

artikel_ijssers_revisi_final.docx

by

Submission date: 27-Dec-2022 09:48AM (UTC+0700)

Submission ID: 1986807755

File name: artikel_ijssers_revisi_final.docx (173.87K)

Word count: 8465

Character count: 45562



Reasoning Fiqh Generation Z in Indonesia

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ABSTRACT

Published Online: December 26, 2022

The purpose of this study is to describe and analyze in depth the fiqh reasoning of generation Z in Indonesia. The focus of this research is the phenomenon of Generation Z in searching for arguments online for their increasingly complex and new life problems. The formulation of the problem in this study is as follows: (1) why did the process of shifting from offline fiqh reasoning to online fiqh reasoning occur in Generation Z?, (2) what is the typology of online fiqh material in Generation Z?, (3) how is the process of filtering fiqh material online in Generation Z?, and (4) what is the trend of online fiqh in Generation Z? This research method uses a qualitative approach with a multi-site study type of research. The data collection techniques used were observation, in-depth interviews, and documentation of Generation Z who were at MA "Mathol'ul Anwar" Lamongan and SMAN 2 Lamongan who did not take part in the boarding school program at their institutions. The research findings show that: (1) the shift from offline fiqh reasoning to online fiqh reasoning occurs because Generation Z are digital natives or native speakers of digital technology so they prefer using the internet in finding answers and understanding fiqh rather than reading and asking questions to teachers for reasons of more privacy, effectiveness and efficiency, (2) the typology of online fiqh material that they access, there are two typological groups, namely the conservative typology group and the moderate typology group, (3) the filtration carried out by Generation Z in exploring, studying, and understanding fiqh material online can be grouped into two groups, namely the those who did not filter and those who filtered, (4) the tendency of online fiqh material to be the choice of Generation Z found that there were five main rankings of online fiqh material chosen by Generation Z. The five rankings of fiqh material were: the first rank covered the theme of worship; the second rank covers the theme of jihad; the third rank includes political themes in Islam; the fourth rank includes the theme of zakat, alms, and pilgrimage; and the fifth rank includes the theme of the relationship between men and women in Islam.

Keywords:
Reasoning Fiqh,
Generation Z

1. INTRODUCTION

In the current era, civilization is increasingly advanced and digital or commonly referred to as the Industrial Revolution 4.0. This is marked by an all-online or internet lifestyle. One of the reasons for making the internet a necessity of life for the current generation is because the internet has made it easy for the global community to obtain and disseminate information or news. The conveniences with the presence of the internet, of course, also make this information spread widely without knowing the quality and deserves to be disseminated and information that is not worthy of being trusted. The practice of Islamic teaching which was originally centered in the mosque and has been

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**Cite this Article: Abdulloh Faqih, Akhyak, Iffatin Nur, Maftukhin, Akhmad Rizqon Khamami (2022). Reasoning Fiqh Generation Z in Indonesia. International Journal of Social Science and Education Research Studies, 2(12), 879-888*

running for 14 centuries, so far only for congregational prayers and centers for Islamic studies, is currently also experiencing a change into online religious practice. The internet is not only for digging up information but also as a religious guide and even fatwas. Islam in the online realm has been spread by many people, sites and websites managed by sheikhs, scholars and even lay people. Today, anyone can search for a fatwa on any subject, check whether a particular act is haram (prohibited) or halal (permitted), can be found in just seconds, with just a few clicks of the mouse Abdallah (2008).

Regarding fatwas in the online realm, there is a report from the research results of Rusli, Muhammad Syarif Hasyim and Nurdin (2020) on 36 young Muslim scholars who are members of the Indonesian Ulama Council in Central Sulawesi Province about how to obtain knowledge from online sources and use them in making their daily fatwas. . The findings show that young Indonesian Muslim scholars

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have frequently referred to online knowledge as a source in making their fatwas. In addition, they also construct knowledge online through social network interactions and then use their knowledge to produce fatwas. The study also reports that there are implications for the simplicity of obtaining Islamic knowledge and making fatwas so that the role of traditional Islamic educational institutions and muftis may be greatly reduced. That means that if you don't follow the ongoing rhythm, conventional educational institutions, such as pesantren and traditional muftis will most likely be reduced to those who previously served as the main provider of Islamic knowledge. More importantly, this research also shows less bureaucracy in mastering Islamic knowledge because knowledge is available online, which is unhindered by time, geography, and culture. Meanwhile, the production of fatwas may also be facilitated due to information technology support and can be utilized by the wider Indonesian Muslim community.

The internet is able to change and give quite a lot of influence on people's behavior in terms of seeking information. Before the internet appeared, in general, people searched for and obtained information through existing print media. After the internet came, people only need one touch to get information. The information presented is also very diverse and very numerous. These conveniences then made people slowly start leaving the print media. They rarely buy newspapers, books or magazines. Everything is in the hands of everyone so that consciously or not, people can be said to be increasingly dependent on the internet to meet their information needs (Deasy, 2013).

