



RELIGIOUS NOR RADICAL: GEN-Z EXPRESSIONS IN RELIGIOUS CONSCIOUSNESS AND ACTUALIZATION OF PIETY IN SOUTH KALIMANTAN

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Abstract

The interpretation, understanding, and practice of Islam have always been subject to diversity, with some adherents adopting a rigid, textual, and even "ferocious" stance, leading to their characterization as intolerant, extreme, radical, and even terrorist. In contrast, others adopt a softer, more flexible, and contextual approach. A pivotal factor influencing this distinction is the method of information acquisition. The Generation Z (Gen-Z) cohort, born between 1995 and 2012, is currently entering the prepubertal and pubertal phases of self-identity exploration and ideological turmoil. As the digital generation, they are immersed in an era of abundant information, including that pertaining to Islam. On the one hand, this heightened religious consciousness motivates Gen-Z to strive for piety by studying Islam through various means; on the other hand, the pursuit of piety is rigid and not local, suggesting a religiousness that is also radical. This research was conducted in South Kalimantan among a sample of Gen-Z aged 18-24 who are students. The objective of this study is to ascertain the degree to which Gen-Z in South Kalimantan appreciate and actualize wasathiyah Islam, or, conversely, whether they are religious but radical. This research is of an exploratory nature, employing a field study approach. The data collected through questionnaires addressed the level of religious consciousness, the manner in which values and Islamic teachings are lived, the means of expressing Islam, and the sources of Islamic learning utilized. The data was analyzed through simple statistical calculations and presented descriptively as a measurement of central tendency. The results indicate that, in general, Gen-Z members do not recognize the radical tendencies in their views and attitudes, particularly within a Muslim-majority community.

Keywords: Religious, Radical, Gen-Z, Religious Consciousness, Actualization of Piety

Abstrak

Selalu ada keragaman dalam menafsirkan, memahami, dan mempraktikkan Islam. Ada yang rigid, kaku, tekstual, bahkan 'garang'. Mereka dianggap intoleran, ekstrem, radikal, bahkan teroris. Ada pula yang lebih lembut, fleksibel, dan kontekstual. Salah satu faktor yang mempengaruhi perbedaan keduanya adalah pemerolehan informasi. Gen-Z yang merupakan generasi kelahiran 1995–2012, saat ini memasuki fase prapubertas dan pubertas yang sedang mencari identitas diri dan menjawab kegalauan. Mereka adalah generasi digital, yang merupakan era informasi berlimpah, tidak terkecuali informasi tentang keislaman. Di satu sisi, kesadaran beragama menjadikan Gen-Z termotivasi untuk berusaha menjadi Muslim yang baik dengan mempelajari Islam melalui berbagai cara, namun di sisi lain aktualisasi kesalehan yang kaku dan tidak melokal, mengindikasikan mereka sebagai religius juga radikal. Penelitian ini dilakukan di Kalimantan Selatan kepada Gen-Z berusia 18–24 tahun. Mereka adalah mahasiswa. Bertujuan untuk membuktikan penghayatan dan aktualisasi Islam wasathiyah oleh Gen-Z di Kalimantan Selatan atau sebaliknya, mereka religius namun radikal. Sebagai penelitian lapangan, penelitian ini bersifat eksploratif. Data yang digali melalui kuesioner

adalah berkenaan dengan tingkat kesadaran beragama, cara menghayati nilai dan ajaran Islam, cara mengekspresikan Islam dan sumber belajar Islam yang digunakan. Data dikemukakan dengan perhitungan statistik sederhana, yaitu pengukuran tendensi sentral yang dipaparkan secara deskriptif. Hasilnya menunjukkan, pada umumnya Gen-Z tidak menyadari bahwa mereka berpandangan dan bersikap radikal, terlebih pada masyarakat dengan homogenitas yang tinggi.

Kata Kunci: Religius, Radikal, Gen-Z, Kesadaran Beragama, Aktualisasi Kesalehan

INTRODUCTION

Diversity in interpreting Islam has always existed. One side interprets, understands and practices it rigidly and textually. On the other hand, they are more flexible and contextual.

The first party is seen as potentially intolerant, extreme, radical, and possibly terrorist. This is the fear in all countries, where Islam is a threat to peace. Indonesia, a multicultural archipelago, is no exception.

Islam as a religion with a mission of peace, directs its people to create peace. In line with its name, Islam means the religion of peace (*dîn as-salâm*). Therefore, Islam must be conveyed and expressed with the impression of peace.

Azyumardi Azra emphasizes in the introduction to “*Relevansi Islam Wasathiyah: Dari Melindungi Kampus Hingga Mengaktualisasikan Kesalehan*”, that wasathiyah Islam is the future of Islam. That way, *rahmatan li al-âlamîn* can be actualized. As a religion of peace, Islam is not only a mercy for Muslims, but also for people of other religions. This is the meaning of mercy for the universe. For Azra, if presenting Islam in a harsh and rigid manner will not be able to lead Muslims to the progress of civilization that contributes to all humanity and the universe.¹ Regarding this, the author agrees. How can Muslims show their contribution and role in the progress of world civilization, if the world community is antipathy towards them?

Piety in Islam should be realized through real, memorable practices for the universe. This means that the practice does not only have a good effect on itself, but can also be felt by other people around it and even other creatures. This is in line with the actualization of piety, which is actually not only built vertically (*habl min Allah*) but also horizontally (*habl min an-nâs wa habl min al-âlam*). Because we, as servants, are connected to God (Allah SWT) and all creatures (the universe). This means that Islam advocates a balance of interaction between creatures and their Lord, as well as between creatures and other creatures.

Islam means surrendering to Allah and submitting to Him by carrying out His commands and leaving His prohibitions.² The form and purpose of Islam is one,

¹ Azyumardi Azra, *Relevansi Islam Wasathiyah: Dari Melindungi Kampus Hingga Mengaktualisasikan Kesalehan* (Penerbit Buku Kompas, 2020).

² Nur Ali el-Darbi, “معنى الإسلام,” H/2021 M 1442, <https://binbaz.org.sa/fatwas/14565/>.

which is to submit oneself as a servant to Allah Swt in total.³ In this case, the author understands that total surrender to Allah Swt is to trust and believe that He is the All-Ruling, All-Knowing and All-Righteous. As His servants, we only undergo the provisions that have been outlined by Him. When Allah Swt wants Islam to be a mercy, it means that He does not want division and violent behavior. Similarly, when talking about justice, it should be upheld in total. Without looking at or distinguishing between Muslims and non-Muslims.⁴ There is also no need to consider differences in ethnicity, group, and sect to uphold justice.

Islam directs the use of reason and thought to eliminate disputes and differences of opinion.⁵ Therefore, blasphemy, ridicule and disrespect are not allowed. Religion does not belong to human, but to Allah.⁶ This means that only Allah has the right to judge.

