

## The Influence of Living Qur'an of the Formation of Generation Z's Religious Identity

Kuliyatun<sup>1</sup>, Teguh Luhuringbudi<sup>2\*</sup>, Panggih Abdiguno<sup>3</sup>, Yahya Komarudin<sup>4</sup>, Dewi Nita Utami<sup>5</sup>, Mowafg Abraham Masuwd<sup>6</sup>

### AFFILIATIONS

1. Universitas Muhammadiyah Metro Lampung, Indonesia
2. Sekolah Tinggi Agama Islam Minhaajurroosyidiin Jakarta, Indonesia
3. Madrasah Aliyah Negeri Buleleng Yeh Biu Patas, Gerokgak, Buleleng, Bali, Indonesia
4. STAIN Sultan Abdurrahman Kepulauan Riau, Indonesia
5. Madrasah Tsanawiyah Al Iman Rajatama Rajatama Buleleng, Bali, Indonesia
6. University of Zawiya, Libya

\*Correspondence: [sampaiteguh@gmail.com](mailto:sampaiteguh@gmail.com)

**Received** 2025-05-23

**Approved** 2025-06-25

**Published** 2025-06-30

**Copyright © 2025 by Author(s).**

This work is licensed under a Creative Commons Attribution 4.0 International license (CC BY 4.0).

### ABSTRACT

This study sets out to examine the influence of the Living Qur'an on the formation of Generation Z's religious identity, focusing on how these teachings are internalised through social interactions. The main objective of the study was to explore the relationship between religious activities and religious identity among the younger generation. Data were collected through a questionnaire distributed to 203 respondents, consisting of various educational backgrounds. The analytical methods employed included Social Identity Theory, Symbolic Interaction Theory, and Theory of Religious Socialization, which provided an in-depth perspective on the findings. The results indicated that 55.7% of respondents regarded religious activities in madrasahs as having a very strong influence on their daily lives. This study offers novel insights into Islamic studies, underscoring the significance of contextual religious education that fosters active participation. The study's limitations, which include a limited sample size, are discussed, and suggestions for future research are provided, including a broader exploration of social and technological factors in the formation of religious identity in the modern era.

### KEYWORDS

Influence of Living Qur'an, Formation of Generation Z, Religious Identity, Social Identity, Symbolic Interaction

## INTRODUCTION

The phenomenon of religious identity formation among Generation Z has thematic-specific relevance in the contemporary social context, where the dynamics of daily life are often affected by technological advances and globalisation. Various reports indicate that this generation tends to explore their own Islamic-style beliefs in a more individualistic manner (Farrell and Phungsoonthorn, 2020; Gabrielova and Buchko, 2021), often creating synergies between traditional and modern values (Sakdiyakorn, Golubovskaya and Solnet, 2021; Djafarova and Fouts, 2022; Duran and Kılıç, 2022). Within the framework of Islamic studies, Living Qur'an as an interactive approach to the sacred text of the Quran (Zakiyah, 2023; Wahidah, Amir and Fansuri, 2024) has the potential to be a key driver in shaping an authentic and sustainable religious identity (Arifudin, Rukajat and Makbul, 2023; Zulkarnaini and Masri, 2024). In addition, the relevance of hadith as the formal object of this study is a fundamental factor to understand and master how the teachings of the Prophet Muhammad can be

synchronised with Generation Z's spiritual experience (Safa, 2024; Yusmaliana, Kurbiyanto and Zakaria, 2024; Dewantoro and Susilo, 2025). By utilising the concept of Living Qur'an, there is hope to find a more thematic connection between the religious goals and the daily lives of the younger generation. This approach will provide new insights into how young Muslim men and women construct their religious identity in a changing context. Therefore, the challenge of finding relevance and thematicity between Qur'anic texts and hadith in modern life needs to be further explored to provide always a contextualised understanding.

A plethora of studies have sought to elucidate the influence of media, traditions and social experiences on the formation of religious identity. However, there are still shortcomings in explaining the specific impact of the Living Qur'an on Generation Z. For instance, some studies focus on fragmented narratives of religious identity and lack integration of spiritual aspects into everyday life (Ammerman, 2020; Cerchiaro, 2020, 2023; Wright, 2020). Conversely, numerous studies have highlighted the role of social interactions and environmental influences (Koehrsen, 2021; Dupuis, 2022; Pajarianto, Pribad and Sari, 2022; Muslim and Werdiningsih, 2023) in shaping religious identities, yet these studies have not investigated the internalisation of Quranic teachings by Generation Z (Andika, Fadri and Maulana, 2022; Hidayat, Matsum and Tarigan, 2023; Rizayanti, Waharjani and Perawironegoro, 2024). This research aims to address this lacuna by emphasising the concept of vitality in the Quran, which can motivate younger generations to develop a more profound and contextualised understanding of their own religiosity (Gültekin, 2024; Kozubaev and Howell, 2024; Woods, 2025). The identification and exploration of the concept of the Living Qur'an as a factor in the formation of this generation's religious identity has yielded novel insights into the development of contemporary Islamic studies (Faris, 2023; Zakiyah, 2023; Adiyono, Ni'am and Akhyak, 2024; Jamil, 2024; Ma'arif, Rahman and Muslih, 2024). Consequently, the findings of this research are centred on the enhancement of knowledge and the provision of a substantial contribution to the understanding of the spiritual dynamics of Generation Z.

