

CAPITAL AND STRENGTHENING OF GENERATION Z STUDENTS' SPIRITUALITY IN THE SOCIETY 5.0 ERA

Rochanah¹, Masturin², Nur Said³

¹²³Universitas Islam Negeri Sunan Kudus; Indonesia

Correspondence Email; hana@uinsuku.ac.id

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Abstract

This article aims to determine the capital owned by Generation Z and the efforts to strengthen spirituality that are carried out so that Generation Z is ready to face the era of society 5.0. The locus of this research is at Madrasah Aliyah Negeri Insan Cendekia Pasuruan, East Java, Indonesia. The approach used in this study is qualitative research. The data collection technique chosen was through interviews with MAN Insan Cendekia teachers and seven MAN Insan Cendekia students. The data sources in this study were nine, including Mr. S as the dormitory supervisor, Mrs. Y as the guidance counselor, ODP, NES, SH, ZRMH, IILL, SRB, and KD as students of MAN IC Pasuruan. Other techniques used are observation and documentation. Explicitly, the problems that researchers raise in this study are: what are the capitals owned by Generation Z MAN Insan Cendekia in facing the Era of Society 5.0, and how to strengthen spirituality so that Generation Z is ready to face the era of society 5.0. Data analysis techniques are carried out through data reduction, data presentation, and verification. The results of the study show that the capital owned by Generation Z MAN Insan Cendekia in facing the Era of Society 5.0 includes economic, intellectual, and cultural capital, and efforts to strengthen spirituality are carried out so that Generation Z is ready to face the era of society 5.0. carried out through the study of the Qur'an, secondly, the Study of the Hadith of al-Arba'in an-Nawawiyyah, third, Qiyamull lail every night (Tahajud prayer), fourth, Diba'an.

Keywords

Capital, Generation Z, Society 5.0, Strengthening Spirituality.



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INTRODUCTION

Generation Z is the generation born in 1995-2010. This generation is called the NET generation, (Fatmawati, 2025) because since birth, they have been surrounded by the internet, computers, and mobile phones. Generation Z is a generation that is very technologically savvy and connected to the internet, so that they can easily obtain information wherever they are. In addition, they are also connected to everyone in the world, so they tend to be inclusive (Hale, 2025). Therefore, they will only be productive if they are always connected to the internet and social media (Wulandari et al., 2021). Likewise, in every problem faced, this generation is more dominant in seeking solutions through technology. For example, to complete schoolwork or college assignments, they will turn to digital sources such as electronic books (Wulandari et al., 2021). Digital-based literacy is key to strengthening character in the era of Society 5.0. (Sugiarto & Farid, 2023) This is because technological advances impact all aspects of life, including education. (Rahman, 2024)

The characteristics of Gen Z include a lack of commitment, as they tend to live for the present and be happy with what they have. In utilizing technology, Gen Z uses it instinctively because they have been exposed to IT since birth. Gen Z's response to new values is very fast, focusing on life in the moment, the ability to think quickly, being more interested in something that brings pleasure, resulting in a clash between pleasure and activity, minimal interest in understanding something, and little understanding of the consequences of an action. (Wulandari et al., 2021). This means that technological advancements in the Society 5.0 era (Cahyani et al., 2022) influence the morals and ethics of Generation Z (Firmansyah & Sabarudin, 2024), a new era of civilization that places technology at the center of human life (Hasan, 2025). The ethical implications of technological development include influencing mindsets and replacing human jobs (Rismana & Imran, 2025). In the digital era, social media platforms such as Instagram, Telegram, and Threads are so ingrained and integrated into Gen Z. (Anhar et al., 2024).

Gen Z's distinctive characteristics include digital savvy, creative thinking, and cultural distinctiveness, a result of technological advancements. Gen Z grew up in an era of technological sophistication, thus possessing the skills to utilize IT. In addition to adapting to change, Gen Z also possesses the courage to explore new worlds. This is what supports Generation Z to have a strong impact on various aspects of life, such as education and popular culture (Maharani et al., 2025). Generation Z, or natives of the digital era, were born in a digital world with complete Personal Computer (PC) technology, mobile phones, gaming devices, and the internet. They spend their free

time surfing the web, preferring to stay indoors and play online rather than go out and play outdoors (Maharani et al., 2025).