Allah swt has informed us through His revelation that some people love their own group and boast about their strengths. As implied in QS. Ar-Rum [30] : 32 and Al Mu'minin [23] : 53. This is something we should reflect on. That egoism in religion actually puts us in error and humiliation. The mission of Islam as a religion of peace and *rahmatan li al'alamîn* is not realized.

Now, there is also a lot of hatred related to religious differences. Even when the religion is the same, hatred is still spread because of differences in madhab.⁷ Even if they are of the same school of thought, hatred is still shown on the basis of different views. And so on, there will be no peace, because there is always a high ego, sentiment in religion. Whereas Allah Swt deliberately created that diversity (QS. Hud [11]: 118-119). If He as the Creator wants diversity, then is it right if His creatures impose uniformity?

Gen-Z is a generation that emerged after the Gen-Y or Millennial era. David Stillman and Jonah Stillman mentioned in the introduction to their book *Gen Z Work: How the Next Generation is Transforming the Workplace*, that Gen-Z are those born between 1995-2012.⁸ This opinion is also shared by Jean M. Twenge. Both of them differ from Mark McCrindle who said Gen-Z was born 1995-2009.⁹ In essence, Gen-Z is the generation that was born in the era of the emergence of the internet until the second millennium. Gen-Z is actually a bit more different from Millennials, who are ready and eager to do something serious in terms of work. They concentrate and make a career

³ Hamka, *Tasawuf Modern* (Republika Penerbit, 2014), 106.

⁴ Mahmoud Ali, *الأخلاق في الإسلام: من احاديث الرسول، و من فتاوى ابن تيمية*, (Dar el-Mashr Li Thaba'ah, 1964), 35.

⁵ Hamka, *Tasawuf Modern*, 108.

⁶ Ibid., 106.

⁷ Husein Ja'far Al Hadar, *Apalagi Islam Itu Kalau Bukan Cinta?!* (Jakarta: Yayasan Islam Cinta Indonesia, 2018).

⁸ David Stillman and Jonah Stillman, *Gen Z Work: How the Next Generation Is Transforming the Workplace* (HarperCollins, 2017).

⁹ Mark McCrindle, *The ABC of XYZ: Understanding the Global Generations* (The ABC of XYZ, 2011), 22–23.

at a very young age.¹⁰ It can be said that Gen-Z's guts outweigh the generation above them. In comparison, they seem more attractive than Millennials.

Gen-Z is the youth of Indonesia at present. So, to know and understand Gen-Z is to know and understand today's Indonesian youth. They are the face and fate of Indonesia in the future. Together with Millennials, they are the potential development capital and the golden generation of Indonesia in 2045.¹¹

The role of Generation Z in the context of religion and interfaith life is of considerable significance, extending beyond the scope of national development. Their comprehension and valuation of religion in the contemporary context significantly influences their perception of development initiatives.

In the context of Indonesia, a multicultural nation, the propagation of fanaticism and radicalism by religious individuals is particularly incongruous. In such circumstances, the role of religious education becomes paramount in fostering peaceful, secure, and prosperous lives.¹² Consequently, there is a pressing need to undertake comprehensive studies that delve into the intricacies of religious understanding, awareness, Islamic experience, and the practical expression of piety among Gen-Z.

The PPIM UIN Jakarta conducted a survey on the religious attitudes of students and university students from October 1-15, 2017. The survey was administered to a total of 1,522 students, 337 university students, and 264 teachers and lecturers. The objective of the survey was to ascertain the extent of respondents' intolerance and radicalism. The results of the survey were surprising, as they indicated that 58.5% of the respondents held radical views, while only 20.1% were classified as moderate.¹³ With regard to religious awareness, the survey revealed that 47.71% of respondents identified as quite religious, 32.84% as religious, and 18.45% as less religious or non-religious.¹⁴ The survey's findings, when considered in their totality, suggest a radicalization of respondents' religious beliefs, despite their self-reported religiosity.

It is also known that their source or media for learning about Islam is the internet. At least 54.37% of respondents stated so. They learn Islam through social media, blogs, YouTube or websites.¹⁵ Related to this, PPIM UIN Jakarta concludes

¹⁰ Stillman and Stillman, *Gen Z Work*.

¹¹ Saiful Anugrahadi, "Mengenal Remaja Generasi Z (Dalam Rangka memperingati Hari Remaja Internasional) – BKKBN | NTB," 2019, <http://ntb.bkkbn.go.id/?p=1467>.

¹² H. Abuddin Nata, "Pendidikan Islam Di Era Milenial," 2020, 33, https://books.google.co.id/books?id=3oeezQEACAAJ&dq=pendidikan+islam+di+era+milenial&hl=en&newbks=1&newbks_redir=0&sa=X&ved=2ahUKEwjIgp2y9LbwAhXPZSsKHV3eBekQ6AEwAHoECAAQAQ.

¹³ Yunita Faela Nisa et al., *Gen Z: Kegagalan Identitas Keagamaan* (Jakarta: Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta, 2018), 8.

¹⁴ *Ibid.*, 6.

¹⁵ *Ibid.*, 11.

that the internet has a major influence on Gen-Z intolerance and radicalism. This is because those who do not have access to the internet tend to be more moderate.¹⁶

In the same year (2017), the Postgraduate Team of UIN Sunan Kalijaga also conducted a similar study. The subjects of this study focused on Millennials and the Islamic literature they used. The study's findings were consistent with those of the aforementioned study. Specifically, the study found that Millennial Islamic literature tends to exhibit a rigid interpretation of Islamic content, characterized by tahriri and tarbawi (also jihadist) ideologies. This ideological inclination significantly impacts their comprehension of Islam and the manner in which they implement its tenets.¹⁷

Both generations are of interest. While Millennials came of age during a period of rapid technological advancement, Generation Z entered the world in the midst of the Internet age. Both groups are characterized by their exposure to a rapid and abundant flow of information. This includes information related to Islam. This has led to a significant impact on the development and actualization of piety, particularly among those involved in academic pursuits. This phenomenon is particularly pronounced among those engaged in academic pursuits. Educational institutions have been identified as “potential hotbeds of radicalism.”¹⁸ It is imperative to anticipate this possibility and verify its veracity, particularly in regard to its applicability across all provinces in Indonesia and all educational institutions. In this context, the author conducted this research to ascertain the validity of the survey. The focus of this study is on Generation Z in South Kalimantan, a region widely recognized for its high degree of religiosity. The central research question guiding this study is whether Gen-Z in South Kalimantan represents an anomaly of the character described in the research conducted by the Postgraduate Team of UIN Sunan Kalijaga and the PPIM UIN Jakarta. The objective is to ascertain whether Generation Z in South Kalimantan exhibits an appreciation and actualization of wasathiyah Islam, or whether they adhere to a more rigid and intolerant form of Islam, leading to the question of whether they can be considered religious yet radical. This inquiry encompasses the assessment of radicalism, whether at the level of thought, attitude, or both, and its manifestation in the context of Gen-Z in South Kalimantan.

