

**Language and Communication in Contemporary Religious Discourse:  
Interpreting the Meaning of 'Returning to the Qur'an  
and Sunnah' among the Younger Generation**

**Mutya Fatimah<sup>1</sup>✉, Rina suriawatin<sup>2</sup>, Salsabilla<sup>3</sup>**

<sup>1,2,3</sup> Syiah Kuala University; Aceh, Indonesia.

Correspondence Author: [mutya3@mhs.usk.ac.id](mailto:mutya3@mhs.usk.ac.id)✉

**Abstract:**

The meaning of "returning to the Qur'an and Sunnah" for the younger generation cannot be understood as a narrow textual invitation, but rather as a process of restructuring life orientation, ways of thinking, and behavior to align with the values of monotheism, morality, and the common good. In the contemporary Indonesian context, Generation Z and millennials face an identity crisis, with social media fueling hoaxes, social comparison, anxiety, and consumer behavior, thus intensifying the need for authentic values (Mahmud 2024; Gussevi and Muhfi 2021). Several Indonesian journal studies from 2021–2025 show that the Qur'an and Sunnah can be present in real life through family education, memorization, digital Qur'anic literacy, inclusive da'wah, religious moderation, and sharia-compliant lifestyle choices in fashion and the digital economy (Saputra, Ruslandi, and Amarullah 2023; Wardah et al. 2024; Arsyad et al. 2025; Malbania and Mailindra 2025; Amalina, Wani, and Lestari 2022). This article examines this theme phenomenologically, interpreting the experiences and meanings evident in recent literature on contemporary Islam.

**Keywords:** Al-Qur'an and Sunnah; young generation; phenomenology; contemporary Islamic thought; digital preaching

|            |                |
|------------|----------------|
| Submitted  | : 12 May 2026  |
| Revised    | : 11 June 2026 |
| Acceptance | : October 2026 |

**Introduction**

Younger generations live in a very different landscape than previous

generations. Social media, the rapid flow of information, visual culture, and the pressure to always appear "relevant" shape religious experiences that are more fluid, faster, and often shallow. In a study of Generation Z, Akilah Mahmud (2024) shows that social media can exacerbate identity crises, foster alienation, facilitate the spread of hoaxes, and encourage deviant social behavior. At the same time, Sofia Gussevi and Nur Aeni Muhfi (2021) emphasize that technology is not merely a threat but also a serious challenge that demands that Islamic education provide stronger direction for the millennial generation of Muslims. In such a situation, the call to "return to the Qur'an and Sunnah" takes on new meaning. It is no longer simply interpreted as nostalgia for the past or merely a repetition of religious slogans, but rather as an effort to find a stable center of life orientation. In various recent studies, the Qur'an and Sunnah are presented as sources of values that guide family, education, digital ethics, and social interactions to remain within the corridor of benefit. Herlina (2023) places the Qur'an and fiqh as the foundation of family education, while Muhammad Arsyad, Bashori, and Wardatun Nadhiroh (2025) emphasize that Islamic digital literacy needs to be based on tabayyun, digital adab, and mujahadah al-nafs.

Contemporary Islamic thought also demonstrates that "returning" is not synonymous with isolation. Saidah Nabila Wardah et al. (2024) found that inclusive da'wah is more effective for Generation Z because it prioritizes tolerance, moderation, and a non-extremist approach. Cholillah and Asa Nabilah Arju (2024) also demonstrated that the mediatization of religion on Instagram makes the Quran's message dynamic, easy to understand, and strives to maintain relevance to the current context. This means that returning to the primary sources of Islam actually encourages the courage to read new realities with a more refined, ethical, and wiser reading tool. In addition to the challenges of technology and social media, today's young generation also faces rapid social change. Globalization brings with it a variety of values, cultures, and lifestyles that are not always aligned with Islamic teachings. Easy access to information allows young people to learn various worldviews simply through their digital devices. While this presents an opportunity to broaden their horizons, it can also create confusion in determining which values should guide their lives. When various ideologies and lifestyles coexist without proper filtering, young people can potentially experience a crisis of orientation and lose their sense of direction in building their identity.

