

# JURNAL SOSIOLOGI AGAMA

Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial



**RECONSTRUING URBAN MUSLIM ENTREPRENEUR PROGRAM  
ON VOLUNTARY ALMSGIVING: Deconstruction, Social Theology and Plurality**

*Roma Ulinnuha*

**GEN-Z MUSLIMS, SOCIAL MEDIA AND FORMLESS-SPIRITUAL:  
An Explorative Study of Mosque Youth in Medan City**

*Ziaulhaq Hidayat*

**THE LIFE OF THE NIQAB AND SIRWAL;  
Phenomenological Study of Family Power Relations to Stigma**

*Mohammad Maulana Iqbal*

**PROGRAM STUDI SOSIOLOGI AGAMA  
FAKULTAS USHULUDDIN DAN PEMIKIRAN ISLAM, UIN SUNAN KALIJAGA**

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## **GEN-Z MUSLIMS, SOCIAL MEDIA AND FORMLESS-SPIRITUAL: An Explorative Study of Mosque Youth in Medan City**

**Ziaulhaq Hidayat**

UIN Sumatera Utara

*Ziaulhaq.phd@gmail.com*

**Hasan Matsum**

Universitas Islam Negeri Sumatera Utara

*hasanmatsum@uinsu.ac.id*

**Azhari Akmal Tarigan**

Universitas Islam Negeri Sumatera Utara

*azhariakmaltarigan@uinsu.ac.id*



### **Abstrak**

Artikel ini mendiskusikan tentang pemahaman spiritual di kelompok Gen-Z Muslim yang dieksplorasi melalui Remaja Masjid Kota Medan. Persoalan spiritual bagi kelompok Gen-Z Muslim dianggap penting karena diyakini mampu membawa arah yang lebih terbimbing. Penelitian ini mengajukan pertanyaan penelitian tentang siapa Gen-Z Muslim, apa sumber spritual dan bagaimana bentuk spiritual yang dipahami kelompok Gen-Z Muslim. Metode penelitian menggunakan metode kualitatif yang menggambarkan suatu fenomena secara deskriptis-analitis. Jenis penelitian adalah eksploratif yang berupaya untuk memperdalam pengetahuan atau menemukan teori baru. Sumber primer data adalah para remaja masjid Kota Medan. Pengumpulan data dengan observasi, fokus group dan dokumentasi. Lalu, analisis data dilakukan melalui reduksi untuk merangkum data yang ditemukan untuk dikelompokkan dan disajikan melalui analisis mendalam. Penelitian ini menemukan bahwa Gen-Z Muslim sebagai kelompok Remaja Masjid yang masih berstatus pelajar, mendapatkan pengetahuan keagamaan dari pengajian dan keterlibat dengan organisasi keagamaan, serta dibentuk oleh media sosial. Sumber pengetahuan tentang spiritual masih bersifat parsial dan tidak otoritatif. Akhirnya, penelitian ini menegaskan bahwa aspek spiritual Gen-Z Muslim tidak memiliki bentuk yang jelas karena tidak bersumber dari sumber otoritatif.

*Kata Kunci: Gen-Z Muslim, Media Sosial, Spiritual Tanpa Bentuk dan Pemuda Masjid*

## Abstract

The article discusses spiritual understanding in the Gen-Z Muslim group, which is explored through Mosque Youth in Medan City. Spiritual issues for the Gen-Z Muslim group are considered important because they are believed to be able to bring a more guided direction. This study poses research questions about who Gen-Z Muslims are, what spiritual sources and how Gen-Z Muslim groups understand spiritual forms. The research method uses a qualitative method that describes a phenomenon in a descriptive-analytical manner. This type of research is explorative, which seeks to deepen knowledge or discover new theories. The primary source of data is Mosque youth in Medan City. Data collection by observation, focus group, and documentation. Then, data analysis was done through reduction to summarize the data found to be grouped and presented through in-depth analysis. This research found that Gen-Z Muslims, as a group of youth mosques which are still students, gain religious knowledge from recitation and involvement with religious organizations and are shaped by social media. Sources of spiritual knowledge still need to be more authoritative. Finally, the research confirms that Gen -Z Muslims spiritual does not have a clear form because not resourced from resource authoritative.

