



## IMPLEMENTATION OF SPIRITUAL EDUCATION IN GENERATION Z STUDENTS

Mirza Mahbub Wijaya<sup>1</sup>, Duwi Miyanto<sup>2</sup>

<sup>1</sup>Universitas Islam Negeri Walisongo, Semarang

<sup>2</sup>Mahasiswa Doktor, Pascasarjana Universitas Wahid Hasyim, Semarang

<sup>1</sup>mirzamahbub27@yahoo.com



<https://doi.org/10.36052/andragogi.v10i2.292>

Diterima: 29 September 2022 | Disetujui: 16 Oktober 2022 | Dipublikasikan: 21 Desember 2022

### Abstract

People born in today's information technology era between 1995 and 2010 are commonly referred to as generation Z (gen Z), namely teenagers born in the digital generation who enjoy the wonders of internet technology. They are proficient in information technology and various computer applications and can easily and quickly access information for educational or personal purposes. They live with smartphones and are very busy with social media. Information technology providing convenience has significantly impacted the way of life of young people from generation Z. Many teenagers cannot control themselves, use information technology in a defective manner, and encourage them to be involved in juvenile delinquency. This study aims to describe and develop learning formulas for generation z in the modern era. This research uses the literature review method, in which the study focuses on domestic and foreign literature. A literature review is a research method that collects data from various literary sources, which are then analyzed to obtain the required information. The results of the literature review found that the concept of spiritual education for generation Z requires efforts in the form of a school with an integrated system with a model of character and spiritual development or integration of faith and practice.

**Keywords:** spiritual; spiritual education; character education; generation z

### Abstract

Orang-orang yang lahir di era teknologi informasi dewasa ini dalam rentang antara 1995 sampai 2010 biasa disebut sebagai generasi Z (gen Z), yaitu remaja yang lahir di generasi digital dan menikmati keajaiban teknologi internet. Mereka mahir teknologi informasi dan berbagai aplikasi komputer serta dengan mudah dan cepat mengakses informasi untuk kepentingan pendidikan atau pribadi. Mereka hidup dengan telepon cerdas (smartphone) dan sangat sibuk dengan media sosial Selain memberi kemudahan, teknologi informasi ternyata menimbulkan dampak signifikan terhadap cara hidup remaja dari generasi Z ini. Bahkan banyak remaja tidak dapat mengendalikan diri, menggunakan teknologi informasi secara menyimpang, dan mendorong mereka terlibat dalam kenakalan remaja. Studi ini bertujuan untuk mendeskripsikan dan mengembangkan formula pembelajaran untuk generasi z di era modern. Studi penelitian ini menggunakan metode kajian kepustakaan, di mana kajiannya berfokus pada literatur dalam negeri juga literatur asing. Kajian kepustakaan merupakan salah satu bentuk metode kajian yang dilakukan dengan mengumpulkan data dari berbagai sumber literatur yang kemudian dianalisis untuk mendapatkan sumber informasi yang dibutuhkan. Hasil dari kajian literatur menemukan bahwa konsep pendidikan spiritual untuk generasi Z memerlukan usaha berupa sekolah dengan sistem terpadu dengan model pengembangan karakter dan spiritual atau integration of faith and practice.

**Kata Kunci:** spiritual; pendidikan spiritual; pendidikan karakter; generasi z



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## INTRODUCTION

Until now, we are faced with an era that is technologically modern and the influence of globalization is very rapid. If we do not anticipate it, we will be dragged down by the currents of globalization. Moreover, we must prepare our generation to be able to face the current globalization while still upholding Islamic values.

People born between 1995 and 2010 are referred to as generation Z (gen Z), i.e., teenagers born in the digital generation and enjoy the wonders of internet technology. They are proficient in information technology and various computer applications easily for educational or personal purposes. They live with smartphones (smartphones) and are very busy with social media through social networks such as Facebook, Twitter, Line, WhatsApp, Telegram, Instagram, or SMS.

In 2021, these Z-generation teens will undergo adolescence as a transition period from childhood to adulthood. The National Population and Family Planning Agency (BKKBN) explains that this social group consists of people aged 10 to 24 years old and unmarried (Anugrahadi 2019). People in this age range cannot be called adults but also cannot be called children. They enjoy the golden age of information technology, such as the internet and social media, which facilitate digital interactions almost without geographical boundaries (Kurniawan 2021:71).