All information is spreading very fast in an era of information openness like this, plus technology is growing and increasing massively from time to time making its development and existence undeniable. The convenience offered by the Internet is not only limited to easy access to information, but also dissemination of information. Due to the proliferation of information on the Internet and various kinds of people who will publish information, questions arise regarding the legitimacy of the information being disseminated, is there any benefit from the information being disseminated? and how to find out whether the information is trusted? (Deasy, 2013). Admittedly, the presence of social media has a strong power that controls many things. Slowly but surely, social media is changing many things, including people's mindset. The ease of accessing everything makes individuals dependent on the media. Another behavior resulting from the rise of social media users is the spread of information without distance and space limitations which results in the difficulty of differentiating information whose existence should be trusted and information that cannot be trusted. But in fact, the advantages possessed by social media are that it has various benefits in fulfilling their wishes, namely; personal branding, promotional events, online buying and selling facilities, to political needs.

In the past, people simply accepted it as a dogma, but now people's mindset has also developed along with the development of technology and information and the era of openness. In a religion that does not develop like that, the consequences that will be obtained are being abandoned by its adherents. The Z generation, or better known as the digital natives generation, is the first generation born in the world after 1995 that is connected globally (Internet). Therefore, technology is their "life and breath". This includes the area of higher education. Generation Z students rely on digital recordings rather than taking notes, like to ask questions online, consider lectures as limited to "come and entertain me" and do not like an answer but demand information and instant communication (Rothman, 2014).

Various studies describe that from a structural point of view, the Z generation's brain is different from previous generations. This hal is not caused by genetic factors, but is caused by the external environment as well as the way a person's brain responds to it. "The Z generation brain is being wired automatically into sophisticated and comprehensive visual images, and results in the part of the brain responsible for visual abilities being much more developed, thus making visual learning more effective (Rothman, 2014). Auditory learning, such as lectures or discussions most hated by this group, is different from interactive games, collaborative projects, advance organizers, and challenges that are more appreciated by them (Elizelle, 2017).

Generation Z students are confronted with a wealth of information on the Internet, and they are often not well equipped to find good answers to challenging questions. A survey conducted by the Pew Research Center of teachers, especially in high schools, found that 78% of teachers rated their students as good or bad at finding information that was hard to find. This is an essential skill for future generations to possess so schools must help students to learn to use research tools such as the internet effectively. Since students are used to turning to search engines for quick answers, memorizing facts or equations will not be considered as important. However, teaching them to find and critically evaluate sources of information will be critical throughout their career.

Among Generation Z, Muslims are the same way. They experience skepticism when technology advances and information develops at such a rapid pace. The questions of those who tend to be skeptical are still often answered with emotion or anger and a terrible argument like the perpetrator is promised to be sent to hell without any logical and rational explanation and makes people feel lazy to study religion (Rohimah, 2019). This conservative mindset ultimately forms their religious reasoning, including their fiqh reasoning. This is supported by the research findings of Maulana Hatta (2018) which revealed the dependence of students on the use of smartphones and generally students like the tausiyah of ustaz or scholars who are idolized through social media. The study also reported that a person can spend up to four hours a day playing on social media using his smartphone. Enthusiasm to

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be educated in studying religion from his idol ustadz who are famous in social media is sometimes only based on excessive liking or even tending to individual cults.

II. LITERATURE REVIEW

A. Reasoning Skills

Sugiharto wrote four ways to gain knowledge, namely relying on something that is currently there (the method of persistence), making expert agreement a foothold, guided by intuition (intuition method), using the scientific method (Sanusi, 1996). Kerlinger as quoted by Masturoh and Nauri (2018), he expressed four ways to acquire knowledge with 1) the tenacity method, which is fully based on ideas that have long been believed to be true. 2) method of authority, which refers to the opinion of experts or authorities. 3) the intuitive method, which is based on beliefs whose truth is considered self-evident or does not require further evidence. 4) the scientific method (method of science), which is based on scientific principles so that it produces the same conclusions even though it is carried out by different people.

Notoatmodjo quoted by Eka (2010) categorizes two kinds of ways of acquiring knowledge, namely:

1. Unscientific or Traditional Method

The way people worked before they discovered the scientific method. People used this method in ancient times to solve problems and discover new theories or knowledge. These methods are trial and error, chance, power or authority, personal experience, common sense, truth through revelation, truth by intuition, inference, induction and deduction.

2. The modern or scientific way.

This scientific method consists of a systematic, logical, scientific method, research method. The research was carried out by testing first so that the tools used were valid and reliable and the results of the research could be generalized to the population. Truth or knowledge can be explained directly because it goes through a series of scientific processes.