The appreciation of religion is defined by the awareness of establishing and maintaining harmonious relationships among humans, between humans and society, and between humans and their environment. Achieving this balance entails the simultaneous expression of piety in both vertical and horizontal dimensions. In Islamic

¹⁶ Ibid., 11–12.

¹⁷ Noorhadi Hasan et al., *Literatur Keislaman Generasi Milenial: Transmisi, Apropirasi, Dan Kontestasi*, Cetakan I (Yogyakarta: Pascasarjana UIN Sunan Kalijaga Press, 2018).

¹⁸ Mohammad Zaki Arrobi, *Islamisme ala Kaum Muda Kampus: Dinamika Aktiwisme Mahasiswa Islam di Universitas Gadjah Mada dan Universitas Indonesia di Era Pasca Soeharto* (UGM PRESS, 2020); Muhammad Ibnu Sa'ad, *Kuliah dan Organisasi* (GUEPEDIA, 2019); Noor Hasanah, *Deradikalisme: Pemahaman dan Pengamalan Islam Oleh Mahasiswa Jurusan Sains di Kalimantan* (Ahlimedia Book, 2020); Mamang Muhamad Haerudin, *Berkah Islam Indonesia* (Elex Media Komputindo, 2015).

terminology, this duality is encapsulated by the concepts of *habl min Allâh wa habl min al-nâs*, signifying the worship of God and the care for humanity, respectively.

It becomes strange, if the more diligent a person performs worship rituals, the further he is from noble morals, even to the point of losing love in the chest. Because as it should be, worship is an exercise to grow morals and love. Even the Prophet Muhammad SAW wanted himself to be a grateful servant, namely a servant who based all his worship on love for Allah SWT, others and all His creatures.¹⁹ Prayer should foster love that results in empathy, not hate that leads to cynicism. Prayer requires solemnity and humility so that it can cleanse the heart of those who do it. From the cleanliness of the heart will come out love and kindness.²⁰ This profound benevolence is then disseminated throughout the cosmos. This phenomenon is known as “*rahmatan lil 'âlamîn*”, a term that signifies the concept of benevolence and compassion extending universally.

The author posits that Muslim piety fosters the realization of love, peace, tranquility, solidarity, and tolerance. Piety, it should be noted, encompasses more than mere ritual observance; it involves the embodiment of Islamic moral and behavioral principles. The fundamental objective of piety is to cultivate peace and to establish a sense of security and comfort for others by maintaining decorum in speech and behavior, refraining from slander, and expressing positivity.²¹

In this case, the author concurs with Azyumardi Azra's assertion that universities must be safeguarded from interpretations and movements that compromise the integrity of the institution, nation, and state. The assertion is made that higher education is instrumental in the development of public policy and the cultivation of a generation that possesses a robust national perspective.²² It is imperative to recognize that higher education embodies the mandate of Tridharma: education, research, and community service. Consequently, its role in shaping generations and actualizing development agendas is substantial. The realization of Ukhuwah Islamiyah (brotherhood of fellow Muslims), Ukhuwah Wathaniyah (brotherhood of the nation), and Ukhuwah Basyariyah (brotherhood of humanity) among Muslims is predicated on the adoption and internalization of Wasathiyah Islamic moderatism, which is predicated on the spirit of realization.

¹⁹ Hadar, *Apalagi Islam Itu Kalau Bukan Cinta?!*, 31.

²⁰ Ibid., 49.

²¹ el-Mawqa el-Rasmi Li Sihamah el-Sheikh Abd el-Aziz ben Abdellah Ali el-Sheikh, “شرح الحديث: «المُسْلِمُ»، «مَنْ سَلَّمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مِنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ»», el-Mufti el-Am Li el-Mamlakah el-Arabeyyah el-Suudiyah Wa Rais Hay'ah Kibar el-Ulama Wa Idarah el-Buhuts el-Ilmiyah Wa el-Ifta, accessed May 9, 2021, <https://mufti.af.org.sa/ar/content/>.

²² Azra, *Relevansi Islam Wasathiyah*, 18.

METHODS

This is field research²³ located in South Kalimantan. Data related to religious awareness and actualization of Gen-Z piety in South Kalimantan were explored, collected and compiled.

This research can be referred to as exploratory research. Where this research is intended to explore data and information related to a topic or issue for the sake of deepening or further research.²⁴ The theme of wasathiyah Islam is an issue that must continue to be deepened, even though many have raised it as a study. So that it is spread and understood by all generations of Indonesia.

The research data found will be presented with quantitative calculations, complemented by descriptive explanations on things that are needed. The descriptive method here is a method that examines a group of people or an object or a group by systematically describing or describing the facts and analyzing and determining the relationship between the phenomena being investigated in the present.²⁵

In addition, descriptive research²⁶ also means a research method aimed at describing existing phenomena, which take place at this time or in the past.²⁷ This descriptive research aims to provide a description of the variables or conditions that exist in a situation. That is why it is called descriptive research.²⁸ In this case, the variable or situation in question is the condition of the subject (Gen-Z), religious awareness, appreciation of Islamic values and teachings, how to express piety, the source of Islamic knowledge that is loved by them and the factors that influence their understanding and the way they actualize piety.

The calculations carried out in this study are simple statistics (measurement of central tendency), namely the measurement of the center of distribution of variables where the information on the results of these calculations will be presented descriptively.

The subjects of this research are Gen-Z in South Kalimantan. Especially those who are undergoing late adolescence or in the age range of 18-24 years and are students. The selection of this province as a research location is based on the reason that South Kalimantan is a province with the majority of the population as adherents of Islam on the Kalimantan Island.

The object of this research is the religious awareness and actualization of Gen-Z piety in South Kalimantan. Including: their religious awareness, their views on the appreciation of Islam, how they express piety, their tendency to follow an

²³ Slamet Riyanto and Aglis Andhita Hatmawan, *Metode Riset Penelitian Kuantitatif Penelitian Di Bidang Manajemen, Teknik, Pendidikan Dan Eksperimen* (Yogyakarta: Deepublish, 2020), 3–4.

²⁴ *Ibid.*, 7.

²⁵ M. Nazir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 2010), h. 58.

²⁶ Iwan Hermawan, *Metodologi Penelitian Pendidikan (Kualitatif, Kuantitatif dan Mixed Method)* (Hidayatul Quran, 2019), 37.

²⁷ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosdakarya, 2010), 54.

²⁸ Didin Fatihudin et al., *Kapita Selekta Metodologi Penelitian* (Pasuruan: Penerbit Qiara Media, 2020), 83.

understanding, what efforts are made to seek Islamic information other than in formal institutions, how they view religious differences and differences in mazhab, and how their sympathy and empathy in terms of humanity.

This research collects data through two methods, which will then be analyzed in depth in relation to one component to another.

