Necessity of Implementing Islamic Laws in Protecting Social Crimes Among Gen-Z

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Abstract

This study investigates the role of Islamic laws in addressing rising social crimes among Generation-Z in Bangladesh. With increasing rates of drug abuse, cybercrime, and peer-influenced delinquency, the research highlights Gen Z's complex relationship with moral authority and legal systems. Using a quantitative approach, data was collected from 200 university students through structured questionnaires. Findings reveal a mixed perception: while many recognize the moral value of Islamic teachings, opinions are divided on the relevance and effectiveness of these laws in a modern, digitalized society. The study underscores that Gen Z is not dismissive of faith-based guidance but seeks frameworks that are compassionate, just, and socially resonant. A significant number of participants expressed a need for broader education on Islamic values, believing it could support moral development and crime prevention. However, knowledge gaps and skepticism remain, particularly regarding punitive aspects of Islamic law. The research suggests that Islamic legal principles, if introduced with cultural sensitivity and relevance, can act as preventive moral compasses rather than merely legal enforcers. Ultimately, a balanced, integrative approach combining spiritual, educational, and social support systems may be most effective in curbing youth delinquency in contemporary Bangladesh.

Keywords: *Generation-Z; Islamic Law; Social Crime; Moral Development; Youth Behaviour*

1. Introduction

Social crime is increasingly becoming a major concern in Bangladesh, particularly in urban areas. This rise in crime is often rooted in poverty. When parents have limited education and are overwhelmed

by financial or personal challenges, children may grow up with little guidance or support. Many of these children especially those living on the streets are heavily influenced by peer pressure and end up being drawn into criminal activities. Drug addiction is also alarmingly common among young offenders, many of whom are battling unseen wounds like trauma, emotional neglect, or mental health issues (Sarker, 2023). But apart social crime most Generation Z participants deeply value freedom of speech, seeing it as a fundamental part of a healthy democracy. For many, the right to protest and speak out even when it challenges authority is more important than always maintaining strict law and order. These young people show a thoughtful understanding of how laws work, and the complicated role police play during protests. While they generally respect the need for police and recognize their role in society, Gen Z remains alert to the possibility of abuse of power (Turner, 2023). The movement began in June 2024 in Bangladesh, when the Supreme Court reinstated a controversial job quota system, reserving 30% of civil service positions for descendants of those who fought in the 1971 Liberation War. This decision sparked widespread protests led by students, particularly from Generation Z, who utilized social media platforms like Facebook to organize and mobilize nationwide. The protests escalated into a broader pro-democracy uprising, known as the July Revolution, which led to significant political changes in the country (Hushen, 2025). Social media is a big part of how Gen Z connects with others, expresses themselves, and builds relationships. While they're incredibly skilled at navigating the digital world, this constant online presence can take a toll. Many young people struggle with anxiety, depression, and other mental health challenges often fuelled by things like cyberbullying, comparing themselves to others, and the pressure to always appear perfect online (Ayeni et al., 2022). To help reduce delinquent behaviour among Gen Z youth, better parenting can make a big difference. This includes keeping a closer eye on what children are doing and guiding them away from developing harmful or antisocial beliefs. It's also important to support young people directly by helping them think more clearly about right and wrong and manage their impulses. Working together especially through stronger partnerships between families and schools can create a more supportive environment that steers youth toward positive choices (Walters et al., 2023). From an Islamic perspective, it's important to recognize the social influences that shape Gen Z's personality. With rapid technological growth and easy access to social media, young people face new challenges in developing a healthy sense of self. To truly support them, we need a well-rounded approach one that blends spiritual guidance with social awareness and psychological support. This can help us better understand their experiences and guide them in a more balanced and meaningful way (Rayhani et al., 2023). Islamic law encourages values like honesty, integrity, generosity, respect, and modesty. When Muslims are guided to truly embrace these principles, they're more likely to lead lives rooted in strong morals and a deep sense of responsibility to God. This inner compass helps them naturally stay away from harmful or criminal behaviour, not out of fear, but out of genuine faith and character (Rahman, 2024). Islamic moral values and personal adherence to religious duties may serve a similar preventive function as legal systems but from within the individual and their community. Islamic laws that prohibit alcohol, drug use, and theft are closely aligned with lower delinquency rates among Muslim adolescents who actively follow their faith (Mohammad & Banse, 2023) . Many Muslims in Bangladesh has not enough knowledge about Islamic rules and regulations. There are mostly practices by traditions. They practice Islam in very limited places but not all aspects of their everyday life. Many Muslims in Bangladesh give less priority to acquire Islamic knowledge from the very beginning of their life. If we could ensure Islamic practice in every aspect of life then we could reduce social crimes and ensure peace and development in the country (Azad, 2021). Therefore, based on the background the aim of the study is to how Gen z is accepting Islamic laws in Bangladesh.