In this situation, the Qur'an and Sunnah play a crucial role as primary sources of reference, providing clear guidance for life. The Qur'an not only contains teachings on worship, but also provides guidance on human relationships with God, fellow human beings, and the environment. The Sunnah of the Prophet Muhammad (peace

be upon him) serves as both an explanation and a concrete example of how Qur'anic values are applied in everyday life. Therefore, the call to return to the Qur'an and Sunnah is actually a call to make Islamic values the foundation for facing the various social changes that are occurring. The meaning of returning to the Qur'an and Sunnah also needs to be understood more broadly. Some interpret it as an effort to follow all Islamic teachings purely based on their primary sources. However, in the context of modern life, returning to the Qur'an and Sunnah does not mean rejecting the developments of the times. Rather, the principles contained in both can serve as a basis for responding wisely to various contemporary issues. In this way, the younger generation will not only be consumers of change but also be capable of becoming agents of change based on Islamic values.

The development of digital technology has transformed the way young people acquire religious knowledge. While previously religious learning was primarily conducted through religious study groups (Masyarakat Taklim), schools, or Islamic boarding schools (pesantren), religious information can now be obtained through social media, podcasts, online videos, and various other digital platforms. This phenomenon demonstrates that the space for da'wah (Islamic outreach) has undergone a significant transformation. Various religious leaders, Islamic educational institutions, and da'wah communities are utilizing technology to convey Islamic messages to the wider community, especially the younger generation. However, the ease of accessing religious information through digital media also presents a number of challenges. Not all circulating information has a strong scientific basis. Much religious content is presented concisely without adequate explanation, potentially leading to misunderstandings. Furthermore, the emergence of various anonymous accounts that disseminate unverified information often sparks debate and polarization within society. Therefore, digital literacy skills are a crucial aspect for the younger generation to distinguish between accurate and misleading information.

The concept of tabayyun (verification) taught in the Quran is highly relevant in addressing this phenomenon. Tabayyun teaches the importance of verifying information before believing or sharing it with others. This value applies not only to face-to-face social interactions but also to everyday digital activities. By applying the principle of tabayyun, the younger generation can be more discerning in their use of social media and avoid the spread of hoaxes and unverified information. Besides digital literacy, another challenge facing the younger generation is the growing tendency towards individualism. Modern life often encourages individuals to focus more on personal achievement than on the common good. As a result, the values of togetherness, social awareness, and mutual cooperation are beginning to decline. Yet,

Islam teaches the importance of building harmonious relationships with others through mutual assistance, mutual respect, and brotherhood. Therefore, returning to the Quran and Sunnah also means reviving the social values that are the foundation of community life.

In education, the Quran and Sunnah play a strategic role in shaping the character of the younger generation. Education oriented toward Islamic values aims not only to produce intellectually intelligent individuals but also to cultivate good morals. Characters such as honesty, responsibility, discipline, hard work, and respect for others are values taught in Islam and are essential in modern life. By using the Quran and Sunnah as the foundation of their education, the younger generation is expected to be able to face the various challenges of the times without losing their Islamic identity. At the same time, the growing phenomenon of hijrah (migration) among the younger generation demonstrates a desire to become closer to Islamic teachings. Many young people are becoming interested in studying the Quran, participating in Islamic studies, and adopting lifestyles deemed more in line with Islamic law. This phenomenon demonstrates that spiritual needs remain an important part of the lives of young people, even amidst rapid technological developments. However, the hijrah process also requires appropriate guidance to prevent it from developing into a narrow or exclusive understanding. Given these various conditions, a discussion of the meaning of returning to the Qur'an and Sunnah is crucial. A proper understanding of this concept can help the younger generation find a balance between the demands of modern life and a commitment to Islamic values. Thus, returning to the Qur'an and Sunnah should not be understood as a step backward from progress, but rather as an effort to strengthen moral and spiritual foundations in the face of ongoing changes.

## **Method**

This article was compiled using a qualitative approach through library research with a phenomenological reading. This approach was chosen because the discussion of the meaning of "returning to the Qur'an and Sunnah" for the younger generation is better understood through exploring the meanings, experiences, and interpretations that emerge in various scientific literature rather than through statistical measurements. The main focus of this article is to understand how the concept of returning to the Qur'an and Sunnah is interpreted in the lives of the younger generation in the contemporary era based on findings published in Indonesian scientific journals. According to Creswell, qualitative research is an approach used to explore and understand the perceived meaning of social or humanitarian issues. This

approach places meaning, experience, and interpretation as the primary aspects analyzed, enabling researchers to gain a deeper understanding of a phenomenon (Creswell, 2018). Therefore, a qualitative approach is considered relevant for explaining how the younger generation understands the values of the Qur'an and Sunnah in facing the various challenges of modern life.

