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Revitalizing Islamic Values of Generation Z in Realizing a Golden Indonesia 2045

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Abstract

Amid the rapid flow of globalization and digitalization, Indonesia faces a gap between the strategic potential of Generation Z and the weak internalization of Islamic values in their contributions to nation-building. This study highlights this phenomenon by employing a descriptive qualitative approach based on secondary data from relevant previous studies. The results of the study show that Generation Z's understanding of Islamic values is relatively high, but it has not been fully manifested in their participation in national development. Using the theoretical framework of Tawhid String Relationship (TSR) and the principles of Maqasid Sharia, this study emphasizes that the integration of spiritual and moral values is a prerequisite for forming a superior generation that is competitive and moral. The theoretical implications lead to the integration of Islamic studies and social development, while practically encouraging Islamic value-based coaching through education, community, and digital media. The novelty of this research lies in mapping the relationship between the values, attitudes, and contributions of Generation Z within the Islamic framework, which is relevant to the long-term vision of national development.

Keywords : Generation Z, Islamic Values, Maqasid Syariah, TSR, Indonesia Gold 2045

Introduction

Indonesia is entering a strategic transition period towards a Golden Indonesia 2045, which is characterized by potential demographic bonuses and opportunities to accelerate national development. Generation Z, as an age group born between 1997 and 2012, will be a significant force in the social, economic, and political landscape in the future. However, amid the rapid flow of globalization and digitalization, there is collective anxiety about the extent to which this generation can internalize Islamic values and apply them in their role as agents of development. This phenomenon indicates a gap between the quantitative potential of the younger generation and the quality of their contributions based on strong ethics and spiritual values. On the one hand, Generation Z shows enthusiasm for community and development issues through active participation in digital communities, creative da'wah, and value-based social movements. But on the other hand, exposure to consumptive, hedonistic, and secularized cultures has caused identity crises and value disorientation that overshadow the sustainability of their role as actors of social change. The weak structure of value education exacerbates this phenomenon, the lack of inspirational role models, and national development approaches that still focus on economic and technological dimensions, without placing spiritual values as a foundation.

In the context of Islamic development, the concept *of Tawhid String Relationship* (TSR) offers a holistic approach that places the value of monotheism as the connecting axis between spiritual, social, and economic aspects. Meanwhile, the principles *of Maqasid Syariah* provide an ethical framework to ensure that every social activity is directed to the benefit (maslahah), the protection of the soul (hifz al-nafs), reason (hifz al-'aql), religion (hifz al-din), heredity (hifz al-nasl), and property (hifz al-mal). The integration of these two approaches has become very relevant to measure the quality of Generation Z's contribution in supporting just, dignified, and sustainable development. The urgency of this research is getting stronger as there are limited studies that explicitly examine how Generation Z can become strategic actors of national development based on Islamic values. Most of the existing literature is still focused on economic, psychosocial, or technological dimensions, without comprehensively exploring the moral and spiritual aspects as transformative forces of the younger generation. Therefore, this research is here to bridge this gap by presenting a relevant, contextual, and solutive Islamic perspective in formulating the direction of Generation Z's contribution to the Golden Indonesia Vision 2045. In this framework, the formulation of the problems raised in this study is as follows :

- What is the role of Generation Z in supporting the realization of the Golden Indonesia Vision 2045, according to an Islamic perspective?
- What is Generation Z's understanding and attitude towards Islamic values related to nation-building?
- What are the challenges and opportunities that Generation Z faces in integrating Islamic principles in their contribution to Indonesia's future?

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Therefore, based on the formulation of the problem, this study aims to explore how Generation Z in Indonesia can internalize and revitalize Islamic values in their contributions to nation building, especially within the framework of the Golden Indonesia Vision 2045. In this context, the research aims to identify the extent to which Generation Z's understanding and attitude towards Islamic values affect their orientation towards social, political, and economic roles constructively. Through the Tawhid String Relationship (TSR) Theory approach and the principles of Maqasid Sharia, this study also aims to formulate a conceptual strategy that can bridge the challenges of globalization and digitalization with the strengthening of religious character, creating a young generation that is not only technologically capable but also morally and spiritually strong.