The first method is observation, this not only interacts with humans but also with visible natural objects, in contrast to interviews and questionnaires.²⁹ This technique is used to explore the main data by making direct observations of the problems under study, namely phenomena, data and documents regarding attitudes, views and Gen-Z towards something.

The second method is a questionnaire with open and closed questions. The aim is that the answers obtained are more complete and varied. So, there are choices, and some are argumentative. Open questions are intended so that respondents can freely answer. Meanwhile, closed questions can make it easier for researchers to collect data (categorization / choice).³⁰ The questionnaire/questionnaire here contains components relating to opinion, self-perception and facts.³¹ Opinion questions are questions whose answers relate to the respondent's feelings and attitudes towards something. Self-perception questions are about how respondents judge their own behavior, in relation to their relationships with other people and the environment. Meanwhile, factual questions are actual data about the respondent's identity in accordance with the required contents. The questionnaire is given directly to the target respondent, so that the data collected is truly the answer of the respondent, not the answer given by the intermediary.³²

The process of compiling and entering the calculated data into a table with a formula was carried out:

$$P = \frac{F}{N} \times 100 \%$$

Description:

F= frequency for which the percentage is being sought.

N = number of cases (*number of frequencies or respondents*).

P= percentage number.³³

Questionnaire in the form of closed questions will use a Likert scale containing 5 choice points: Strongly Agree, Agree, Neutral, Disagree and Strongly Disagree. For this purpose, proportion analysis (frequency) and mode analysis (most) will be

²⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2010), 203.

³⁰ Susilo Rahardjo and Gudnanto, *Pemahaman Individu Teknik Nontes* (Kencana, n.d.), 96–98.

³¹ Vivi Herlina, *Panduan Praktis Mengolah Data Kuesioner Menggunakan SPSS* (Jakarta: Elex Media Komputindo, 2019), 3.

³² Rahardjo and Gudnanto, *Pemahaman Individu Teknik Nontes*, 101.

³³ Anas Sudijono, *Pengantar Statistik Pendidikan* (Jakarta: Raja Grafindra Persada, 2004), 43.

applied.³⁴ In the proportion (frequency) analysis, the calculation of percentage data (proportion) and frequency data (number) will be known. After that, mode analysis will be carried out, which is looking for the most values from the data that has been processed through frequency and proportion calculations. The results of the calculation are described so that the reading of the data becomes clear.

RESULT AND DISCUSSION

A. Regional Characteristics of South Kalimantan and Banjar Cultural Values

Borneo Island is renowned for its abundant natural resources. The population subsists through activities such as agriculture, hunting, fishing, livestock raising, forest product utilization, and the collection of goods for commercial sale.³⁵ However, this does not imply a life of indulgence in natural resources.³⁶ Due to their intimate connection with nature, their way of life is profoundly influenced by natural conditions.

As part of the Borneo Island, the people of South Kalimantan also rely on living by utilizing the potential of nature. The people use the river not only as a water source, but also as a transportation route and buying and selling center. Until now, the culture of selling on a sampan (boat) called 'jukung' is still found in Pasar Terapung. They sell vegetables, fruits, fish and other produce.³⁷ In addition, they utilize plants as medicines.

The province of South Kalimantan is home to its capital city, known as Banjarmasin. The city's official establishment date is recorded as Wednesday, September 24, 1526 AD. Its historical roots can be traced to the names Bandarmasih and Banjarmasin. Since the early sultanate period, the Dutch period, and the modern era, the city has undergone significant development.³⁸

Therefore, the study of this province is of significant importance. Historically, South Kalimantan was recognized on the global stage for its substantial port infrastructure, which facilitated international trade. The port of Banjarmasin, for instance, served as a pivotal hub for passenger ships belonging to the *Koninklijke Paketvaart Maatschappij* (KPM) fleet, which was owned by the Dutch East Indies government.³⁹ This historical context underscores South Kalimantan's crucial role in the global landscape.

Currently, South Kalimantan consists of 1 municipality called Banjarbaru and 11 districts: Banjar Regency, Barito Kuala Regency, Tapin Regency, Hulu Sungai Selatan Regency, Hulu Sungai Tengah Regency, Hulu Sungai Utara Regency, Balangan

³⁴ Herlina, *Panduan Praktis Mengolah Data Kuesioner Menggunakan SPSS*, 8.

³⁵ Han Knapen, *Forests of Fortune?: The Environmental History of Southeast Borneo, 1600-1880* (Leiden: KITLV Press, 2001).

³⁶ Syamsul Arifin dkk., *MINORITAS DALAM PANDANGAN SYARLAH DAN HAM: Narasi Kaum Muda Muslim* (Malang: Literasi Nusantara, 2020), 52.

³⁷ Nasrudin Ansori, *Jelajah Kalimantan* (Yogyakarta: Deepublish, 2016), 381–82.

³⁸ Mansyur, *Bandjarmasin Tempo Doeloe*.

³⁹ Mansyur, *Bandjarmasin Tempo Doeloe: Sketsa Kecil dari Bingkai Masa Lalu* (Jakarta: Pustaka Kaji, 2018), 17–18.

Regency, Tabalong Regency, Tanah Laut Regency, Tahan Bumbu Regency, and Pulau Laut Regency.

The ethnic group known as the Banjar people, who are the indigenous inhabitants of South Kalimantan, are characterized by their strong religious beliefs.⁴⁰ One notable aspect of their cultural practices is the prevalence of living hadith, which refers to the act of preserving the recitation of the Qur'an. This practice, which involves the maintenance of graves⁴¹ as a form of religious observance, is driven by various motivations. These include the desire to perpetuate the recitation of the Qur'an, to fulfill the requests of individuals seeking assistance in safeguarding their family graves, and, in some cases, to make this practice a source of income.⁴²

In addition, Banjar local culture also contains Islamic values, for example:⁴³

1. The human relationship with the Creator, including the value of sincerity and gratitude, is reflected in the teaching of *barelaan*.
2. The relationship between humans and nature encompasses the imperative to adapt to the environment and preserve it, a principle that is encapsulated in the teachings of *bisa-bisa maandakan awak*.
3. The human relations with humans, as delineated in the *bububan* value, *bedingsanakan*, *betutulungan*, and *bakalah bamanang*, encompass the recommendation to engage in deliberation, brotherhood, mutual cooperation through mutual assistance, and self-adjustment.
4. The values of *gawi manuntung* and *dalas balangsar dada* are reflected in the following: a culture of hard work, discipline, self-introspection, keeping up with the times, trusting oneself, and taking responsibility. These values are embodied by the man with himself.

An examination of the local culture of South Kalimantan reveals the presence of religious elements. The local teachings encompass principles such as surrender to a higher power, the maintenance of personal and social equilibrium, and the avoidance of selfishness. This indicates that the culture of South Kalimantan is also imbued with religious values and practices. Consequently, it can be posited that, given its cultural underpinnings, the emergence of radicalism in South Kalimantan is unlikely to occur.