Reason in the Indonesian Thematic Thesaurus (Kemendikbud) is grouped into meaning: reasoning, reason, intellect, common sense, intellect, comprehension, intelligence, logic, reason. Reason in English is reasoning, while in Arabic (the Koran) it is called reason ('aql). However, the word 'aql in Qur'anic matters is not found in the noun form but in the verb form, such as na'qilu and ta'qilu and also fakkara, faqihah and dabbara (Fuadi, 2016).

Based on the review of the Qur'an, 'aql is not the brain which most people understand is its place in the head, but the power of thinking and the capacity for understanding which Plato said is human nature or the innate power described in the Koran which gains knowledge and studies the universe (al -A'raf: 179 and al-Taubah: 93). In various texts, the Koran is emphasizing the use of 'aql and reproaching those who do not use it (Edison, 2020). Plato said that reason is human nature, which comes from "logos"

(Word of God or Jesus), a human characteristic that is not owned by other creatures so that it makes it have a perfect essence in the world. This reasoning nature causes humans to have a degree of quality compared to other God's creatures. Reason is used as human nature with the basis because it makes humans similar to the highest (logos) then through reason humans can get closer to that highest (Cooper, 1997).

According to Prof. Dr. Dali Santun Naga (1985), reason is defined as capacity in concluding, understanding, thinking, especially in a systematic, logical and rational way. Rational intent is reasonable and in accordance with natural law (Tafsir, 2016). While reasoning according to Chin-Quen Lee (2010) defines reasoning as a way of generating conclusions based on rules, evidence, to create new results or provide an evaluation of existing results. Reason can be said as an activity that allows a person to think logically, be able to reach thoughts, or use the power of thought (power of reason). Reasoning can be explained as a way of thinking to reach logical conclusions based on facts and appropriate references. Whereas reasoning is defined: a way of thinking based on sensory research so that it can present a conception and idea, then later group according to type, from similar observations it produces similar propositions (Rahayu, 2012).

The power of reason is the power that arises in giving understanding, producing a conclusion so that reason is forming (a way of thinking) not the result of thought. The dominance is placed on the power of knowledge, theory, and insights as well as other knowledge. Reasoning power is a nature possessed by humans and an important capability and skill that should ideally be possessed. The power of reason is often associated with logic because with reason and logic, humans are able to think and distinguish between right and wrong. Humans are able to think by using reasoning power for the process of survival and their offspring, able to create, innovate, continue to develop, and increase their ability to provide adaptation to an environment whose cycle is not fixed and sustainable (Fuadi, 2016). From the explanation of reason from the experts above, it can be concluded that reason is a capacity possessed by a person, namely; think, give understanding, draw conclusions, especially through systematic, logical and rational methods. The meaning of the word rational is reasonable and in accordance with the laws of nature.

Logic was originally born from mathematics or rather a by-product of mathematics. Logic is a technique that was originally developed for the study of mathematics which eventually became a separate branch in mathematics with the name "Symbolic Logic." (Nathan, 2006). Logic is a process of thinking to reach a rational truth. Logic uses reason or reason, as a means of transportation to achieve that will. Logic is something that can prevent errors in the process of reasoning (drawing conclusions), while reasoning is thinking that is enlightened by logic. From this description, researchers can conclude that logic is knowledge about correct reasoning.

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Then what is the relation between reason and logic? Christopher J. Searle (2020) wrote in his footnote: "If we want to reason well, then we have to reason within the limits of logic", in other words "If we want to reason within the limits of logic, then we have to reason within the limits of logic too". The relationship between the two is like asking the difference between drawing and pictorial design, or typesetting and writing, or education and intelligence; both parts are important and related, but they are very different things; logic is never absent from human reasoning, just as paint is never absent from a painting. Both parts are important and related but they are very different things. From the explanation above, it can be stated that logic is the laws and rules of thinking and reasoning is the process of thinking.

Nathan (2006) explains that there are two types of reasoning requirements, namely: 1) the middle reasoner has potential in the form of information or experience that can be used in carrying out experiments. 2) the reasoner must have the experimental method. Both of these are absolutely needed by students or anyone if they are going to carry out logical reasoning activities. As stated by Leighton & Sternberg (2020), reasoning can be broadly defined as a process of goal-driven inference that informs problem-solving efforts and decision-making. Sternberg and Sternberg explain that in reasoning "we move from something that is currently there or provide new conclusions to improve existing conclusions".

