

Building The Character Of Generation Z Through The Santri Trilogy In The Context Of Modern Islamic Education

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ABSTRACT

This study aims to examine the character formation of Generation Z through the implementation of the Santri Trilogy in the context of modern Islamic education in the Zaid bin Tsabit (K) area of Nurul Jadid Islamic Boarding School. The approach used is qualitative with data collection techniques through observation, interviews with Islamic boarding school administrators, foster parents, alumni, and students, and documentation of learning activities. The results of the study indicate that the process of internalizing the values of the Santri Trilogy, which include the obligation of fardhu 'ain, the attitude of self-awareness from major sins, and noble behavior towards Allah and creatures, is able to increase the active involvement of students in learning, develop information literacy skills, and encourage changes in learning patterns from passive to active. In addition, the findings also show that the learning process in Islamic boarding schools takes place comprehensively by integrating cognitive, affective, and spiritual aspects that are in accordance with the character of Generation Z. The collaborative and value-based environment of Islamic boarding schools also helps strengthen changes in student behavior. Overall, this study emphasizes that the integration of religious values with an active learning approach can be an effective model in forming a generation that is adaptive, critical, and has noble character.

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INTRODUCTION

Technological developments in the current digital era have significantly influenced the thinking, behavior, and personality of Generation Z (Hendrastomo & Januarti, 2023). This generation grew up in an environment filled with information technology, easy access to data, and openness to global cultures and values. While these conditions facilitate their access to knowledge, they also pose significant challenges, particularly in shaping moral and spiritual character (Irpan & Sain, 2024). Many of them experience identity confusion, a poor understanding of ethics, and are beginning to distance themselves from religious values. Islamic education in the era of globalization faces the challenge of remaining relevant to the dynamics of the times without losing its traditional values (Rozi et al., n.d.). In Islamic education, this issue is crucial because Generation Z will be the future successors of the Muslim community. Therefore, a character education strategy that is appropriate to the times, while still grounded in Islamic values, is needed. One approach worth considering is the concept of the "Santri Trilogy" as a model for character development in Islamic boarding schools, which emphasizes the values of paying attention to fardhu 'ain obligations, self-awareness by abandoning major sins, and having noble character towards Allah and creatures.

The situation in the Zaid bin Tsabit (K) area of Nurul Jadid Islamic Boarding School demonstrates a real challenge in shaping the character of students, especially those from Generation Z. Field observations show a decline in discipline, a fading enthusiasm for learning,

and a lack of spiritual awareness among students. Many children spend more time playing than reading classical texts or participating in regular religious activities. This situation is further complicated by the educational approach used not fully adapting to the learning style of the digital generation. As a result, many students experience value confusion and begin to lose pride in their identity as students. To address this problem, a renewal of the character education model is needed in a way that can combine the traditional values of Islamic boarding schools with the needs of today's generation. One approach that can be offered is the concept of the "Santri Trilogy," which emphasizes three main values: paying attention to fardhu 'ain obligations, self-awareness by avoiding major sins, and being virtuous towards God and creatures, which is believed to be a solution in shaping the character of students who are strong and in line with the challenges of the times.

From the various existing literature, there has been a lot of research discussing character education in Islamic boarding schools and the challenges faced by Generation Z. For example, (Wibowo et al., 2024) emphasizes the importance of education based on values in facing the influence of globalization, while (Bahiyah, 2025) emphasizes the need for changes in Islamic education methods to adapt to technological and social cultural developments. However, there is still a lack of research that specifically links the character formation of Generation Z with an approach based on local Islamic boarding school values, such as the concept of the "Santri Trilogy" which emphasizes the values of paying attention to fardhu 'ain obligations, self-awareness by avoiding major sins, and noble character towards Allah and creatures. The lack of studies that directly raise this trilogy as a model of character education in the context of modern Islamic education indicates that there is still room to be explored in the world of research. Therefore, this study is expected to make a scientific contribution by offering a new perspective on the development of character education rooted in local Islamic boarding school narratives.