In addition to providing convenience, information technology turns out to have a significant impact on the way of life of teenagers from Generation Z. In fact, many teenagers cannot control themselves, use information technology defiantly, and encourage to be involved in juvenile delinquency. Juvenile delinquency is a behavior carried out by teenagers by ignoring social values that apply in society. This adolescent behavior exceeds the tolerance limit of others or the surrounding environment due to social neglect, juvenile delinquency develop deviant forms of behavior.

Adolescents with problems with delinquency are usually raised in less harmonious families, have rebellious, vindictive, suspicious, impulsive traits, show low inner control, and develop negative self-concepts. In other words, juvenile delinquents tend to have low spirituality. In the age range of 10 to 24 years, adolescents are generally still in junior high school (SMP) or high school (SMA) or the beginning of the lecture period. Juvenile delinquency often occurs in various forms, such as student mistreatment by students. For example, in 2016 there was student abuse by students in Lanteng Hamlet, Bantul, and Yogyakarta, which was facilitated by social media (Movanita 2016a).

Thomas Lickona has predicted the tendency of generation z to develop towards a negative trend if the abovementioned social changes are underestimated. Thomas Lickona in his book *Thomas Lickona, Raising Good Children: Helping Your Child through the Stages of Moral Development*, reveals ten signs of the times to watch out for because if these signs appear, then the abyss of the destruction of a nation-state is getting closer. The signs mentioned by Lickona, such as liking violence, widespread use of foul language and words, strengthening peer group influence in acts of violence, rampant drug and alcohol abuse, and rampant free sex (Lickona 1994).

Syamsul Kurniawan has researched the behavior of Generation Z in Pontianak. His research explained that the smartphone is one of the dominant interacting friends for students. Many Muslim-urban families in Pontianak complain about the impact of smartphones on their children (Kurniawan 2021:79).

One of the keys is that we must seriously instill religious understanding in youth so that they can understand religion for the provision of modern life. One of them is that we must instill religious understanding in children from an early age, starting from the family environment and in primary education. The effectiveness of youth religious education can be through primary education, family, and a supportive environment. However, it seems that the delivery of religious education has begun to fade. It seems old school and boring, and that is our shared challenge.

The primary goal of the creation of humans is to worship and submit to Allah and become a caliph on earth to prosper by implementing religious law. If this is the goal of human life, education must also have the same goal: to develop human thought patterns and regulate behavior and feelings based on Islam. Thus, the ultimate goal to be achieved by Islamic education is to realize devotion to Allah in human life. Now how can we guide children to the appropriate behavior and actions that are expected?

In the world of education, religion is a human belief in the existence of God Almighty. However, in the modernization era, there is a phenomenon of moral decline, namely the number of brawls among students in the educational environment, even up to the university level (Prabandari 2020); (Movanita 2016b); (Aslamiah 2017).

Especially in the era of the covid-19 pandemic, which is one of the emergence of learning loss (Sovayunanto 2022); (Muthmainnah and Rohmah 2022). During the current covid-19 pandemic, parents provide boundaries and responsibilities in their daily activities for children. Therefore parents apply a form of parenting during the covid-19 pandemic to motivate to learn (Rohmania, Setiawan, and Khamdun 2021:1611).

If the above problems are not immediately supervised as a solution to the middle way, then students' moral and moral qualities will be increasingly underdeveloped. It only gives birth to a student with a fighting mentality without the quality of intellectual intelligence.

Because of that, parents and teachers will not be silent. Instead, they tend to give warnings and supervision to their students. Rebuke is reproach, criticism, teaching, and warning. As with praise, both have elements that are constructive as well as destructive. (Fransiska and Lima 2022:163). For example, the attitude and culture of teenagers' clothing that imitates the lifestyle of Western people are not following the character of Javanese people in particular. Javanese people whose attitude is always far from good morals.

## **METHOD**

This research is entirely a library research type with various literature on spiritual education. This research used a phenomenology approach. In its characteristics, the phenomenology approach will show an in-depth understanding of spiritual education for generation z students. The analysis techniques are (1) content analysis, (2) Miles and Huberman (data collection, data reduction, data display, and data verification), and (3) data triangulation.