*Keywords: Gen-Z Muslims, Social Media, Formless-Spiritual and Mosque Youth*



## INTRODUCTION

Mosque youth are a group of young people with activities related to mosques (Pamuji 2018, 261–274). This group is called the mosque youth because they have associations with the house of worship. Mosque youth are the younger generation of the Gen-Z Muslim group who have a different life from previous generations, their active connection with information technology, especially the internet (Desai & Lele 2017, 802–815). In other aspects, Gen-Z Muslims are also different from other Gen-Z groups because they have activities that are directly related to religious aspects in the mosque as the center of their activities. However, Gen-Z Muslims, as the younger generation, were born and grew up in a different situation compared the previous generation. So, understanding and actualizing everything about themselves, including spiritual issues is also different (Epafras, 2020, 247). Gen-Z Muslims are generally still students who receive religious education where they study. The educational institution where they study also needs to provide adequate information about this spiritual-related knowledge.

The Gen-Z Muslim group is connected to various religious organizations that help shape religious attitudes and ways of following the patterns developed by these organizations. Religious organizations also need to pay more attention to the spiritual aspect. The organization's main focus is more on developing religious ideology, efforts to develop the organization through strengthening influence in society. The facts show, the Gen-Z Muslims do not receive adequate knowledge of spiritual matters. The spiritual aspect is usually only in the doctrines and rituals commonly practiced in Muslim societies, regarding matters of worship that also follow the organization's religious orientation. Spirituality is broader than just related to general worship practices because spirituality



also encourages of relationship between humans and God that can be internalized in life. The description presented is the situation faced by the Gen-Z Muslim group. So, as a group that is actively involved in using the internet, particularly social media, it has shifted the sources of information for this group to focus more from the media (Febriani & Ritonga 2022, 313–334).

Social media provides all the information needed the spiritual aspect is also a part of it. The Gen-Z Muslim group was formed through social media, a place for them to get information, including spiritual issues (Hayes 2021, 50). Social media as a communication tool has also been unable to provide a good understanding of spiritual issues. The availability of the information presented needs to be improved to represent real and direct information. Spiritual issues are an important part of life, including for Gen-Z Muslim groups. Spirituality becomes a tool that can maintain self-balance, especially for Gen-Z Muslims in a process that is quite long to be able to act independently regarding everything about life (Vițelar 2019, 257–268). Good spirituality will be able to bring good directions in life, the spiritual aspect is needed for Gen-Z Muslim groups so that they are always awake from all forms of life challenges that are not easy in situations of unlimited information development. Spirituality can also become a filter for Gen-Z Muslim groups, they can distinguish which ones should be chosen and which ones should be avoided.

So far, many studies have related Gen-Z and spiritual issues. Existing research is carried out in several religious experiences; for example, ( Bergler 2020) examines the Gen-Z group among Christian communities regarding spiritual aspects related to religious understanding. Research that is still on the same is carried out by (Varma 2022) related to the Gen-Z group of Hindus in India with a focus on aspects of fashion and spiritual issues. Specifically, regarding Gen-Z Muslims, Vargas-Sánchez did about the group's understanding of halal tourism, regarding the existence of tourism and religious interests on the other side. (Said 2022) conducted other relevant research on religious history and spiritual practice among Gen-Z Muslims. Several studies have shown that Gen-Z Muslim spirituality-related issues are not new. However, no in-depth research has been conducted by looking at the spiritual aspect itself, particularly regarding the understanding and sources and spiritual expressions of Gen-Z Muslims. This research is intended to explore spiritual issues related to Gen-Z Muslims with exploration to groups of youth who have activities in the mosque.

## METHOD

This study uses a qualitative method that seeks to provide a complete picture of a phenomenon in a descriptive-analytical way. This type of research is exploratory and seeks to deepen knowledge and find new theories about Gen-Z Muslims, especially related to spiritual aspects. The data sources are youth mosques in the city of Medan and secondary data related to all data that supports the primary data, whether in the form of books, articles, monographs, and others. Data was collected by direct observation of the object being studied and by conducting focus groups by asking relevant questions to informants. Then, it is equipped with documentation data in images, videos, written text, and others to complete the required data. Finally, data analysis with a reduction of the data is found by summarizing and grouping the data and separating the main and supporting data simultaneously. Then, an analysis of the data that has been selected with a social science framework is carried out. All

the data obtained is presented in narrative form to provide answers to research questions and, at the same time, provide conclusions.