2. Literature Review

Generation Z, commonly defined as individuals born after 1995 (though exact birth years may vary slightly across research), represents the first generation to be truly immersed in digital technology from an early age. Unlike previous generations, Gen Z has grown up in a world where the internet,

smartphones, and social media are not novelties but everyday essentials. This constant digital connectivity has profoundly influenced how they perceive the world, interact with others, and form their identities. As digital natives, their experiences, communication styles, and even their approach to education, work, and activism are deeply intertwined with technology (Jayatissa, 2023). Gen Z tends to be more self-centered compared to previous generations. Many prioritize personal comfort and benefits, often choosing not to leave home early or avoid taking on responsibility unless necessary. This generation is described as bold and direct, unafraid to express opinions or challenge traditional authority structures. They have a strong entrepreneurial spirit and a desire to innovate or create their own paths (Lev, 2021). A study by Islam et al, (2024) found that There is a noticeable increase in social crimes (e.g., theft, drug abuse, gang involvement) among Gen Z in Bangladesh . Dysfunctional family structures, including absentee parents and domestic conflicts, are strongly linked to delinquent behaviour. Lack of emotional support and poor parental supervision contribute to increased vulnerability among youths. Peer pressure and exposure to negative influences via social media amplify tendencies toward social crimes. Online platforms sometimes glamorize criminal behaviour, making it more appealing to impressionable youth. Another study by Gen Z is growing up in a world shaped by constant connectivity, social media, and rapid technological change. While these advances bring many opportunities, they've also made it harder for young people to build deep, real-world connections and navigate complex moral choices. With the rise of individualism and a culture of instant gratification, many in this generation may feel disconnected from the real consequences of their actions. In this context, there's a growing need for meaningful moral guidance. Islamic ethical teachings, with their emphasis on compassion, accountability, and community, can offer a grounded and holistic approach to help Gen Z face today's ethical challenges with clarity and purpose (Ulfah et al., 2024). Moreover, Amatullah et al,(2022) expressed Islamic law places great importance on raising children with strong morals and religious values before they reach puberty. The idea is to nurture their ability to make good choices and develop self-control, which helps prevent criminal behaviour later in life. It's not just about rules and punishment instead, Islamic law focuses on building a caring, ethical society through the support of family, community, and religious teachings. The goal is to guide people toward doing what's right, helping them grow and improve if they stray, and ensuring the well-being of the whole community. It's a system rooted in prevention, compassion, and healing. In Bangladesh, Islamic law especially in personal matters like family, property, and daily behaviour helps prevent social crimes by setting clear moral values and responsibilities. It serves not just as a legal system, but as a guide for living with integrity and respect for others. By encouraging ethical conduct and holding people accountable, it aims to create a more just and caring society (Yusoff & Islam, 2024). "Although previous studies discuss Islamic legal principles and youth behaviour separately, there is a lack of integrated research examining how Islamic laws can influence Gen-Z's behavioural intentions and actions concerning social crimes in Bangladesh. Therefor the main objective of the study is to examine the necessity and potential impact of implementing Islamic laws as a means to prevent and reduce social crimes among Generation Z in Bangladesh. The other objectives are given below:

1. To identify the common social crimes prevalent among Gen-Z in contemporary society.
2. To explore the principles and guidelines of Islamic law related to moral conduct and crime prevention.
3. To assess the awareness and perception of Gen-Z regarding Islamic laws and their relevance in modern times.
4. To evaluate the potential effectiveness of Islamic laws in reducing social crimes when compared to secular approaches.