## **RESULT AND DISCUSSION**

### **1. Spiritual Education**

Education in Arabic, namely Tarbiyah comes from the word *raba-yarbu* which means to increase and develop; *rabiya-yarba* which means to grow and develop; and *raba-yarubbu* which means to repair, regulate, maintain, pay attention. (Tafsir 2010:21). According to Al-Qurtubi the word *rabb* includes the description given to someone who organizes construction. In the Qur'an the word *rabb* is repeated 169 times in connection with so many objects (Nata 2008:269).

Hasan Langgulung explained that what is meant by education is "a process that usually aims to create a certain pattern of action in children or people who are being educated." (Langgulung 2003:1). This process will create positive changes in a person.

If Hasan Langgulung defines education as a process, John Dewey also said the same. As quoted M. Arifin, he asserts that "education is a process of forming fundamental basic abilities, both concerning the power of thought (intellectual) and the power of feeling (emotional) towards ordinary human nature." (M. Arifin 1991:1).

Education in the social sphere provides individuals with personal investments in social relationships, control, and habits of mind that secure social change without introducing social disruption." (Dimitriadis and Kamberelis 2006:10).

Etymologically, spiritual comes from the Latin, namely *spiritus* which means spirit and soul. From this Latin word, the French word *l'esprit* is formed and the noun *la spiritualite*. Whereas in English it is called spirituality, which is translated in Indonesian into the word spirituality (Hardjana 2009:64).

Basically, man is a creature with consciousness, which asserts that he is aware of all his actions, aware of his inferiority, can guide his behavior, and is fully aware of all actions which can then be to actualize the person.

Guralnik as quoted by Leanne Lewis Newman: defines spiritual as:

*“the spirit or the soul as distinguished from the body or material matters”. and spirituality follows as “spiritual character, quality, or nature” (Newman 2004:106).*

Spirituality includes human efforts to seek, find and maintain something meaningful in their lives. Understanding this meaning will encourage positive emotions, both in the process of looking for it, finding it, and trying to maintain it.

## 2. Spiritual Characteristics

There are several core characteristics of spirituality which consist of:

- a. Spirituality requires a belief system (willingness to believe) as well as what is believed to be the truth (belief in a higher power or the existence of a religion based on belief).
- b. Spirituality relates to the human condition in the search for identity and the purpose of transcendent attachment or a person's mission who feels called on the basis of destiny and shifts from material values to idealistic values.
- c. Spirituality includes awareness on the basis of bonds with others that will be obtained through self-introspection. In a social context, this condition can be explained as appreciation, admiration, and respect. Whereas in the context of religion, it is included in the relationship with God. Spirituality will involve the process of reconciling beliefs and practices when individuals are faced with difficulties and ill conditions.
- d. Spirituality is a belief in someone who transcends his limits in a higher dimension, as well as the desire to seek truth and holiness and the belief that one can solve difficulties, losses and pain with that belief (Ardian 2016:4).

Spiritual education is the purification of the soul or the journey to God. According to Sa'id Hawwa, as quoted by Muhammad Arifin explains that the essence of spiritual education is the transfer from a dirty soul to a clean soul; from the mind that has not submitted to the Shariat to the mind that obeys the Shariat; from a diseased and hard heart to a calm and peaceful heart; from a soul that is far from God's 'door', that is negligent in worshiping and not serious in doing it, to a soul that is enlightened to Him, consistently exercising the rights of worshiping Him; from a body that does not obey the rules of Sharia to a body that always holds the rules of His Sharia, whether words, deeds, or circumstances (Arifin 2017:242).

According to 'Ali 'Abd al-Halim Mahmud, spiritual education is an effort to internalize love for Allah, which makes a person only expect His pleasure in every word, deed, and personality and stay away from everything that He hates. Spiritual education also aims to connect humans with their Creator, creating a harmonious vertical relationship between the servant and his Lord. The substance of the last two definitions actually rests on inner purification. Because the internalization of love for God and the harmonious vertical relationship between the servant and God will not be established except by purification of his heart (Arifin 2017:242).