## **MUSLIM GEN-Z MUSLIM IDENTITY**

Mosque youth in Medan City are Gen-Z Muslims who have different backgrounds from one another. This difference can be seen in the age range, which ranges from 15 to 20 years old. This generation group was born and grew amid internet information technology advances. Gen-Z Muslims have characteristics that are different from previous generations in adapting to internet (Ahmed 2019, 101–122). Gen-Z Muslims can also be referred to as the “Digital Muslim Generation” because they are a group that is never disconnected from the internet network. After all, almost all activities carried out are always directly related to the internet. Gen-Z Muslims are generally still students, although a small number have also studied at university. The age of a teenager forms its character and identity among the people of Medan City, which is also one of the big cities in Indonesia. The educational level of the Gen-Z Muslim group is students who are still active as students at the Senior High School (Sekolah Menengah Atas; SMA) level or the equivalent, with a variety of school types to choose. At the high school level, students are a generation still in the process of finding identity. So, they do not yet have independence in all things about life, in thinking and acting for their own sake (Klimstra & Doeselaar 2017, 293–308).

At this high school level, some Gen-Z Muslims choose education at Vocational High School (Sekolah Menengah Kejuruan; SMK), and others choose Madrasah Aliyah (MA). Meanwhile, a few others chose to become students at Islamic boarding school (Pesantren) in the city of Medan (FGD 2022). The choice of education level is certain reasons according to the group’s wishes, or directions from parents, as the boomer generation is responsible for the Gen-Z Muslim. The type of education chosen is based on the desires and choices of the Gen-Z Muslim. However, direction and support from the family become a separate part of determining the type of school to choose. The educational background is important to know because every type of education that Gen-Z Muslims go through has its emphasis based on the excellence of each school. The SMK level, as an educational institution, focuses more on exploring and finding expertise for its students. Vocational schools generally target education more on readiness to enter the world of work. The focus of education that is carried out is more towards efforts to build student expertise in certain fields. In MA, as a secondary level of education, directs education to religious aspects. However, it still opens space for other scientific fields. So, this level of education generally emphasizes the development of further education at university. While Pesantren are also not much different from MA, they have their specialties in the religious knowledge. Pesantren as special educational institutions for students in the religious knowledge who will become experts in these students (Nisa et al., 2018, 18).

The difference in educational levels that Gen-Z Muslims go through shows that these groups have different educational backgrounds. Differences in educational background will have a different influence on the formation of their respective religious orientations. The level of education will also influence the formation of character and perspective on everything. Even though education is not the only place to form a point of view, education has its influence in the process of forming the orientation



of the Gen-Z Muslim in the educational process that is passed there is the transformation of knowledge, both from teachers and reading sources that can influence the Gen-Z Muslim. An important element in forming views and interpretations through what behavior is received from elements that influence the Gen-Z Muslim group's activities. Gen-Z Muslims, as the younger generation are easily influenced by the environment in which the group was formed; even though the school is not the environment that influences Gen-Z Muslims the most, the processes obtained from the school process are a separate part of it (Menéndez, et al 2020, 847–859).

Another background that has an influence on forming the spiritual orientation of Gen-Z Muslims is also directly related to religious organizations, where these groups grow and are formed based on the traditions within these religious organizations (Romario 2022, 14–44). Religious organizations that influence religious orientation, including spirituality for Gen-Z Muslims, are generally inherited culturally through connectedness with the family, mainly parents who have involvement with certain religious organizations (FGD 2022). Regarding the research, 2 (two) religious organizations had a major influence on forming the Gen-Z Muslim's religious or spiritual orientation, namely Al-Washliyah and Muhammadiyah. The two organizations are said to be religious organizations that are influential in the people of Medan City. Other organizations, both mainstream and non-mainstream such as Nahdlatul Ulama, Ittihadiyah, Mathlaul Anwar, and others also influence society. However, in this study, it was found that only two religious organizations as mentioned formed the spiritual orientation of Gen-Z Muslims in Medan City. The hybrid element of the identity of religious organizations always appears in the spiritual expressions displayed by Gen-Z Muslims due to openness in presenting interpretations of these religious organizations (FGD 2022).