3. Theoretical Framework

This study is based on the Theory of Planned behaviour, which explains how our intentions to act are shaped by three key factors. First, attitudes toward the behaviour reflect how a person feels about doing something whether they see it in a positive or negative light. People are generally more likely to

take action if they believe it will lead to good outcomes. Next, subjective norms refer to the social pressure someone feels from others like family, friends, or society in general about whether or not they should do something. When people think a behaviour aligns with what's socially expected or accepted, they're more likely to go along with it. Finally, perceived behavioural control is about how easy or hard someone thinks it will be to actually do the behaviour. This includes their own confidence, skills, and knowledge, as well as external factors like time, money, and access to resources. The more control people feel they have, the more likely they are to follow through (Ajzen, 1991).
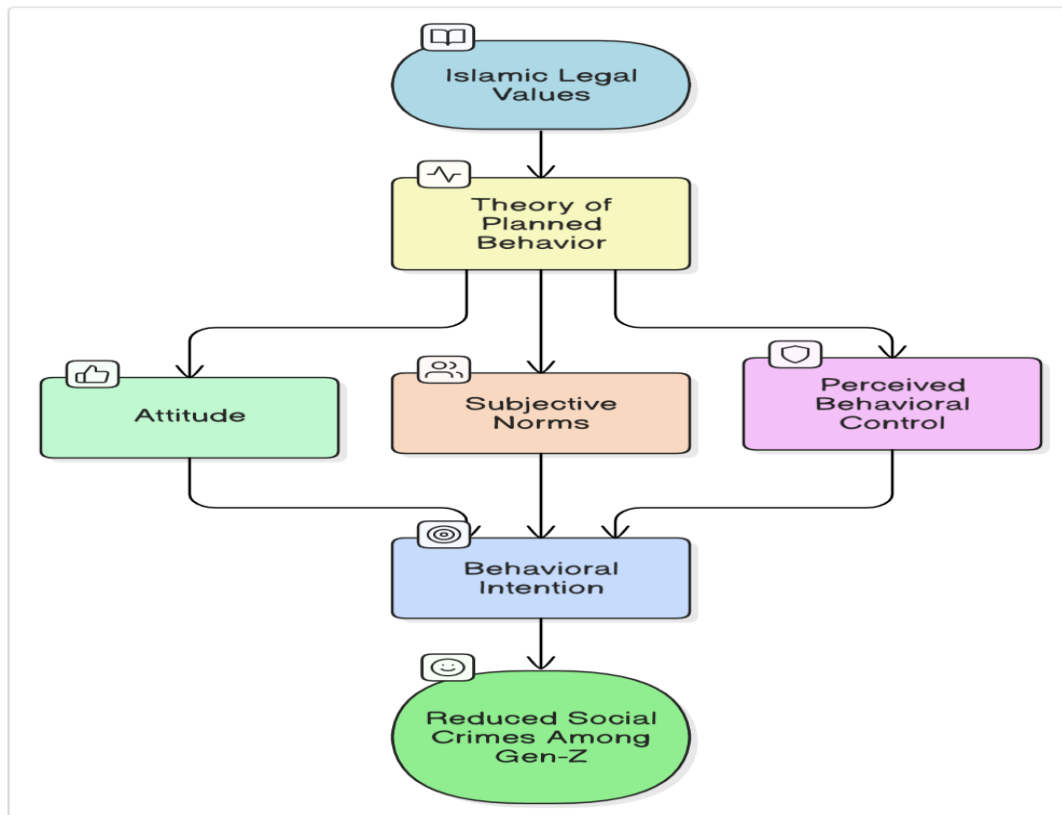

Figure 1: Theoretical Framework of the study

This framework shows that Islamic values alone are not enough. Their influence must be internalized through attitude, reinforced by social expectation (norms), and supported by capability (control). When these conditions are met, Gen-Z is more likely to behave in ways that align with those values, resulting in reduced social crime.