In simple terms, logical reasoning can turn information into knowledge; critical thinking can turn knowledge into understanding, and analytical thinking can turn understanding into expertise. Although such a tight fit is not possible in reality due to the ambiguity and context sensitive nature of the terms. Metaphorically, let's map data and information onto bricks and concrete blocks; knowledge, understanding, and expertise for walls, rooms, and homes; and logic as a mortar (mixture of cement with sand). We can imagine that logical reasoning bound the bricks or blocks into a wall; critical thinking is incorporating walls into rooms; and analytical thinking connects the room to the house. We use logical reasoning, critical and analytical thinking to learn, make valid decisions and solve problems. In conclusion, valid logical reasoning is a necessary condition for students to make wise decisions to solve their problems (Xun, 2015).

In connection with various kinds of reasoning at first, the conception of logical reasoning was built on two things, namely: the deduction built by Socrates was popularized by his student, Aristotle. The second is the inductive reasoning approach which was popularized and built during the Aufklärung era in Europe at that time by Francis Bacon (2018) these two concepts (deduction and induction) survived for centuries so that at the end of the 18th century a pragmatist from America Charles Sander Pierce introduces a new reasoning thought called abduction reasoning (Bellucci, 2018).

B. Generation Z and Internet

Manheim in Budiarti (2018) defines generation as a social building in which there are groups of people who are the same age and have the same historical experience in a period of about 20 years and are in the same social and historical dimensions. The typology of generations is well covered in various sources, five general trends can be identified which broadly refer to: (1) The traditionalist group born between 1928 and 1944 valued authority and a top-down management approach; (2) baby boomer generation, born between 1945-1965 who tend to be workaholic; (3) Generation X, born between 1965 and 1979, a generation that is comfortable with authority and views work-life balance as important, (4) Generation-Y, born between 1980 and 1995, generally grew up in affluence and technological literacy, and (5) Generation-Z born after 1995 are still about to enter the workforce but tend to be digital natives, quick decision makers, and highly connected. Finally, Generation Alpha, according to Forbes senior contributor Christine Michel Carter, was born between 2010 and 2025, in the USA alone, in 2050 the population of Generation Alpha is estimated to reach 35 million (Michel, 2020).

Generation Z is the previous generation called the i-generation or post-millennial, technology generation, online generation, Post-Millennial Generation, and Facebook Generation (Wijaya, 2020). Strauss and Howe, people who were very instrumental in making the periodization of generations who at that time still called Generation Z the Homeland Generation in their work "Generations: The History of America's Future 1584 to 2069" (Amanda, 2017). The naming of this generation only appeared after a question was asked to readers by USA Today which was sourced from an article by Bruce Horowitz, a USA Today journalist entitled "After Gen X, Millennials, what should the next generation be?" on May 4 2012. From this question, the term Generation-Z was finally obtained from the voting results of all riders (Zufri, 2019).

The world community and especially the world of education are being faced with the era of disruption or the Industrial Revolution 4.0 which has become an interesting topic and has been discussed at various levels of society. But when this discussion is being hotly discussed in various forums, now the challenge is reaching the point of the Industrial Revolution 5.0. This was conveyed by Prof. Reevany Bustami, Ph.D. when giving a public lecture in WA room 117, the Department of Marine Engineering (DTK) ITS Surabaya stated the point; that in this era, the era of society 5.0 provides a community offering that makes balance the center. The internet will not be limited to information but a means of living life. A time that positions all technology to be part of the human being himself. When the 5.0 Industrial Revolution will have a part that can later restore the glory of human civilization. The aspects that collaborate with each other are physical, digital, biological, and spiritual. "During the 5.0 Industrial Revolution, religion will return to lead

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science again," emphasized Prof. Reevany Bustami, Ph.D (Admin, 2018).

Several studies have described that Generation Z's brain is structurally different from previous generations. This is not due to genetic factors but a logical consequence of the external environment and the brain's response to it (Rohman, 2019). "Generation Z's brains are automatically wired with powerful and complex visual images. Therefore, the part of the brain responsible for visual abilities experiences rapid development and makes visual learning more effective. Auditory learning model in the form; lectures, discussions are the most hated by this group while interactive games, collaborative projects, advance organizers, and challenges are more appreciated by them (Elizelle, 2017).

Generation Z students are confronted with a wealth of information on the Internet. They are often not well equipped to find good answers to challenging questions. A survey conducted by the Pew Research Center of teachers, especially in high schools, found that 70% of teachers rated their students as good or bad at finding information that was hard to find (Purcell et al., 2012). This is an essential skill for future generations to possess so schools must help students to learn to use research tools such as the internet effectively. Since students are used to turning to search engines for quick answers, they will not attach much importance to memorizing facts or equations. However, teaching them to find and critically evaluate sources of information will be critical throughout their career.