Spirituality means the breath of life. Spirituality expresses the notion that there is something within humans that is connected to the non-physical, namely, the energy that comes from within the soul. Spirituality is an awareness that connects humans with God, thus creating positive values for both humans and nature. Spirituality has an urgent role in human life, both in the context of family life, society, and work and profession (Muhibbin & Mahfud, 2018). Not only are they cautious, but spiritually intelligent people have great enthusiasm, self-confidence, and an optimistic attitude. (Umaliah, 2023) This is because spirituality is able to form religiosity, which plays an important role in a person's life (Zainiyati et al., 2024). Spirituality from an educational perspective can strengthen spiritual intelligence (M et al., 2021) in students.

Society 5.0 or super smart society (Daheri, 2023) is a concept that provides various conveniences for each individual in facilitating life activities, this is mainly because society 5.0 is supported by modern technology. The concept of society 5.0 is a response to cultural change, namely, conventional culture towards technology (digital transformation) (Surahman, 2022). This concept was first introduced in 2019 by the Japanese Government. The era of society 5.0 was born as a solution in responding to the challenges of the industrial revolution 4.0, which is considered to have the potential to degrade the role of humans. The era of society 5.0 is a continuation of the era of revolution 4.0, which focuses on Internet of Things (IoT), Artificial Intelligence (AI), and robotic technology (Idris, 2022). Although the design of Era Society 5.0 was born in Japan, the concept it has is believed to have the potential to solve various problems faced by humans (Laili Zufiroh, Sairul Basri, 2023).

Based on interview data obtained by researchers from Ms. Yuliani and Mr. Solikhan, the dormitory supervisors, the positive character traits instilled in Generation Z students, such as persistence, perseverance, patience, responsibility, good time management, and the ability to cope with demands, are the cornerstones and spiritual strengths that help them face the challenges of Society 5.0. All of these assets are already embedded within the students, as the majority of MAN IC students possess academic track records from previous levels of education. With these assets, it is hoped that students will not only be able to face the challenges of the Society 5.0 era but also seize the opportunities presented wisely and with credibility (Alwi, 2025).

Strengthening spirituality at MAN Insan Cendekia plays a crucial role in developing the religious character and digital ethics of Generation Z students. This will encourage them to internalize the values inherent in Islam. Spirituality strengthening also supports students in continuously developing positive character traits grounded in religious values.

The activities scheduled by the madrasah for MAN Insan Cendekia students begin at 3:00 a.m. and end at 10:00 p.m. These activities certainly drain the students' energy and minds, so they need motivation from within themselves or support from all parties. Among the internal factors that influence the effectiveness of strengthening the spirituality of Generation Z students at MAN Insan Cendekia Pasuruan in responding to the dynamics of Society 5.0 are, first, inner values that have crystallized within students, which are used as guidelines for acting or making decisions. Second, personality, namely the adaptability possessed by students to adjust to the academic environment, which is the atmosphere at MAN Insan Cendekia.

Meanwhile, external factors influencing the effectiveness of strengthening the spirituality of Generation Z students at MAN Insan Cendekia Pasuruan in responding to the dynamics of Society 5.0 include the full support from families and the madrasah. Parents of MAN IC students are aware of the importance of quality education, which is why they send their children to MAN IC. Parents of MAN IC students regularly receive progress reports on their children studying at MAN IC. By receiving these reports, parents will participate in supporting school activities and resolving any issues students face. The madrasah provides full support, particularly from the Islamic Education, Guidance, and Counseling teachers, and the principal.

Several previous studies that examine the Strengthening of Spirituality and Society 5.0 Era include: First, research (Nyu et al., 2024) entitled Increasing Spiritual Values in the Society 5.0 Era through the Book of Nashoihul 'Ibad. The results of the study show that there is a strong relationship in the Book of Nashoihul 'Ibad in strengthening spiritual values, especially in increasing obedience to Allah and morality. The Book of Nashoihul 'Ibad teaches about love for the Prophet and living in simplicity (Nyu et al., 2024). Second, research (Chaq & Ardiansyah, 2023) entitled Strengthening Spiritual Values in the Era of Society 5.0: Analysis of the Role of Learning the Nashoihul 'Ibad Book. The results of the study show that the Nashoihul 'Ibad Book has a strong connection in strengthening spiritual values, namely fostering obedience to God, ethics, and morality. In addition, it also teaches a deeper love for the figure of the Prophet Muhammad and the need for a simple life. These findings provide valuable insights into how spiritual values can remain relevant amidst technological

advances (*Chaq & Ardiansyah, 2023*).