4. Methodology

This study employs a quantitative research approach to explore how the Islamic Laws in Protecting Social Crimes Among Gen-Z. The aim of the study is to identify the common social crimes prevalent among Gen-Z, explore the principles and guidelines of Islamic law related to moral conduct and crime, assess the awareness and perception of Gen-Z regarding Islamic laws, evaluate the potential effectiveness of Islamic laws in reducing social crimes. For this study, primary data was gathered using a structured survey questionnaire. A random sampling method was used to select participants, and in total,

200 students from two National Universities took part. The survey included statements measured on a 5-point Likert scale from 'Strongly Disagree' to 'Strongly Agree' to understand students' opinions about the use of AI and its impact on human agency and the digital learning environment. On average, it took about 10 to 15 minutes for each participant to complete the survey. The responses were analysed using SPSS (version 25), applying descriptive statistics. Demographic details were summarized using frequencies and percentages, while measures like mean, median, and standard deviation were used to understand the overall trends in the data.

Before participating, students were informed about the confidentiality of their responses and assured that their identities would remain anonymous. Consent was obtained from all participants, and the research strictly followed ethical guidelines for studies involving human subjects.

5. Results

This segment presents the findings of the study, which examines the necessity of implementing Islamic laws in protecting social crimes among Gen-Z. The analysis is based on quantitative data collected through a survey questionnaire.

5.1 Demographic Information

Two hundred university students participated in this survey, sharing their opinions on the necessity of Islamic laws to prevent social crimes in Bangladesh. Table 1 presents a classification of their demographic information.

Table 1: Demographic Information of Students

			Frequency	Percentage
Gender	Male		103	51.7%
	Female		97	48.3%
Age	18 years		30	14.9%
	19 years		37	18.4%
	20 years		24	11.95
	21 years		19	9.5%
	22 years		26	12.9%
	23 years		31	15.4%
	24 years		33	16.4%
University	University A		102	51.2%
	University B		98	48.8%

5.2 Common Social Crimes among Gen-Z

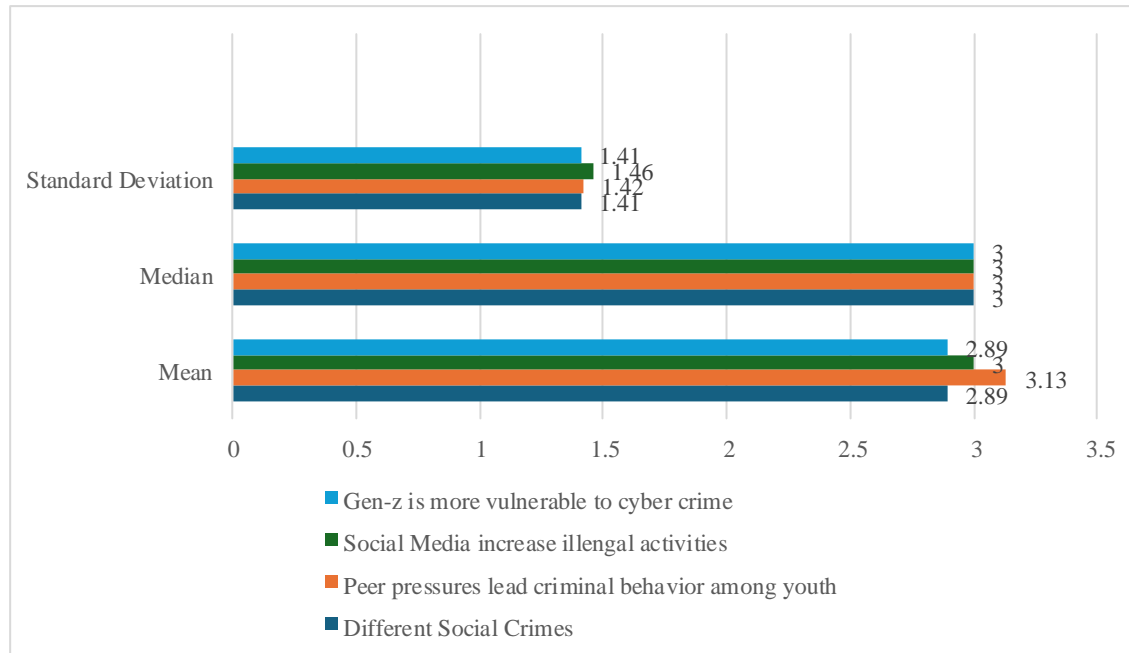The common social crimes are spreading among Gen Z in Bangladesh in the following figure:

Figure 2: Common social crimes among Gen-Z

This bar chart presents statistical insights into public perceptions surrounding youth and social crime, based on four different statements. These statements include: "Gen-Z is more vulnerable to cybercrime," "social media increases illegal activities," "Peer pressures lead criminal behavior among youth," and "Different social crimes." The chart compares each statement using three statistical measures: mean, median, and standard deviation. From the chart, we can observe that the mean scores for all statements hover around 3, indicating a general agreement among respondents. The highest mean (3.13) is associated with the statement "Peer pressures lead criminal behavior among youth," suggesting that respondents most strongly agree with this idea. In contrast, the statements "Gen-Z is more vulnerable to cybercrime" and "Different social crimes" have slightly lower mean values (2.89), implying slightly less agreement. The median value for all statements is consistent at 3, reinforcing that the central tendency of responses is neutral to moderately agreeable across the board. The standard deviation values are close to each other, ranging from 1.41 to 1.46, which indicates that there is a fairly uniform spread of responses around the mean, with "Social media increases illegal activities" showing slightly more variability in opinions. Overall, the chart reflects a balanced viewpoint across these social issues, with a slightly stronger consensus around the influence of peer pressure on youth criminal behaviour. The relatively consistent statistics suggest that public opinion on these issues is generally aligned, with only minor variations.

5.3 The Principles and Guidelines of Islamic Law

The principles and guidelines of Islamic law related to moral conduct and crime prevention are figured here:
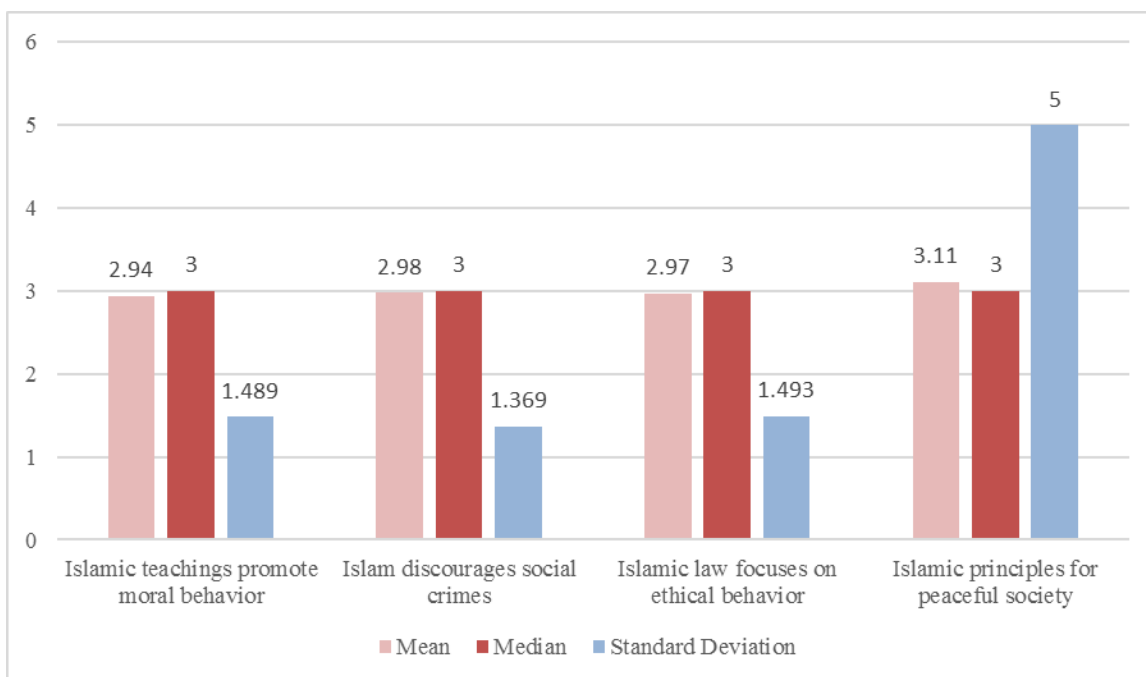
Figure 3: The principles and guidelines of Islamic law to prevent social Crimes