These skills may start with a few examples of hoax information (false or misleading) that must be found online. It could also be asking students to try to identify the quality of the source and hint at potential bias by the author. Ask them to share with friends and resources like Google Scholar and library databases. This would be a great time to collaborate with some librarians. The importance of technical standards and how to find the right content should also be a topic of discussion. These topics must be introduced early on and developed throughout the curriculum because these rapid changes in technology will continue to follow their lives in the future (Moore, 2017).

C. Reasoning Fiqh Generation Z

The current digital era has made it easy for everyone to give a fatwa because internet access is so wide and easy. Finally, it can be understood about the virality of the term "fatwa shopping" in many studies. In fact, the term originally emerged from the world of Islamic banking because of the demands of the modern Islamic finance industry by the Sharia Supervisory Board (Oseni, 2017). Humayon Dar in Qommarria (2013), an economist from the University of Cambridge, UK, said that the term now refers to institutional processes that approach some Islamic scholars to seek advice individually and then choose the one that is the most stringent or the most liberal. The proper form of fatwa shopping actually started in the early days of Islam, to be precise after the death of the Prophet Muhammad and this practice has

continued into modern times. While it is easy for any Muslim to dismiss the use of the term "shopping", it was inappropriate in those days despite its relevance in today's fatwa discourse. In this case, "fatwa seeking" (fatwā seeking) may be more appropriate to avoid misinterpretation (Oseni, 2017). When good fatwa spending is extended to modern Islamic finance practices, people need to understand the products and services of the Islamic finance industry which are increasingly diverse at the global level. The emergence of differences that are often associated with the nature of products and services developed and supported by Islamic scholars has become the main factor that triggers the form of fatwa spending that meets the needs of Islamic banking.

Most of the fatwas, especially social regulations, are not disputed by the public. But sometimes some go so far as to cause public outcry and force the religious authorities to withdraw them. This happened in Egypt in May 2007. At that time a working woman asked her imam or cleric if she had to cover her hair around the male co-workers she had worked with every day for years? The cleric decided that if she suckled her partner's breasts five times, then she would become a legal wet nurse. She can be considered family and she can take off her headscarf at work. Of course the idea of a grown man following his female co-worker and becoming his wet nurse contradicts common sense which eventually led to a violent outcry from the Egyptian public.

D. Typology of Fiqh Generation Z Material

Like Hegel's dialectical theory, the process of building fiqh also experiences a dialectical process of thesis, antithesis, and synthesis by Muslim thinkers and intellectuals on the stage of history of fiqh thought which is continuously rolling. This will give birth to opportunities to do "scientific work" which is usually called "ijtihad". This activity will always be open to people who meet the qualifications to do so, both individually and in groups. A thought is not born from a vacuum but is born from a process of struggle for thought and is motivated by the sociopolitical setting that surrounds the "mujtahid". In the socio-historical approach, a thought, idea, idea, and perspective on a symptom/phenomenon of life must be reviewed as an intellectual response of a thinker to social phenomena and political issues (Harfin, 2012).

Because the human mindset is built by the atmosphere that surrounds it, different products of thought emerge, including fiqh issues. Thus, as stated by Amin Abdullah (1996) which states that the existence of a change, shift, improvement, rethinking process, and scientific epistemological design efforts is a logical consequence of scientific activity that is truly historical in nature because it is built on the basis of the human mind which is also historical in nature.

III. RESULTS

The data that the researchers got at SMAN 2 Lamongan was confirmed, there were 81 informants that the

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researchers asked directly and they wrote down the answers on paper. A total of 73 informants stated that they often asked the internet, 8 informants answered the teacher and 1 informant stated that when he needed a quick answer, he asked the internet. If he doesn't need a quick answer, he prefers to ask his friends in his religious discussion forum or his teacher. If they feel a more in-depth explanation and reinforcement is needed, they dig it up from the results of discussions with their friends.

Generation Z to often access Islamic material, especially about fiqh. From the data that researchers were able to dig up from Generation Z at MAS "Matholi'ul Anwar" Lamongan, the social media they used most of the 142 informants were:

- a. YouTube is used by 61% (86 informants)
- b. TikTok is used by 39% (55 informants)
- c. Instagram is used by 27% (38 informants)
- d. WhatsApp is used by 7% (10 informants)
- e. Facebook is used by 4% (5 informants)

The data that researchers were able to extract from 142 Generation Z at SMAN 2 Lamongan, the social media they used the most were:

- a. YouTube is used by 80% (113 informants),
- b. Instagram is used by 51% (72 informants),
- c. TikTok is used by 33% (47 informants),
- d. WhatsApp is used by 23% (32 informants),
- e. Twitter is used by 18% (25 informants).