## 3. Types of Spiritual Values That Should Be Instilled in Generation Z Students

The values according to the Islamic view that must be instilled in students' education are:

### a. Faith Value

Faith in general, can be understood as a belief that is justified in the heart, pledged verbally, and proven by deeds based on sincere and sincere intentions and always following the guidance of Allah SWT and the Sunnah of the Prophet Muhammad SAW (Mahfud 2011:13).

In the Al-Qur'an there are a number of verses that show the words of faith, among them are found in the words of Allah, Surat al-Anfal verse 2:

*“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely” (English Shahih Translations)*

From the interpretation above, it can be explained that those whose faith is solid are those who prove their confession of faith by doing so, among other things, when the name of Allah is mentioned,

they simply hear that name from anyone, because they are aware of His power and majesty. (Shihab 2006:11).

That belief produces a sense of calm in dealing with everything so that the result is only to their Lord, they surrender to a feeling that touches the heart of a believer when reminded of Allah, His commands or prohibitions. At that time his soul was filled with the beauty and majesty of Allah. So that fear arose in him, his majesty and his transgressions and sins were also pictured. This prompted him to do good deeds and obey (Shihab 2006:14).

#### b. Workshop Value

Worship in language (etymology) means to humble oneself and submit. Meanwhile, according to *syara'* (terminology), worship has many definitions, but the meaning and purpose is one, namely:

- 1) Worship is obedience to Allah SWT. By carrying out His orders through the mouth of His Apostles.
- 2) Worship is humbling oneself to Allah SWT. That is the highest level of submission accompanied by the highest sense of mahabbah (love).
- 3) Worship is a term that includes all that is loved and pleased with Allah SWT. Whether in the form of words or deeds, the outer and the inner (Shihab 2006:11).

#### c. Character Value

Character referred as *akhlak*, the plural of the singular word *khuluq* (خلق). The word *khuluq* is the opposite of the word *khalq*. *Khuluq* is an inner form while *khalq* is an outward form. Character is something that has been created or formed through a process. Because morality has been formed, it is also called a habit (Nasirudin 2010:31).

The word "akhlak" has the same root as the word *khaliq* which means Creator, and the word *makhluq* which means creation, which is created, from the word *khalaqa*, to create. Thus, the word "khuluq" and character refer to the meaning of "creation" of everything other than God that is included in human events (Mabruri and Musnandar 2020:204).

In daily life, the terms character is generally equated with moral, decency, politeness in Indonesian, and it is no different from the meaning of the word moral, ethic in English.

Several basics in character education need to be applied, including:

- 1) Instilling trust in the teenager's soul includes believing in oneself, trusting in others, especially with their education, and believing that humans are responsible for their actions and behavior. He also has aspirations and passion.
- 2) Instill a sense of love and affection towards fellow teenagers, family members, and others.
- 3) Make teenager aware that moral values arise from within humans and not from regulations and laws. Because morals are values that distinguish humans from animals. Society will not exist without morality.
- 4) Instill sensitive feelings in teenager. The trick is to arouse teenagers' feelings towards their humanity by not punishing, judging, and beating children. If forced to punish, do it as lightly as possible, that too in the context of educating, and tell them that what he did was not commendable.

They were cultivating character in teenagers to become a habit and character in them. If a character has become a habit, they will not be able to break it, because it is not easy for someone to break the habit that has taken root and become a habit. If the character guidelines have penetrated a person's soul and become a system in all his behavior in life, then that one person has the title "human with character." (Wijaya and Budiman 2021); (Wijaya and Yusuf 2021); (Yusuf et al. 2021).

## 4. Introduction of Spirituality to Generation Z Students

One of the fundamental problems now faced by the world of Indonesian education is the declining dimension of morality in general, both in the world of education and in people's lives. Under these conditions, spirituality in education finds its relevance. When spirituality is used as the basis for the development of the education system, it is hoped that an education system with a balance will be constructed. So, humans are not only seen from the potential of their intellectual intelligence alone, but also how other intelligence also receive adequate attention (Muhajir 2011:133).

Students in terms of age are included in the "Z" generation category, namely the generation born in the time span between 1995–2010. Each generation has its own characteristics and problems, as well as the "Z" generation. Hari Wibawanto explains that they are fluent in using technology, enjoy socializing with various groups, especially on social media, are expressive, tend to be tolerant of cultural differences, care deeply about the environment, and quickly move from one job to another.