This study is increasingly necessary given that Generation Z requires an educational approach that is broader, personalized, and meaningful. Within the pesantren (Islamic boarding school) environment, character building is inextricably linked to traditional values that have proven effective in shaping the personalities of santri (students) (Mahfudi & Rifa'i, 2025). However, to effectively engage a digital generation characterized by a critical mindset and rapid adaptability, these developmental methods must be aligned with the demands of the times (Islam & Ishaq, 2024). In the context of Pondok Pesantren Nurul Jadid, the *Trilogi Santri* (Santri Trilogy) constitutes a value system comprising the observance of fardhu 'ain (individual religious obligations), self-vigilance through the avoidance of major sins, and the cultivation of noble conduct toward both God and fellow beings. These three values serve as guiding principles for student character formation and define the educational identity fostered within the pesantren. (Sarwadi & Raihan, 2025) Consequently, this research not only contributes to the academic discourse on character education but also represents a tangible step toward reinforcing the role of the pesantren as an educational institution capable of adapting to and providing solutions in the modern era.

This study aims to explore the extent to which the "Santri Trilogy" concept can be applied to shape the character of Generation Z santri (Islamic boarding school students), specifically within the Zaid bin Tsabit (K) zone of the Nurul Jadid Islamic Boarding School. Accordingly, this research seeks to address a gap in the literature regarding the implementation of the Santri Trilogy in modern Islamic education, particularly concerning Generation Z. Unlike previous studies that largely focused on character education from a conceptual standpoint or the integration of

technology in learning z (Chee et al., 2025), this study positions the Santri Trilogy as the primary framework for analyzing shifts in the students' learning behaviors. The research focuses not only on character formation but also on enhancing active learning engagement and information literacy skills, as well as the transition from a passive to an active learning paradigm within the Zaid bin Tsabit (K) zone of the Nurul Jadid Islamic Boarding School.

Based on the foregoing, this study aims to analyze the role of the Trilogi Santri (Santri Trilogy) in shaping the character of Generation Z within the context of modern Islamic education at the Zaid bin Tsabit (K) unit of the Nurul Jadid Islamic Boarding School (Pesantren). This research is expected to strengthen studies on character education grounded in pesantren values while enriching the development of Islamic education models that are adaptable to the times without abandoning the Islamic identity that defines the pesantren tradition (Achmadin et al., 2024). By adopting this concept as a foundation for character development, the pesantren has a significant opportunity to cultivate students who are not only academically proficient but also possess social awareness and spiritual steadfastness. Ultimately, the findings of this study are intended to encourage the development of a pesantren based character education curriculum that is relevant to the contemporary era, flexible, and capable of effectively addressing the challenges of modern life.

RESEARCH METHODS

This research uses a qualitative method with a case study design. This method was chosen because it is considered capable of providing an in-depth and comprehensive picture of how the process of character formation of Generation Z is carried out through the application of the values in the Santri Trilogy concept, namely paying attention to fardhu 'ain obligations, self-awareness by avoiding major sins, and noble character towards Allah and creatures, especially in the context of contemporary Islamic education (Sherman, 2025). The case study approach provides flexibility for researchers to understand more deeply the social and cultural dynamics that develop in the Islamic education environment, in a contextual and comprehensive manner (Purnasih et al., 2025). This research was conducted at the Nurul Jadid Islamic Boarding School, Probolinggo, which is known as one of the Islamic educational institutions that consistently implements the values of the Santri Trilogy. This location was chosen based on several reasons: this Islamic boarding school combines the classical Islamic boarding school system with a modern education system, involves students from Generation Z, and has a character development program based on Islamic values. For this reason, this Islamic boarding school is considered suitable and representative to be used as a place to study how the integration of the Santri Trilogy values in the form of carrying out fardhu 'ain obligations, self-awareness, and noble behavior can shape the character of today's young Muslim generation.