The chart shows people's opinions on how Islamic teachings influence behaviour and society. Overall, most people agree that Islam encourages good moral behaviour, discourages crimes, and promotes ethical conduct. The average scores for these three ideas were very close around 2.9 to 3 and the middle score (median) was exactly 3 for all of them, showing general agreement. The differences in answers (measured by standard deviation) were also small, which means most people had similar views. However, when it comes to the idea that Islamic principles help create a peaceful society, the results were a bit different. While the average and median scores were still around 3, the difference in people's answers was much higher (standard deviation of 5). This means that people had very different opinions on this topic. Some strongly agreed, while others may have disagreed or were unsure. This shows that people's views on Islam's role in peace are more divided compared to the other topics.

In summary, most people believe that Islamic teachings support moral and ethical behaviour, but opinions are more mixed when it comes to Islam's role in building a peaceful society.

5.4 Assess Awareness and Perception of Gen Z

The data reveals respondents' levels of agreement with the statement, "I am knowledgeable about Islamic laws related to crime." Out of 200 valid responses, 29 individuals (14.5%) strongly disagreed, while 39 respondents (19.5%) disagreed with the statement. A significant portion, 43 respondents (22%), remained neutral. Meanwhile, 45 respondents (22.5%) agreed, and 44 individuals (22.0%) strongly agreed, suggesting a fairly even distribution across agreement levels, with a slight tilt toward agreement. Overall, these results indicate that while a notable number of participants are unsure or disagree about their knowledge, nearly 45% believe they are knowledgeable to some extent.

The percentage data indicates that 23.0% of respondents strongly disagreed and another 23.5% disagreed with the statement "Islamic laws are relevant in today's society," totaling 46.5% who expressed disagreement. Meanwhile, 18.5% remained neutral. On the other hand, 16.5% agreed and 19.0% strongly agreed, making up 35.5% who felt Islamic laws are relevant today. Overall, the responses show more disagreement than agreement regarding the relevance of Islamic laws in modern society. The percentage

data shows that 18.5% of respondents strongly disagreed and 17% disagreed with the statement "Gen-Z should be educated more about Islamic values," totalling 35.5% in disagreement. Meanwhile, 23.0% remained neutral. On the other hand, 22.0% agreed and 20.0% strongly agreed, adding up to 42.0% in support of the statement. This indicates that while opinions are mixed, a greater percentage of respondent's support educating Gen-Z more about Islamic values than those who oppose it.

According to the percentage data, 16.0% of participants strongly disagreed and 22.0% disagreed with the statement that "Islamic laws are misunderstood by many youths," making up a combined 38.0% who disagreed. In contrast, 20.5% stayed neutral. On the supportive side, 21.0% agreed and another 21.0% strongly agreed, totalling 42.0% in agreement. Overall, opinions were fairly balanced, though agreement slightly outweighed disagreement.