They spend 7.5 hours per day using digital devices, 22% of them log into social media accounts more than 10 times a day, 75% of them have their own cell phone 25% of them use social media, 54% for texting and 24% for instant messaging (Purwanto and Khoiri 2016:249). Introducing spirituality to generation Z students is inseparable from the Qur'an as a guide for Muslims in all lifelines. Al-Qur'an is the primary material and source of guidance for Muhammad SAW. Because it contains educational values in the context of civilizing humans, the verses provide many educational motivations for humans. The Qur'an has inspired the Prophet SAW. According to Prof. H.M. Arifin, M.Ed. which, Moh has quoted. Slamet Untung in his book entitled Muhammad the Educator mentions several methodological implications of Al-Qur'an education, including:

The style of language and expressions contained in the Qur'an show that the messages of the Qur'an contain methodological values that have a style and variety according to the situation, conditions, and targets faced. In giving orders and prohibitions (*amr wanahy*), Allah always pays attention to the level of ability of each of His servants so that the "*taklif*" (burden) is different even though in the same task. The methodological approach system revealed by the Qur'an is multi-approach, which includes religious, philosophical, sociocultural, and scientific approaches (Untung 2005:8).

The method, in a broader sense, is defined as a way, not just a step or procedure. Thus, the method contains a flexible (flexible) understanding according to conditions and situations and implications for influencing and interdependence between educators and students. In this second sense (implication of mutual influence), educators and students are in the process of togetherness that leads to specific goals.

The Qur'an has outlined the philosophical foundation of education that seeks to realize the purpose of human life in this world and in the hereafter. The educational philosophy that is threatened in the Qur'an includes explaining educational methods in the form of the Qur'anic educational methodology. According to Ali al-Jumbulati quoted by Moh. Slamet Untung, some of the Qur'anic educational methodologies are:

- 1) Methodology of habituation and experience;
- 2) Repetition methodology (review);
- 3) Methodology of psychological influence;
- 4) Methodology provides motivation;
- 5) Logical methodology;
- 6) Question and answer methodology;
- 7) Story methodology;
- 8) Guidance and counseling methodology;
- 9) Methodology examples (examples);
- 10) Warning and reward methodology;
- 11) Methodology of forgiveness (forgiveness).

The person of the Prophet SAW, became the ideal example of humans throughout the ages in applying the educational methods of the Qur'an. Allah has raised Muhammad SAW as a Prophet and His Messenger to be an example for humans in realizing the rabbani education system. Exemplary in education is the most effective method of education. Humans instinctively need exemplary in all aspects of their lives (Untung 2005:10).

About spiritual education, Sri Mulyati offered the thoughts of the al-Syadziliyah tarekat as follows:  
1. Not recommending his students to leave their worldly profession. 2. Do not neglect to carry out Islamic law. 3. Zuhud does not have to mean staying away from the world because basically, *zuhud* is emptying the heart from other than God. 4. There is no prohibition for the *salik* to become wealthy millionaires, as long as his heart does not depend on the wealth he has. 5. Trying to respond to what is currently threatening the lives of the people, trying to bridge the spiritual dryness experienced by many people

who are only busy with worldly affairs, with the passive attitude experienced by many salik. 6. Sufism is the practice of the soul in the context of worship and placing oneself following the provisions of Allah SWT. 7. In relation to *al-ma'rifah* (gnosis), Al-Syadzili argues that *ma'rifah* is one of the goals of *tarekat* or Sufism experts which can be obtained in two ways. The first is *mawahib* or '*ain aljud* (source of God's mercy) that is, God gives it effortlessly and He chooses for himself the people who will be given the gift. The second is the *mukasib* or *badzi al-majhud*, *ma'rifah* that can be obtained through hard work, *alriyadhah*, *muldzmah al-dhikr*, *muldzmah al-wudlu'*, fasting, sunnah prayers and other good deeds. (Mulyati 2006:73).

The practice of spiritual education in the Syadzilyah congregation as a form of *amali tasawuf* includes various activities that must be carried out every day by students without exception, namely in the form of daily, weekly and monthly *amaliah*, even without knowing the time and place and situation. The teachings regarding spiritual education (spiritual *riyadah*) include dhikr (*wirid*, *khataman* and various other specific activities given to certain people). (Rohmat 2016:277).