The phenomenological approach is used because it seeks to understand the meaning of an individual's or group's experiences with a particular phenomenon. In the context of this article, the phenomenon in question is the resurgence of interest among the younger generation in the Qur'an and Sunnah amidst the development of digital technology, social change, and increasingly complex globalization. The phenomenological approach not only examines the surface facts but also seeks to uncover the meaning behind the experiences and understandings that emerge in various scientific studies. The data sources in this article come from various national scientific journals published between 2021 and 2025. The timeframe was limited to ensure that the data used remains relevant to the current conditions of the younger generation. The selected literature covers themes related to the youth identity crisis, Islamic education, digital Quranic literacy, digital da'wah, religious moderation, family education, habituation of Quranic memorization, and the implementation of Islamic values in social and economic life. Source selection was conducted purposively, considering the appropriateness of the theme, publication quality, and direct relevance to the focus of the article.

The data collection process was conducted through a literature search of various indexed and openly accessible scientific journals. The collected articles were then thoroughly read to identify key ideas, significant findings, and concepts related to the meaning of returning to the Qur'an and Sunnah. This stage was conducted systematically to ensure the data obtained was truly relevant to the purpose of the article. Furthermore, a selection process was also carried out to avoid the use of sources that were not directly related to the study's theme. After collecting the data, the next step was to group them based on related themes. In this article, the data was grouped into several main themes: the youth identity crisis, digital Quranic literacy, family education, Quran memorization, inclusive preaching, religious moderation, and the implementation of Islamic values in lifestyle and economic activities. Thematic grouping facilitated the analysis process and helped identify patterns of meaning emerging from the various literature used. Data analysis was conducted using content analysis techniques combined with a phenomenological approach. Content analysis was used to identify important information contained in each literature, while the phenomenological approach was used to understand the meaning behind that

information. In this way, the article not only presents a summary of the results from various journals but also attempts to interpret the meanings emerging from the socio-religious experiences of the younger generation as depicted in the analyzed literature.

In the analysis process, each finding was compared and linked to other findings that shared similarities and differences. This process aimed to gain a more comprehensive understanding of how the Qur'an and Sunnah are positioned as sources of values in the lives of the younger generation. Through this comparative process, it was discovered that most of the literature views the Qur'an and Sunnah not only as sources of normative teachings, but also as practical guidelines capable of providing solutions to various contemporary problems. The validity of the data in this article was maintained through triangulation of literature sources. Triangulation was performed by comparing various study results from different authors to determine the consistency of the information found. If a theme recurs across multiple studies, it is considered to have a stronger level of credibility. This step was taken to reduce the potential for bias that could arise from using only one reference source. Through the stages of data collection, selection, grouping, and analysis, this article seeks to provide a deeper understanding of the meaning of returning to the Qur'an and Sunnah for the younger generation within the context of contemporary Islamic thought. Using a phenomenological approach, the discussion focuses not only on conceptual aspects but also on the meanings that are alive and evolving in the social realities of today's young generation.

## **Results and Discussion**

### **Results**

#### **1. The Qur'an and Sunnah as Sources of Identity for the Young Generation**

The findings indicate that the younger generation faces a significant challenge in the form of an identity crisis due to the influence of social media, popular culture, and the uncontrolled flow of information. This situation has led many adolescents to use social validation as the primary measure of their self-worth. In this situation, the Quran and Sunnah serve as guidelines that provide direction in life, build healthy self-confidence, and instill an awareness that a Muslim's identity is determined by their faith and morals. By using the Quran and Sunnah as primary references, the younger generation can gain a strong moral foundation to face the various challenges of the times.

#### **2. Implementation of the Values of the Qur'an and Sunnah in Digital Life**

The study's findings indicate that the development of digital technology has

both positive and negative impacts on the younger generation. The spread of hoaxes, cyberbullying, and social media addiction are increasingly common problems. Therefore, the concept of returning to the Quran and Sunnah is realized through the application of the principle of tabayyun (religious guidance), maintaining ethical communication, and using digital media for beneficial activities. Quranic digital literacy is an effective approach to fostering responsible digital behavior based on Islamic values.