The purpose of this paper is twofold: firstly, to explore in depth the influence of Living Qur'an on the formation of Generation Z's religious identity; and secondly, to clarify the shortcomings of previous studies that have not covered this dimension thoroughly. The study will focus on the interactivity aspect of understanding and practising the teachings of the Qur'an among the younger generation, looking at how their life experiences are influenced by the sacred text in a more lively and appropriate form. The study will also seek to identify the factors that influence the modern interpretation of Islamic teachings, and to explore how Generation Z responds to the challenges and opportunities that arise in their lives. The paper will use an analytical and qualitative approach to answer these questions, with a view to enriching the scholarly discussion on the relationship between religion and the younger generation. The research is expected to provide greater insight into how the Living Qur'an can serve as a guide in shaping a solid and adaptive religious identity.

The central argument of this paper is that the Living Qur'an plays a pivotal role in shaping Generation Z's religious identity in a more dynamic and contextualised manner. Through direct interaction with the text and the application of religious values in daily life, the younger generation can internalise religious teachings in a way that suits the challenges of the times. This research contends that this generation does not merely passively adopt elements of religion, but rather actively constructs new meanings according to their experiences and needs. Preliminary findings suggest that a nuanced understanding of the

Qur'an enables Generation Z to strike a balance between religious observance and contemporary social demands. This paper acknowledges the significant contribution of Living Qur'an in establishing a platform for dialogue between the sacred text and everyday life practices. This research corroborates the notion that a robust religious identity is inextricable from the social and cultural milieu encountered by the younger generation, rendering this discourse highly pertinent in both academic and practical domains.

## METHODS

The material object of this research focuses on the formation of a religious identity connected to the concept of sustainable development and the Sustainable Development Goals (SDGs), particularly in the context of university students. The primary focus of this research is Generation Z, who are at the intersection of religious tradition and modern values that are often acquired from their environment. The selection of this object is predicated on the importance of understanding the dynamics of shifting religious values that occur in this fast-paced society, where religious identity is often at the centre of debates and character formation. The object selection process involved an in-depth literature review, followed by interviews with experts in the field of religious studies to formulate a framework for religious identity formation. The findings of this research demonstrated that Generation Z inhabits a multifaceted environment, rendering an in-depth analysis of the Living Qur'an as a formal object highly pertinent. By integrating these two elements, this research endeavour is poised to reflect evolving religious identities that can contribute to sustainable development.

The present study employs a qualitative-descriptive approach, with the Living Qur'an serving as the formal object, religious identity formation as the material object, and unit of analysis. The qualitative-descriptive method was selected to facilitate a more comprehensive and in-depth understanding of the interaction between the younger generation and the values contained in the Living Qur'an. The present study, therefore, seeks to illustrate how the religious experiences of Generation Z manifest in their daily lives through detailed descriptions of the context of tertiary students. The design work process began with qualitative data collection through in-depth interviews and focus group analyses, providing a rich perspective on how Generation Z understands and applies Islamic teachings. This approach not only answers the research questions, but also explores the cultural and social nuances that shape their religious identity perspectives. Utilising this comprehensive design, the research endeavours to underscore the intricacies of religious identity formation in a rapidly evolving social milieu.

The present study utilised a questionnaire disseminated via Google Forms to 203 respondents associated with the formal framework of the study. The questionnaire was meticulously designed to investigate and analyse the influence of Living Qur'an on Generation Z's religious perspectives and practices. The respondent selection process involved a deliberate strategy of inclusivity, ensuring a balanced representation of respondents from diverse educational backgrounds. The results obtained from the questionnaire revealed a preponderance of respondents from private higher education institutions, constituting 93% of the sample, followed by a smaller percentage from other types of schools. With respect to the gender composition of the sample, the data showed that 69.7% of respondents were male and 30.3% were female, with the majority of respondents falling within the 18 to 23

age bracket. These statistics provide a clear picture of the demographic background faced by Generation Z in the context of religious identity formation.

The present study elected to utilise questionnaires as the primary data collection technique, a choice that has been demonstrated to facilitate the efficient and accurate reaching of a substantial number of respondents. The questionnaire, which has been meticulously designed, aims to assess religious attitudes, understanding and practices inspired by the Living Qur'an. The rationale for opting for this method stems from its capacity to facilitate both the expeditious collection of information and the execution of quantitative and qualitative analyses of the obtained data. The utilisation of an online distribution method for the questionnaire engendered a response rate that was characterised by the provision of answers that were indicative of the respondents' personal perspectives and experiences. This approach fostered a more comprehensive and holistic understanding of the subject matter. Not with standing the challenges encountered in ensuring a high level of participation, the employment of Google Forms proved to be an efficacious means of facilitating this research. The results obtained from this questionnaire constitute a substantial body of data that illuminates the relationship between the Living Qur'an and Generation Z's religious identity.