Data collection for this study was conducted through observation, in-depth interviews, and documentation. Direct observations were made regarding learning activities, religious practices, and the social interactions of santri (students) in the Zaid bin Tsabit (K) section of the Nurul Jadid Islamic Boarding School over a four-month period from January to April 2026 enabling the researcher to gain a comprehensive understanding of how the Trilogi Santri (Santri Trilogy) values are implemented in daily life. The study involved 15 informants selected via purposive sampling, based on criteria requiring direct involvement in the santri character-building process and an understanding of the Trilogi Santri implementation. These informants comprised two boarding school administrators, three guardians/mentors, three alumni, and seven santri from the Zaid bin

Tsabit (K) section. Semi-structured interviews lasting approximately 45–60 minutes were conducted with each informant, allowing the researcher to explore information in depth while adhering to a prepared interview guide. Meanwhile, documentation served as supporting data, including the boarding school profile, Trilogi Santri guidelines, daily activity schedules, rulebooks, character-building programs, activity minutes, photographs of learning activities, and santri activity archives. All data were analyzed using the interactive model developed by Miles, Huberman, and Saldana, which encompasses data condensation, data display, and conclusion drawing and verification (Ridlo et al., 2025). To ensure data validity, the study assessed trustworthiness through credibility, transferability, dependability, and confirmability, employing techniques such as source triangulation, method triangulation, member checking, peer debriefing, and the maintenance of an audit trail throughout the research process (Chakma & Li, 2025).

RESULTS AND DISCUSSION

RESULT

Increasing the Active Involvement of Students in Learning

Based on in-depth interviews with pesantren administrators, guardians, alumni, and students in the Zaid bin Tsabit (K) area, it was found that the implementation of the Santri Trilogy has brought about changes in the students' study habits and character development. Almost all informants noted that prior to the intensified reinforcement of the Santri Trilogy values, many students tended to view their studies merely as a routine activity. However, once the values observing fardhu 'ain (individual religious obligations), guarding against major sins, and cultivating noble conduct toward Allah and His creation were internalized through various learning activities and daily guidance, a shift toward more active engagement became evident. This observation was not limited to a single group of informants but was corroborated by administrators, guardians, alumni, and students alike, demonstrating consistency across the various sources of information.

To demonstrate that the research findings are genuinely derived from field data, the following are excerpts from interviews representing the views of each informant:

Table 1. Excerpts from interviews regarding the active involvement of santri in the Zaid bin Tsabit (K) area of Nurul Jadid Islamic Boarding School.

Informant	Interview Excerpt	Significance of the Findings
Islamic boarding school administrators	<i>"The most noticeable change now is that santri do not merely attend lessons; they have begun to actively ask questions, offer opinions, and participate in discussions during class. The values of the Santri Trilogy have made them more aware that learning is a form of worship."</i>	Learning awareness increases through the internalization of the Trilogi Santri values.
Foster parent / Guardian	<i>"We observe that the students are more disciplined in following their daily activities. After lessons conclude, they often engage in further discussion and independently seek out additional references."</i>	There has been an improvement in discipline and learning independence.

Alumni	<i>"When I was a santri (Islamic boarding school student), learning consisted mostly of listening. Today, santri are far more active, thanks to the many opportunities for discussion and deliberation fostered by the reinforcement of the Trilogi Santri (Santri Trilogy)."</i>	There has been a shift in learning patterns from passive to active.
Islamic boarding school student	<i>"I am now more confident in asking questions when I do not understand the material, because the ustaz and the supervising mentor always provide opportunities for discussion. We also learn to respect each other's opinions."</i>	Increased confidence in communicating and participation in learning.
Islamic boarding school student	<i>"Group discussions make it easier for me to understand the text. We don't just take notes; we also explain the material to one another, which leads to a better understanding."</i>	Collaborative learning strengthens understanding of the material.

The excerpt indicates that all informants provided relatively similar information regarding the increased active engagement of santri following the strengthened implementation of the Santri Trilogy. This consistency across informants serves as a form of source triangulation that reinforces the validity of the research findings.