The theoretical implications of this research lie in its contribution to the development of cross-disciplinary studies, particularly between youth science, Islamic education, and social development. The approach used places Islamic values as a central element in the formation of the character and development orientation of Generation Z. This research strengthens the relevance of integration between Islamic epistemology and modern social theory, such as TSR which emphasizes the relationship of monotheism as the foundation of all human activities, and Maqasid Syariah which ensures alignment with the benefit in the entire development process. Thus, this research expands the academic horizon in seeing development not only as a material issue, but also as a spiritual issue. The practical implications of the findings of this study can be applied to the design of youth development programs based on Islamic values in a contextual manner. Strengthening Islamic literacy based on digital technology, mentoring youth communities that integrate creative da'wah with social activities, and reconstructing the educational curriculum that not only focuses on technical aspects but also strengthens character are fundamental strategies that can be implemented. In addition, a da'wah and Islamic education approach that is more interactive, adaptive to digital dynamics, and still adheres to the essence of values can encourage a deeper internalization of Islamic values in Generation Z.

From a policy perspective, this study offers strategic recommendations for the formulation of national youth development and education policies. The government is encouraged to integrate Islamic values-based character education into the national curriculum system, strengthen moral education at all levels of education, and foster synergy among higher education institutions, youth organizations, and digital communities in producing a morally grounded generation. In addressing ideological challenges such as extreme secularism or radicalism, policies that emphasize religious moderation, strengthen Pancasila-based national identity, and mainstream Islamic values as public ethics are essential to enhance the moral resilience of the younger generation.

Literature Review

The study of the strategic role of Generation Z in realizing the Golden Indonesia Vision 2045 needs to be based on a strong theoretical framework, namely the *Tawhid String Relationship* (TSR) Theory developed by Choudhury and further elaborated by Nugroho et al. (2020). The TSR theory is an Islamic epistemological approach that unites revelation (Qur'an), hadith, and ijtihad in shaping knowledge (knowledge-Ɵ), participatory involvement (xƟ), and the achievement of welfare (*maslahah*) in the social, economic, and spiritual dimensions. In this context, the revitalization of Islamic values by Generation Z cannot be separated from the totality of Islamic teachings, which include understanding, attitudes, and actions based on monotheism and the goals of maqasid sharia. The sharia maqasid itself emphasizes five main goals, which include the protection of religion (ad-din), soul (an-nafs), intellect (al-aql), heredity (an-nasl), and property (al-mal), as affirmed by Al-Ghazali and developed by Jasser Auda in a context-based systemic approach. In the digital era, the implementation of maqasid sharia requires a new interpretation that is adaptive to technological dynamics, the values of the younger generation, and the orientation of sustainable development. Generation Z, who grew up in a digital ecosystem with high access to information, has great potential to become agents of change, but also faces challenges in the form of value disruptions, instant lifestyles, and hedonism that obscure the spiritual and social orientation in the life of the nation.

The main variables in this study consisted of: (1) Generation Z's understanding of Islamic values, (2) attitudes and behaviors towards the principles of maqasid sharia, (3) the level of participation of Generation Z in social development based on Islamic values, and (4) their transformational role in realizing the vision of a Golden Indonesia 2045. Each of these variables refers to the TSR conceptual framework, which emphasizes that the process *of ijtihad* and value implementation does not only stop at the normative level, but must be realized in social actions that form collective well-being (W{Ɵ,xƟ}) and produce new knowledge based on monotheism (NƟ). Previous studies have shown that there is a gap between the normative understanding of Islam and the implementation of these values in the lives of Generation Z. For example, a study by Lestari (2021) shows that although religious understanding is relatively high among Muslim students, consumption behavior and social participation do not fully reflect the principles of maqasid sharia. Meanwhile, research by Arafah & Nugroho (2016) and Doktoralina et al. (2019) proves that the young generation can be the driving

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force of the sharia economy and social innovation if equipped with integrative and contextual Islamic value literacy.