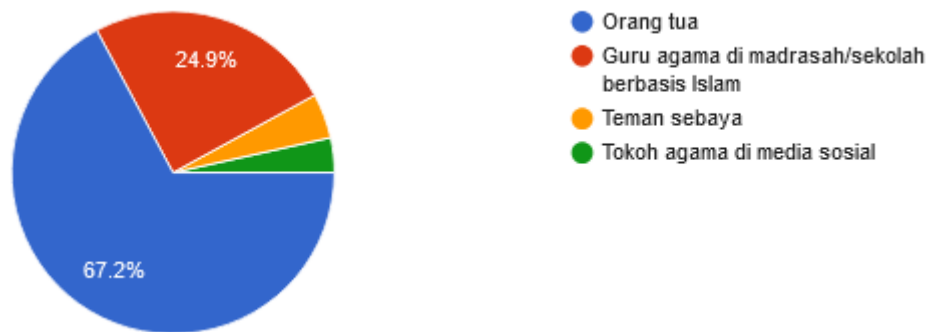
The data presented in this paper is analysed in three stages, with the objective of providing an in-depth understanding of religious identity based on relevant theoretical frameworks. Firstly, Social Identity Theory (SIT) by Henri Tajfel is employed to study how individuals identify themselves based on membership of relevant social groups (Tajfel, 1970b, 1970a, 1974, 1979; Billig and Tajfel, 1973; Tajfel and Turner, 1978). Secondly, Symbolic Interaction Theory by George Herbert Mead offers a framework to understand how social interactions through symbols influence personality and identity formation (Mead, 2014, 2015; Herbert, 2018). The third theory, the Theory of Religious Socialisation by Lynn Schofield Clark, will be used to explore how individuals, especially Generation Z, learn about religion through interactions with family, friends and religious communities (Clark, 2002, 2005, 2008; Schofield Clark and Monserrate, 2011; Marchi and Clark, 2018; Schofield Clark, Jimenez and Ramirez, 2023). The application of these three theories will provide a comprehensive and nuanced analysis of the contribution of the Living Qur'an to the formation of religious identity within a broader social and cultural context. Utilising this structured analytical approach, the data will undergo rigorous scrutiny, yielding valuable insights pertinent to the research theme.

## RESULTS AND DISCUSSION

### The Influence of Living Qur'an based on Social Identity Theory (SIT)

The influence of Living Qur'an can be analysed through Henri Tajfel's Social Identity Theory (SIT), which focuses on how individuals classify themselves into groups based on certain characteristics. In the context of this study, the questionnaire results show that more than 85. 6% of respondents feel proud of their religious identity, while 13. 4% identify themselves as ordinary, and only 1% do not care. Those who expressed pride were found to participate more actively in group discussions, thereby reinforcing their religious identities and the sense of community. This categorisation fosters positive attitudes towards religious identity, enhancing a sense of belonging and connectedness to a shared community of like-minded individuals. Consequently, the Living Qur'an emerges as a pivotal platform that facilitates a sense of proximity not only to the sacred text but also to a broader spiritual community. The

analysis of these interactions suggests that the Living Qur'an functions as a unifying force, thereby reinforcing social bonds and religious identity among Generation Z.



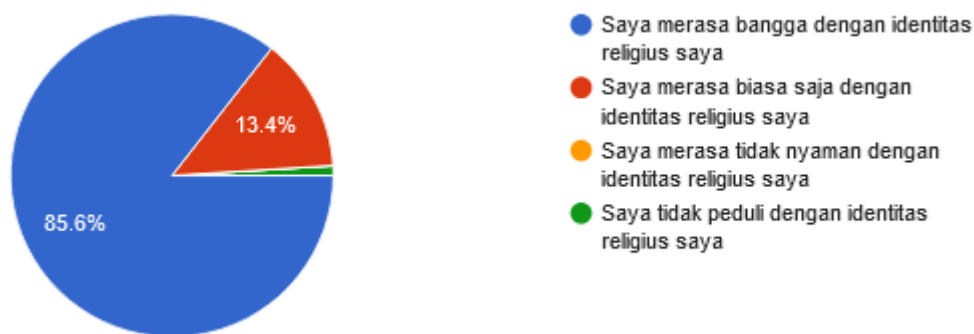
Following the classification process in the context of Social Identity Theory, individuals begin to identify themselves as members of a particular group. The data from the questionnaire demonstrated that 85. 6% of respondents expressed pride in their religious identity, reflecting how an understanding of the teachings in the Living Qur'an has helped shape a positive attitude towards their own group. Respondents who feel this pride tend to show support and active involvement in religious activities, such as participating in studies or community-based social activities. This process is not only conducive to the construction of identity, but also fosters mutual respect and solidarity among group members. Through a deep understanding of the Living Qur'an, individuals often feel inspired to bring the values of the teachings into a wider social context. Positive recognition of religious identity is therefore a significant first step towards developing a more cohesive and collaborative identity.

