

The Urgency of Transformation of Islamic Education in the Era of Technology Disruption in the Post-Millennial Muslim Generation

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Abstract

The rapid development of information technology affects the world of education, including Islamic education. The responsibility of Islamic education in guiding humans in the face of the post-millennial era is an important thing to research. This study aims to identify the characteristics of the post-millennial Muslim generation in the future. Based on the literature study method, this study found that the post-millennial Muslim generation has different features from the previous generation. Based on these findings, it is urgent to transform Islamic education in the era of technological disruption in the post-millennial Muslim age.

Keywords

employee readiness to change; change leadership; affective commitment to change



I. Introduction

Technological advances affect the way humans acquire knowledge. At first, technology developed slowly. However, technological developments are increasing along with human culture and civilization progress. Technology is the development of a rapidly advancing culture (Ngafifi, 2014). Technological developments impact human life in the economy, society, culture, and even politics.

Advances in technology have provided a very comprehensive source of information and communication. Information Technology is a set of tools that help obtain information and perform tasks related to information processing. (Renol, 2010, p. 38). The rapid development of information technology in the era of globalization has an impact on the world of education. Global demands require the world of education to constantly adjust technological developments to improve the quality of education, significantly changing the use of information and communication technology the world education, especially in the learning process (Budiman, 2017).

According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020). Education is expected to be able to answer all the challenges of the times and be able to foster national generations, so that people become reliable and of high quality, with strong characteristics, clear identities and able to deal with current and future problems (Azhar, 2018).

Information technology is the development of information systems by combining computer technology with telecommunications (Baharudin, 2013). Internet as a form of information technology advances used in the learning process. Two large groups of technology and internet users are digital immigrants and digital natives (Prensky, 2001).

The generation categorized as digital immigrants are those born before technology and the internet were discovered and used massively. They are the traditionalist generation, baby boomers, and generation x. Meanwhile, millennials and the generation after are digital natives who are active speakers of technology with a closely connected internet in their daily lives.

The responsibility of Islamic education in guiding humans in dealing with the post-millennial era can also be seen from the attention of Islamic education to education or character improvement. Character education is the soul of Islamic education, and Islam has concluded that character and moral education is the soul of Islamic education. Achieving a perfect character is the real goal of education. But this does not mean we are not concerned with physical education, reason, science, or other practical aspects. Still, it means that we pay attention to aspects of moral education and other elements. Children need strength in body, mind, knowledge, and education in character, feelings, will, taste and personality. (Al-ABrasy, 1974).

II. Review of Literature

They understand the characteristics of generations are needed to identify their needs and how they will behave in the future. McKinsey's research (2018), entitled "*True Gen: Generation Z and Its Implications for Companies*," categorizes generational characteristics into three main aspects in each generation, namely: context, attitudes, and consumption patterns. In his research, the political and non-political conditions in which the age was born become one of the basics for understanding how a generational character is formed and attached as a characteristic of the nature of an era. This study attempts to describe the differences in three main elements across four ages: baby boomers, generation x, the millennial generation, and generation z.

Tulgan's research (2013), entitled "*Meet Generation Z: The Second Generation Within The Giant Millennial Cohort*," suggests five things that shape the character of the post-millennial generation. First, the future is social media. This is the basis for parents to understand what and how social media is so that they can take a role in supervising their children's activities in it. Second, connection with other people is essential. The third is the skills gap that occurs. This causes efforts to transfer skills such as interpersonal communication, work culture, technical skills, and critical thinking. Fourth, the ease with which the post-millennial generation can explore and connect with many people in various places causes their experience of browsing to be geographically limited. Fifth, the openness of this generation in accepting various views and patterns of thought makes it difficult for them to define themselves. Self-identity is often formed from various components that influence them to think and behave towards something.

In the research conducted by O'Connor and Becker (2019), for example, the character of the generation that is developed as a result of parenting does not necessarily reveal how educational practices should be utilized to direct the impact of parenting on the attitudes and behavior of generations to face change and uncertainty in the future. . The character of the age that quickly explores many places and is connected to many people in it, has not been widely interpreted as a form of flexibility in learning practices that can be done with various approaches and learning media.

Achmad Faqihuddin (2017), in a study entitled "*Internalization of Religious Humanistic Values in Generation Z with Design For Change*." This study aims to understand the strategy of Islamic Religious Education teachers in instilling religious, humanistic values in Generation Z. Using a qualitative field approach by determining the

sampling method in the form of purposive sampling, this study reveals the results that the internalization of religious, humanistic values in Generation Z can be instilled through the learning process in the classroom with various PAI learning methods accompanied by the use of technology-based media. In this case, the researchers used the Design for Change method, which resulted in students being enthusiastic about learning, religiously obedient, more concerned with humanitarian issues, and trying to collaborate in finding solutions.