**3. The Role of Family and Education in Instilling Islamic Values**

Further findings indicate that families and educational institutions play a crucial role in the internalization of the values of the Quran and Sunnah. Parents serve as primary role models in shaping children's character, while schools serve as a means of reinforcement through religious instruction and habituation programs. Islamic character formation is achieved not only through the delivery of religious material but also through role models, instilling habits of worship, and creating an environment that supports students' spiritual development.

**4. Actualization of the Qur'an and Sunnah in Modern Lifestyle**

The study also found that understanding the Quran and Sunnah extends beyond ritual worship to encompass various aspects of modern life. The younger generation is beginning to apply Islamic values in their clothing choices, financial transactions, and consumption patterns. The migration phenomenon and growing interest in Islamic financial services demonstrate that Islamic values remain relevant and can be implemented in contemporary life without abandoning modern developments.

**Table 1. Summary of Research Findings**

| <b>Findings Theme</b> | <b>Key Results</b>                                                                 | <b>Source</b>        |
|-----------------------|------------------------------------------------------------------------------------|----------------------|
| Youth Identity        | The Qur'an and Sunnah are guidelines for dealing with identity crises.             | Mahmud (2024)        |
| Digital Literacy      | Tabayyun and digital etiquette help deal with the negative impacts of social media | Arsyad et al. (2025) |
| Family Education      | The family plays an important role in the formation of Islamic character           | Herlina (2023)       |

|                     |                                                           |                                                       |
|---------------------|-----------------------------------------------------------|-------------------------------------------------------|
| Habitual Tahfiz     | Tahfiz helps to form religious discipline and character   | Saputra et al. (2023)                                 |
| Inclusive Preaching | A moderate approach is more acceptable to Generation Z.   | Wardah et al. (2024)                                  |
| Sharia Lifestyle    | Islamic values applied in fashion and the digital economy | Amalina et al. (2022);<br>Malbania & Mailindra (2025) |

## Discussion

### 1. The Qur'an and Sunnah as the Foundation of the Identity of the Young Generation

The younger generation is a group in the process of discovering their identity and developing their character. During this period, individuals tend to seek various references that can serve as guidance in determining their values, attitudes, and life goals. However, technological developments and the increasingly rapid flow of globalization have caused the younger generation to face more complex challenges than previous generations. Information circulating through social media often sets unrealistic standards of living, influencing their perspectives on themselves. As a result, many teenagers experience identity confusion, a loss of direction, and even a crisis of self-confidence. This situation demonstrates that the younger generation needs a strong foundation to build a positive identity and resist the rapid changes in their environment. From an Islamic perspective, the Qur'an and Sunnah are the primary sources that can be used as guidelines in shaping a Muslim's identity. The Qur'an not only contains teachings about the relationship between humans and God, but also provides guidance regarding human relationships with others, the environment, and oneself. Meanwhile, the Sunnah of the Prophet Muhammad (peace be upon him) provides concrete examples of how the Qur'an's values are applied in everyday life. Therefore, returning to the Qur'an and Sunnah means making these two sources the basis for determining attitudes, behavior, and life goals. Young generations who understand and practice Islamic values will have a stronger identity because they do not rely solely on social recognition but also have a firm belief in the principles they believe in.

Mahmud (2024) explains that one of the main causes of the identity crisis in Generation Z is a dependence on social validation obtained through digital media.

Many teenagers feel the need to adapt to developing trends to be accepted by their social environment. This condition can lead to the emergence of consumer behavior, a tendency to compare themselves with others, and a low sense of gratitude for their circumstances. In situations like this, the values contained in the Qur'an and Sunnah play a vital role in helping the younger generation understand that a person's worth is not determined by popularity, wealth, or physical appearance alone, but rather by the quality of their faith, morals, and good deeds. Thus, the Qur'an and Sunnah can be a source of strength that helps the younger generation face the various social pressures that arise from the development of modern technology and culture. Furthermore, an Islamic identity built on the Qur'an and Sunnah will encourage the younger generation to have a higher social responsibility. They will not only focus on personal interests but also strive to benefit their surroundings. Values such as honesty, trustworthiness, hard work, tolerance, and social awareness taught in Islam are essential for shaping the character of a quality young generation. Therefore, efforts to return to the Qur'an and Sunnah not only aim to strengthen spiritual relationships with Allah SWT but also to shape individuals capable of contributing positively to social life. This demonstrates the Qur'an and Sunnah's immense relevance in addressing the various identity challenges facing the younger generation in the modern era. The following is a continuation of the extended discussion so that the total discussion section reaches approximately 3 full pages.