Further analyses within the Social Identity Theory framework yield a comparison between in-group and out-group, wherein individuals evaluate the norms, values and status of their group as well as other groups. The results of the same questionnaire demonstrate that 85. 6% of respondents expressed a sense of pride in their religious identity, indicating a tendency to favour and positively value their religious group compared to other groups. This tendency engenders a dynamic of in-group favouritism, which has the potential to give rise to exclusive attitudes towards other groups with different beliefs. In this context, Living Qur'an plays a pivotal role as a mediator, inviting individuals to contemplate the universal values contained in Islamic teachings, such as tolerance and mutual respect. This interaction enables individuals to develop a more profound understanding of their role within a heterogeneous society, while concurrently preserving their robust religious identity. The research results provide an in-depth picture of how a strong sense of religious identity can influence social attitudes and behaviour among Generation Z.

### The Influence of Living Qur'an based on Symbolic Interaction Theory

The present study seeks to analyse the influence of Living Qur'an in the context of Symbolic Interaction Theory by George Herbert Mead. To this end, the data from the second questionnaire was analysed, revealing that 67. 2% of respondents considered parents to be the most influential figure in shaping their religious understanding. This finding suggests that

the interaction between children and parents plays a significant role in the transmission of religious values, where verbal and nonverbal communication from parents becomes a strong symbol. Furthermore, 24. 9% of respondents identified religious teachers in madrasah or Islamic-based schools as a major influence, thereby indicating that formal education also plays a significant role in the religious learning process. Peers, as well as religious figures on social media, despite having smaller percentages, still contribute to this dynamic, demonstrating that influence can come from various sources. Consequently, the Living Qur'an emerges as a living symbol that is perceived and applied through social interactions, thereby shaping Generation Z's religious identity.



Following interaction, individuals interpret the meaning of the symbols they receive, a process influenced by the social context and experiences that each individual has. In the survey, 67. 2% of respondents listed parents as a major influence, indicating that experiences within the family are integral in shaping interpretations of religious values. These interpretations are not limited to direct teachings, but also include observations of parental behaviour and attitudes towards religion, which become important symbols in daily life. The survey also revealed that religious teachers were cited by 24. 9% of respondents, highlighting the significance of formal education in the internalisation of religious symbols. This suggests that the social context influences how individuals understand and respond to religious teachings. Through this interpretative process, the Living Qur'an provides powerful and relevant meaning in Generation Z's lives, shaping a more dynamic perspective towards religious identity.

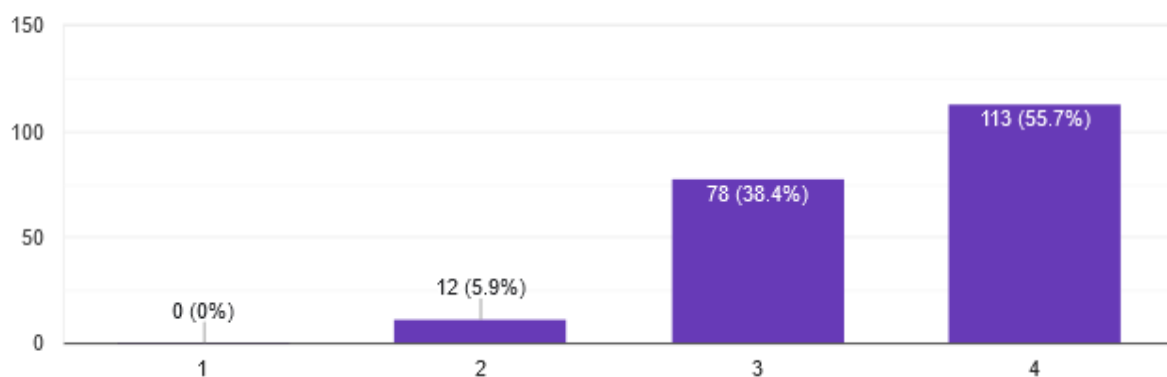
In the final stage, individuals respond based on the interpretations that have been made, which further influences how they view themselves and their behaviour in future interactions (Smith, 2019). From the same questionnaire data, it is clear that with 67. 2% of respondents reporting parental influence, there is a strengthened religious identity that builds on the social and cultural assets they bring with them (Brown, 2021). This not only creates a solid sense of identity, but also prepares individuals to interact with the wider society in an informed and relevant way (Jones, 2020). The salience of religious teachers, with 24. 9% of respondents citing them as a significant influence, underscores the impact of religious values taught in the school setting on respondents' behaviour in social situations. While the proportion of religious figures in social media and peers is comparatively smaller, they nevertheless play a substantial role in shaping influence, reflecting the multifaceted nature of identity formation. Consequently, the Living Qur'an exerts a dual influence on

religious understanding and social behaviour, contributing to the development of Generation Z's wider interactions.

From the examples of writings made by students, researchers can see that students already understand the pattern of simple present tense sentences. From the three tests, it was seen that there was an increase in students' understanding in making positive, negative, and interrogative sentences in the simple present tense. In the tryout test, only 13 out of 27 students (48%) answered correctly using the simple present tense sentence pattern. At the time of the data collection test after the students received a re-explanation of the simple present tense sentence pattern, there were 20 of 27 students (74%) who answered using the simple present tense sentence pattern correctly. Before the researcher explained the simple present tense sentence pattern material, only 48% of students made the simple present tense sentence pattern correctly. After being given a clear explanation by the researcher, 74% of students made sentences using the simple present tense sentence pattern correctly. Therefore, it can be said that there has been a 26% increase in understanding of simple present tense sentence patterns among students.