Gen-Z Muslims connected to Al-Washliyah generally practice religious traditions that tend to be traditional as in the organization. The spiritual orientation accepts various religious practices carried out by the group, such as wirid yasin, isra' mi'raj, mawlid, etc (FGD 2022). The acceptance of the Gen-Z Muslim towards the Al-Washliyah religious tradition is directly related to the traditions received genetically from parents and the environment that practices the so-called religious tradition. Gen-Z Muslims as part of this group, accept culturally inherited traditions in their religious practices, including their spiritual elements. In practice, some Gen-Z Muslims are interested in managing organizations affiliated with Al-Washliyah at the student level driven by sociological and anthropological factors from the religious organization. Others are not involved in religious organizations but accept religious traditions and practices as part of the identity that is practiced in their lives (FGD 2022). Religious organizations influence the spiritual orientation of Gen-Z Muslims because the religious practices that are displayed refer to the traditions in which the group grows and develops.

Other Gen-Z Muslim groups with religious traditions connected to Muhammadiyah also show organizational identity in their religious practices. Muhammadiyah as a religious organization that places more emphasis on renewal aspects has a different religious tradition from other traditional groups. The Gen-Z Muslim group connected to Muhammadiyah in its religious tradition follows the prevailing tradition in the organization's environment. Various religious practices that are carried out, in general accept what is exemplified by community groups that are part of the practices of the

traditions that develop in their environment. Adapting to religious traditions runs practically through various religious practices displayed in society (Newson & Richerson 2014, 192–218). Then, the Gen-Z Muslims group adopted it as part of their religious tradition. Unlike the previous generation, the Gen-Z Muslims are more open to new traditions because they are directly related to information disclosure that continues to grow. The Gen-Z Muslims that is connected to Muhammadiyah does not fully practice the organization's religious traditions in its religious practices (FGD 2022).

Some Gen-Z Muslims connected with Muhammadiyah are also active in student organizations affiliated with that organization (FGD 2022). Gen-Z Muslims who choose to be active in religious organizations have different understandings and interpretations from groups who are not active in student organizations. Activeness in the organization has an element of strengthening ideology the Gen-Z Muslims connected to the Muhammadiyah organization has an element of militancy that is more than other groups. Connection with religious organizations for the Gen-Z Muslims apart from strengthening their religious identity. On the other hand, as a form of self-development within the organization that will provide knowledge and experience for the group. Religious and spiritual orientations are also influenced by ideological elements of religious organizations, which serve as the reference. The influence of knowledge obtained from outside also strengthens the formation of the group's spiritual orientation (FGD 2022).

Another element related to Gen-Z Muslims is the group's involvement with the Mosque Youth. Mosque Youth is an organization or association that involves youth in activities related to the mosque. The Mosque Youth group usually has certain religion-related programs, which are either limited or open to the public. The participation of Gen-Z Muslims in Mosque Youth has opened up space for the group to be actively involved in managing the mosque. However, in the organizational structure that exists at the mosque, the Mosque Youth group will usually submit to and coordinate with the Mosque Prosperity Agency (Badan Kemakmuran Masjid; BKM) (FGD 2022). The participation of Gen-Z Muslims in this mosque is different from Mosque Youth because there are mosques that are affiliated with certain religious organizations. The Mosque Youth group in it also tends to adapt to all forms of religious traditions and practices within it. Others involved in Mosque Youth with mosques that are not directly under a religious organization are usually more knowledgeable and open to all things that are developing in society, including determining the choice of programs to be carried out within them.

## **SOCIAL MEDIA AS A SPIRITUAL RESOURCES**

The resource of spiritual knowledge is important because it's directly related to where the spiritual is obtained and how to get it. The resources determines whether the spiritual knowledge obtained presents good and appropriate information that will impact that receives it. As a resource of knowledge that influences spiritual orientation, it's necessary to trace the origin of this spiritual knowledge. Resource of spiritual information will shape understanding and have implications for the behavior displayed. Spiritual resources also determine the authenticity of the spiritual obtained and whether it will be able to influence to lead to goodness in human relations with God. So far, in this research, Gen-Z Muslims have resources of knowledge about spirituality that comes from 3

(three) channels, i.e a) recitation, b) religious organizations, and 3) social media. The three resources of spiritual information are interrelated and complement one another. The three resources of spiritual knowledge form the spirituality of the Gen-Z Muslim; However, they complement each other. On the one hand, they influence each other in the formation of spiritual knowledge obtained (FGD 2022).