Another dimension of a process like this can be explained that the Prophet in carrying out his educational mission step by step (step by step) with a priority scale on consideration of educational material (from simple to complex problems) and educational objects (*siteddik*), namely from the most educated family. close to the general public.

In the early period the Prophet could only convert a small part of his family and relatives to Islam. In this phase the educational process runs in secret, making the house of al-Arqam bin Abi Arqam the basis of the Prophet's educational activities. At this early stage the Apostle had applied the ta'lim and tarbiyah methods in his da'wah activities at Arqam's house. Indeed, etymologically, the words teaching (*ta'llim*) and education (*tarbiyah*) have almost the same meaning as da'wah: an invitation, an appeal, a call. The Apostle has given an example to his people how to make teaching methods to his companions. Thus it is clear that Muhammad, besides being a da'i, more than that he was a teacher and educator as can be seen from the history of Islamic da'wah whose starting point was to eradicate illiteracy and illiteracy (Untung 2005:13).

## 5. Development of Spiritual Values in Generation Z Students

Students live in their period, namely adolescence. Adolescence is a turbulent period of various feelings that sometimes conflict with each other. This condition causes rapid emotional changes in adolescents, such as the instability of adolescent feelings toward God or Religion.

As explained by Adams and Gullotta, religion provides a moral framework that allows a person to compare his behavior. Religion can stabilize behavior and explain why and for what a person is in this world; religion provides a sense of security protection, especially for teenagers looking for his existence (Ahyadi 1991:23).

This religious nature is a disposition (basic ability) that contains the possibility or opportunity to develop. However, the direction and quality of adolescent religious development is very dependent on the educational process they receive. The religious spirit or religious awareness refers to the spiritual aspect of the individual related to faith in Allah, which is reflected in the worship of Him. (Ahyadi 1991:34).

Teenagers' need for God is sometimes not felt when teenagers are calm, safe, and peaceful. On the other hand, God is needed when teenagers are in a state of anxiety, when there is a threat, afraid of the dark, when they feel guilty. So, teenagers' feelings on religion are ambivalent. Sometimes very love and believe in God, but often turn out to be indifferent and opposed (Darajat 1983:31).

Generation-z with smartphones in their hands is very easy to watch shows and read news that shows there is no role model in the social education environment in their society. The rise of corruption, drugs, violence or anarchy, environmental destruction, rape and so on are some cases that they can watch or read easily through their smartphones. Their smartphones also present a lot of hate speech, hoaxes, and so on (Kurniawan 2021:81).

To avoid this, every school principal should make a spiritual strengthening habit program. When they entered school at 7.30, students had already entered the mosque to carry out the Dhuha prayer in

the congregation. After entering each class, the class president prepares to pray. Then proceed with reading short letters and continue reading selected hadiths. Finally, doing literacy reading books, the teacher starts learning process after the teacher is finished.

## 6. Factors Affecting the Spiritual Values of Generation Z Learners

Not a few students who are indecisive and doubt the religion they accept, in W. Starbuck's research, at Middle Burg College. Of the 142 adolescents aged 11-26 years, there are 53% who have doubts about: 1) The religious teachings they receive, 2) How to apply religious teachings. 3) The state of religious institutions. 4) Religious leaders (Yusuf 2002:68).

According to W. Starbuck's analysis, the doubt is caused by factors:

### 1. Personality

Personality type and gender can cause teenagers to misinterpret religious teachings. For individuals with an introverted personality, failure in seeking God's help will cause them to misinterpret God's Compassionate and Compassionate nature.

For example, when their prayers are not answered, they will doubt the truth of God's nature, who is all-loving and merciful. This condition will leave a deep impression on an introverted teenager, even though he was previously religious.

For the female gender, women who mature quickly will show more doubts about religious teachings compared to men who mature quickly.

### 2. Offenses of Religious Organizations and Religious Leaders

An error by "in reality, there are many organizations and religious movements." In the youth's view, it shows the existence of contradictions in religious teachings. In addition, teenagers also see the statement, "The religious behavior of religious leaders who do not fully comply with religious demands."