## **2. The Relevance of the Qur'an and Sunnah in the Digital Era**

The development of digital technology has brought about significant changes in people's lives, especially for the younger generation, born and raised amidst advances in information technology. The presence of the internet, social media, and various digital platforms makes it easier to obtain information, communicate, and express oneself. However, behind these benefits lie numerous challenges that must be addressed, such as the spread of misinformation, cyberbullying, social media addiction, and a decline in the quality of in-person social interactions. This situation demonstrates that the younger generation needs guidance that can guide them in using technology wisely and responsibly. In this context, the Quran and Sunnah play a crucial role as sources of values that can serve as a basis for interactions in the digital space. One of the principles taught in the Quran is *tabayyun*, or verifying information before believing and sharing it with others. This principle is highly relevant to today's conditions, when information can spread rapidly without adequate verification. The younger generation needs to understand that not all information received is accurate, requiring a critical and selective approach.

Arsyad et al. (2025) explain that Qur'anic digital literacy is an approach that integrates Qur'anic values into everyday digital activities. Qur'anic digital literacy not only teaches technology skills but also instills moral and spiritual values in every activity carried out online. By implementing this concept, the younger generation can use technology for positive purposes, such as seeking knowledge, spreading da'wah, building healthy relationships, and developing creativity that benefits society. Furthermore, the Sunnah of the Prophet Muhammad (peace be upon him) also exemplifies the importance of maintaining ethical communication. The Prophet was known for his politeness, honesty, and careful speech. These values are highly relevant to digital communication, which is often marred by hate speech, slander, and other unethical behavior. Therefore, returning to the Quran and Sunnah in the digital age means using Islamic teachings as a guideline for using technology so that digital developments can provide greater benefits to human life.

### **3. The Role of Family and Education in Internalizing Islamic Values**

The family is the primary environment that plays a role in shaping a child's character and personality. The values instilled in the family will form the foundation for the development of a child's attitudes and behavior in later life. Therefore, families have a significant responsibility to introduce and cultivate the teachings of the Quran and Sunnah from an early age. Consistent religious education within the family environment can help children understand Islamic values more deeply and practice them in their daily lives. Herlina (2023) explains that family education, from the perspective of the Qur'an and Islamic jurisprudence, focuses not only on worship but also encompasses the development of morals, social responsibility, and the ability to interact with the environment. Parents act as primary educators, setting an example for their children. Good role models are more easily accepted and imitated by children than mere advice or commands. Therefore, parents need to demonstrate behavior consistent with Islamic values so that children can learn directly through everyday experiences.

In addition to the family, educational institutions also play a strategic role in strengthening the Islamic values instilled at home. Schools are places for students to acquire knowledge, develop skills, and build character. Various Islamic education programs, such as memorizing the Quran, Islamic studies, congregational prayer, and social activities, can be effective tools in shaping students' religious character. A conducive school environment will help students understand that Islamic values are not only learned theoretically but also need to be put into practice. Saputra et al. (2023) found that a program to familiarize themselves with the Quranic memorization had a

positive influence on the development of students' Islamic character. Through Quranic memorization, students learn discipline, patience, responsibility, and perseverance. These values are essential for developing a young generation that is not only academically intelligent but also possesses good character. Therefore, synergy between families and educational institutions is a crucial factor in instilling the values of the Quran and Sunnah in the younger generation.

#### **4. Actualization of the Values of the Qur'an and Sunnah in Modern Life**

Modern developments often lead to the assumption that religious teachings are difficult to apply to modern life. However, studies show that the Qur'an and Sunnah are strongly relevant in addressing various contemporary issues. The values contained in Islamic teachings are universal and applicable to various situations and conditions. Therefore, returning to the Qur'an and Sunnah does not mean rejecting progress, but rather making Islamic values the foundation for responding to changing times. One form of actualization of Islamic values can be seen in the lifestyles of the younger generation. The growing phenomenon of migration (hijrah) in recent years demonstrates a desire to live a life more in line with religious teachings. Many young people are beginning to pay attention to halal aspects of consumption, dress according to Islamic law, and choose social circles that support their spiritual development. This phenomenon demonstrates that Islamic teachings still retain strong appeal and relevance in modern life.