### The Influence of Living Qur'an based on Religious Socialisation

The influence of Living Qur'an can be traced through Lynn Schofield Clark's Theory of Religious Socialisation, which analyses an individual's interactions with those around them, including family, friends and community in the context of religion. The third questionnaire data showed that 55.7% of respondents felt a very strong influence of religious activities in madrasah on their daily religious practices, while 38.4% felt there was a strong influence. The respondents further elaborated that observing religious practices, such as collective prayers and tadarus learning, serves as a catalyst for shaping their comprehension and application of religious teachings. The social interactions within madrasahs are two-fold: they serve to create a religious community and enable the exchange of experiences that fortify spiritual values among its members. These activities are a symbol of authentic religious life, thereby bestowing greater significance to individuals in their spiritual pursuit. Consequently, the Living Qur'an, in this context, functions not merely as a text but as a conduit that interconnects religious values with broader societal life.



Following the observation of social interactions related to religious practices, the subsequent step is to interpret the meaning of these experiences and practices. The data obtained revealed that 55.7% of respondents stated that the influence of religious activities

at the madrasah was very strong, while 38. 4% felt the influence was strong. This interpretation of experience includes the acceptance of values and norms practised in daily activities, which are often integrated in their social environment. The mutual influence between individuals and the community is characterised by values such as solidarity, discipline and spiritual awareness. Respondents who experience these interactions tend to develop a deeper religious understanding, which in turn motivates them to actively participate in community activities. In other words, religious practices in madrasah equip individuals with meanings that are not only personally beneficial but also contribute to the social good.

In the context of the adaptation of religious understanding based on individual experience and response to social interaction, the Theory of Religious Socialisation offers valuable insights into this dynamic. The results of the questionnaire demonstrate that 55. 7% of respondents perceived the influence of religious activities in madrasah to be very strong, thus indicating that individuals are in the process of adapting their understanding of religion in line with their own experiences. The findings further demonstrate a deliberate pursuit of diverse sources of information, including social media and religious figures, to enhance understanding and facilitate interactions across different social contexts. This phenomenon underscores the capacity of respondents from diverse backgrounds to draw from a range of perspectives, adapt relevant teachings to their lives, and create a foundation for the evolution of a religious identity that is flexible and responsive to the environment. In this context, the Living Qur'an serves as a conduit that connects the sacred text with everyday experiences, fostering a dynamic and adaptable religious identity. This adaptation has been shown to engender a more profound and variegated comprehension of spiritual values among Generation Z.

## Discussion

The results of the study on the influence of Living Qur'an on the formation of Generation Z's religious identity revealed several key findings that can answer the questions and objectives of this study. Firstly, the analysis shows that Living Qur'an plays a central role in shaping religious identity, with many respondents perceiving a significant impact of religious activities in madrasahs on their daily religious practices. Around 55. 7% of respondents rated the influence of these activities as very strong, reflecting the strong link between formal learning and the internalisation of religious values. Social identity is also reinforced through the framework of Social Identity Theory, where individuals categorise themselves and identify with groups that are in line with the religious values taught. In addition, symbols in social interactions, such as religious practices and communication between members, reinforce the meaning given to the Living Qur'an teachings through Symbolic Interaction Theory. Last but not least, Religious Socialisation theory shows that the process of religious learning is often interactive, where individuals' experiences are influenced by their social circle. Thus, all these results show how Living Qur'an is an important element in shaping a dynamic religious identity among Generation Z.

The results of this study demonstrate that social interactions and the formation of religious identity among Generation Z are profoundly influenced by the process reflected therein. Pride in religious identity is indicative of a stronger commitment to values, particularly in individuals who feel connected to the teachings they receive. This

interpretation suggests that the Living Qur'an is perceived not only as a text, but more as a living experience that guides followers in their daily lives. The findings underscore the significance of integrating cognitive and experiential aspects in the dissemination of religious teachings, particularly within the context of madrasas. The active engagement of individuals in religious activities within their community serves as a catalyst for the effective integration of these values into their lives, thereby facilitating a more profound comprehension and practical application of religious principles. This observation highlights the pivotal role of community in fostering a deeper understanding and practical implementation of the Living Qur'an, underscoring the need for more effective strategies to disseminate and practise religious teachings. Furthermore, this finding confirms that social influences are decisive in the journey of individuals discovering and shaping their religious identity.

The results of this study must be interpreted within the framework of pertinent social theories, with particular reference to Henri Tajfel's Social Identity Theory (SIT). Within this theoretical domain, it is evident that religious group membership exerts a significant influence on the perception individuals hold of themselves and the evaluation of other groups. The data reveals a tendency among respondents to experience a sense of pride in their religious identity, reflecting a broader social phenomenon wherein individuals aspire to make a positive contribution to their community. Furthermore, the Symbolic Interaction Theory posits that the significance attributed to religious practices is forged during social interactions within the community, wherein symbols serve to define and imbue experiences with meaning. Through interactions with parents, teachers, and peers, individuals acquire diverse perspectives that enrich their interpretation of the Living Qur'an's teachings. The Religious Socialisation Theory further underscores that the process of religious socialisation does not occur in isolation; rather, it is intricately intertwined and mutually reinforcing with various social and cultural contexts. Consequently, the findings of this study demonstrate not only the direct relationship between the Living Qur'an and religious identity, but also the role of the social context in the formation process.