The data presented in the table shows a significant increase in the active engagement of students in the Zaid bin Tsabit area. Students are no longer passive during learning, but are beginning to demonstrate various forms of activeness, such as asking questions, engaging in discussions, and participating in collective activities. Furthermore, this engagement is accompanied by more positive attitudinal changes, such as increased self-confidence, communication skills, and a sense of social responsibility. Regular religious activities are also indicators of active engagement, reflecting a balance between cognitive and spiritual aspects. Thus, the active engagement of students not only improves the quality of the learning process but also plays a role in character formation aligned with the values of the Santri Trilogy. This confirms that education in Islamic boarding schools focuses not only on imparting knowledge but also on developing a holistic personality.

The pattern seen in the data in the table indicates a strong correlation between learning activities and changes in the students' character. Students' active participation in questioning and discussions reflects an increase in cognitive abilities, while involvement in religious activities indicates a strengthening of their spiritual aspects. Furthermore, participation in regional deliberations also demonstrates developments in social and leadership aspects. This pattern illustrates that the learning process in Islamic boarding schools is holistic, encompassing various aspects of student development. Learning activities take place not only in the classroom but also involve social interactions and ongoing religious practices. Therefore, the active involvement of students can be used as an important indicator in assessing educational success. This also demonstrates that the Trilogi Santri values-based educational approach is able to create a participatory and dynamic learning environment, in line with the active and responsive characteristics of Generation Z.

The pattern of active student engagement found in this study can be understood as the result of a continuous internalization of the Santri Trilogy values. The emphasis on fardhu 'ain obligations fosters discipline and personal responsibility, encouraging students to be more involved in learning activities. Furthermore, self-awareness by avoiding major sins contributes to building moral awareness, which makes students more focused and serious in pursuing knowledge. The value of virtuous behavior towards God and creation also influences the formation of positive social attitudes, such as the ability to cooperate and respect the opinions of others. Furthermore, an educational approach tailored to the characteristics of Generation Z contributes to this increased active engagement. Generation Z, who tend to be accustomed to interaction and participation, needs space to express themselves, and the Islamic boarding school environment can facilitate this through various activities. Thus, the active engagement of students is the result of a combination of traditional Islamic boarding school values and a modern educational approach.

Improving Students' Information Literacy Skills

Based on direct observations in the Zaid bin Tsabit (K) area of Nurul Jadid Islamic Boarding School, a clear improvement in the students' information literacy skills is evident. Information literacy encompasses the ability to access, understand, process, and relay information obtained from classical texts, modern books, and digital media that are beginning to be used in Islamic boarding school learning. This is evident in the students' daily activities, which involve not only reading but also taking notes, summarizing, and discussing the content of the reading. Strengthening the values of the Santri Trilogy also plays a role in fostering awareness of the importance of knowledge as part of the fardhu 'ain obligations. In addition, self-awareness encourages students to be more selective in receiving information, while noble values are evident in the way they convey information politely. This condition indicates that information literacy skills develop in a balanced manner between intellectual and moral aspects (see Figure 1).