Third, research (Sobarudin et al., 2024). The Role of Character Education and Islamic Spirituality in Building Independence in the High-Tech Era 5.0. The results of the study indicate that character education and Islamic spirituality play a significant role in developing individuals who are persistent and moral in facing the challenges of the Society 5.0 era, which is closely linked to technological advances. The integration of Islamic values with technology-based learning provides an opportunity for individuals to be able to compete globally without losing their Islamic identity (*Sobarudin et al., 2024*).

Fourth, research (Kurnia et al., 2025) entitled Islamic Spiritual Approach as a Preventive Effort for Mental Disorders of Students in the Society 5.0 Era at Madrasah Diniyyah Tanwirul Qulub Pamekasan. The results of the study show that Islamic spiritual practices of dhikr, tazkiyatun nafs, and Sufi studies in spiritual guidance contribute to maintaining the stability of the emotional condition of students (*Kurnia et al., 2025*). Fifth, a 2024 study by Asmuni Zain, Zainul Mustain, and Rokim titled "Strengthening Spiritual and Moral Values in the Digital Era through Islamic Religious Education." The results show that strengthening spiritual and moral values can protect individuals from the negative impacts of digitalization. Islamic Religious Education plays a crucial role as a strong moral foundation and guides digital ethics for students (*Zain & Mustain, 2024*).

Based on five studies examining the Strengthening of Spirituality and the Society 5.0 Era, the specific research gap is that the target of spiritual strengthening is not aimed at Generation Z, even though Generation Z is a generation closely associated with technological advancements. Furthermore, the research presented is linked to capital based on Pierre Bourdieu's theory, while the five previous studies presented do not. The aim of this research is to explore the contribution of capital and spirituality as an effort to strengthen spiritual awareness and positive values among Generation Z in society 5.0.

METHOD

This study employed field research. The research location was MAN Insan Cendekia, Pasuruan, East Java, Indonesia. The approach employed was descriptive qualitative, aiming to explore the various efforts undertaken at MAN Insan Cendekia to strengthen the spirituality of Generation Z in the era of society 5.0. The informants used as informants in this study were the dormitory companion teacher, Mr. S, the Guidance and Counseling (BK) teacher, and seven students

of MAN Insan Cendekia Pasuruan in grades X-XII, namely NES, ODP, SH, ZRMH, IILL, SRB, and KD. In this study, data collection efforts were carried out through interviews, namely the process of data mining carried out by conducting questions and answers with selected informants, namely interviews conducted with the nine informants mentioned, consisting of two teachers and seven students of MAN IC Pasuruan.

Based on the data that the researcher obtained from Mrs. Y as a BK teacher, she said that MAN IC Pasuruan students were high-achieving students since they were in their previous level of school, but because of the tight competition among MAN IC students, a feeling arose that they were no longer stars when they became MAN IC Pasuruan students. Departing from this phenomenon, according to Mr. S, as the dormitory supervisor, it is the main factor that needs to strengthen the spirituality of MAN IC Pasuruan students.

According to information obtained from the ODP and KD, MAN IC students face significant demands, both regarding dormitory and RKB activities. Students are expected to begin activities at 3:00 a.m. and end at 10:00 p.m. According to SH, students in the dormitory are required to have memorized three chapters (juz) and the hadith of Arbain Nawawi as a prerequisite for graduation from MAN IC Pasuruan. NES also stated that memorizing and understanding the material requires significant time and dedicated effort from grades X-XII. Similarly, ZRMH noted that most of the assignments given by teachers are online, necessitating the use of laptops to support these tasks. In facing these diverse demands, IILL believes that drawing closer to God is essential as a means of strengthening students' spirituality. As SRB argues, among the efforts that can be made to strengthen students' spirituality, in addition to the Tahajud prayer, is to joyfully commemorate Islamic holidays, such as enlivening Islamic competitions, such as those on the Prophet's Sirah (recitation of the Prophet's name) and calligraphy.