The results of this study suggest several practical implications for the education of Generation Z and the development of their religious communities. Firstly, the emphasis on interactive religious activities in madrasas has the potential to serve as a model for other educational institutions in the delivery of Islamic teachings. With 55.7% of respondents reporting a very strong influence from these activities, it can be concluded that religious programmes involving the active participation of individuals in the community will be more effective. Furthermore, the enhancement of the role of parents and religious teachers as conduits of religious values and practices in the daily lives of young people is expected to result in the strengthening of their religious identity. The integration of religious symbols in various contexts within educational programmes is anticipated to facilitate not only the comprehension but also the emotional resonance of these teachings among younger generations. Additionally, the promotion of intergenerational interaction within the community is deemed to be conducive to facilitating a more effective transfer of knowledge and experience. The practical nature of the present guide is intended to facilitate the instilling of positive religious attributes in the younger generation with greater effectiveness.

A comparison of the results of this study with those of previous studies on the formation of religious identity clearly demonstrates that this study provides a novel perspective that strengthens the existing explanation. Previous studies have frequently focused on the cognitive aspect of religiosity without emphasising social interaction, which is a key factor in

the formation of identity. The finding that 55.7% of respondents felt a very strong influence from religious activities in madrasahs contradicts previous findings which stated that religious identity is more formed by internal factors, such as personal beliefs. In addition, the use of the Living Qur'an as an approach demonstrates that the dynamic and applicable context of the holy text can respond to the modern challenges faced by Generation Z today. Furthermore, the study provides nuanced insights into the interaction of the younger generation with social media, a subject that has been under-explored in previous studies. Consequently, the findings presented here serve to enhance the existing corpus of religious studies and to pave the way for further exploration in future research.

The results of this study indicate several policy steps that could be implemented to enhance the influence of the Living Qur'an on the formation of Generation Z's religious identity. Firstly, the development of a more contextual and interactive religious education curriculum is imperative, with a focus on activities that encourage active student participation. Additionally, the training of teachers and religious leaders in the delivery of materials based on the Living Qur'an is expected to contribute to the strengthening of religious understanding and practice. Furthermore, the enhancement of collaborative endeavours among madrasahs, parents and communities is imperative to establish a comprehensive support network for the younger generation. The involvement of the younger generation in religious-based social activities also needs to be encouraged to build collective awareness and social responsibility. Finally, the periodic monitoring and evaluation of these programmes is essential to ensure their effectiveness and relevance in an ever-changing context. By following these steps, the objective of creating a robust and adaptable religious identity among Generation Z can be realised in a more effective manner.

## CONCLUSION

A salient finding of this study is the preponderant role of the Living Qur'an in shaping the religious identity of Generation Z, a phenomenon that defies expectations in light of the numerous extrinsic influences. The data reveals that over 55% of respondents perceive religious activities at the madrasah to exert a substantial influence on their daily religious practices. This finding suggests that, despite exposure to various media and other influences, the religious values instilled through the teachings of the Living Qur'an are still relevant and accepted by this generation. Furthermore, social interaction in the madrasah environment was identified as a key determinant in strengthening religious commitment. These results demonstrate that direct experience in the context of a religious community can engender a strong sense of identity, transcending mere theoretical understanding. This finding indicates that efforts to convey religious values in a more interactive context may have a more profound impact. Thus, these findings provide a new perspective on how the younger generation can maintain traditional values amidst the current of modernization.

The scientific contribution of this study lies in its expansion of the scope of religious studies among Generation Z, particularly in the context of the Living Qur'an as a pedagogical approach. The novelty of this study lies in its finding that the Living Qur'an not only functions as a sacred text, but also as a tool for forming identity and community. Utilising a multidimensional approach underpinned by Social Identity Theory and Symbolic Interaction Theory, this study effectively synthesises perspectives on religious identity with the social interactions surrounding it. Moreover, the quantitative data derived from the questionnaire

offers a more comprehensive perspective on how Generation Z conceptualises and practices religiosity. The study underscores the significance of contextual and participatory religious education in the internalisation of the values embodied by the Living Qur'an. By examining the perspective of the younger generation, this finding adds a new dimension to the literature on Islamic studies, which often focuses on the views of adults. Therefore, this study can be a stepping stone for further exploration of the relationship between sacred texts and identity in the contemporary social context.