For questions about the use of the internet in seeking answers to fiqh issues, from the two sites (MAS "Matholi'ul Anwar" Lamongan and SMAN 2 Lamongan) there were 72% of Generation Z informants who answered using the internet as a means of solving problems regarding Islam or fiqh. This is in accordance with his theoretical study which states that the "Now" Generation is the Generation of Digital Natives (youth who were born when the digital era was already underway and growing rapidly). This generation is more interested in using the internet as a solution to all their life problems. They accept the internet and social media as something that is taken for granted (something they are used to).

Data on the use of search engines (search engines) from Google Forms which the researchers distributed among Generation Z at SMAN 2 Lamongan, from 142 informants who participated in filling out questions, found 142 informants answered Google, 2 informants answered (besides Google) also used the Yahoo search engine, 1 informant (besides Google) also used a search engine to answer Ask, 1 informant (besides Google) also used a search engine to answer Bing.

Findings about the use of Google from the 2 (two) sites can be reported as follows: In searching for and understanding Islamic material, especially fiqh, Generation Z at MAS "Matholi'ul Anwar" Lamongan and at SMAN 2 Lamongan, they all (100%) use Google as the browser

engine, but the 1% also sometimes use others (Yahoo and Bing). Googling (according to them) is the activity of searching for material or content on the internet, even though googling should be searching the internet using the Google search engine. The division they use shows how integrated they are with Google in surfing the internet.

Analysis of site 1 (MAS "Matholi'ul Anwar" Lamongan) showed that the typology of fiqh material among Generation Z who are digital natives relies more on fiqh material presented in the digital world (62% of informants), especially those who sourced from speakers on social media YouTube, Instagram and TikTok, where in fact the majority are of the conservative type. However, there are still quite a lot (36% of informants) who prioritize understanding the material from their religious teacher.

Analysis of site 2 (SMAN 2 Lamongan) showed that the dependence of Generation Z on the internet was very high, including searching for fiqh material. This is reflected in research findings which state that 90% prefer to ask (search) the internet for fiqh problems they face, 9% say they prefer asking religious teachers, and as many as 1% of informants say they use the internet if they need answers to religious problems, quickly. If it's not so urgent, he prefers to discuss it first with his online group and then practice the results of their discussion. Their main reference for understanding Islam and fiqh is lectures from well-known lecturers in the online world (social media).

Generation Z at SMAN 2 Lamongan and MAS "Matholi'ul Anwar" Lamongan generally (100%) use Google as the default search engine on their devices. Likewise, in the face-to-face interview session, there were no informants who used search engines other than Google, and no one even knew that there were many search engines (not just Google). This is because in general, smart phones, especially in Indonesia, are based on Android, which of course only use products from Google. For this reason, it is no exaggeration that Generation Z has given the nickname the "Google Generation". Based on the findings above, researchers can also give the nickname Generation Z the "Google School Follower" Generation.

To googling fiqh sites in the form of writing, the behavior of Generation Z from the two sites is divided into 2 (two) groups. The first group, generally prefer sites issued by their mass organizations or official institutions they trust. The second group, they are people who like to choose the posts that appear first on the Google search engine. They have the reason that the writing at the front is the writing that most people read, so they don't doubt the truth. From the tendency of the two groups there is common ground, namely they both do not really like the activity of reading silent writing, except for writing that is read because there is an assignment from a religious teacher or to support their digital literacy. Generation Z's reading interest is generally low because since birth they have been in the digital space and digital activities where the content tends to move (audio visual) or it is enough to just hear (audio). This can be understood by the increasing

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number of reading materials adapted into audio, such as; audio book, audio novel app, and audio reading books app.

From the explanation of the data above, the researcher can draw conclusions as a result of the findings in this study, the results of which are 2 (two) ways for Generation Z to look for material on Islamic law. First step; they prefer to access audio-visual media on YouTube, TikTok, and Instagram to dig up Islamic information from preachers, especially their idol preachers. The second way, they choose the top posts on Google because that shows that many of these posts access or googling material that uses strong references in their opinion or googling material issued (fatwakan) by the religious organizations they participate in.

IV. DISCUSSION

A. Themes of Fiqh Online in Generation Z

Based on research results, at least once a week, millennials use social media to express themselves in religious imagery, both consciously and unconsciously. More specifically, the results of the study show that the routines of religious expression on social media tend to vary. There are those who regularly share it every day or every week. However, there are also those who do not routinely express their religion on social media with the excuse that they only follow moods or only respond to something they feel is important to respond to. Meanwhile, a small number do not miss religious uploads on social media even though they are not directly disclosed on their social media accounts. Millennial religious expressions are often manifested in the form of uploading prayers which are often accompanied by outpourings of heart, words of wisdom, and preaching/sermon content. In addition, some content also contains uploads containing recommendations and prohibitions that have religious connotations, and even uploads that are shared are often the result of personal interpretations of teachings or prohibitions in certain religions (Harry, 2021).