Another method that researchers use is through observation on September 18-20, 2025, at MAN IC Pasuruan of activities taking place in the madrasah, as well as documentation that researchers do through various social media, namely the MAN Insan Cendekia Pasuruan website <https://icpasuruan.sch.id>, Instagram [man_ic_pasuruan](#), namely information about the achievements of MAN IC Pasuruan students, such as by Fachry Daryn El Shirazy in the 2nd Place Musabaqah Tarikh Islam National Level 2024, and WhatsApp Status uploaded by Mrs. Y as a Guidance and Counseling teacher at MAN Insan Cendekia. The file documentation that the researcher obtained

from Mr. S, as the dormitory supervisor, was in the form of a routine schedule of student activities and madrasah programs, and dormitory programs in supporting students' spiritual health.

The data analysis technique in this study was carried out through the following steps: first, the researcher collected data from various informants, namely through interviews with Mrs. S as a guidance counselor, Mr. S as a dormitory supervisor, and interviews with seven students of MAN Insan Cendekia Pasuruan. Other data were obtained through observations during classroom learning activities. From the documentation technique, the researcher obtained data on programs and schedules that take place in the dormitory, achievements achieved by students, and the profile of the madrasah. Second, all the data the researcher collected, whether through interviews, observations, or documentation, was then reduced. The researcher analyzed and filtered all the data obtained, extracting points that align with the theme being studied and eliminating data that is irrelevant to the research theme. In this case, the researcher only included accurate data in this paper. Third, data presentation. In data presentation, researchers present and display data in a simple format to facilitate understanding and interpretation. With simple data presentation, readers will easily understand the content of the paper. Fourth, data verification. In this final stage, researchers check and reconfirm the accuracy, completeness of the information and the validity of the data they have presented. In the verification stage, researchers validate data obtained from other sources and simultaneously correct any typos in the data entry.

FINDINGS AND DISCUSSION

Findings

Based on the information that the researcher obtained from Mr. S, as the MAN IC Pasuruan dormitory supervisor, and Mrs. Y, as the MAN IC Pasuruan BK teacher, they said that in the era of Society 5.0, which is so closely linked to technological advancements and the rapid pace of social change, Generation Z faces various challenges in developing spiritual awareness. Based on this, the researchers will present the results of their research on the spiritual capital and strengthening of Generation Z students at MAN Insan Cendekia as a step towards facing the challenges of Society 5.0.

The following table presents the researcher's data on student potential and the efforts taken to strengthen spirituality, which the researcher obtained from the results of interviews with Mr. S, as the dormitory supervisor, and Mrs. Y, as the BK teacher at MAN Insan Cendekia Pasuruan.

Table 1. Spiritual Capital and Strengthening of Generation Z Students in the Society 5.0 Era at MAN Insan Cendekia Pasuruan

No	Student Potential	Efforts to Strengthen Spirituality
1.	Intellectual Potential	Students are encouraged to complete assignments in every class or dormitory activity.
2.	Spiritual Potential	Drawing closer to God through various religious activities.
3.	Social Potential	Interacting with like-minded friends.

Based on the description described by the researcher in the table above, here is the explanation: first, intellectual potential. One of the potentials possessed by MAN Insan Cendekia students is intellectual potential, which is an innate ability within students to process thoughts, manage information, and simultaneously solve problems. Intellectual potential is tested by teachers and dormitory supervisors, requiring them to complete each assignment, whether in the form of written work, product development, or problem-solving. Students' potential is continuously honed daily, as activities begin at 3:00 AM and continue until 10:00 PM WIB.

Second, spiritual potential. As an effort to connect with the students of MAN Insan Cendekia Pasuruan, the madrasah has introduced a religious program to foster spiritual potential. To begin the program, students are scheduled and accustomed to performing the Tahajjud prayer. In addition to Tahajjud, students are also encouraged to develop a deeper understanding of the Quran through the Tahfidz program. This program will foster a generation of Quranic scholars. Furthermore, students are also required to memorize and understand hadith through the Al-Arba'in an-Nawawiyah Hadith Study program. Through these diverse religious programs, Generation Z students at MAN Insan Cendekia will not be distracted by sophisticated gadgets, thus maintaining a strong spirituality.

Third, social potential. Whether we realize it or not, although the majority of students who enter MAN Insan Cendekia are selected students and have passed a fairly stringent selection process, it cannot be denied that once they have integrated into MAN Insan Cendekia, they will again compete. In this case, students cannot prioritize ego and form communities with whomever they please. In response, teachers always advise students to force themselves to have friends they admire. Teachers advise students to make friends with friends who share the same frequency so they do not feel rejected.