Despite the numerous significant findings revealed by this study, it is imperative to acknowledge the limitations that must be taken into consideration to facilitate future enhancements. Primarily, the study's relatively modest sample size and constrained geographical scope have the potential to impact the study's generalisability. Additionally, while the utilisation of questionnaires provides substantial quantitative data, this methodological approach may not entirely encapsulate the intricate qualitative dimensions of religious experience. To enhance the rigor of the study, it is recommended that future research endeavors encompass a more extensive geographic and demographic scope, complemented by diverse methodologies such as in-depth interviews and case studies. Additionally, it would be advantageous for researchers to investigate the impact of technology and social media on the formation of religious identity among Generation Z, given the rapid advancements in this domain. Consequently, this study offers an additional, more comprehensive perspective on the dynamics of religious identity in the contemporary era. Addressing these limitations will facilitate a deeper understanding of how the Living Qur'an functions in a changing social context.

## REFERENCES

- Adiyono, A. , Ni'am, S. and Akhyak, A. (2024) 'Methodology of Islamic Studies: Islam as Religion (A Perspective Epistemology, Paradigm, and Methodology)', *Analisis: Jurnal Studi Keislaman*, 24(1), pp. 169–200.
- Ammerman, N. T. (2020) 'Rethinking religion: Toward a practice approach', *American Journal of Sociology*, 126(1), pp. 6–51.
- Andika, A. , Fadri, Z. and Maulana, A. (2022) 'Internalization of Social Life for The Millennial Generation Through the Qur'an Perspective', *Indev: Literasi Media Dakwah dan Pengembangan Masyarakat*, 1(1), pp. 15–28.
- Arifudin, Y. F. , Rukajat, A. and Makbul, M. (2023) 'Implementation of Learning to Read and Write the Qur'an in Improving the Ability to Read the Qur'an in Madrasah Taklimiyah Awwaliyah Miftahul Huda Karawang Students', *At Turops: Jurnal Pendidikan Islam*, pp. 264–274.
- Billig, M. and Tajfel, H. (1973) 'Social categorization and similarity in intergroup behaviour', *European journal of social psychology*, 3(1), pp. 27–52.
- Cerchiaro, F. (2020) 'Identity loss or identity re-shape? Religious identification among the offspring of 'Christian–Muslim' couples', *Journal of Contemporary Religion*, 35(3), pp. 503–521.
- Cerchiaro, F. (2023) 'Displaying difference, displaying sameness: Mixed couples' reflexivity and the narrative-making of the family', *Sociology*, 57(5), pp. 1191–1208.

- Clark, L. S. (2002) 'CHAPTER I OVERVIEW: THE" PROTESTANTIZATION" OF RESEARCH INTO MEDIA, RELIGION, AND CULTURE', *Practicing religion in the age of the media: Explorations in media, religion, and culture*, p. 7.
- Clark, L. S. (2005) *From angels to aliens: Teenagers, the media, and the supernatural*. Oxford University Press.
- Clark, L. S. (2008) 'Religion, philosophy, and convergence culture online: ABCs Lost as a study of the processes of mediatization', *Northern Lights: Film and Media Studies Yearbook*, 6(1), pp. 143–163.
- Dewantoro, M. H. and Susilo, M. J. (2025) 'Prophetic values in the leadership of Muhammadiyah Yogyakarta school', *Journal of Education and Learning (EduLearn)*, 19(2), pp. 1042–1052.
- Djafarova, E. and Foots, S. (2022) 'Exploring ethical consumption of generation Z: Theory of planned behaviour', *Young Consumers*, 23(3), pp. 413–431.
- Dupuis, D. (2022) 'The socialization of hallucinations: cultural priors, social interactions, and contextual factors in the use of psychedelics', *Transcultural Psychiatry*, 59(5), pp. 625–637.
- Duran, C. and Kılıç, A. (2022) 'The Role of The Need For Uniqueness In Choosing Between Conventional/Unconventional Customization: The Case Of Gen Z', *Journal of Management and Economics Research*, 20(3), pp. 325–350.
- Faris, S. (2023) 'Exploring The Divine Message: Quranic Studies in The Context of Islamic Scholarship', *Dirasah International Journal of Islamic Studies*, 1(2), pp. 111–125.
- Farrell, W. C. and Phungsoonthorn, T. (2020) 'Generation Z in Thailand', *International Journal of Cross Cultural Management*, 20(1), pp. 25–51.
- Gabrielova, K. and Buchko, A. A. (2021) 'Here comes Generation Z: Millennials as managers', *Business horizons*, 64(4), pp. 489–499.
- Gültekin, A. K. (2024) 'Kemerê Duzgi: The Protector of Dersim (pilgrimage, social transformation, and revitalization of the Raa Haqi religion)', *British Journal of Middle Eastern Studies*, 51(3), pp. 570–588.
- Herbert, G. (2018) *George Herbert Mead on social psychology*. University of Chicago Press.
- Hidayat, Z. , Matsum, H. and Tarigan, A. A. (2023) 'Gen-Z Muslims, Social Media And Formless-Spiritual: An Explorative Study Of Mosque Youth In Medan City', *Jurnal Sosiologi Agama*, 17(1), pp. 17–32.
- Jamil, M. (2024) 'Exploring the Qur'anic Literacy Tradition: A Review of Traditional and Modern Pesantren in Tuban Indonesia', *Fikri: Jurnal Kajian Agama, Sosial dan Budaya*, 9(1).
- Koehrsen, J. (2021) 'Muslims and climate change: How Islam, Muslim organizations, and religious leaders influence climate change perceptions and mitigation activities', *Wiley Interdisciplinary Reviews: Climate Change*, 12(3), p. e702.
- Kozubaev, S. and Howell, N. (2024) '" Tuning in and listening to the current": Understanding Remote Ritual Practice in Sufi Communities', in *Proceedings of the 2024 ACM Designing Interactive Systems Conference*, pp. 2633–2648.