Then there are several research reports on a collaboration between research institutions: First, PPIM UIN Jakarta and UNDP Indonesia (2018) with the title "Fire in the husk: Generation Z's diversity." This research aims to examine students' religious views and attitudes. By using a survey method in 34 provinces in Indonesia, research results show that radicalism and intolerance are threatening Indonesia's young generation. Although their behavior tends to be moderate, most are radical regarding their attitudes. Almost all of Generation Z use the internet to find sources of religious knowledge other than in class. But what is popular among them are sites run by radicals.

Rizka Ichsanul Karim's thesis (2020) entitled "Religious Life of Generation Z in the Digital Era (Case Study in Purwokerto Indah Housing (PURIN) Kendal)" Although beliefs are subjective and individual, Generation Z's views are also driven by understanding from parents, PAI subject matter delivered by teachers at school, and additional Islamic knowledge obtained from digital platforms. Generation Z has many of the basics of religious beliefs, such as the pillars of faith, the urgency of religion, the purpose, and the function of religion.

This paper will reveal a lot about some notes from previous research to make the character of a generation that is understood thoroughly, and in-depth can be used as a basis for an effort to design approaches and models of student learning in the classroom. Efforts to understand the generation's character will be categorized into three main groupings, which are considered capable of describing the general characteristics of the post-millennial age.

III. Research Method

This research uses the type/approach of research in the form of Library Research. According to Mardalis (1999). A literature study is a study that is used to collect information and data with the help of various materials in the library, such as documents, books, magazines, historical stories, and so on. Furthermore, Sarwono (2006) said that literature study could also be in the form of studying various kinds of reference books and similar previous research results that are useful for obtaining a theoretical basis on the problem to be checked.

In collecting data, this research refers to Nazir (1988) by reviewing books, literature, notes, and various reports on the problem to be solved. In addition, this study also uses data collection techniques presented by Sugiyono (2012), where literature study is a theoretical study, references, and other scientific literature related to culture, values and norms that develop in the social situation under study.

IV. Results and Discussion

It is essential to understand the generation's character to determine the best policy strategy that can be carried out to suit the actual needs of the age. Stillman & Stillman (2017) describe the seven primary characteristics of the post-millennial age: first, Digital. Digital is a condition where technological advances so rapidly have succeeded in removing the barrier between physical and digital. Generation Z isn't just about connectivity, more than that. They have digital tools, from shopping at online stores, exploring the world with GPS, job interviews with FaceTime, to communicating via a watch. This is a very extraordinary leap that previous generations had never experienced such a thing. Don Tapscott calls this not a generation gap but a generation lap when Generation Z races the previous generation's achievements.

Second, Hyper-Customization. Departing from the fact that diversity is increasing, Generation Z wants to show how unique they are. So then Generation Z is easier to show off what makes them different from people. This is called hyper customization. Unlike the Millennial Generation, who have a group mentality where they believe they are not as strong as when they are together, Generation Z has an independent mentality and doesn't even like being grouped. They feel comfortable with their side because they can express themselves as freely as possible.

Third, Realistic. When Millennials are the same age as Generation Z, they are full of optimism about shaking the world. Likewise, the Baby Boomer Generation is known as a romantic generation. But Generation Z even looks more realistic and pragmatic. 80% of Generation Z feel they need a college degree to succeed. But they are not the generation that believes it is the only way. They saw from the journey of Bill Gates, Steve Jobs, Mark Zuckerberg, and others that they did not finish college. Generation Z sees many exciting and tempting alternatives. Many new jobs have emerged that were previously unthinkable, such as web developers, application developers, content creators, and so on.

Fourth, FOMO (*Fear of Missing Out*). The point of FOMO is that Generation Z is so afraid of missing something happening. FOMO can also be defined as a fear of regret that can give rise to a compulsive worry that a person may miss opportunities for social interactions, new experiences, profitable investments, or other satisfying events. In the digital era, Generation Z experiences a psychological dependence on the internet, so it can cause anxiety when someone feels disconnected and causes a fear of loss. The positive thing that can be taken from this characteristic is that Generation Z is always at the forefront of trends and competition. While the negative is that psychological health will be threatened because it can contribute to mood and feelings of depression.

Fifth, *Weconomist*. *Weconomist* comes from *We'* and *Economist*, which means mutually beneficial cooperation. At first glance, this mentality belongs to pragmatic thinking. This, of course, has something to do with the Realistic characteristics described in the previous sub-discussion. Mentality *Weconomist* would look something like this: a coworker needs three types of publication poster designs on a whim, I have those skills, and he doesn't. At the same time, I had to write a report that had to be done immediately, but I didn't have that skill while he could do it.