### 3. Statement of Religious Needs

Humans have a conservative nature (happy with what they already have), but on the other hand, humans also have a curiosity drive. These two innate qualities are a reality of everyday human needs. What caused the statement of human needs to be related to the appearance of doubt in religious teachings?

### 4. Habits

Teenagers who are used to a religious tradition they adhere to will be hesitant to accept the truth of other teachings they have just received/seen. Because basically, generation "Z" is the generation born in the era of information technology. Therefore, the mindset of this generation is technological and tends to be positivist, so they more easily trust reality with objective, empirical, and rational measures (Purwanto and Khoiri 2016:431).

### 5. Education

This condition occurs in educated teenagers. Educated teenagers will be more critical of their religious teachings. Especially those that contain a lot of dogmatic teachings. Especially if they can interpret the religious teachings, they adhere to more rationally.

### 6. Mixing Religion with Mysticism

In the reality that exists in the middle of society, sometimes without realizing it, there are religious acts that they do that are supported by mysticism and spiritual practices. The unification of these elements causes teenagers to be hesitant to decide between the elements of religion and mysticism.

The causes of youth doubts in the field of religion presented by Starbuck above are the causes of doubts that are general and not individual. Adolescent doubts about religion can also happen individually (Ali 2004:76-78). This individual doubt is caused by:

#### (a) Trust

Namely: Doubt concerning the issue of God and its implications. Doubts like this have the opportunity for Christian youth: about the Trinitarian Godhead.

#### (b) Sanctuary

Namely: doubts concerning the issue of glorification and admiration of holy places.

(c) Religious Equipment

For example: The function of the cross in the teachings of Christianity

(d) Functions and Duties in Religious Institutions

For example: The function of the priest as an expiation of sins

(e) Religious leaders, monks, and nuns

(f) Differences in religious sects.

Doubts experienced by adolescents in the field of religion can trigger conflicts within adolescents. The form of conflict is "Adolescents will be faced with a choice between what is good and what is bad and between right and wrong." Types of conflict that adolescents may experience:

- a. The conflict between belief and doubt.
- b. Conflicts occur between the choice of one between two kinds of religion, between two religious ideas, or between two religious institutions.
- c. Conflicts occur by choosing between religious or secular observances.
- d. The conflict occurs between letting go of past habits and religious life based on divine guidance (Tim Pustaka Familia 2006).

So, the level of belief and adherence of adolescents to religion is strongly influenced by their ability to resolve doubts and inner conflicts that occur within them. To overcome inner conflict, teenagers tend to join their peer groups to share their feelings and experiences. This condition will also affect the belief and obedience of teenagers to religion (Rahmat 1986:46).

Another factor that influences is the motivation from within the youth itself. According to Yahya Jaya, religious motivation is: Efforts that exist in humans that encourage him to do something religious with a specific purpose or effort that causes a person to be religious.

According to Nico Syukur, Humans are motivated to be religious or perform religious acts in 4 ways:

- a. Driven by a desire to overcome frustrations in life, either:
- b. Driven by the desire to maintain decency and social order
- c. Driven by the desire to satisfy human curiosity or intellect.
- d. Driven by the desire to use religion as a means to overcome fear (Gunarsa 2004:43).

## 7. Strategies in Spiritual Development of Generation Z Students

Here are some strategies in the moral and spiritual development of students:

1. Provide moral and religious education through a hidden curriculum to become a school with a moral and religious atmosphere as a whole. The atmosphere includes school and classroom rules, attitudes towards academic and extracurricular activities, the moral orientation of teachers and employees, and the materials and texts used.
2. Providing direct moral education, namely moral education with an approach to values and traits for a certain period or integrating these values and traits into the curriculum. In this approach, instruction in certain moral concepts can take the form of examples and definitions, class discussions and role-plays, or reward students who behave appropriately.
3. Providing an ethical approach through a value clarification approach, namely an indirect moral education approach that focuses on helping students to gain clarity about their life goals and what is worth seeking. In value clarification, students are given questions or dilemmas and expected to give responses, either individually or in groups. The goal is to encourage students to determine their values and be sensitive to the values of others.
4. Making education a conducive vehicle for students to live their religion, not only theoretically but truly constructed from religious experience.
5. They are helping students develop a sense of divinity through a spiritual parenting approach.