The theme of the fiqh material chosen on site 2 (SMAN 2 Lamongan) is also similar. The difference is that researchers have not found the theme of hijrah in interviews with them. The findings of the Google Form version, researchers found the following data. The theme of worship (fardu and sunnah prayers, requirements for pillars and prayers, purification, and menstruation) ranked first at 76%. The theme of alms, zakat, pilgrimage, umroh ranked second, namely 29%. Political themes in Islam rank third, namely 28%. The theme of jihad and making friends with non-Muslims ranked fourth, namely 27%. The theme of the relationship between men and women in Islam ranks fifth, namely 25%. The theme of business in Islam ranks sixth, namely 23%.

If the findings above are grouped under a major theme, the findings are as follows: 1) The theme of worship. 2) The theme of jihad and making friends with non-Muslims.

3) The theme of munakahat and the relationship between men and women. 4) Muamalat/social themes.

B. The Substance of Online Fiqh Themes in Generation Z

The tendency to choose the theme of online fiqh material for Generation Z at MAS "Matholi'ul Anwar" Lamongan depends on their individual needs. However, what is most interesting are the themes of fiqh which are wrapped in motivation to implement them and delivered in an interesting manner. From the above data presentation, the researchers selected and sorted the results as findings 1) Regarding menstruation. 2) Hijab. 3) Salat and prayers. 4) Dutiful to both parents. 5) Hijrah (hijrah movement). 6) Soulmate, destiny and obey husband. 7) Courtship. 8 Fall in love. 9) Life motivation (Allah is Forgiving no matter how much human sin is, Allah is Most Merciful even though His servants are covered in sin, Allah loves His servants who like to pray, the best thing is to love each other in silence, and so on).

Google Form version, researchers found data that was summarized in several themes. The theme of worship (fardu and sunnah prayers, the conditions for pillars and prayers, purification, menstruation) 56%. The theme of jihad (war with infidels) is Islam 23%. Political themes in Islam 18%. The theme of zakat, alms, pilgrimage 16%. The theme of the relationship between men and women in Islam 12%. Business theme in Islam 12%.

The problems faced by Generation Z at SMAN 2 Lamongan are almost the same, namely everyday problems and always need motivation. All of this material must be delivered in an interesting way, both in the appearance of the content, the person delivering it (the speaker), and motivating them. Generation Z has a high interest in beautiful and constructive words. In the data presentation found as follows:

1) Procedures for worship. 2) Daily prayer. 3) Limitation of the relationship between men and women. 4) Soulmate and destiny. 5) Maintaining the honor of women. 6) Hijab. 7) Fasting debt. 8) Courtship. 9) Motivation for life (depending only on Allah, giving your heart only to Allah, continuing to do good even though you are tired).

Google Form version, researchers found data that was summarized in several themes. Themes of worship (fardu and sunnah prayers, requirements for pillars and prayers, purification, menstruation) 76%. The theme of alms, zakat, haji, umroh 29%. Political themes in Islam 28%. The theme of jihad (war with infidels) in Islam is 27%. The theme of the relationship between men and women in Islam is 25%. Business theme in Islam 23%.

Generation Z has a leaning toward conservative preachers. This is in accordance with the survey report Media and Religious Trend in Indonesia (MERIT), and the Center for Islamic and Community Studies (PPIM) UIN Jakarta which was launched with the theme "Youth Religion: Ritual No, Conservative Yes", at The Tribraa Ballroom, Jakarta, December 8 2021. On this occasion, the Survey Coordinator,

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Im Halimatus Sa'diyah said; "In general, although the religiosity of the younger generation is very low compared to other generations, their conservatism is relatively high compared to other generations and this high conservatism represents transmission between generations." Im Halimatus Sa'diyah continued; "Millennials and Generation Z, which are generations whose digital activity is very high, especially related to religious issues, they really rely heavily on social media. This then makes Millennials and Generation Z somewhat vulnerable to conservative values." According to Widodo, who was one of the speakers, argued; "The low interest of Millennials and Generation Z in the content presented by moderate groups can be caused by the presentation of content that is not innovative or not 'close' to the younger generation" (Dea, 2021).

All of the findings above confirm the domination of the typology of Islamic conservatism on the internet, making them a noisy minority, namely a group with a small number but a bigger echo than the voices of moderates on social media. Actually, the moderate typology has much greater potential, but in dealing with social media, they do it in the way it is. In social media, they don't just display interesting content but are influenced by the upload format. The better the upload format, the more young people will be interested in knowing the contents. Millennials/Y and Generation Z are productive generations who dominate the online world market today (especially in online media) so that all products are directed to attract them. Their proximity to social media makes it an opportunity for preachers, marketers, companies and brands to take advantage of aspects of social media to influence and take advantage of them (Sayyed, 2020).