B. The Discussion about Gen-Z

The generation known as Gen Z comprises individuals born between 1995 and 2012, a period that coincided with the advent of the internet. Consequently, they are

⁴⁰ Mukhyar Sani, "Dakwah Islam dan Perkembangannya di Kalimantan Selatan," *al-Hadharah* 2 (2003): 4.

⁴¹ Miftahul Jannah, "Living Hadis Dalam Tradisi Menjaga Kubur Masyarakat Banjar Kabupaten Hulu Sungai Tengah Kalimantan Selatan," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 15, no. 1 (22 April 2014): 41–57, doi:10.14421/esensia.v15i1.763.

⁴² *Ibid.*, 41.

⁴³ Ermina Istiqomah dan Sudjatmiko Setyobudihono, "Nilai Budaya Masyarakat Banjar Kalimantan Selatan: Studi Indigenous," *Jurnal Psikologi Teori Dan Terapan* 5, no. 1 (2014): 1–6, doi:10.26740/jptt.v5n1.p1-6.

often referred to as the “gadget generation” due to their extensive familiarity with technological devices. In contemporary discourse, this generation is often referred to as “*kids jaman now*.”⁴⁴ Jean M. Twenge has coined the term “iGen,” an acronym for “internet generation,” to describe this demographic. This generation is also referred to as the post-Millennial generation.⁴⁵

Meanwhile, David Stillman and Jonah Stillman posit that Generation Z comprises individuals born between 1995-2012.⁴⁶ This perspective aligns with the findings of Jean M. Twenge.⁴⁷ However, Mark McCrindle offers an alternative perspective, asserting that Gen Z encompasses individuals born between 1995-2009.⁴⁸ The author does not place significant emphasis on the discrepancy in birth year numbers. The salient point, however, is that beginning in 2021, Gen-Z will transition into the adolescent phase, marking its ascent towards adulthood.

The following are the stages or phases of adolescence:

- a. 12-15 years is early adolescence,
- b. 15-18 years is middle adolescence, and
- c. 18-21 years is late adolescence.⁴⁹

According to the World Health Organization (WHO), the age limit of adolescents is 12-24 years. Meanwhile, according to the “*Badan Kependudukan dan Keluarga Berencana Nasional (BKKBN)*”, the age range of adolescents is 10-24 years old and unmarried. However, according to the Regulation of the Minister of Health of the Republic of Indonesia Number 25 of 2014, adolescents are between 10-18 years old.⁵⁰

For local reasons, the researcher follows BKKBN and agrees with S. Wirawan that defining adolescence needs to be adjusted to local situations and conditions. S. Wirawan stated that for the Indonesian context, adolescence can be mentioned in the age range of 11-24 years. The age of 11 is considered puberty and has undergone physical changes and mental development. Meanwhile, the age of 24 is the maximum limit for them to depend on their parents.⁵¹ This means that after the age of 24, they should be independent, not dependent on parents. So in this study the authors focused on sampling late adolescents aged 19–24 years who were students. There are 222 of them, consisting of 144 women and 78 men, with various majors and universities.

The contemporary generation of young adults, known as Generation Z, came of age during the initial phase of substantial industrial growth, which is often referred to

⁴⁴ Nisa et al., *Gen Z: Kegagalan Identitas Keagamaan*, 2.

⁴⁵ Jean M. Twenge, *iGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy--and Completely Unprepared for Adulthood--and What That Means for the Rest of Us* (Simon and Schuster, 2017).

⁴⁶ Stillman and Stillman, *Gen Z Work*.

⁴⁷ Twenge, *iGen*.

⁴⁸ McCrindle, *The ABC of XYZ*, 22–23.

⁴⁹ F.J. Monks, *Psikologi Perkembangan* (Yogyakarta: Gadjah Mada University Press, 2002).

⁵⁰ Anugrahadi, “Mengenal Remaja Generasi Z (Dalam Rangka memperingati Hari Remaja Internasional) – BKKBN | NTB.”

⁵¹ S. Wirawan, *Psikologi Remaja* (Jakarta: Raja Grafindo Persada, 2002), 23.

as the Industrial Revolution 4.0. A distinguishing feature of this period is the Internet of Things (IoT), which facilitates connectivity and communication between machines, devices, sensors, and humans through internet networks.⁵² Consequently, the prevalence of internet-based devices has led to a paradigm shift in the world of work, where a wide range of tasks can now be performed through these digital channels. This encompasses a wide range of activities, including e-commerce, financial transactions, medical consultations, academic pursuits, and numerous other domains.

In addition to the aforementioned reasons, members of Generation Z have engaged in electoral processes, established themselves in professional careers, and witnessed the transition of leadership within their nation. Consequently, they have developed a keen understanding of the prevailing issues in politics, culture, religion, economics, and social affairs.

Twenge's work focuses on the distinctive characteristics that define the three generations—the X, Y, and Z generations. These three generations exhibit distinctive characteristics, which are more or less shaped by prevailing social conditions. According to Twenge's assertion, a generation is defined not only by its physical (biological) characteristics,⁵³ but also and more significantly by the prevailing social conditions of the era. This assertion underscores the notion that social conditions exert a substantial influence on the growth and development of a generation's distinctive characteristics.

Gen-Z is a generation born in the internet age. Similar to the previous generation (Millennials or Gen-Y), they like things that are practical, fast and highly dependent on technology.⁵⁴ Gen-Z likes freedom, likes being themselves, is competitive and relies on the digital world to facilitate their lives, in this case learning is no exception. So based on Twenge's opinion mentioned above, Gen-Z with social conditions that are closely related to gadgets and the internet, certainly depend a lot on gadgets and the internet. Their lives are also heavily influenced by gadgets and the internet.

This shift has also led to a transformation in their learning media and strategies. The wealth of information available to them has led to an increased tendency to utilize the internet for seeking information. This phenomenon extends to religious information, which is also accessed online. Consequently, their perspectives and dispositions are shaped by the information they encounter online.

The absence of digital literacy skills can be fatal. Individuals who lack the capacity to discern and evaluate Islamic information may consequently develop erroneous interpretations. This risk is exacerbated in the absence of parental supervision, guidance, and direction. The absence of proper guidance and direction

⁵² Listhari Baenanda, "Mengenal Lebih Jauh Revolusi Industri 4.0," *BINUS University*, Mei 2019, <https://binus.ac.id/knowledge/2019/05/mengenal-lebih-jauh-revolusi-industri-4-0/>.

⁵³ Twenge, *iGen*, 33–34.

⁵⁴ Widya Caterine, Nia Budiana, and Sri Aju Indrowaty, *Etika Profesi Pendidikan Generasi Milenial 4.0* (Universitas Brawijaya Press, 2019), 6.

from parents can exacerbate this risk, potentially leading to misinterpretations of Islamic principles and practices. This is due to the fact that the form of Islam that is currently being practiced has become a social media trend.