Recitation as a spiritual resource can be grouped into 2 (two) forms, namely general recitation and special recitation. General recitation refers to the practice of religious recitation, which is carried out for the benefit of the general public and it's open to all groups. General recitations are usually held in various places, such as mosques, schools, homes, etc. General lectures will be conducted of public lectures about religion. Usually, it's also carried out inconsistently with a certain theme. However, it continues to develop according to the circumstances and conditions of the recitation (FGD 2022). General recitations are carried out in connection with certain religious activities, example implementing Islamic holidays, such as Isra' Mi'raj, Mawlid, Muharram, etc. General lectures are indeed not carried out for the benefit of certain generational groups but rather as an effort to provide guidance on religion, regarding aspects of general ethics in life practice. General recitations are also sometimes loaded with information that is not always directly related to religious issues but rather efforts to fulfill routines and rituals that continue to be carried out in society (Manullang, et al 2021, 37-46).

General lectures do not significantly influence Gen-Z Muslim in terms of forming information about spiritual knowledge. The general recitation was not specifically for the benefit of Gen-Z Muslim groups because the participants who attended came from various backgrounds, including parents and children. General recitations carried out by resources of knowledge come from preachers or *ustadh*. So, spiritual knowledge is usually only like a general narrative and is not directly related to spiritual aspects (FGD 2022). Apart from general recitations, some Gen-Z Muslims are also involved in various special recitations concerning the ideological of religious organizations or certain groups with a particular religious orientation. Special recitation is usually carried out with a focus on certain fields, especially those directly related to the main issues in the religious theme. In the experience of Gen-Z Muslims in special recitations developed by Muhammadiyah, such as al-Islam recitation, which includes aspects of faith, worship, and mu'amalah (FGD 2022). The three study materials carried out, they are interrelated with one another. However, it's certain that directly related to the spiritual aspect is the aspect of worship. However, in this study related to worship, Gen-Z Muslims who are involved in the study will usually teach about procedures for worship that are considered to follow the doctrine taught by the organization. The ideological element is more prominent than efforts to provide adequate and in-depth knowledge about all worship-related matters from the practical aspect to the wisdom behind the worship itself (Nisa et al., 2018, 138).

Some of the other Gen-Z Muslims who were also involved in the special study conducted by Al-Washliyah focused more on regeneration to strengthen organizational ideology through organizational issues. This activity does not show efforts that are more specifically related to aspects of spiritual exploration in it. The special study that Gen-Z Muslims take part in is a form of effort to deepen religious issues. Religious knowledge that comes from religious organizations has its influence. However, religious resources originating from religious organizations emphasize ideological aspects.

Resources of spiritual knowledge are not a major part of the special recitation activities in which the Gen-Z Muslim group participates (FGD 2022). The spiritual-related knowledge received by Gen-Z Muslims is obtained from other sources that are not directly related to the activities carried out by the group. It was also found that there were Gen-Z Muslims who had been involved in special studies related to spiritual aspects, such as remembrance assemblies, tariqa-based recitations, the practice of solemn prayers, and others. Spiritual activities considered too rigid and strict make Gen-Z Muslims feel uncomfortable and understand deeply. These special recitations are dominated by the older generation, who are considered not following the needs of Gen-Z Muslims in seeking spiritual needs.

Another small portion of Gen-Z Muslims, those involved in Pesantren stated that this group has a resource of spiritual knowledge, especially traditional ones. Some others do not apply spiritual practices in certain rituals but only carry them out as part of their obligations while at the Pesantren. In several Pesantren, it was found that in addition to carrying out various teaching and learning activities as the main activity, rituals were also enlivened as certain practices that were continuously practiced, after the implementation of obligatory prayers (Sarr 2019, 103–116). The implementation of rituals related to the spiritual aspect that is carried out is understood by the Gen-Z Muslim—who are involved in it—only as a form of tradition that only applies in the Pesantren environment because it is not found outside it so that the outside environment influences the intensity of the ritual experience. Implementing spiritual-related rituals practiced in Pesantren does not explain the resource of the rituals being taught but the emphasis on practical aspects (Dodi & Abitolkh 2022, 141–174). Gen-Z Muslims connected to the ritual traditions taught in Pesantren always try to maintain and practice them inside and outside. Other traditions related to spiritual aspects practiced in Pesantren is also carried out in the form of traditional Monday and Thursday fasting. The implementation is more voluntary, but as part of the tradition, it is generally carried out as part of the Pesantren tradition (FGD 2022).