C. Revival of Religion in the Digital Age

Famous sociologists and philosophers from the eighteenth century to the early twentieth century such as François-Marie Arouet/Voltaire (1694-1778), Auguste Comte (1798-1857), David Emile Durkheim (1858-1917), Sigmund Freud (1856-1939), Karl Heinrich Marx (1818-1883), Friedrich Wilhelm Nietzsche (1844-1900) and Maximilian Weber (1864 – 1920) had a great influence on the development of the social sciences. They shared the view that the emergence of the Enlightenment would eradicate religion as a universal basis of thought and organization. By saying, "God is dead! God is dying! We killed him." (Must! Must! Must! Undwir haben ihn getotet!), which Nietzsche echoed, for example, to start his war against all forms of certainty, tyranny and holiness. The first guarantee of certainty and injustice is God (Roy, 2005).

Likewise with Weber, he believes that secular ideology continues to move to replace religion as the basis of legitimacy and social control in nineteenth-century society. Western sociologists and philosophers generally do not recognize the existence of religion as a basis for explaining worldly matters because they firmly believe that what we need in modern industrial society is rationality, scientific

attitude, and legitimacy in order for us to understand. . He regulates the life of this world (Djatmiko, 2017).

Another symptom of religiosity for some Muslims is the emergence of various spiritual groups such as housing councils, remembrance councils, and mass ceremonial councils, which differ in character from the traditional Sufis. As well as holding prayers in apartment houses, hotels or condominiums, they have placed them in town squares and blocked roads to disrupt traffic. Not infrequently there are groups that are remembered and this spiritual flow becomes a kind of "new age" style with Islamic motifs (Azra, 2017).

Widya Nandini in her article entitled "Generation Z Indonesia Considers Religion Most Important" at Katadata.co.id reports that Generation Z has a commitment to religion as one of the determining factors for their happiness. This statement is based on the results of a survey conducted by the Varkey Foundation in 2017 in 20 countries. From the survey, it turns out that young Indonesians think that commitment to religion is very important in influencing their state of happiness. (Widya, 2018).

V. CONCLUSION

The results of the study entitled "Rationale of Fiqh Generation Z in Indonesia" can be summarized as follows:

1. The process of shifting from offline fiqh reasoning to online fiqh reasoning in Generation Z

The shift occurred because Generation Z lives when internet media has become a necessity of life. Those who are digital natives or native speakers of digital technology prefer to use the internet in finding answers and understanding fiqh rather than reading and asking teachers for reasons of more privacy, effectiveness and efficiency. Generation Z is what is commonly referred to as the "Google Generation", a generation that prefers to use the internet by utilizing Google's services and products to explore, study, and understand fiqh rather than asking their religious teachers so it is not an exaggeration to call them Google School Followers.

2. Typology of Online Fiqh Materials for Generation Z

The typology of fiqh material that they access, there are two typological groups, namely; conservative typology group and moderate typology group. First, the conservative typology group, their main source in exploring, studying and understanding Islamic law (fiqh) is their idol lecturers who are generally celebrities in generation Z's mainstream social media, namely YouTube, TikTok, Instagram whose lecture narratives are textual and traditional. Second, the moderate typology group, their main source in exploring, studying and understanding fiqh is their idol preachers who are generally also celebrities on their mainstream social media, whose lecture narratives emphasize a balance of

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reason and revelation as well as a balance of diversity between groups.

3. The Filtration Process of Online Fiqh Materials in Generation Z

Filtration carried out by Generation Z in exploring, studying, and understanding fiqh material online can be grouped into 2 (two) groups namely; the group that did not do filtering and the group that did filtering. First, the group that does not filtration; they immediately seek material from their favorite speakers and fully trust what they say. Second, the group that performs filtration; they take the following 4 (four) steps: (1) browse a lot of material from various sources intact (avoiding information sources that have been cut into pieces), both from written and audio-visual sources (YouTube, Instagram, or TikTok), (2) prioritize material issued by official sources such as; MUI (Indonesian Ulama Council), NU Online, Muhammadiyah Online, and so on, (3) correctly concluded, (4) if they feel doubts about the conclusions, they discuss them with religious teachers or friends who understand more.

4. The tendency of Online Fiqh in Generation Z

The tendency of fiqh material to be chosen by Generation Z appears to vary. But within this diversity it was found that; the theme of worship (fardu and sunnah prayers, the requirements of pillars and prayers, purification, menstruation) is ranked first, the theme of jihad (war with infidels) in Islam is ranked second, the political theme in Islam is ranked third, the theme of zakat, alms, hajj is ranked fourth, the theme of the relationship between men and women in Islam is ranked fifth, the theme of business in Islam is ranked sixth. The era of religious revival is increasingly gaining momentum in this social media era with their increasing attention to the search for fiqh with various themes according to the needs and problems they face.

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