5.5 Potential Effectiveness of Islamic Laws

The potential effectiveness of Islamic laws in reducing social crimes when compared to secular approaches are presented in the figure:
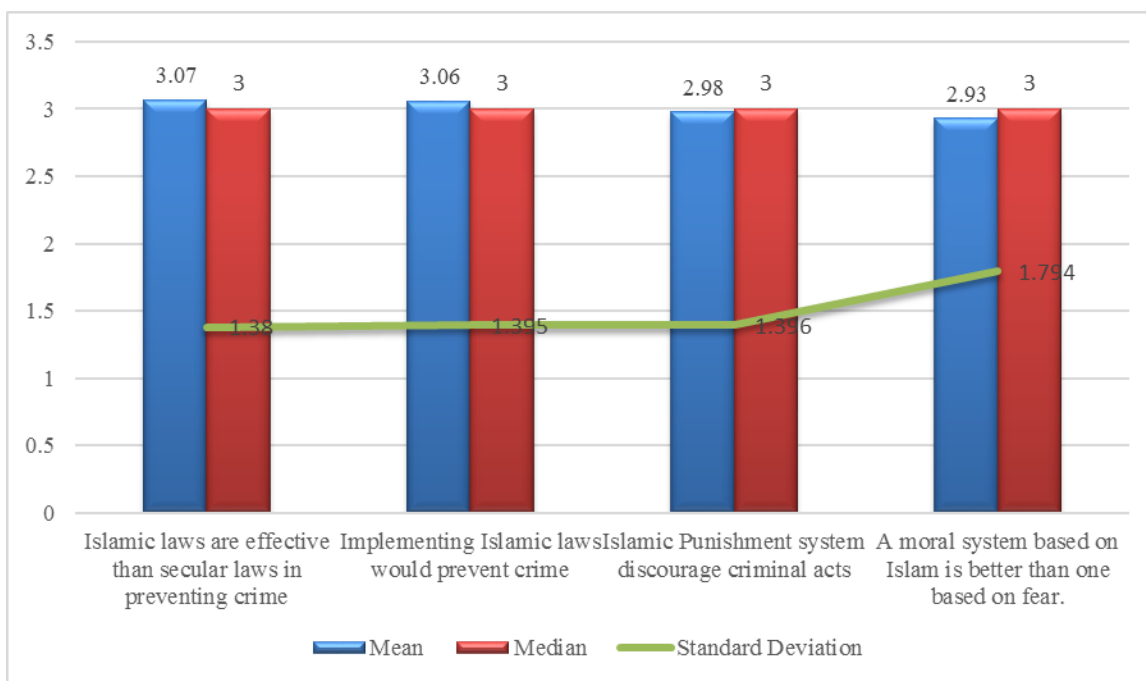

Figure 4: Potential effectiveness of Islamic laws to prevent social crimes

This chart explores people's views on the role of Islamic laws in preventing crime. Overall, the responses show a general agreement that Islamic laws can play a positive role in reducing criminal activities. For all four statements, the average scores (means) ranged from 2.93 to 3.07, and the median score for each was exactly 3. This suggests that most people neither strongly agreed nor strongly disagreed but tended to lean slightly toward agreement. The statement "Islamic laws are more effective than secular laws in preventing crime" received the highest average score (3.07), showing slightly stronger agreement compared to the others. Similarly, the belief that "Implementing Islamic laws would prevent crime" also received a high average of 3.06. These responses indicate that many people trust Islamic legal principles to have a positive influence on crime prevention. The idea that "Islamic punishment discourages crime" had a slightly lower average of 2.98, still close to 3, which shows steady support. Lastly, the statement "A moral system based on Islam is better than one based on fear" received the lowest average score of 2.93, and it also had the highest variation in responses (standard deviation of

1.794). This means people had more mixed feelings about this particular idea some agreed, some disagreed, and some were neutral.