Sixth, DIY (*Do It Yourself*). Generation Z believes they can do anything independently by growing up with YouTube and many other platforms that provide a variety of knowledge and information on the internet. Moreover, Generation Z is encouraged by their parents, who are from Generation X, not to follow traditional paths. This independent characteristic of Generation Z will undoubtedly clash with many collective cultures previously believed by Millennials. As a result of these characteristics,

many of Generation Z tend to become entrepreneurs rather than employees. It could be that these characteristics are still related to the attributes of hyper customization where Generation Z does not like to be grouped into one and feels more comfortable with their side.

Seventh, Driven. One of the significant differences between Millennials and Generation Z is that Generation Z is more competitive and ready to compete. 72% of Generation Z feel motivated to compete with people doing the same job. However, many see this characteristic as standard in any young generation who are considered fast-paced and impatient. Because of the FOMO drive, the push to get the latest information in the digital world could be because of Generation Z's DIY self-motivation. Still, Generation Z will move forward at an uncontrollable speed. That way, one is formed that Generation Z can make decisions quickly without waiting for other people.

Ichsanul Karim (2020), the characteristics of the religious life of the post-millennial generation in several aspects are as follows: first, the development of feelings and emotions. Various surfaces have developed in adolescents, including social, ethical, and aesthetic feelings that encourage adolescents to live a life accustomed to their environment. Meanwhile, adolescents' emotions towards God are not fixed feelings. Do not change, but feelings depend on rapid emotional changes, especially during the first adolescence. The need for God is sometimes not felt when their souls are safe, peaceful, and calm. But on the other hand, God is needed when they are in a state of anxiety because they face a threatening danger, when they are afraid of failure, or maybe because they feel sinful. The twin condition of faith (forward and backward) can be called religious feeling ambivalence.

Second is the critical nature of religious teachings. The ability to understand abstract problems is not fully developed before reaching the age of 12 years. And the ability to draw abstract conclusions from existing facts only appears at the age of 14 years. That is why at 14, adolescents have been able to reject suggestions they cannot understand and criticize certain opinions contrary to their conclusions. The critical nature of religious teachings began to emerge. Apart from religious issues, they are also interested in cultural, social, economic, and other life forms. In this case, a religion whose teachings are more conservative influences teenagers to remain obedient to their religious teachings. On the other hand, beliefs whose teachings are less conservative-dogmatic and somewhat liberal will quickly stimulate teenagers' minds and mental development so that they leave many of their religious teachings.

Third moral development. The moral effect of adolescents starts from a sense of guilt and an attempt to seek protection. Honest types that are also seen in adolescents also include: Self-directive, obedient to religion or morals based on personal considerations; Adaptive, following the environmental situation without criticizing; Submissive, feeling doubts about moral and religious teachings; Unadjusted, not yet convinced of the truth of spiritual and moral education; Deviant rejects the basic and religious laws and morals of society.

This moral development plays a vital role in the spirit of religion. Some people argue that morals can control the behavior of children growing up so that he does not do things that are detrimental and contrary to the will and views of society.

Fourth, can show the attitude (attitude). Psychologically, the essence of philosophy is that several components of the function of the soul work in a complex manner in determining its attitude towards something. The three members are: First, the cognitive part will provide answers about what individuals think about objects. Second, the affective component is related to what the individual feels about the thing, for example, feelings of

pleasure, anger, hate, and so on. The third is the conative component, namely the individual's readiness/readiness for the object by accepting or rejecting the existence of the thing. These three components are interrelated and influence each other. In addition, the experience factor has a vital role in forming a person's attitude because the emergence of a perspective in a person is when the individual recognizes something or an object, whether the thing is in an internal or external form. influenced by the environment

Fifth, have social awareness in society. Human social understanding will peak in adolescence. At this time, adolescents are very concerned about social acceptance from their environment. They feel unfortunate if they do not get a place in the association or are less cared for by their environment. Teenagers often withdraw from society and are indifferent to religious activities. Sometimes even their actions appear to be against adults' customs and values. This is usually because they do not have a clear position in society. Sometimes they are seen as children, and their opinions and desires are not heard, especially during religious activities.

Character of the Muslim Generation and Education Generation

The post-millennial generation is the generation born after 2012. Integralistic character contained in Islamic education can also be used as an alternative in preparing people who are ready to face the post-millennial era. The post-millennial Muslim generation is known as a generation that has the characteristics of actively collaborating and being accustomed to thinking *outside the box*. The post-millennial generation no longer wants to be confined by a particular view. Still, it will continue exploring, opening up, and integrating with all schools, thoughts, opinions, ideas, and so on to obtain answers to complex life problems. Exclusive and sectarian attitudes, for example, must be replaced with inclusive and tolerant attitudes.