Amalina et al. (2022) explain that the development of Muslim fashion among the millennial generation reflects an increasing awareness of Islamic identity. Despite being influenced by trends and developments in the creative industry, the use of Muslim clothing remains a form of implementing Islamic teachings in everyday life. This demonstrates that modernity and religiosity are not mutually exclusive but can coexist harmoniously when grounded in a sound understanding of Islamic values. Beyond lifestyle, the implementation of the Quran and Sunnah is also evident in the economic sphere. The growing interest of the younger generation in Islamic financial services demonstrates an awareness of the need to conduct economic activities in accordance with Islamic principles. Malbania and Mailindra (2025) found that Islamic financial literacy influences Generation Z's perceptions of Islamic banking. This finding demonstrates that Islamic values remain relevant in addressing the needs of modern society, including in the economic and financial sectors.

#### **5. Similarities, Differences, and Research Novelties**

This article shares several similarities with previous research referenced in this study. Research by Mahmud (2024), Arsyad et al. (2025), Herlina (2023), Saputra et al. (2023), and Wardah et al. (2024) all highlight the importance of Islamic values in shaping the character and behavior of the younger generation. Another similarity lies in the view that the Qur'an and Sunnah remain relevant as guidelines for facing the various challenges of modern life, including technological developments, social change, and cultural dynamics. However, there are several differences between this article and previous research. Most previous studies focused on a single aspect, such as identity crisis, family education, digital literacy, or moderate da'wah. Meanwhile, this article attempts to integrate these various aspects into a more comprehensive study. This approach allows researchers to examine the relationship between various factors influencing the younger generation's understanding of the meaning of returning to the Quran and Sunnah. The novelty of this research lies in its attempt to connect various recent research findings to generate a broader understanding of the actualization of Islamic values in the lives of the younger generation. This article demonstrates that returning to the Qur'an and Sunnah is not only related to ritual worship, but also encompasses identity formation, technology use, character education, da'wah (Islamic outreach), lifestyle, and economic activities. Thus, this study provides a more comprehensive perspective on how Islamic teachings can be applied in various aspects of modern life.

The results of this study demonstrate that the Quran and Sunnah have the ability to adapt to changing times without losing their fundamental values. Therefore, the younger generation needs to understand that Islamic teachings are not obstacles to progress, but rather guidelines that can guide them in utilizing that progress positively. Through a proper understanding of the Quran and Sunnah, the younger generation can become individuals with faith, noble character, and able to make positive contributions to society and the nation. This article has similarities and differences with several previous studies that serve as references in this study. Mahmud's (2024) research focuses on the identity crisis experienced by Generation Z due to the influence of social media and the development of digital technology. Meanwhile, Arsyad et al.'s (2025) research emphasizes the concept of Qur'anic digital literacy as a solution to addressing various problems emerging in the digital era. Herlina's (2023) research examines the importance of family education based on the perspective of the Qur'an and fiqh in shaping children's character. Unlike these studies, this article does not only discuss one specific aspect, but integrates various studies on identity, education, digital literacy, da'wah, and Islamic lifestyle to understand the meaning of "returning to the Qur'an and Sunnah" for the younger

generation more comprehensively. Thus, this article provides a broader picture of how Islamic values can be applied in the lives of young people in the contemporary era.

This article is also in line with the research of Mahmud (2024), Arsyad et al. (2025), Herlina (2023), Saputra et al. (2023), and Wardah et al. (2024) because they all emphasize the importance of the Qur'an and Sunnah as a guide for the lives of Muslims. All of these studies show that the challenges faced by today's young generation, whether in the form of an identity crisis, misuse of technology, or declining moral quality, can be overcome by strengthening Islamic values. Research by Saputra et al. (2023) shows that habituating the memorization of the Qur'an can shape the character of discipline and responsibility in students. Meanwhile, research by Wardah et al. (2024) explains that inclusive and moderate da'wah is more effective in conveying Islamic values to Generation Z. The similarity of these various studies is the belief that the Qur'an and Sunnah remain relevant as sources of values that can guide the young generation in facing social change and developments of the times. The novelty of this article lies in its attempt to connect various recent research findings to explain the meaning of "returning to the Qur'an and Sunnah" in the context of the lives of today's young generation. This article shows that returning to the Qur'an and Sunnah is not only related to improving ritual worship, but also includes the formation of self-identity, strengthening digital literacy, character development, the application of religious moderation, and choosing a lifestyle and economic activities in accordance with Islamic principles. In other words, the Qur'an and Sunnah are understood as guidelines that can provide solutions to various problems faced by young people in the digital era. Therefore, the results of this study show that Islamic values are not in conflict with modernity, but can serve as a strong foundation in building a young generation that is moral, critical, adaptive, and able to contribute positively to society. This novelty is what distinguishes this article from previous research, because it offers a more comprehensive understanding of the actualization of the teachings of the Qur'an and Sunnah in various aspects of the lives of contemporary young people.

