious messages are increasingly accessed through short videos, social platforms, podcasts, and online communities (Hakim et al., 2021; Ni'mah et al., 2022). These media can support learning, but they can also simplify complex religious ideas. A da'wah-oriented tafsir curriculum must therefore include critical media literacy so that students can distinguish scholarly interpretation from persuasive but weak religious content.

Integrating Da'wah-Oriented Tafsir into Islamic Curriculum Design

The second finding concerns curriculum design. A da'wah-oriented tafsir curriculum should be structured around Qur'anic value themes rather than around fragmented subject boundaries alone. Each theme can be translated into learning outcomes, interpretive texts, social problems, da'wah communication tasks, and reflective assessment. For example, a theme on honesty may include selected verses, classical and contemporary interpretations, a case of digital misinformation, a group discussion, and a student-produced digital campaign on ethical communication.

The model requires five curriculum components. The first is mastery of foundational knowledge, including Arabic, *ulum al-Qur'an*, tafsir methodology, and selected classical sources. The second is contextual analysis, which helps students relate Qur'anic values to contemporary issues such as online ethics, consumerism, cyberbullying, and moral relativism. The third is communicative da'wah competence, including the ability to explain values persuasively and ethically. The fourth is participatory pedagogy, especially inquiry-based discussion, problem-based learning, and project-based assignments. The fifth is authentic evaluation that assesses not only knowledge but also reflection, behavior, collaboration, and digital communication products.

The use of Zarkasyi (2020) in this article is made more precise by focusing on specific aspects of Gontor's model. Gontor is relevant not as a universal template but as an example of curriculum integration through classroom learning, disciplined language practice, leadership training, extracurricular activities, and boarding culture. These elements show how formal and non-formal learning can interact in one educational ecosystem. The relevance to this study lies in the integration mechanism, not in an uncritical generalization of Gontor to all Islamic institutions.

Claims about project-based learning in tafsir must also be stated carefully. The reviewed literature supports the pedagogical value of active learning, but direct empirical evidence on project-based tafsir learning remains limited. For that reason, this article treats project-based learning as a theoretically supported strategy that needs further testing rather than as a proven universal solution. Its function in the proposed model is to translate Qur'anic values into reflective practice, such as designing digital da'wah content, conducting social service, or analyzing ethical cases.

Table 4. Curriculum components of the da'wah-oriented tafsir model.

Component	Curriculum expression	Expected learning contribution
Interpretive foundation	Mawdhu'i tafsir and maqasid al-shari'ah	Students understand Qur'anic values thematically and contextually.
Da'wah communication	Message framing, audience analysis, ethical persuasion	Students communicate Qur'anic values in a language relevant to Generation Z.

Pedagogy	Inquiry, dialogue, problem-based learning, reflective journals, digital projects	Students connect texts with moral problems and lived experience.
Institutional culture	Role modelling, worship routines, social service, boarding life, peer mentoring	Values become part of daily habit and collective practice.
Assessment	Knowledge tests, performance tasks, portfolio, digital da'wah products, behavior observation	Evaluation captures cognitive, affective, and practical dimensions.

Integrated Da'wah-Oriented Tafsir Curriculum Model

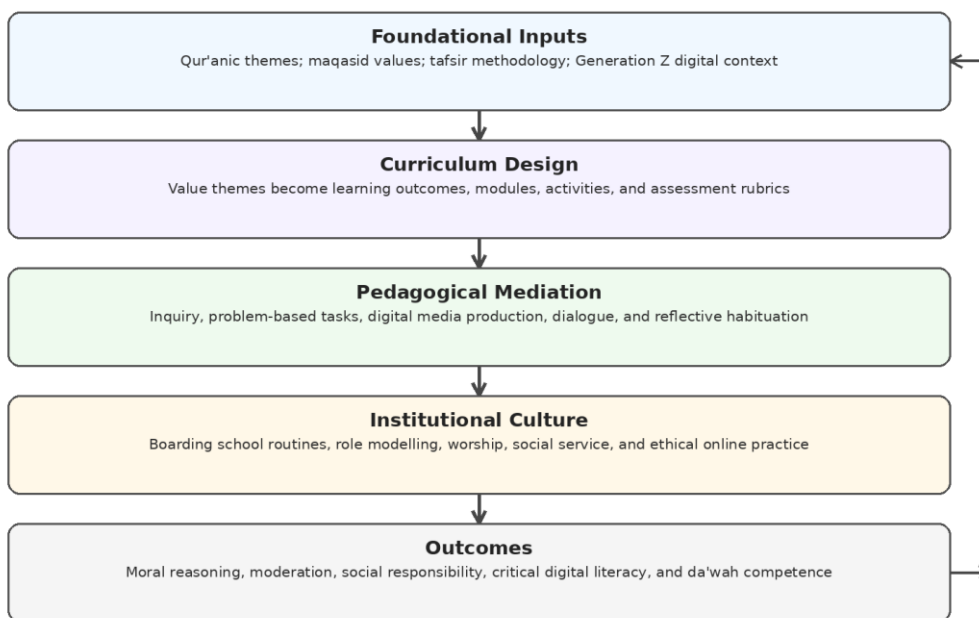


Figure 3. Integrated da'wah-oriented tafsir curriculum model produced from the literature synthesis.