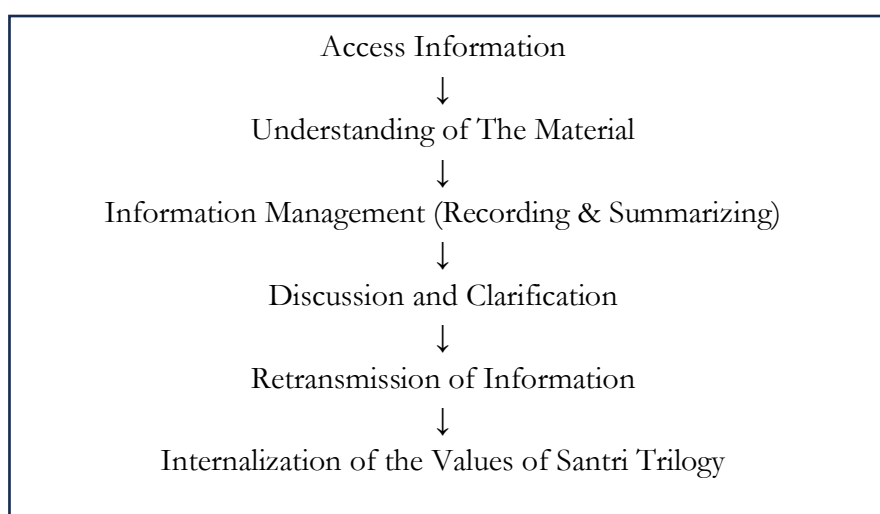


Figure 1. Flowchart for Improving Students' Information Literacy

This flow demonstrates that information literacy doesn't stop at reading but continues through to the internalization of the values contained within the information. It also demonstrates that each stage is interconnected and forms a structured learning process focused on character development.

The observational data presented in the flowchart shows that the students' information literacy skills develop through several interrelated stages. The process begins with information access, where students obtain learning resources from various media. Next, students strive to understand the material they read, then process it through note-taking and summarizing. The next stage is discussion, which provides an opportunity for students to clarify their understanding and deepen their understanding of the material. Afterward, students can convey the information they have understood, both verbally and in writing. Ultimately, this entire process leads to the internalization of the values of the Santri Trilogy, which serve as the basis for the use and dissemination of information. Thus, information literacy is not merely related to technical skills but also reflects the formation of students' character based on strong Islamic values.

The pattern evident in this flow indicates that the information literacy process occurs in stages and is structured. Each stage plays a crucial role in shaping the students' overall abilities. The information access stage reflects openness to various learning resources, while the understanding and processing stages demonstrate the development of cognitive abilities. Discussion activities provide a space for interaction that strengthens understanding through the exchange of ideas, while the re-delivery of information reflects the students' communication skills. This pattern also emphasizes that the literacy process is not solely individual, but involves active social interaction. The internalization stage of the Santri Trilogy values is a characteristic that distinguishes the literacy process in Islamic boarding schools from other educational institutions. At this stage, information is not only understood but also internalized and applied in daily life, thus forming a character that balances intellectual and spiritual aspects.

This pattern of increasing information literacy can be understood as the result of a combination of the traditional Islamic boarding school education system with a modern approach that is more in tune with current developments. The value of *fardhu 'ain* (obligatory religious duties) encourages students to be more serious in seeking and understanding knowledge, enabling them to be active at every stage of literacy. Self-awareness plays a role in developing critical thinking skills, where students do not simply accept information but first undergo a selection and verification process. Meanwhile, the value of noble character also influences how students convey information, thus maintaining ethics and politeness. Furthermore, the conducive and community-based Islamic boarding school environment strengthens the literacy process through intense interaction. The characteristic of Generation Z, which tends to be adaptive to technology, is also a supporting factor in this literacy improvement. Thus, students' information literacy skills are the result of a synergy between religious values, the educational environment, and the character of the modern generation.

There has been a paradigm shift in student learning from passive to active.

Based on the documentation of the learning activities and daily activities of students in the Zaid bin Tsabit (K) area of Nurul Jadid Islamic Boarding School, there is a clear shift in the learning paradigm from a passive pattern to a more active pattern. Documentation in the form of activity notes, activity photos, and learning program archives shows that students are now more directly involved in the learning process. If previously students mostly only listened to explanations, now they are starting to play an active role in various activities such as presentations, open discussions, and problem-solving-based learning. Strengthening the values of the Santri Trilogy is one of the main factors driving this change, especially in fostering awareness of the importance of knowledge as part of individual obligations. In addition, documentation also shows an increase in interaction

between students and their guardians, Islamic boarding school administrators, and fellow students, thus creating a more lively, dynamic, and participatory learning atmosphere.