It is imperative to acknowledge that adolescence is a period of accelerated emotional development, heightened susceptibility to external influences, and an overestimated sense of self-assurance. Consequently, the provision of guidance and direction becomes paramount. Parents and educational institutions are pivotal in this regard. The selection of suitable individuals to provide religious guidance is of paramount importance.

C. Religious but Radical: Religious Consciousness and the Non-Aligned Actualization of Piety

Worship is actually not interpreted as a ritual practice, but it is lived out. There is an awareness to live God's rules. Worship becomes an integral part of all human life activities.⁵⁵

The objective of this session is to elucidate the findings of the author's research, which is centered on the religious awareness and actualization of Gen Z piety. The exploration of religious awareness is pivotal in this context:

1. A view on the validity or otherwise of the Fajr prayer offered without qunut, and
2. Views related to the number of rakats of Tarawih prayer..

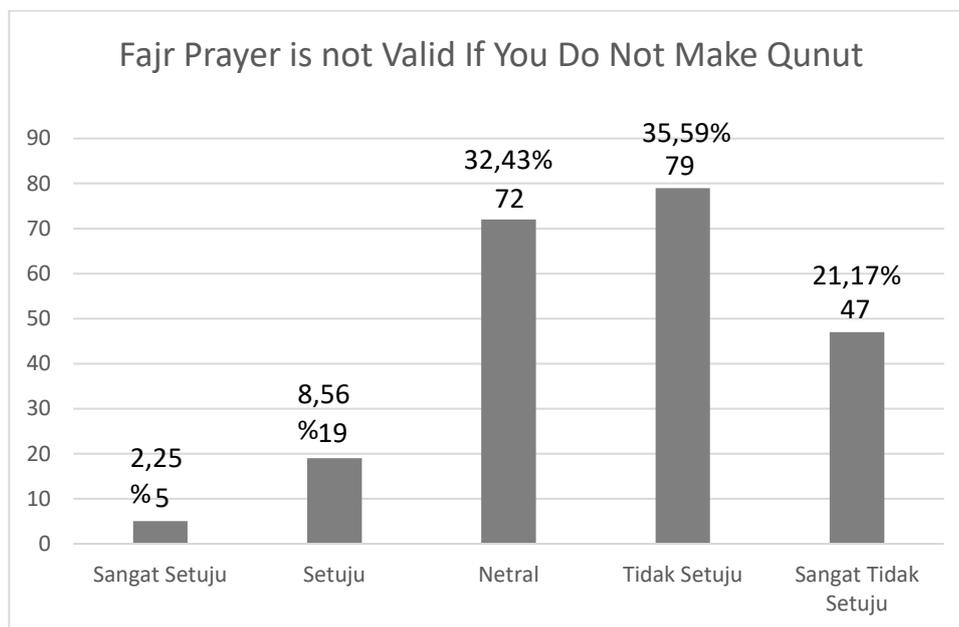
Meanwhile, the actualization aspect of piety is directed at:

1. Respect for nature, in the form of a frugal view of water when washing,
2. Attitude towards the necessity of Muslim women wearing hijab,
3. Willingness to be a congregation of imams who differ in mazhab, and
4. Willingness to buy food/beverages processed or sold by non-Muslims.

The results of the questionnaire on the above points are as follows:

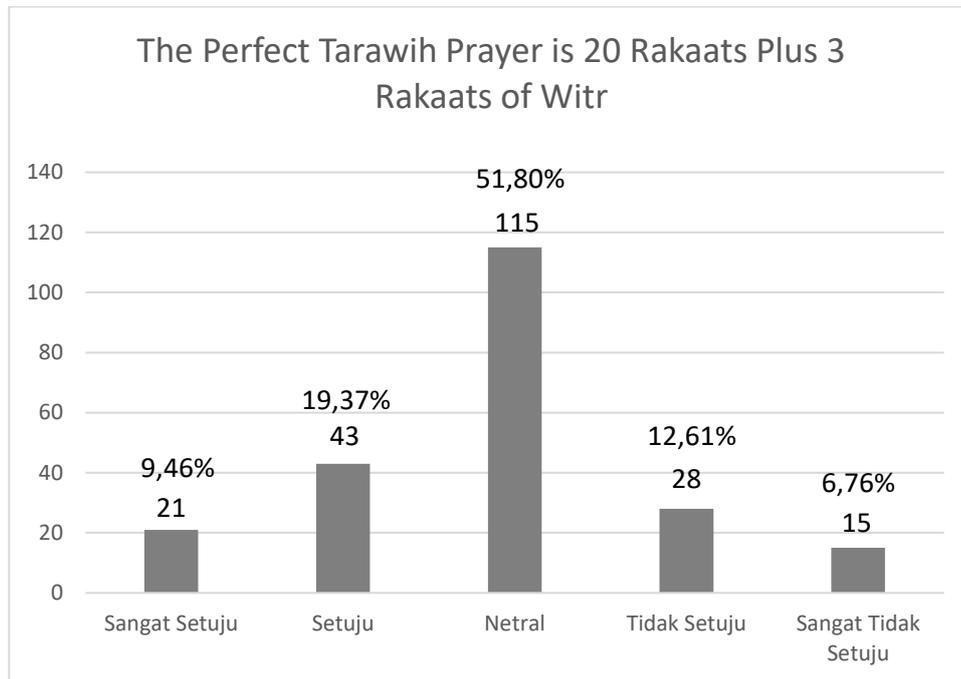
The Religious Consciousness

⁵⁵ Siti Murti and Heryanto Heryanto, "Program Shalat Subuh Berjamaah Dan Kesadaran Beragama," *Ascarya: Journal of Islamic Science, Culture, and Social Studies* 2, no. 1 (January 9, 2022): 1, doi:10.53754/iscs.v2i1.178.



The questionnaire results indicate that the proportion of respondents who strongly agreed with this statement was 5 individuals, constituting 2.25% of the total. Meanwhile, 19 respondents expressed agreement, making up 8.56% of the sample. Furthermore, 72 respondents were neutral, accounting for 32.43%. In contrast, 79 respondents expressed disagreement, comprising 35.59% of the total. Notably, 47 respondents strongly disapproved, representing 21.17% of the questionnaire participants. This finding suggests that attitudes of intolerance towards differences in worship practices persist, with 10.81% of respondents, equivalent to 24 individuals, exhibiting an unwillingness to embrace diversity in madhhabs.

On the one hand, the subjects demonstrate an awareness of their Islamic obligations, specifically the morning prayer. However, they exhibit a lack of receptivity to differing perspectives on the legal implications of incorporating the qunut prayer into their religious practices.