In the context of nation-building, the young generation is the subject as well as the object of transformation. Therefore, the conceptual framework in this study builds a relationship between the understanding of Islamic values based on TSR and maqasid sharia, with the active participation of Generation Z in development. The researcher mapped the causal relationship from value understanding (Θ) to participatory attitudes ($x\Theta$), which then led to common welfare ($W\{\Theta,x\Theta\}$), and resulted in new contributions to the social order and nation-building ($N\Theta$). A correct understanding of Islamic values will form an orientation of action by maqasid, and active participation in development will strengthen the integration between spiritual values and the material achievements of the nation. This conceptual model implicitly emphasizes that the revitalization of Islamic values is not only the task of religious institutions or the state, but is the collective responsibility of the ummah, especially the younger generation. With the TSR approach, this research is not only descriptive but also normative-transformative, emphasizing the integration between revelation, reason, and social reality as the basis for the formulation of educational strategies, public policies, and empowerment of Indonesian Muslim youth. This is expected to encourage the formation of a visionary, religious, and competitive civil society ecosystem in facing global challenges towards a Golden Indonesia 2045. Therefore, if illustrated, the conceptual framework of this research is as follows :
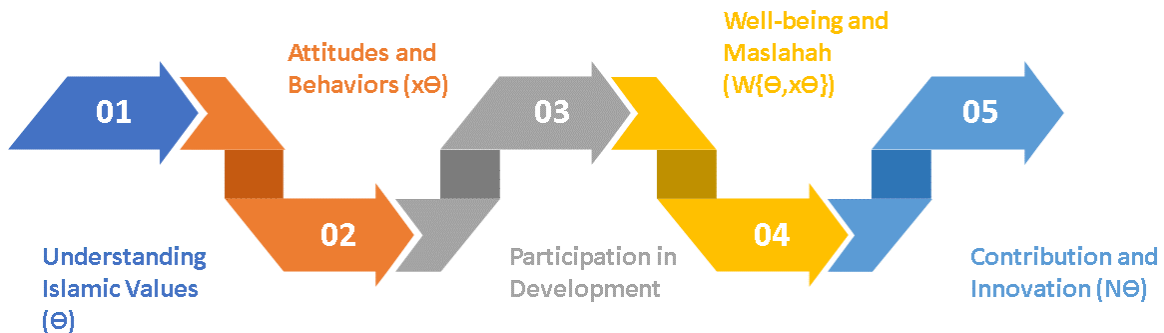

Figure 1. Research Conceptual Framework

By figure 1 above, the logical flow of the conceptual framework of the research starts from the Understanding of Islamic Values (Θ), continues to Attitudes and Behaviors ($x\Theta$) and Participation in Development, which then forms Welfare and Maslahah ($W\{\Theta,x\Theta\}$), and finally produces Contribution and Innovation ($N\Theta$) that supports the Golden Indonesia Vision 2045.

Methods

This research employs a descriptive qualitative design to explore in depth the dynamics of Generation Z's role in revitalizing Islamic values within the context of nation-building towards the Golden Indonesia Vision 2045. This approach was chosen because it can provide a deep contextual understanding of complex social phenomena, especially those related to the integration of Islamic values in the orientation and contribution of the younger generation. The focus of this approach is not on statistical generalization, but on interpreting meaning, subjective experiences, and values that characterize Generation Z society.

The data sources in this study comprise secondary data obtained from various scientific literature, national and international journal articles, research reports, government policy regulations, and relevant previous scientific works. The selection of data was carried out purposively to ensure the suitability of the content with the research focus, especially about three main domains: Generation Z, Islamic values in development, and national policies towards a Golden Indonesia 2045. The selected literature must have sufficient academic and contemporary validity to support the argumentative and conceptual building of the research.

The data collection process involves systematically examining these sources, which are then classified based on the main themes that have been determined beforehand. This activity is carried out through library research techniques to trace, observe, and extract essential and relevant information from each source. Once the data is collected, the next stage is data processing with thematic codification techniques. This process involves identifying thought patterns, main ideas, and relationships between concepts that emerge from the text, and then arranging them in the form of thematic categories that support the formulation of the problem and the research objectives.

Data analysis is conducted using a content analysis approach, which enables the exploration of symbolic meanings and narratives contained in the literature. This process involves interpreting the substance of Islamic values, indicators of social contribution, and forms of Generation Z's participation in development. Each narrative is analyzed based on its relevance to and alignment with the leading theory, namely the Tawhid String

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Relationship (TSR) and the principles of Maqasid Sharia. In the context of TSR, the analysis focuses on the relationship between value understanding (Θ), participatory attitude ($x\Theta$), achievement of social benefits ($W\{\Theta,x\Theta\}$), and tangible contribution to social transformation ($N\Theta$) as outcomes of the value internalization process.