Capital owned by students in the Era of Society 5.0

a. Economic capital

In terms of social and economic status, the majority of MAN Insan Cendekia students come from upper-class families with high social status, thus enjoying financial security. With this financial ability, parents entrust their children's education to MAN Insan Cendekia, ensuring they receive the best possible education, despite the significant costs involved, such as food, dormitory supplies, textbooks, uniforms, and other necessities.

b. Intellectual capital

MAN Insan Cendekia is a leading madrasah under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia, striving to produce high-quality students in science and knowledge based on Islamic teachings. Therefore, to be admitted to this madrasah, students must pass a rigorous selection process, which attracts students from across the country. Therefore, students must possess intellectual capital to pass the selection process.

c. Cultural capital

MAN Insan Cendekia is a leading madrasah (Islamic boarding school) that prioritizes excellence in religious studies and general knowledge. Students who successfully pass the selection process possess high intellectual capital. They have successfully outperformed other students from various leading junior high schools. Based on information obtained by the researcher from Mrs. Y, the majority of MAN IC students were class champions or star performers at their previous school level. Therefore, to achieve success at MAN Insan Cendekia again, MAN Insan Cendekia students must possess effective time management skills, which are part of a positive cultural reflection.

Efforts to Strengthen Students' Spirituality in Facing the Era of Society 5.0

a. Study of the Qur'an

One of MAN Insan Cendekia's flagship programs is the Quran memorization program. The program is supervised by the deputy dormitory principal in collaboration with the National Quran Memorization Quarantine Foundation (YKTN). The program aims to achieve student memorization of at least three chapters (juz) of the Quran: juz 1, 2, and 30.

The Quran memorization program, or in other terms, called the tahfid camp, (Nurlailita, 2021) is an innovation that aims to bring back learning based on the Quran, namely studying and at the same time studying the contents of the Quran (Khoirunisa, 2024) Through the Quran

memorization program in Islamic educational institutions, the hope is that it can strengthen students' spirituality so that it can be used as a provision in the era of society 5.0.(Khoirunisa, 2024) so that a Qur'anic generation will be born who are able to act in harmony with what is contained in the Quran.(Wirdatul Istiqomah, Khoirul Asfiyak, 2020) Quran memorization is scheduled after the Maghrib prayer, led by teachers appointed to guide Quran memorization. This program is designed to support the achievement of the target of memorizing three juz (chapters). The goal of this program is to equip students with religious knowledge based on the Quran.

The tahfidz program at MAN Insan Cendekia aims to foster positive character in students. To encourage and motivate students to memorize the Quran, the school provides support by awarding rewards to the best students who have successfully memorized the Quran. For example, ODP received a cash reward and a certificate for memorizing ten juz. Similarly, T, CP, DRA, and NHM achieved the title of Mumtaz (completely memorized) of the hadith. These achievements have brought pride to many parties, including the principal, teachers, parents, and others.

The final stage of the Quran memorization program is a graduation ceremony to recognize students who have successfully completed the memorization program. The tahfidz camp program is a positive step to strengthen students' spirituality and a powerful tool to minimize the negative impacts of society 5.0. This is because faith and ethical values serve as a foundation for action and decision-making.

b. Study of Hadith al-Arba'in an-Nawawiyyah

In addition to studying the Quran, efforts to improve the spirituality of students as Generation Z are through books, namely, yellow books. Yellow books or ancient books are one of the sources of learning used in Islamic boarding schools and Islamic educational institutions, which are Arabic written works compiled by Muslim scholars in the Middle Ages of Islam in the 16th-18th centuries.(Thoriqussu'ud, 2012) The study of yellow books that takes place in Islamic educational institutions such as MAN Insan Cendekia aims to be able to form students who have noble morals and have an Islamic insight rahmatan lil'alam. This will certainly also encourage the strong spirituality of students in Generation Z.