- Ma'arif, C. , Rahman, N. H. B. A. and Muslih, M. K. (2024) 'From Living Qur'ān to Living Īmān: Syed Naquib al-Attas's Reception of Theological Verses and the Formulation of New Kalam', *Religia*, 27(1), pp. 103–124.
- Marchi, R. and Clark, L. S. (2018) 'Social media and connective journalism: The formation of counterpublics and youth civic participation', *Journalism*, 22(2), pp. 285–302. Available at: <https://doi.org/10.1177/1464884918807811>.
- Mead, G. H. (2014) 'Thought, communication and the significant symbol', *The Discourse Studies Reader: Main currents in theory and analysis*, p. 41.
- Mead, G. H. (2015) *Mind, self and society*. University of Chicago press.
- Muslim, A. and Werdiningsih, W. (2023) 'Pendidikan Moderasi Beragama dan Simbol Keagamaan (Pembentukan Identitas Islam Moderat Anak Melalui Songkok NU Perspektif Teori Konstruksi Sosial Peter Berger)', *Southeast Asian Journal of Islamic Education Management*, 4(1), pp. 29–42.
- Pajarianto, H. , Pribad, I. and Sari, P. (2022) 'Tolerance between religions through the role of local wisdom and religious moderation', *HTS Teologiese Studies/Theological Studies*, 78(4).
- Rizayanti, H. , Waharjani, W. and Perawironegoro, D. (2024) 'Impelementasi Nilai-Nilai Islam Wasathiyah: Upaya Membangun Sikap Tasamuh Generasi Milenial dan Generasi Z', *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 12(1), pp. 127–146.
- Safa, A. (2024) 'Revolutionizing Initial Teacher Education: Embracing Prophet Muhammad's Pedagogy for Inclusive Empowerment', *Journal of Research in Islamic Education*, 6(1), pp. 18–46.
- Sakdiyakorn, M. , Golubovskaya, M. and Solnet, D. (2021) 'Understanding Generation Z through collective consciousness: Impacts for hospitality work and employment', *International Journal of Hospitality Management*, 94, p. 102822.
- Schofield Clark, L. , Jimenez, C. and Ramirez, J. C. (2023) 'Tethered compliance: Exploring the role of the smartphone in online civic engagement among low-income US young people through two pandemic-era case studies', *Mobile Media and Communication*, 12(1), pp. 173–194. Available at: <https://doi.org/10.1177/20501579231208006>.
- Schofield Clark, L. and Monserrate, R. (2011) 'High school journalism and the making of young citizens', *Journalism*, 12(4), pp. 417–432. Available at: <https://doi.org/10.1177/1464884910388225>.
- Tajfel, H. (1970a) 'Aspects of national and ethnic loyalty', *Social Science Information*, 9(3), pp. 119–144.
- Tajfel, H. (1970b) 'Experiments in intergroup discrimination', *Scientific american*, 223(5), pp. 96–103.
- Tajfel, H. (1974) 'Social identity and intergroup behaviour', *Social science information*, 13(2), pp. 65–93.
- Tajfel, H. (1979) 'Individuals and groups in social psychology', *British Journal of social and clinical psychology*, 18(2), pp. 183–190.
- Tajfel, H. and Turner, J. C. (1978) 'Intergroup behavior', *Introducing social psychology*,

401(466), pp. 149–178.

- Wahidah, F. , Amir, A. M. and Fansuri, F. (2024) 'Methodological Challenges in Living Qur'an Studies from Academic Publication in Indonesian Islamic University', *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, pp. 65–79.
- Woods, O. (2025) 'The Community Economics Shaping Alternative Spaces of Islamic Futurity in Singapore', *Handbook of the Geographies of Religion*, p. 807.
- Wright, E. (2020) 'Nurturing identity formation in adolescence through narrative learning: a dialogue between the pedagogies of media literacy and religious education', *British Journal of Religious Education*, 42(1), pp. 14–24.
- Yusmaliana, D. , Kurbiyanto, A. and Zakaria, G. A. N. (2024) 'Green minds, sacred paths: Nurturing environmental affection through Islamic education and creative imagination', in *Environmental Sustainability and Resilience: Policies and Practices*. Springer, pp. 289–310.
- Zakiyah, E. (2023) 'The Foundation of Understanding the Living al-Qur'an as a Reinforcement of Islamic Humanism in the Context of Civil Society', *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 6(1), pp. 62–75.
- Zulkarnaini, Z. and Masri, D. (2024) 'The Quran and the Transformation of Beliefs:(Review of Republika's Report on the Rubric of Converts)', *International Journal of Social Service and Research*, 4(01), pp. 66–78.