To improve the validity of the analysis results, the researcher triangulated between sources by comparing various points of view from different literature to find the alignment of meaning and strengthen the inferences. This technique is combined with an inductive approach, where conclusions are built on thematic generalizations that emerge from the data, rather than from initial assumptions. This approach aligns with the characteristics of qualitative research, which is flexible and open to a wide range of interpretive possibilities. With this approach, it is hoped that the research will not only provide an in-depth understanding of the phenomenon studied but also develop an applicable conceptual framework for integrating Islamic values into the development policies and programs of the young generation in Indonesia.

Results and Discussions

The Role of Generation Z in Supporting the Realization of the Golden Indonesia Vision 2045 based on an Islamic Perspective

Generation Z, as a demographic group born between 1997 and 2012, grew up in a social environment greatly influenced by digitalization, globalization, and the transformation of cultural and spiritual values. In the context of national development towards a Golden Indonesia 2045, this generation is not only the object of change but also the leading actor with strategic potential in directing social transformation based on Islamic values. However, this potential is not necessarily realized without a strong understanding of Islamic values and their application in daily life. The challenges faced include hedonistic lifestyles, individualism, and spiritual disorientation that arise due to the massive global information and popular cultural currents, often conflicting with Islamic principles.

This phenomenon creates a gap between the normative understanding of Islamic teachings and their implementation in the attitudes and behaviors of Generation Z. Studies by Lestari (2021), for example, show that although the level of religious knowledge is relatively high among students, their consumption practices and social participation do not fully reflect the principles of maqasid sharia. This inequality serves as a warning that the success of the Golden Indonesia 2045 vision is not only determined by economic and political strength, but also by the moral and spiritual integrity of the nation's next generation.

In addressing this phenomenon, this study employs the Tawhid String Relationship (TSR) as a comprehensive theory. This theory emphasizes that Islamic values should not be limited to the normative aspect; instead, they should be translated into tangible actions that lead to collective well-being ($W\{\Theta,x\Theta\}$) and new social knowledge integrated into life ($N\Theta$). In this context, value is understood not merely as dogma, but as transformative energy that can shape the character and direction of development.

This frame of mind connects the understanding of values (Θ) with attitudes ($x\Theta$) and contributions ($N\Theta$) through the active participation of Generation Z in Islamic value-based development. The stronger the internalization of values such as justice, trust, and mercy, the greater the opportunity for this generation to take a strategic role in building a just, prosperous, and dignified civil society. This thinking is also in line with the principles *of maqasid sharia*, which emphasize the preservation of religion, soul, intellect, descent, and property, and directs development to the achievement of maslahah or the public good.

Previous studies have provided evidence that the younger generation can be the primary driver of transformation if supported by a conducive education system and environment. Arafah and Nugroho (2016) and Doktoralina et al. (2019) revealed that when equipped with integrative and contextual value literacy, the young generation shows excellent potential in the development of Sharia economics and social innovation. The Karismawati study (2025) also emphasizes that an education system based on meritocracy and morality is key to producing a generation with high integrity. Education that emphasizes Islamic work ethic, honesty, and responsibility will create a generation that is not only technically competent but also free from corrupt practices and nepotism.

In addition, Hasanah and Faddad (2023) emphasize the importance of reforming Islamic higher education to integrate general science and Islam, with societal values and sustainability as the primary orientation. This suggests that value transformation must be implemented systematically, not just at the individual level. In this regard, the roles of educational institutions, Islamic youth organizations, and digital da'wah media are crucial in forming a collective consciousness based on Islamic values.

However, various challenges remain in integrating Islamic principles into the fundamental contributions of Generation Z. Research by Yani et al. (2024) found that more than 23% of students in Indonesia express openness to extreme ideas and transnational ideologies that are contrary to Pancasila and moderate Islam. These findings highlight the need for an Islamic narrative that is progressive, contextual, and able to respond to the actual unrest and challenges faced by the younger generation. Otherwise, an ideological vacuum may be filled by destructive narratives, both in the form of radicalism and extreme secularism.

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In responding to this challenge, strategies that can be implemented include strengthening contextual, Islamic values-based education, developing moderate digital da'wah, and forming youth communities that make Islamic values a collective orientation in decision-making. Thus, Generation Z's contribution is measured not only by economic output but also by the moral and spiritual qualities that accompany their actions.