The Al-Arba'in an-Nawawiyyah hadith study program is held at MAN Insan Cendekia. The study is guided by a designated teacher and is scheduled once a week. Students are required to

memorize and understand the meaning of the forty-two hadith contained within. An interview with Z.RM.H. revealed that the focus is not just on memorization but also on implementing it in daily life. To facilitate memorization, students are expected to memorize eight hadith each semester.

c. Qiyamull lail every night (Tahajud prayer)

The implementation of the Tahajud prayer for students at MAN Insan Cendekia is scheduled at 03.30 am. Although the regulation has not been ratified, Tahajud prayer at MAN Insan Cendekia is enforced for female and male students. This is a form of positive habituation that applies at MAN Insan Cendekia as spiritual intake. To discipline the implementation of Tahajud prayer, dormitory supervisors are not allowed to pray Tahajud together when there are still children in the dormitory.

After establishing the tahajud prayer, students are encouraged to do i'tikaf while waiting for the dawn call to prayer. Through Qiyamullail, it can be used as a momentum by students to get closer to Allah, reflect and reflect on all the behaviors that have been done. Through the tahajud prayer, it is a means of training students' devotion in performing worship, so that it will further increase their obedience and piety to Allah.

d. Diba'an Maulid Nabi

Diba'an or maulid diba' is a tradition of reading or chanting shalawat to the Prophet Muhammad SAW, which is done together, accompanied by the rhythm of the song. In particular, the tradition of diba'an is preserved by the Nahdatul Ulama community. In addition to chanting shalawat, maulid diba' also aims to increase the reader's knowledge about the history of the Prophet Muhammad SAW. In reading diba', the chanting of shalawat is done alternately; in certain parts, it is read normally, and in other parts, it is sung through a song. Based on the results of an interview with I.I.L.L., the chanting of shalawat in reading diba' can help calm the heart when it is filled with anxiety and, at the same time, can be used as a means to get closer to Allah.

Discussion

The concept of Society 5.0, a continuation of the Industrial Revolution 4.0 era (Cahyani et al., 2022) signifies individuals connected to digital technology (Zai & Carlos, 2024) The concept of Society 5.0 has spread to all countries, including Indonesia. (Bahri, 2022) Therefore, the presence of Society 5.0 has a correlation with education in Indonesia because it emphasizes readiness to develop creativity and critical thinking (Teknowijoyo & Marpelina, 2021). Education in the era of society 5.0

is an innovative approach that integrates technological advances into learning activities. (Judijanto et al., 2025). Therefore, Indonesian education figure, Ki Hajar Dewantara, emphasized the importance of education that is oriented towards developing critical thinking skills, (Wiryopranoto Suhartono et al., 2017).

In the era of Society 5.0, humans are the main focus supported by technological sophistication (Adika et al., 2024). The concept of society 5.0 has an impact on various challenges (Sabrina et al., 2020), especially for Generation Z students. The challenges of the society 5.0 era in the field of spirituality include the need to maintain stability between the convenience of life and all areas obtained through technology, with meaningful life values, such as empathy and human existence (Rismana & Imran, 2025). This stability is central to the creation of quality education and the ability to compete in the global world (Afriyani et al., 2025). This is because spirituality is not only related to the values contained in religion, but also concerns the awareness of a more meaningful life (Rahman, 2024).

The following are the assets possessed by MAN Insan Cendekia Pasuruan students in the Society 5.0 era. First, economic capital. Generally, MAN Insan Cendekia students come from affluent families, as the majority of parents work as experts in government or private institutions. Parents of MAN Insan Cendekia students have sufficient financial resources to support the educational process at MAN Insan Cendekia. This is in line with Pierre Bourdieu's theory that economic capital includes money, property, and other physical possessions (Listiani, 2013). Second, intellectual capital. MAN Insan Cendekia is a prestigious madrasah with a strong reputation for mastering science and technology, grounded in the values of faith and piety. Passing the entrance exam for this madrasah is no easy feat. Therefore, only students with a strong intellectual capital can qualify.

Third, cultural capital MAN Insan Cendekia is a leading Islamic high school (MAN) that prioritizes religious and general knowledge. Studying at this MAN is not easy, as they must compete with prospective students with high levels of intelligence from diverse educational backgrounds. MAN Insan Cendekia students are a generation of achievers, as the majority of them were champions at their previous school levels. Therefore, they have a positive culture ingrained in them, such as utilizing their free time for positive activities.

Spirituality plays a vital role in a person's life because it is closely related to the exploration of meaning, connection with something superior, and understanding the values and purpose of life

(Sariyanto, 2025). Therefore, several efforts to strengthen students' spirituality in the face of the Society 5.0 era are needed.