The following is a visual representation in the form of a flowchart compiled based on documentation, demonstrating a shift in the student learning paradigm from a passive to an active pattern. The diagram is designed following the hierarchical stages illustrated previously. The following description demonstrates the gradual and ongoing process of changing student learning behavior:



Figure 2. Diagram of the Paradigm Shift in Santri Learning

The flowchart in Figure 2 shows that change doesn't occur instantly, but rather through a gradual and directed process. Furthermore, it illustrates that each stage plays a crucial role in shaping a sustainable, active learning pattern. The documentation data presented in the form of a flowchart shows that the paradigm shift in student learning occurs through several structured stages. In the initial stage, students engage in passive learning, dominated by listening and note-taking. Subsequently, the stimulus from the implementation of the Santri Trilogy encourages a growing awareness of greater involvement in the learning process. The next stage is marked by initial engagement, such as asking questions and providing responses. Over time, this engagement develops into active participation in discussions and presentations. In the next stage, students begin to demonstrate independence in learning through independent exploration of the material. Ultimately, this entire process leads to the internalization of the values of the Santri Trilogy, reflected in a virtuous attitude in seeking and practicing knowledge. Thus, this paradigm shift is comprehensive and sustainable.

The pattern seen in the flowchart indicates a gradual shift from initially one-way learning to more interactive and participatory learning. Each stage has distinct characteristics, yet remains interconnected. The initial passive stage demonstrates the dominance of conventional methods, while the stimulus stage marks the beginning of change through the internalization of values. The initial involvement and active participation stage demonstrates increased interaction between students and the learning environment. Furthermore, the independent learning stage demonstrates the development of individual independence and responsibility in pursuing knowledge. This pattern demonstrates that change occurs not only in learning methods but also in students' mindsets and attitudes. Thus, the diagram illustrates a comprehensive process of change within the learning system at Islamic boarding schools.

This shift in learning paradigm can be understood as the result of combining the values of the Santri Trilogy with a more modern educational approach that adapts to current developments. The emphasis on fardhu 'ain obligations encourages students to not only be physically present but also actively engage in understanding the knowledge they are learning. Self-awareness plays a role in reducing the tendency to be passive, as students begin to realize the importance of involvement in the learning process. Noble values also influence how students interact during learning, creating a conducive and respectful atmosphere. Furthermore, the support of a collaborative Islamic boarding school environment and the role of boarding school administrators, guardians, and alumni contribute to this change. The active and adaptable nature of Generation Z is also a key contributing factor. Thus, the shift in the learning paradigm among students is the result of a synergy between traditional values and modern educational innovations relevant to current developments.

DISCUSSION

The findings of this study indicate that the active involvement of students in the Zaid bin Tsabit (K) area has significantly increased through the internalization of the Santri Trilogy values. These findings align with previous studies that suggest that participatory learning can enhance students' cognitive and affective engagement in modern Islamic education (Ernawati, 2025). Furthermore, constructivist theory supports these findings, stating that the learning process is more effective when students are actively involved in constructing knowledge through interaction (Mishra, 2023). Compared with previous studies that still emphasize traditional lecture methods, these findings indicate a shift toward collaborative learning that better suits the characteristics of this generation (Fadzil & Osman, 2025). Other research also reveals that strengthening religious values in learning can increase students' intrinsic motivation (Tarsono et al., 2025). Thus, the results of this study strengthen and expand previous studies by emphasizing the importance of the Santri Trilogy as a basis for increasing active involvement.

The findings regarding the improvement in information literacy among Islamic boarding school students align with various studies emphasizing the importance of digital literacy in modern Islamic education (Hendawi & Qadhi, 2024). Several previous studies also explain that literacy skills can be optimally developed through a combination of religious values and the use of technology (Rusdi et al., 2023).

Research related to the shift in learning paradigms demonstrates alignment with active learning theory, which emphasizes a student-centered learning approach (Li et al., 2023). Other research also suggests that the shift in learning paradigms is influenced by the internalization of values and a collaborative learning environment (Sharma et al., 2024).

The increase in active student engagement can be understood through several interrelated factors. First, internalizing the values of fardhu 'ain (obligatory religious duties) encourages students to view learning as part of their spiritual responsibility, not merely an academic activity (Munif, 2025). Second, the application of self-awareness makes students more disciplined and focused in participating in learning, thereby reducing the tendency to be passive (Danial & Sijabat, 2025). Third, noble values contribute to creating a conducive learning environment, so students feel comfortable engaging actively in discussions and social interactions (Abubakar, 2024). Furthermore, support from Islamic boarding school administrators, guardians, and alumni also plays a role in strengthening the culture of active learning through various development programs.