This overall approach encourages the formation of a generation that is not only adaptive to technology and social change, but also grounded in values. The Golden Indonesia Vision 2045 will be easier to achieve if the next generation understands that development encompasses not only infrastructure and growth, but also social justice, environmental sustainability, and the strengthening of collective spirituality. Through the strengthening of Islamic values contextualized in socio-political and economic life, Generation Z can emerge as the leading actors in the development of an inclusive, just, and monotheistic nation.

Generation Z's Understanding and Attitude to Islamic Values Related to National Development

Generation Z, as a generation that grew up in the digital era and globalization, plays a vital role in determining the direction of the nation's development towards a Golden Indonesia 2045. They live in a highly dynamic environment, with extensive access to information and technology, which not only forms a critical and adaptive mindset but also presents challenges to the understanding and application of Islamic values in life. This phenomenon shows that the internalization of Islamic values among the younger generation cannot be underestimated. Although most of them have high religious affiliations, the implementation of Islamic values in social and national aspects has not been fully entrenched. This indicates that there is a gap between the normative values of Islam and the life practices of the younger generation today. Therefore, to understand this dynamic, the framework of *Tawhid String Relationship* (TSR) Theory and the principles of Maqasid Syariah are used as grand theories. TSR emphasizes the importance of integration between the values of revelation (Qur'an and Sunnah), social reality, and reason as the foundation of transformative action. In the context of this research, Generation Z's understanding of Islamic values (Θ) is the starting point for the formation of attitudes and behaviors ($x\Theta$), which will affect their participation in nation-building. This process then leads to the creation of collective benefits ($W\{\Theta,x\Theta\}$) and innovative contributions ($N\Theta$) that have an impact on civilization. The principles of Maqasid Syariah, which include the protection of religion, soul, intellect, descendants, and property, are the benchmark for the success of internalizing these values in the process of sustainable development.

Previous research indicates that Islamic literacy among Generation Z remains partial and has not been fully integrated into their decision-making or contributions to society. Lestari (2021) revealed that although the level of religiosity is relatively high, the social and economic practices of this generation have not fully reflected the maqasid of sharia. Studies by Arafah and Nugroho (2016) and Doktoralina et al. (2019) show that the participation of the younger generation in Sharia economics and value-based social activities can increase if accompanied by a contextual and applicative approach. Meanwhile, Karismawati's research (2025) emphasizes that an education system that combines religious values and meritocracy will create a generation with high integrity. Value-based education that emphasizes honesty, responsibility, and spirituality is an effective strategy in strengthening national attitudes and aligning with equitable development. On the other hand, Hasanah and Faddad (2023) emphasize the importance of reforming Islamic higher education to build a moderate, visionary, and sustainability-oriented young generation.

The construction of Generation Z's understanding of Islamic values is also strongly influenced by digital media and narratives that develop in the online ecosystem. Da'wah that is delivered creatively, contextually, and participatively through digital platforms can foster new awareness about the importance of linking Islamic teachings with social reality. However, on the other hand, disinformation, extremism, and sectarian narratives also reach this generation easily. Therefore, strengthening digital literacy based on maqasid sharia is the key to filtering information and forming an Islamic critical attitude. From the perspective of TSR and maqasid sharia, the role of Generation Z in nation building is not only seen from physical or economic contributions, but also from spiritual and social contributions. Actions based on Islamic values will produce systemic impacts in building a just, inclusive, and sustainable civil society. Therefore, the state and policymakers need to encourage strategic programs such as value-based leadership training, sharia entrepreneurship, and the integration of character education into the national curriculum. These programs should be designed not only to transfer knowledge, but also to form a personality based on monotheism.