The formulation of the objectives of moral education must be oriented towards the nature of education which includes several aspects, namely, The purpose and task of human life. Humans live not by chance and in vain. He was created with a specific purpose and task in life. The purpose of human

creation is only to worship Allah SWT. Second, pay attention to the basic properties (nature); Humans were created as caliphs on earth to worship Him. Its creation is equipped with various kinds of nature that tend to be al-hanif (longing for the truth from God) in the form of the Islamic religion to the extent of the capabilities and capacities available (Rohmat 2016:284).

Every school needs to implement an integrated education pattern. Integrated Education is an educational concept based on the Qur'an and Sunnah. In its application, this education applies an implementation approach by combining general education and religious education into a single curriculum. In this educational model approach, all school subjects and activities cannot be separated from the Islamic values' frame of teachings and messages. There is no separation. Learning is done by 1) Problem solving, which trains students to think critically, and logically. 2) based on creativity that trains students to think flexible (flexible), skills to carry out various activities that are useful and full of benefits for themselves and their environment (Sutrisno 2015:1).

Nur Khotimah uses the term Integration of Faith and Practice even though it is essentially the same as integrated education. The learning objectives include the cognitive, affective, and psychomotor dimensions, the spiritual soul, scientific charity, and science. Thus, the purpose of learning is to acquire knowledge. What is the use of knowledge? The answer is to practice and develop. Why should it be practiced? The answer is for the benefit of humankind and safe and prosperous society, based on responsibility to Allah. So the manifestation of education, learning, and the search for knowledge in Islam helps develop knowledge. Nevertheless, the character concept is built on Islam pillars sourced from the revelations (Khotimah and Syukur 2020:41).

Integrated education also combines reason with educating children so that their intellectual and intellectual abilities develop, increase the quality of their faith and devotion to Allah, develop noble character and have health, fitness and skills in daily life. Integrating the involvement of school, home, environment. Trying to optimize and synchronize the roles of teachers, parents and the community in the process of good school management and learning. So that there is a constructive synergy in building the competence and character of students. Parents are involved in paying attention to the education process of their children. While the activities of out-of-school visits or interactions are an effort to bring students closer to the real world in the community.

## CONCLUSION

At the age of adolescence, criticality in summarizing religious thoughts begins to emerge in terms of ideas and mental growth. The criticality in question can be in the form of boredom or boredom in following the descriptions delivered by Religion teachers in schools, especially if the teaching methodology is monotonous and smells like indoctrination. So they have begun to display a distasteful response to the religious material packaged in schools. The root of the problem that arises from the youth's displeasure with the package of religious subject matter at school lies in the lack of motivation to explore religion more intensely. Moreover, most of their time is spent watching TV, going to the mall, dating, and other things. However, many of our teenagers are also doing positive activities such as mosque youth, being self-employed, or participating in extracurricular school organizations and taking skill courses.

The way a teacher teaches also affects the understanding received by teenagers. The answer to the problem above is to return to the teacher as an example of concentration for teenagers. Can he make himself included in the material and methodological problems used as the primary reference for his students, who are all teenagers in developing a religious attitude that does not only feel like having a religion (having religion) but also comes to understanding religion as a total commitment and driving integrating motive, which regulates religion? Throughout a person's life and is a primary need that can not be negotiable. So later these teenagers will feel worship as a manifestation of the intrinsic religious attitude as essential or even more important than watching television, taking walks, rah-rah and so on.

One other important thing that Religion teachers in schools should not ignore is that religious subject matter delivered in schools should always be oriented to the interests of teenagers, a Religion teacher

must be able to instill confidence that what he conveys is not in the interests of the school (curriculum). or the interests of religious teachers but for the interests of the youth themselves.

Therefore, understanding adolescent psychology's objective conditions is necessary for religious teachers in schools. A religion teacher must always be close and familiar with the problems of teenagers who are his students in order to be able to explore their psychological side. Furthermore, the religious subject matter must also seem familiar and communicative so that automatically the teaching system that tends to be monologue (one-way), indoctrinated, and seems frightening (because it only talks about halal and haram) must be avoided and then replaced with a teaching system that focuses more on the appreciation and awareness of in self.

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