To respond to the needs of the post-millennial Muslim generation, one of which is such a character, education must develop its intergalactic character with a new perspective. If, in classical times, Muslims collaborated or integrated the views of the Qur'an with Greek, Indian, Chinese, Persian, and other sciences, then in the post-Millennial era, this integration would no longer be sufficient. Integration in the present integration must be done with modern science by first eliminating its principles that are not in line with Islamic principles, such as the principle that only recognizes the rational and empirical with the addition of the metaphysical (al-ghaib). Furthermore, if in classical times, each field of science, such as kalam, philosophy, and Sufism, provided its answers to various people's problems, in the present day, all three must be combined.

According to Armahedi Mahzar in Abbudin Nata (2021), Integralism can be used as a philosophy that bridges the truths contained in the Holy Qur'an with scientific facts that are read in the Great Book of the Universe as well as traditional Islamic philosophy in ancient times. In this post-millennial era, the understanding of traditional Islamic philosophy that connects Hellenistic Greek science with the Holy Qur'an needs to be replaced with a modern Islamic philosophy that combines modern science with the Holy Qur'an. Integralism must be developed with a critical tradition, generation after generation, so it can become what Alvin Toffler called supra ideology for Islamic civilization in the future.

The integralist character of Islamic education needed by the post-millennial generation can also be carried out in the integration of Islamic understanding with the pattern of Ulum al-Din, al-Fikri, and Dirasat Islamiyah. Ulum al-Din's knowledge of Islam tends to emphasize the religious side, rituality, formality, sectarian, local, superficial, partial (pieces), provincial (divided; limited perspective); parochial (narrow); Meanwhile,

al-Fikr al-Islamic or Islamic Thought whose approach is more historical, systematic, comprehensive, non-sectarian, not provincial; and Dirasat Islamiyah (Islamic Studies) which in addition to still referring to the cluster of religious sciences (Islam) which has standard standards in Ulum al-Din and al-Fikr al-Islamic, it is also supported and strengthened by field research. (Abdullah, 2009, 277-278).

Through this integral approach, the positive values in Ulum al-Din, such as sticking to the 'aqidah, obedience, and perseverance in carrying out religious rituals, including those that are sunnah, such as tahajjud prayer, fasting on Mondays and Thursdays, reading and memorizing al-Qur'an. Qur'an, remembrance, and prayer after prayer, piety in attitude, friendship, and so on; positive values contained in al-Fikri al-Islami, namely the moral message and spirit contained in Islamic teachings, as well as critical and analytical power from historical, sociological, and other perspectives, thus creating pride in Islam; as well as messages of universality, humanity, justice, peace, togetherness and so on as contained in the understanding of Islam Dirasat Islamiyah (Islamic Studies) which fosters an attitude dimension of upholding universal humanitarian messages that can be grown.

In the context of the post-millennial era as it is today, the method adopted by Islamic education does not contradict the Islamic understanding of the *Ulum al-Din*, which has a local pattern, *al-Fikr al-Islam*, which has a *canonical and critical* and Dirasat Islamiyah (*Islamic Studies*) which has a global way, and not by choosing one and forsaking the other; but rather by combining, collaborating and integrating them, considering that in each of these Islamic understandings there are positive values that are needed by the post-millennial generation.

The millennial generation needs *Ulum al-Din* to maintain their Islamic identity, faith, and freedom from western tendencies and unlimited space. The millennial generation also needs *al-Fikr al-Islamy* to foster pride in Islam and have a solid and comprehensive argument for the Islam it adheres to. Furthermore, the millennial generation also needs Dirasat Islamiyah (*Islamic Studies*) to provide the ability to respond to various life problems from the perspective of Islamic teachings, as well as the ability to build cooperation and collaboration with different views expressed by experts in various other fields of science, without losing identity. By using such a collaborative and integrative approach, what will be produced are humans who are like a Kiai in practice, like intellectuals, and in terms of their actions, like a researcher, a scientist who brings a message of peace to the world. Islamic education in the millennial era must be able to develop such an integration mission.

V. Conclusion

As one of the primary sources of character development of human resources, education needs to take approaches considering the characteristics of generations. Based on the description in the results and discussion where there are unique characteristics of the post-millennial age both in the general context and the context of the Muslim generation, this study confidently finds that the post-millennial Muslim generation has different features from the previous generation. With these other characteristics, it is urgent to transform Islamic education in the era of technological disruption in the post-millennial Muslim age.

This is to ensure that Islamic education has excellent adaptability to changing times. Thus, the post-millennial Muslim generation can answer the challenges of the times they face and, at the same time, become agents of transformation to create the characteristics of the Islamic age.

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