Another equally important factor is the character of Generation Z, who tends to be interactive and responsive to learning that involves direct participation (Efendi & Anwar, 2025). Thus, the active engagement of students is the result of a combination of religious values, the social environment, and the character of the current generation.

The improvement of students' information literacy skills can be understood as the result of a combination of the learning system in Islamic boarding schools with the development of information technology. The value of *fardhu 'ain* (obligatory religious duties) encourages students to actively seek knowledge, so they are accustomed to accessing various sources of information (Husni & Hasib, 2025). Self-awareness also plays a role in developing selective information skills, enabling students to sort out what is relevant and trustworthy (Rubab et al., 2024). Furthermore, the value of noble character encourages students to convey information ethically and responsibly (Hang, 2025). The community-based environment of Islamic boarding schools also supports the literacy process through discussion and collaboration among students. Furthermore, the support of more modern learning facilities also accelerates adaptation to digital literacy. Thus, the improvement of students' information literacy is influenced not only by technical aspects, but also by the moral values that underlie the learning process (Adi et al., 2025).

The shift in learning patterns from passive to more active learning can be understood as the impact of the transformation of the Islamic boarding school education system, which combines traditional values with modern approaches. The values of the Santri Trilogy are a crucial factor driving the shift in students' perspectives on the learning process (Halimah et al., 2024). The awareness that learning is part of worship also increases students' motivation to be more actively involved. Furthermore, a collaborative learning environment provides opportunities for students to share ideas and experiences, thus increasing participation (Sabah, 2023). The role of Islamic boarding school administrators and guardians also contributes to creating an interactive learning atmosphere. Furthermore, the character of Generation Z, which is more open to change and technological developments, is also a supporting factor (Winarjo, 2025). Thus, this shift in learning paradigm is the result of a combination of religious values, the educational environment, and the development of the times.

This research makes a significant contribution to the development of modern Islamic education, particularly in the context of Islamic boarding schools (*pesantren*). First, it enriches the study of the integration of religious values in learning by emphasizing the role of the Santri Trilogy as a foundation for character formation in Generation Z (El Ashfahany et al., 2024). Second, it presents a new perspective on the importance of active student involvement as an indicator of successful learning (Wittenberg et al., 2024). Third, it contributes to the development of an information literacy concept based on Islamic values and remains relevant to technological developments (Nasution et al., 2025). Furthermore, the findings regarding the shift in learning paradigms provide practical implications for Islamic boarding school administrators in designing more adaptive learning systems. Overall, this research not only strengthens existing theories but also presents empirical findings that can serve as references in the development of Islamic education in the modern era (Arar et al., 2022).

CONCLUSION

Based on research conducted in the Zaid bin Tsabit (K) area of the Nurul Jadid Islamic Boarding School, it can be concluded that the implementation of the Trilogi Santri (Student Trilogy) plays a pivotal role in shaping the character of Generation Z. This is achieved by reinforcing values such as observing fardhu 'ain (individual religious obligations), practicing self-restraint by avoiding major sins, and cultivating noble conduct toward both the Creator and fellow beings. The internalization of these three values has proven effective in enhancing students' active engagement in learning, developing information literacy skills, and fostering a shift in learning paradigms from passive to active, independent, and participatory. These findings demonstrate that Islamic education integrating religious values with modern pedagogical approaches can mold students into individuals who are adaptive, critical, responsible, and of noble character. The study's primary contribution lies in proposing the Trilogi Santri as a character education model rooted in local pesantren (Islamic boarding school) values yet relevant to the characteristics of Generation Z within the context of modern Islamic education thereby serving as a conceptual and practical reference for character education development in such institutions. However, the study is limited by its single-site focus, qualitative approach, and restricted number of informants. Consequently, future research is encouraged to expand the study locations, involve a more diverse range of informants, and employ a mixed-methods approach to yield more comprehensive findings with greater generalizability.

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