Another resource of influential Muslim Gen-Z knowledge about spirituality was found to be social media. Social media is an alternative resource of information for Gen-Z Muslims because this generation is always connected to the internet. All of information are obtained through social media, which does provide all the information needed. Social media has become the most influential resource of information in life for the Gen-Z Muslim, who are active users of social media. Social media are a resource of knowledge for Gen-Z Muslim about spirituality, such as Facebook, YouTube, Instagram, and others (FGD 2022). Several social media are integrated into the life activities of Gen-Z Muslims so that all kinds of information at most be accepted precisely comes from social media. Gen-Z Muslims are the younger generation active in using social media. All the information obtained is generally resourced from social media with various forms and quality. In the spiritual aspect, Gen-Z Muslim knowledge is also formed through social media, which can be seen and listened to at any time (Tipenga et al 2019, 12–18). The formation of spiritual orientation is influenced by social media, which is an inseparable part of life in the group.

Social media provides all of information, including spiritual ones, which are received and absorbed through creative content, which provides various options according to individual inclinations. Several spiritual figures known to Gen-Z Muslims all come from social media, which



they watch daily. Resources of information from social media raise the desire of Gen-Z Muslims to follow several spiritual figures connected to these social media. Several spiritual figures who became idols of Gen-Z Muslims were obtained through social media, such as Hamka, Aa Gym, Ali Jaber, and others (FGD 2022). Some of the figures who are spiritual references for Gen-Z Muslims are all known through social media. An important figure called Hamka shows the choice to make this figure a spiritual reference. The choice of the so-called character directly related to the religious organization adhered to by groups connected to Muhammadiyah. The religious organization has given space and place of honor to Hamka as a religious figure (Sjafril 2019, 874–889). Hamka is also known as the developer of modern Sufism, which seeks to display spiritual aspects, not necessarily through a tariqa spiritual organization. Sufism can be practiced anytime and anywhere, including without having to leave worldly activities (Aljunied 2016, 67–84).

The placement of Hamka as a spiritual resource for Gen-Z Muslims is acquired through social media in Facebook and YouTube, developing fanspages and channels that compile everything about Hamka, including his views on spiritual aspects. The figure of Hamka is an inspiration because it's collected in his personality as a religious expert, writer, leader, and others (Aljunied 2016, 67–84). Another figure that inspires Gen-Z Muslims regarding spirituality refers Aa Gym, who is known as a figure who is active on social media, like Facebook, YouTube, Instagram, and others (Khotimah et al 2021, 219–223). Aa Gym is known as a preacher who always emphasizes the spiritual aspect in his lectures, especially regarding managing the heart. Aa Gym also always presents a different side from other preachers in exploring the spiritual aspect. The figure of Aa Gym has been used as inspiration in the spiritual, especially among Gen-Z Muslims, who have made him a figure who is known to be calm and always tries to present an interesting side to follow in all the lectures he delivers (Hoesterey 2015, 95–112). Another inspirational figure idolized by Gen-Z Muslims is Ali Jaber because he is also connected to social media, making it easier for them to recognize and follow all kinds of lectures delivered. However, the figure of Ali Jaber himself passed away in 2021. So, all of inspiration originating from this figure are cut off for the next idol.

Gen-Z Muslim spiritual knowledge shows a shift in resources from previous generations. Initially, the resource of knowledge is direct, and in nature, offline has already changed indirectly to online. Changes have made social media the most widely absorbed resource of information from Gen-Z Muslims who actively use social media (Romario 2022, 14–44). Therefore, all of information obtained are generally more from the media than other resources, especially online and offline. The position of social media, which is important as knowledge production is an element of its dilemma because it needs to be fully capable of giving the required information. On the other hand, social media provides all positive information and any negative information. However, it can be confirmed that social media can also easily insert false information that can be misleading.