Challenges and opportunities faced by Generation Z in integrating Islamic principles in contributing to Indonesia's future

Social transformation and rapid technological advances in the digital era have shaped Generation Z as the dominant group in Indonesia's demographic map. This generation has unique characteristics, such as digital literacy, information critical, and a strong desire to contribute to social change. However, amid global openness and the fast-paced flow of information, there are significant challenges in maintaining and internalizing Islamic values in daily life, especially in supporting the nation's development towards the Golden Indonesia Vision 2045. This phenomenon raises concerns about the disorientation of values and the fading of commitment to

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Islamic principles as ethical and moral guidelines in the nation. In this context, the *Tawhid String Relationship* (TSR) Theory developed by Choudhury (2010) has become very relevant as a theoretical foundation. TSR places the Qur'an as the center of knowledge (Ω), Hadith as the explanatory (s), Ijtihad as a problem-solving mechanism (*Θ), and the active application of science (xΘ) as a way to achieve prosperity or *maslahah* (W{Θ,xΘ}). In practice, the integration of Islamic principles through TSR requires a comprehensive understanding of the maqasid of sharia, namely maintaining religion (ad-din), soul (nafs), intellect (aql), heredity (nasl), property (maal), and environment (bi'ah). Generation Z, with all its potential, can be a key actor in applying these principles contextually amid contemporary challenges. However, obstacles remain, especially in the form of substantial weak Islamic literacy, the influence of popular culture that distorts Islamic values, and the lack of relevant and inspiring Islamic narratives in the digital world. Previous research, as stated by Loke et al. (2020), emphasizes the importance of forming knowledge-based Islamic character (*knowledge-based morality*) to build a generation that has strong moral and spiritual integrity in the face of the disruptions of the times.

Another challenge stems from the imbalance between spiritual values and materialistic interests that dominate digital public spaces. Within the framework of maqasid sharia, this has the potential to disrupt efforts to create a balance between the life of this world and the hereafter. Therefore, an innovative approach is needed in transforming Islamic teachings into an inspiring and applicable public narrative for Generation Z, both through educational curriculum, digital content, and social practices. On the other hand, the digital era also offers strategic opportunities for creative da'wah and inclusive Islamic education. Generation Z has broad access to technology and digital platforms that can be used to spread Islamic values with a visual, interactive, and personalized approach. If directed by the TSR principle, this digitalization is a means to strengthen the mission *of rahmatan lil alamin* through real actions in the social, economic, and environmental fields following the sharia maqasid. This opportunity can be maximized through strengthening the digital capacity of da'wah, the involvement of the younger generation in Islamic-based social movements, and the support of state policies that are in favor of fostering national character and morals. The integration between TSR theory and maqasid sharia provides a conceptual and practical roadmap to answer the challenges of the times while creating Generation Z, who are not only intellectually intelligent, but also spiritually, socially, and nationally superior.

Therefore, the formation of an Islamic character in Generation Z cannot be done partially. A holistic approach is needed that involves families, schools, communities, and the state simultaneously by making Islamic values a source of inspiration in building the nation's future. Only in this way can Generation Z become the main driving force in realizing a globally competitive Indonesia without losing its Islamic identity.

Conclusion

The conclusion of this study confirms that Generation Z holds a strategic position in realizing the Golden Indonesia Vision 2045 if their role is directed and strengthened through the revitalization of Islamic values sourced from the principles of Maqasid Syariah and constructed within the framework of the Tawhid String Relationship (TSR) Theory. The integration of Islamic values (Θ), participatory attitudes (xΘ), and innovative contributions (NΘ) is an essential element that can shape the success of nation-building holistically, encompassing spiritual, social, and economic dimensions. This research also shows that the understanding and attitude towards Islamic values among Generation Z remain partial and have not been fully internalized in development activities, due to various challenges such as the disruption of digital values, the lack of transformative character education, and weak collaboration between stakeholders.

However, this study has limitations in terms of relying solely on secondary data as the source of information. Although the literature review employed is comprehensive, the absence of primary data from Generation Z directly results in a limited depth of analysis of the experiences and dynamics of this generation in the field. Additionally, the descriptive qualitative approach used has not allowed for extensive generalization of the results, so follow-up studies with a mixed-methods approach and broader stakeholder involvement are needed.

The suggestions from this study are directed at three aspects: theoretical, practical, and policy. Theoretically, it is essential to develop further cross-disciplinary studies that integrate TSR theory with contemporary approaches in youth and development studies. Practically, it is necessary to strengthen Islamic value literacy through digital platforms, community development based on Sharia maqasid, and curriculum innovation that emphasizes the integration of technology, morality, and spirituality. In terms of policy, it is crucial to formulate a national youth development strategy that makes Islamic values the foundation for public ethics and policy-making, so that Generation Z can grow as agents of change who are not only digitally capable but also morally and spiritually strong.

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