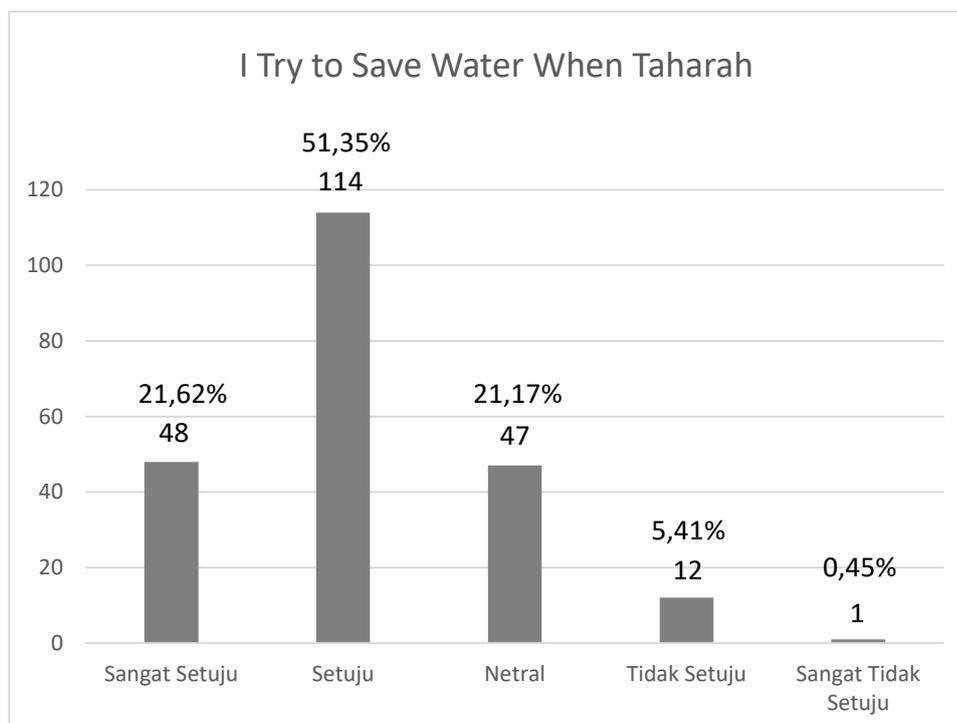
The statement regarding the number of rakaats in tarawih prayer, which totals 20 rakaats, received a response of 21 people (9.46%) who strongly agreed, 43 people (19.37%) expressed agreement, 115 individuals or 51.80% maintained a neutral stance, 28 people or 12.61% expressed disagreement, and 15 people or 6.76% strongly disagreed.

Consistent with the questionnaire results previously mentioned, there remains a lack of acceptance toward the diversity of mazhab and worship practices. This is evidenced by the fact that 64 respondents (28.83%) expressed a lack of acceptance for tarawih prayers of fewer than 20 rakaats. While respondents demonstrated an awareness of religion, as evidenced by the urgency with which they performed tarawih prayers during the month of Ramadan, they exhibited a lack of openness to variations in the number of rakaats.

The existence of tolerance for non-core elements is evident from the aforementioned evidence. The absence of comprehension regarding moderate thinking and attitudes can potentially result in rigid thinking. While diversity has always been a part of society, during the era of the Prophet, it was understood in a reasonable manner.⁵⁶ Consequently, tolerance and mutual respect can be closely intertwined in Medina.

⁵⁶ Ahmad Shofi Muhyiddin, "At-Tabsyir: Journal of Islamic Broadcasting Communication," accessed March 6, 2025, doi:10.21043/at-tabsyir.v9i1.14916.

The Actualization of Piety



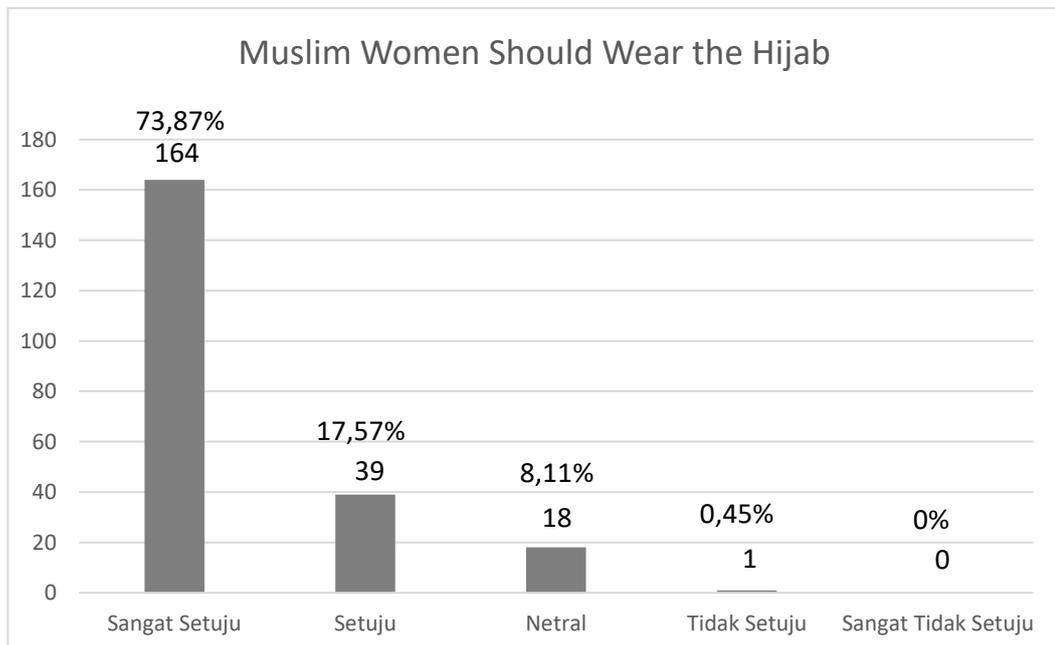
The caliph's duties include maintaining the balance of nature, which indicates that rituals of worship are not the sole indicator of piety. Another consideration is how a Muslim treats fellow creatures and nature. Water is a natural resource that is always available; however, this does not imply that it can be used without considering the principle of energy saving. Although water is always abundant in South Kalimantan, this does not negate the need for conservation. This commitment to conservation is further reinforced by the United Nations (UN) Development Goals, which underscore the global importance of water preservation.

In regard to the practice of conserving water for personal hygiene, a significant proportion of respondents expressed strong agreement, with 21.62% of the participants, equivalent to 48 individuals, categorizing themselves as highly in agreement. Furthermore, 51.35% of the respondents, amounting to 114 respondents expressed a neutral stance, 21% (47 respondents) expressed disagreement, and 12% (5 respondents) strongly disagreed. Notably, 1% (1 respondent) expressed a strong disagreement, and 0.45% (1 respondent) expressed a neutral stance. This indicates that 5.86% (13 respondents) of the total sample expressed a preference not to conserve water for ablution purposes. While this proportion is relatively small, it suggests a general lack of awareness regarding the importance of maintaining a balanced approach to water usage, particularly in the context of water conservation.