## **FORMLESS-SPIRITUAL**

As stated, the resource of spiritual knowledge shows that Gen-Z Muslims do not have an authoritative spiritual reference. Knowledge about spirituality is obtained from resources that do not provide specific information about spirituality. So, it has an impact on forming an orientation

direction that needs to be clarified about its form and practice. Gen-Z Muslims understand the spiritual element as a form of behavior about an intensive human relationship with God (FGD 2022). Spiritual knowledge that comes from recitations, both general and specific ones that are attended, also shows that spiritual discussions have yet to become the main part that gets the attention of the activity manager. So far, spirituality-related issues are still limited to general ethical issues, particularly about what can and cannot be done in life (FGD 2022). Spiritual issues are still understood as a religious ceremonial activity for social purposes. Not found exists effort serious for introducing spiritual entity to Gen-Z Muslims. The unavailability of representative spiritual resources will influence understanding and how spirituality is practiced. The Muslim Gen-Z spiritual formation produced through social media delivers a picture of spiritual knowledge that does not have a clear direction and format so that Gen-Z Muslim understanding of spiritual content partially corresponds with what exists from social media.

The spiritual element formed through social media also strengthens the more symbolic spiritual aspect. Social media has reduced the spiritual meaning itself, which should produce godliness in real life to become virtual godliness which does not show the side of the godly entity itself (Hidayat & Zein 2022, 133–148). Spiritual elements obtained through idolized figures also need to provide complete information regarding the meaning of the spiritual itself. Gen-Z Muslims connected to social media provide their interpretations of spirituality and errors obtained from various social media devices (FGD 2022). The presence of aspects of spirituality through social media has not only changed of the spiritual aspect itself, which should be far from the public sphere but instead has turned into a part that is commonly found and is intended for the public interest. The shift in spiritual expression not only introduces spiritual entities but also simplifies the spiritual itself in understanding and practicing things related to spirituality subjectively (Syahrul & Hidayat 2021, 268–289). The spiritual expression on social media has given Gen-Z Muslims a spiritual orientation that has lost the deepest element of the message and meaning of the spiritual itself.

The formless-spiritual can be marked that the spiritual, understood as something abstract, cannot be defined. Spirituality as a form of developing human relations with God. Understood as part of something natural. Human connection with God is a relationship that is not transcendental because it is displayed based on what is obtained from resources of information that are unable to explain this in detail and depth. In practice, Gen-Z Muslims in various expressions that display spiritually charged elements on social media are considered normal. Virtual space is a place to express all things, including human relations with God which can be constructed through social media (Husein & Slama 2018, 80–93). Spiritual normalization in social media makes the spiritual aspect no longer merely something expected to guide humans on the path to God. However, it's also part of something that can be produced for certain purposes, including something that is not directly related to its spiritual elements, especially regarding entertainment (Kusumalestari 2020, 290–306). In practice, selfies or pictures that display mistakes are taken for granted because always present and obtain spiritual-related information that is instantaneous and not deep, that easily unlocks the interpretation of the meaning of error as a result of the purpose of the spiritual itself.



A formless-spiritual has given its meaning to Gen-Z Muslims that everything related to the formation of human relations with God can be expressed through pictures or videos (FGD 2022). The formation of spiritual meanings occurs because Gen-Z Muslims are heavily influenced by social media as one of the most widely accepted resources of information as a reality and simultaneously the truth. Spiritual elements presented through social media have formed a spiritual emergence that is no longer based on reliable sources. Spiritual in the construction of social media has formed an orientation that cannot be separated from market interests. Own market formed and directed corresponding with interest in the economy that develops in it (Wickramasekera et al 2021, 131–154). All of deviation from spirituality, or efforts to use spirituality for certain interests are possible contrary to the spiritual itself is very wide open to happen. Spirituality in the social media space has changed from efforts to human relations with God that are not based on a particular interest to something that is done on and for interests that are different from the spiritual goal itself. That spiritual practice should bring on the effort to awaken relation intimate between man with God. However, it can also be the other way if conducted with a practice different from the form of effort looked for in spirituality.

The formless-spiritual among Gen-Z Muslims can be seen in 2 (two), namely meaning and practice. Spiritual is not shaped in meaning and it can be seen that Gen-Z Muslims interpret spirituality as something related to connecting with God by common and conventional only (FGD 2022). The meaning given emphasizes that in the process of being connected with God, meaning cannot only be done in the form of an ordinary relationship. It must be followed in ways and techniques regulated normatively by religious doctrine, especially those emphasizing aspects of excavation, meaning deepest every taught rule. Spirituality as a form of the human relationship with God can be carried out by following the guidelines and rules that originate from God himself, through scriptures that are understood and interpreted by groups with religious authority. Kindly technical in Islamic spiritual tradition developed to group the spiritualist real and measurable through continual ritual and practice continuously practiced (Bilqies 2014, 55). Spirituality as a form of connectedness with God without following rules taught by religious resources will relationships that are not ideal in positioning humans as God's servants. On the other hand, the meaning of spirituality will bring up an interpretation of subjectivity that is not based on knowledge about the relationship that should be built with God.