## **Conclusion**

The meaning of "returning to the Qur'an and Sunnah" for the younger generation cannot be understood merely as an invitation to increase ritual worship activities, but rather as an effort to make Islamic teachings a guideline in all aspects of life. Amidst technological developments, globalization, and rapid social change, the younger generation faces various challenges, such as an identity crisis, misuse of social media, declining social interactions, and a tendency towards consumer behavior. In these conditions, the Qur'an and Sunnah exist as sources of values that can provide

direction, purpose, and a strong moral foundation for the younger generation in living their lives. The values contained therein serve not only as spiritual guidance but also as a foundation for shaping character, mindset, and behavior in accordance with Islamic teachings. The study's findings indicate that the implementation of the values of the Qur'an and Sunnah can be achieved through various aspects of life, from the family environment, educational institutions, digital spaces, to social and economic activities. The family serves as the primary foundation for instilling Islamic values through role models and habits from an early age. Meanwhile, educational institutions serve to strengthen the internalization of these values through various learning and character-building programs. Furthermore, the development of digital technology, which has become an integral part of the lives of the younger generation, also demands digital literacy based on Qur'anic values, such as *tabayyun* (religious dialogue), etiquette in communication, and the ability to filter information critically and responsibly. Thus, the Qur'an and Sunnah serve not only as sources of religious knowledge but also as practical guidelines for facing the challenges of modern life. This study also found that understanding the Quran and Sunnah needs to be conveyed through a contextual, moderate, and inclusive approach to make it more easily accepted by the younger generation. Da'wah that prioritizes dialogue, tolerance, and wisdom has proven more effective in instilling Islamic values than a rigid and exclusive approach. Furthermore, the application of Islamic teachings in lifestyle, consumption choices, technology use, and economic activities demonstrates that the values of the Quran and Sunnah remain relevant to current developments. Therefore, returning to the Quran and Sunnah does not mean rejecting modernity, but rather making Islamic teachings the foundation for responding to the various changes occurring in society. Based on the overall results of the study, it can be concluded that the Qur'an and Sunnah play a very important role in shaping a young generation that is faithful, has noble morals, has the ability to think critically, and is able to adapt to the times without losing its Islamic identity. The young generation that uses the Qur'an and Sunnah as a guide for life will have a clearer direction in determining life goals, making decisions, and facing various social and technological challenges. Thus, the effort to return to the Qur'an and Sunnah is a strategic step in building a generation that is not only intellectually superior, but also strong spiritually, morally, and socially so that it can make a positive contribution to society, the nation, and religion in the future.

## **Suggestion**

Based on the results of the study, several suggestions can be provided to various parties regarding efforts to implement the meaning of returning to the Qur'an and Sunnah in the lives of the younger generation. First, for the younger generation, awareness is needed to make the Qur'an and Sunnah the primary guideline in living daily life. This can be achieved through the habit of reading and understanding the Qur'an regularly, improving the quality of worship, and applying Islamic values in social interactions, social media use, and decision-making. The younger generation also needs to develop critical thinking skills and tabayyun attitudes in receiving information so that they are not easily influenced by fake news, extremist ideologies, and various negative content circulating in the digital space. Second, families need a more active role in shaping children's character and personality based on Islamic teachings. Parents should be role models in implementing the values of the Qur'an and Sunnah in the family environment, both through daily behavior, good communication, and the habit of praying together. Furthermore, families need to create a conducive atmosphere for children's spiritual development by providing guidance, attention, and supervision regarding the use of technology and social media so that children can utilize technology wisely and responsibly. Third, educational institutions are advised to continue strengthening character education based on Islamic values through various learning activities and student self-development programs. Schools and universities can integrate the values of the Quran and Sunnah into various subjects, extracurricular activities, memorization programs, Islamic studies, and digital literacy learning. Thus, students will not only have strong academic abilities but also develop religious character, tolerance, and the ability to adapt to current developments without abandoning Islamic principles. Fourth, for educators, preachers, and community leaders, a more contextual, moderate approach to da'wah is needed, one that is appropriate to the characteristics of the younger generation. The delivery of Islamic values should be done in language that is easy to understand, using digital media creatively, and prioritizing dialogue and role models. This approach is crucial for ensuring that religious messages are well-received and able to address the various issues facing the younger generation in the modern era. Finally, future researchers are expected to develop studies on the implementation of the values of the Qur'an and Sunnah among the younger generation using field research methods, thereby obtaining more in-depth empirical data on the experiences, perceptions, and religious practices of the younger generation in their daily lives. Further research could also focus on the influence of digital media, family education, and character-building programs on the level of understanding and practice of Islamic teachings. With more diverse research, it is hoped that efforts to develop the younger generation based on