First, Quranic study. Quranic memorization is one of the flagship programs of MAN Insan Cendekia. This program is supervised by the Deputy Head of Dormitory Affairs in collaboration with the National Quranic Memorization Quarantine Foundation (YKTN). The program's focus is on fostering the religious lives of MAN Insan Cendekia students. The Quranic memorization program, or tahfid camp (Nurlailita, 2021), aims to reintroduce Quranic-based learning (Khoirunisa, 2024). This program is expected to strengthen students' spirituality, equipping them for the era of Society 5.0 (Khoirunisa, 2024), and to foster a Qur'anic generation (Wirdatul Istiqomah, Khoirul Asfiyak, 2020). The tahfid camp program at MAN Insan Cendekia takes place twice a week and serves as concrete support for the madrasah so that students can achieve their target of memorizing three juz (juz 1, 2, and 30).

This is considering that routine religious activities have a large contribution to the formation of student character (Umam & Sya, 2025). As the final step of the tahfidz camp program, a tahfidz camp graduation was also held as a form of inauguration and inauguration for students who have completed the tahfidz camp activities. Through the tahfidz camp program, it can be used as a fairly effective forum in efforts to strengthen the spirituality of Generation Z students in the era of society 5.0, especially facing the negative impacts that arise from the era of society 5.0. This is because in the Quran, there are moral values that can be used as a guide for students to sort out between what is right and what is wrong.

Second, the study of the Hadith al-Arba'in an-Nawawiyyah. Another effort used to improve the spirituality of students of Generation Z is through the study of the hadith al-Arba'in an-Nawawiyyah by Imam Nawawi. The yellow book, or ancient book, is one of the learning resources used in Islamic boarding schools and Islamic educational institutions. It is an Arabic written work compiled by Muslim scholars of the Middle Ages of Islam in the 16th-18th centuries (Thoriqussu'ud, 2012). The study of the yellow book aims to produce students who have noble morals and possess an Islamic insight, rahmatan lil'alamin. This will certainly also encourage the strong spirituality of students in Generation Z.

In the study of the hadith al-Arba'in an-Nawawiyyah, students are required to memorize 42 hadith and understand their meaning. According to an interview with Z.RM.H, studying the hadith al-Arba'in an-Nawawiyyah involves more than just memorizing; it also involves understanding

their meaning. The memorization target begins in 10th grade and ends in 12th grade, guided by all religious teachers and supervising teachers.

Third, Qiyamull lail. The implementation of the Tahajjud prayer for students at MAN Insan Cendekia is scheduled at 3:30 a.m. WIB for all students. Tahajjud prayer is a form of positive habits that apply at MAN Insan Cendekia as a spiritual intake. After performing the Tahajjud prayer, students are encouraged to perform i'tikaf while waiting for the dawn call to prayer. Through Qiyamull lail, it can be a momentum for students to get closer to Allah and self-reflection. Tahajjud prayer is a means for MAN Insan Cendekia students to increase their obedience and piety to Allah.

Fourth, the Diba'an Maulid Nabi (The Prophet's Birthday). Diba'an, or maulid diba', is a tradition of reciting blessings to the Prophet Muhammad (peace be upon him) accompanied by the rhythm of music. In particular, the diba'an tradition is preserved by members of Nahdlatul Ulama (NU). In addition to reciting blessings, the maulid diba' aims to increase readers' knowledge of the life of the Prophet Muhammad (peace be upon him). Based on an interview with I.I.L.L., reciting blessings during the diba' can help calm the heart when overcome with anxiety and can also be used as a means to draw closer to God.

CONCLUSION

Education and spirituality are inseparable, as education plays a role in developing character, enhancing spiritual intelligence, and fostering moral values in students. Spirituality is an awareness that connects humans with the Creator and can foster positive values in students. In the context of education, strengthening spirituality is a crucial priority to produce students with noble qualities and morals. The assets possessed by students in the Society 5.0 Era include economic, intellectual, and cultural capital. Strengthening spirituality for Generation Z students in the Society 5.0 Era at MAN Insan Cendekia Pasuruan includes: First, studying the Quran, studying the Hadith of al-Arba'in an-Nawawiyah, Qiyamull lail every night (Tahajud prayer), and Maulid Duba' or Diba'an.

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