Meanings related to spirituality for Gen-Z Muslims are based on all the experiences gained, from the educational process at school or the environment to connectedness with religious organizations. There needs to be more than the accumulation of acquired knowledge to provide a full meaning of spirituality because there is no good resource of knowledge in understanding spirituality itself. Meaning based on unsystematic and authoritative understanding is the cause of the emergence of knowledge that needs a clear form about what is spiritual. Spiritual is understood based on what is obtained as a form of interpretation based on something other than effort deep understanding of spirituality itself. Spirituality in the behavior also experiences a formation that has no clear direction because it is directly related to an inadequate understanding of spirituality. The spiritual practice carried out by Gen-Z Muslims generally follows traditions that develop in society, especially those directly connected to religious organizations that strongly influence spiritual practice (Kaunang et al 2020, 247–256).

The Spiritual which is not among Gen-Z Muslims, can easily make the group lose direction in continuing life and growing. Efforts are seriously and deeply needed to equip Gen-Z Muslims not only satisfy existing knowledge, those resourced from social media. Spiritual which is not shaped, becomes a symptom in a global community among the young generation. Spiritual believed capable of bringing direction positive for life, then needed for becomes mentor Gen-Z Muslims for could find aspect deepest from spiritual. Guided life from the spiritual side will bring them to readiness to face all ongoing challenges in all circumstances. So, Gen-Z Muslims can become more directed. All the information that Gen-Z Muslims get still shows that they are not yet capable of the spiritual aspects they should be, those sourced from social media not only make it spiritually disoriented but also make experience simplification from the true meaning. Spiritual which is not shaped any capable becomes spiritual representation. Then, Gen-Z Muslims needed effort serious for find right step in relevant spiritual exploration for his life.

## CONCLUSION

Mosque youth in Medan City, who are also Gen-Z Muslims can be called different from other Gen-Z, especially in the direct relationship between the activities carried out are related with religious aspects. Gen-Z Muslims in Medan City, generally still status students in various schools and have connectedness with organization religious. Gen-Z Muslims are also group active in social media use; then knowledge and religious gain is also connected with activities carried out by the group. Gen-Z Muslims as a generation are connected with religious issues. On the other hand, do not have an adequate understanding of spiritual aspects. Spirituality is an important part of the life of the younger generation, in particular for the Gen-Z Muslim, so that they can become a control tool that brings a good direction to their life. The spiritual aspects accepted by Gen-Z Muslims are still partial and not deep because they have resources that are not authoritative, thus forming a spiritual that has no form. Formless-spiritual results in a spiritual simplification that emphasizes the symbolic aspect more than the substance. Spiritual which is not shaped, shows that Gen-Z Muslims generally do not know about adequate and good-related spirituality.

This research confirms the need to find a spiritual form that is appropriate and relevant to the needs of Gen-Z Muslims. Spirituality for the Gen-Z Muslim group is not only a form of guidance for the direction of life but also a personal determining element for individuals who can know and control themselves to always lead a better life. The existence of an amorphous spiritual reality for Gen-Z Muslims as an affirmation of the importance of spiritual awareness among the younger generation has not been considered. Academically, the results of this study confirm that there are many empty spaces in the study of spiritual elements in the lives of Gen-Z Muslims. Hence, efforts to explore deeper research become important in the issue of Gen-Z Muslims.



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- Aulia, Mosque Youth of Taqwa Medan Tembung, Medan City.
- Budi, Mosque Youth of al-Huda, Medan Amplas, Medan City.
- Dani, Mosque Youth of al-Ridho, Medan Area, Medan City.

Hafizah, Mosque Youth of al-Ikhlâs, Medan Perjuangan, Medan City.

Iqbal, Mosque Youth of Taqwa Medan Tembung, Medan City.

Khairani, Mosque Youth of Taufiq, Medan Perjuangan, Medan City.

Putri, Mosque Youth of al-Ridho, Medan Area, Medan City.

Rafi, Mosque Youth of al-Huda, Medan Amplas, Medan City.

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