It is imperative to acknowledge the paramount importance of maintaining optimal water quality. It is a well-documented fact that a significant proportion of the global population, constituting approximately 50% of the world's population, lacks access to clean drinking water.⁵⁷ The sheer volume of water on the planet is substantial, yet it is often not regarded as clean. Consequently, it is imperative to prioritize the conservation and preservation of our natural environment.

Nasr expounds on this notion, asserting that while humans are permitted to exercise dominion over the natural environment, this dominion should be exercised with restraint and in accordance with ethical principles. Humans, as God's representatives on Earth (khalifah), are obligated to maintain a state of awareness and to recognize their duty to act in accordance with divine ethics when interacting with all of God's creations.⁵⁸

It is imperative to acknowledge that the flourishing of life on Earth and the maintenance of ecological balance are paramount concerns that cannot be disregarded. Indeed, the very existence of humankind is predicated on the fulfillment of this responsibility. The degradation of the natural environment by human activity ultimately poses a threat to the well-being of humanity.⁵⁹



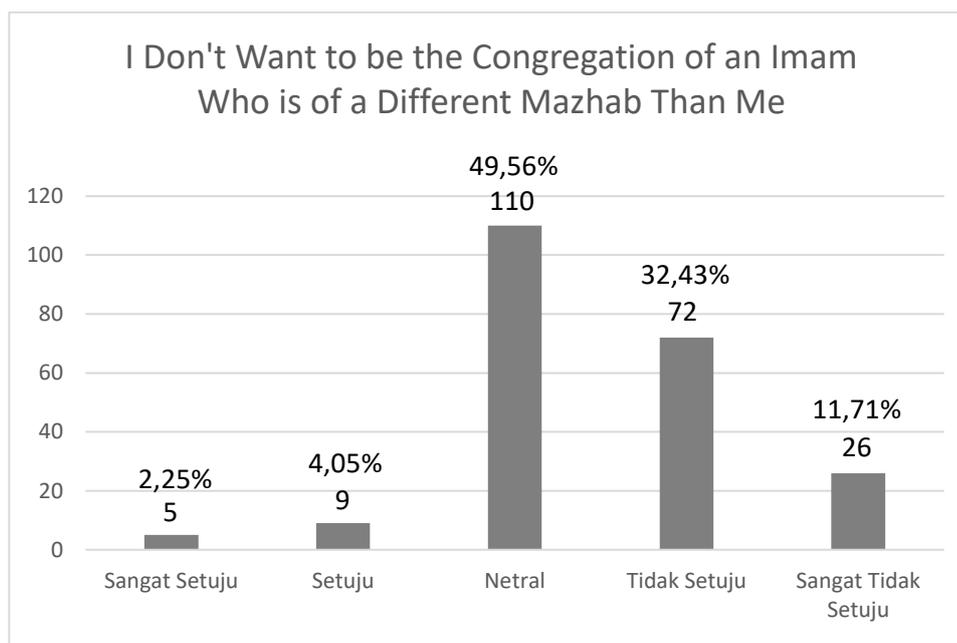
As for the views and attitudes regarding the statement that Muslim women must wear the hijab, 164 people or 73.87% strongly agreed, 39 people or 17.57% agreed, 18

⁵⁷ Bjørn Lomborg, *Global Crises, Global Solutions* (Cambridge University Press, 2004), 4.

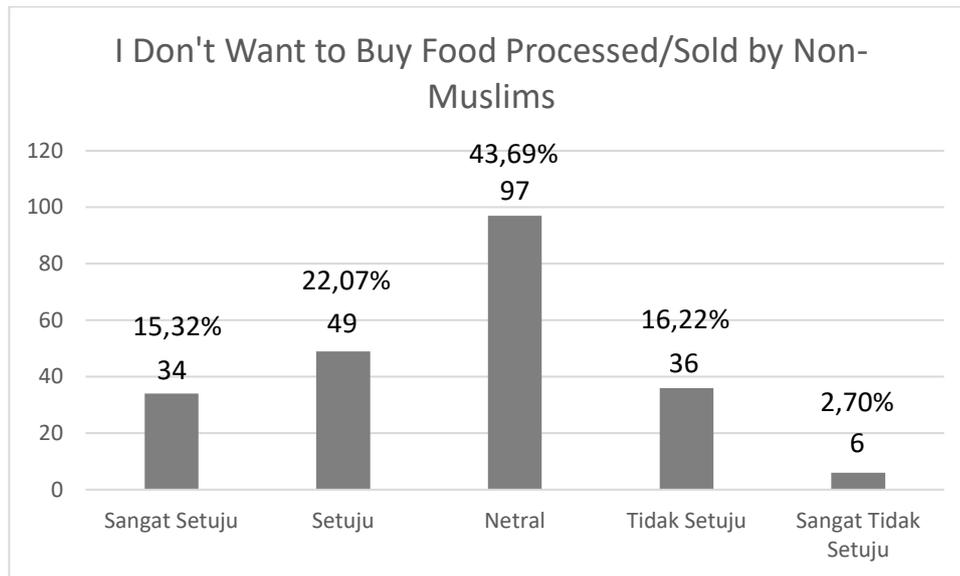
⁵⁸ Seyyed Hossein Nasr, *Islam: Religion, History, and Civilization* (New York: HarperOne, 2003), 72.

⁵⁹ Safrilsyah and Fitriani, "Agama Dan Kesadaran Menjaga Lingkungan Hidup," *Substantia*, 1, 16 (April 2014): 72.

people or 8.11% were neutral, 1 person or 0.45% disagreed, and no one strongly disagreed. Thus, the respondents stated that Muslim women must wear the hijab as many as 203 people or 91.44%. This also shows the openness of views related to the headscarf. Because in fact, Muslim women in South Kalimantan are not all veiled, but still practice Islamic teachings and values.



In regard to the propensity to embrace the concept of minimum standards for imams representing diverse mazhab, the questionnaire's findings reveal a notable distribution of responses. A total of five respondents (2.25%) expressed strong agreement, while nine respondents (4.05%) indicated a neutral stance. Disagreement was noted among 72 respondents (32.43%), and strong disagreement was expressed by 26 respondents (11.71%). The questionnaire results indicate a general reluctance among respondents to embrace diversity in mazhab.



The case of willingness to buy food processed or sold by non-Muslims received a response of 34 people or 15.32% who strongly agreed, 49 people or 22.07% agreed, 97 people or 43.69% were neutral, 36% or 16.22% disagreed, and 6 people or 2.70% strongly disagreed. This questionnaire also shows that Gen-Z Muslims in South Kalimantan as many as 83 people or 37.39% are antipathetic to buying and selling relationships between Muslims and non-Muslims. They are not willing to make transactions or consume processed by non-Muslims. This also expresses concern about the content of the processed food.

CONCLUSION

Research using a questionnaire method with simple statistical calculations has shown that there is still a lack of openness of Gen-Z to differences in mazhab, views and practices in worship. This shows soft radicalism, not action. Therefore, guidance is needed by universities to balance the flow of abundant Islamic information from the internet.

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