In summary, most people slightly agree that Islamic laws can help reduce crime, but their views are more divided when comparing moral systems based on Islam versus those based on fear. This mixed response could reflect different personal beliefs, experiences, or understandings of Islamic law and its application in real-life situations.

6. Findings

Based on the results, the overall findings of this study present a nuanced and thought-provoking look at how Generation Z in Bangladesh perceives the role of Islamic laws in addressing social crimes. While there is general concern about rising delinquency among youth particularly due to peer pressure, social media, and cybercrime there's also a sense of divided opinion when it comes to solutions rooted in faith-based legal systems. The data shows that a significant portion of Gen Z participants agree that Islamic principles promote moral conduct and discourage crime, reflecting a positive view of faith-driven ethics. However, opinions were mixed regarding the actual relevance of Islamic laws in contemporary society, with nearly half of respondents expressing doubt. Interestingly, while a fair number of students feel knowledgeable about Islamic laws, many remain neutral or unsure, suggesting gaps in understanding and engagement. Despite this, a majority leaned toward the belief that more education on Islamic values could benefit youth. When comparing Islamic to secular approaches, respondents generally agreed that Islamic laws may offer effective crime prevention, especially through moral guidance rather than fear. Still, the perception of Islamic punishments and their moral superiority over secular methods was more contested. In essence, the findings reflect both the promise and challenges of applying Islamic legal principles to modern youth issues. Gen Z appears open to spiritual and ethical guidance, but their views are shaped by broader social influences and a desire for laws that reflect justice, compassion, and relevance to contemporary life.

7. Recommendations and Limitations

Based on the findings, several practical recommendations can be made. First, there is a clear need for increased education and awareness about Islamic values and laws, particularly tailored to Generation Z. Schools, religious institutions, and families should work together to integrate moral teachings in ways that resonate with young people's lived experiences. This education should focus not only on rules and prohibitions but on the spirit of compassion, justice, and personal accountability that underpins Islamic law. Secondly, religious and legal discourse must be made more relatable. Engaging Gen Z through social media, youth-oriented seminars, and digital platforms can bridge the gap between traditional teachings and contemporary issues. Policymakers and educators should also consider incorporating ethics-based curriculums that highlight both religious and universal values of integrity, empathy, and responsibility. However, this study comes with limitations. The sample size was limited to 200 university students from only two institutions, which may not fully represent the broader Gen Z population in Bangladesh. Furthermore, the self-reported nature of survey responses may be influenced by personal bias or social desirability. The study also focused on perceptions, which, while insightful, may not reflect actual behavior or legal outcomes. Future research could benefit from including qualitative interviews or longitudinal studies to better capture the depth and evolution of Gen Z's attitudes over time. Ultimately, a balanced approach one that respects both tradition and modernity is crucial in using Islamic principles to constructively address social crime among youth.

8. Conclusion

This study highlights a growing concern over social crimes among Generation Z in Bangladesh and explores the potential role of Islamic laws in addressing these issues. While many young people acknowledge that Islamic values promote moral behavior and discourage crime, their views on the relevance and application of Islamic laws in modern life remain divided. A significant number of respondents agree that more education on Islamic principles could positively influence youth behavior, yet knowledge gaps and mixed perceptions persist. What stands out is the openness of Gen Z to ethical and spiritual guidance especially when it is delivered in ways that are compassionate, relatable, and aligned with today's challenges. They are not rejecting faith-based systems but are asking for approaches that speak to their realities. The research suggests that implementing Islamic teachings focusing on justice, empathy, and accountability could help reduce social crimes, but this must be done with sensitivity to the social and digital contexts Gen Z inhabits. In essence, Islamic laws have the potential to serve as more than just legal codes; they can be moral frameworks that guide youth toward meaningful, responsible lives if integrated thoughtfully and with relevance to modern society.

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