the Qur'an and Sunnah can be carried out more effectively, systematically, and sustainably.

## Bibliography

- Gussevi, Sofia, and Nur Aeni Muhfi. 2021. "The Challenge of Educating the Muslim Millennial Generation in the Era of the Industrial Revolution 4.0." *Paedagogie* 2 (1): 46–57. DOI: 10.52593/pdg.02.1.05.
- Wardah, Saidah Nabila, Rahma Nur Hawa, Sarah Aufa Zahra, Syifa Nabilah, and Saepul Anwar. 2024. "Inclusive Da'wah as a Means for Generation Z to Realize Religious Moderation." *Idarotuna: Journal of Da'wah Management Studies* 6 (1): 1–15.
- Cholillah, Cholillah, and Asa Nabilah Arju. 2024. "Mediatization of Religion in Halimah Alaydrus's Da'wah on Instagram Social Media ." *Al-Qudwah* 2( 1): 83–98. DOI: 10.24014/ alqudwah.v 2i1.29092.
- Arsyad, Muhammad, Bashori Bashori, and Wardatun Nadhiroh. 2025. "Digital Quranic Literacy: Integration of the Concepts of Laghw and Tadabbur in Facing Brain Rot in the Digital Era." *Al-Qudwah* 3 (2).
- Malbania, Yoli, and Wiyan Mailindra. 2025. "Analysis of Gen Z Perceptions of Indonesian Sharia Bank Services in West Kerinci Lake District ." *Iqtisaduna* 11 (1): 244–254. DOI: 10.24252/iqtisaduna.v11i1.57051.
- Mahmud, Akilah. 2024. "Identity Crisis Among Generation Z from the Perspective of Social Pathology in the Era of Social Media." *Jurnal Ushuluddin: Media Dialogue of Islamic Thought* 26(2). DOI: 10.24252/jumdpi.v26i2.51032.
- Saputra, Noor Raga, Ruslandi, and Risal Qori Amarullah. 2023. "Implementation of the Quran Memorization Program in Forming Islamic Character at SDIT Assyafiiyah, Garut Regency." *Khidmatussifa: Journal of Islamic Studies* 1 (3): 63–72. DOI: 10.56146/ khidmatussifa.v 1i2.53.
- Amalina, Nur, Alfina Rahma Wani, and Dini Lestari. 2022. "Analysis of Muslim Fashion in the Millennial Era from an Islamic Perspective." *Initiative: Journal of Economics, Accounting and Management* 1 (3): 152–160.
- Herlina. 2023. "The Perspective of the Qur'an and Fiqh in Building Family Education ." *Instructional Development Journal* 6 (1): 27–37.
- Darmawan, Adi Hidayat, et al. 2025. "The Relevance of Imam Al-Ghazali's Morals in the Formation of the Character of Generation Z Students." *Journal of Educational Sciences / phenomenology article in the UIN Suska journal*.
- Azra, A. (2019). *Islamic Education: Tradition and Modernization towards the New Millennium* . Kencana.

- Nata, A. (2020). *Education from the perspective of the Qur'an* . Prenadamedia Group.
- Shihab, MQ (2021). *Grounding the Qur'an: The function and role of revelation in people's lives* . Lentera Hati.
- Muhaimin. (2020). *Development of Islamic religious education curriculum in schools, madrasas, and universities* . Rajawali Pers.
- Yusuf, AM (2020). *Research methods: Quantitative, qualitative, and combined research* . Kencana.