Implementation, Implications, and Limitations

The implementation of this curriculum depends on educator capacity. Teachers and ustadz need multidisciplinary competence: understanding tafsir methodology, communicating religious messages, facilitating participatory learning, and guiding students in digital ethics. Without such competence, curriculum integration risks becoming rhetorical. Professional development should therefore include training in thematic tafsir design, media literacy, learning assessment, and mentoring strategies for adolescents.

Institutional culture is equally important. Studies of pesantren and boarding school environments indicate that character education becomes stronger when values are practiced in daily routines rather than taught only in formal lessons (Manshuruddin et al., 2021; Romainur et al., 2022). A da'wah-oriented tafsir curriculum should therefore integrate classroom learning with worship, social service, peer interaction, and digital conduct policies. This is particularly relevant for Generation Z, whose moral formation occurs across both physical and online communities.

The proposed curriculum has several implications. Theoretically, it reframes tafsir as a curriculum logic that connects interpretation, communication, and ethical formation. Practically, it offers Islamic educational institutions a way to design value-based learning that is relevant to digital

youth culture. For policy makers, it indicates the importance of supporting teacher training, digital infrastructure, and assessment instruments that measure value internalization rather than cognitive achievement alone.

At the same time, the literature has limitations. The reviewed sources are dominated by Indonesian contexts and qualitative case studies. This is appropriate for understanding pesantren and Islamic education practices, but it limits the extent to which the findings can be generalized to other Muslim societies. In addition, there is still little empirical testing of da'wah-oriented tafsir curricula with measurable outcomes. These limitations are summarized in Table 5.

Table 5. Limitations of the reviewed literature and directions for future improvement.

Limitation	Implication	Recommended response
Dominance of Indonesian literature	The model is strongly grounded in Indonesian Islamic education, especially pesantren and madrasah contexts.	Future studies should compare the model with Islamic education practices in other countries.
Limited empirical validation	Many sources are conceptual or qualitative; few test curriculum effectiveness with measurable outcomes.	Pilot implementation and mixed-method evaluation are needed.
Potential selection bias	Purposive thematic synthesis may privilege studies that fit the conceptual framework.	Future reviews should preregister protocols and use independent full-text screening.
Digital access inequality	Technology-based pedagogy may not work equally across institutions with different infrastructure.	Implementation should be adapted to institutional capacity and digital access.
Assessment challenge	Internalization of Qur'anic values is difficult to measure through conventional tests.	Rubrics, portfolios, observation, and longitudinal tracking should be developed.

CONCLUSION

This study concludes that da'wah-oriented tafsir can serve as an epistemological and pedagogical foundation for an Islamic education curriculum that responds to the moral crisis of Generation Z. The literature synthesis shows that moral challenges in the digital era are shaped by media exposure, cultural globalization, fragmented religious authority, and weak value internalization. A purely textual and transmissive approach is therefore insufficient. Islamic education needs a model that helps learners interpret Qur'anic values, communicate them ethically, and practice them in everyday life.

The proposed model integrates five components: thematic and maqasid-based interpretation, da'wah communication, participatory pedagogy, institutional culture, and authentic assessment. Through these components, Qur'anic values can be translated into learning outcomes, classroom activities, digital da'wah projects, reflective practices, and behavior-oriented evaluation. The model is not presented as a final universal formula but as a conceptual framework that can guide curriculum development and be tested in diverse Islamic educational institutions.

This study also acknowledges several limitations. First, the literature is dominated by Indonesian sources, especially studies of pesantren, madrasah, and local Islamic education practices. Second, the proposed model has not yet been validated through classroom implementation or

longitudinal measurement of student behavior. Third, although the review followed explicit criteria and a PRISMA-informed procedure, the interpretive synthesis remains vulnerable to selection and coding bias. These limitations mean that the findings should be read as a conceptual contribution rather than as definitive evidence of curriculum effectiveness.

Future research should empirically test the model through pilot curriculum implementation, classroom observation, student portfolios, and mixed-method evaluation. Comparative studies across Islamic educational systems would also help determine which components are context-specific and which may be adapted more broadly. In this sense, the model has potential relevance beyond Indonesia, but such relevance must be demonstrated through careful comparative research rather than assumed in advance.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author used Chatgpt to help improve the grammar, language quality, and overall readability of the text. After using this tool, the author carefully reviews and edits the content as necessary and takes full responsibility for the content of the publication.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - original draft

Author 2: Conceptualization; Validation; Writing - review and editing.

Author 3: Supervision; Validation.

Author 4: Other contribution; Resources;

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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