



Generation Z and the Search for Religious Knowledge on Social Media

Romario

roma02711@gmail.com

Sekolah Tinggi Ilmu Tarbiyah Hamzah Fansuri

Abstract

This article examines senior high school students in their search for Islamic knowledge. This study uses ethnographic methods and life stories which were carried out intensively for three months. Data was collected by interviewing eighteen students from three schools, namely MAN 1 Yogyakarta, SMA Negeri 8 Yogyakarta, and SMA Muhammadiyah 1 Yogyakarta. I took six informants from each school consisting of three students and three female students. In addition, I also made observations in observing clerics and religious content accessed by informants on social media. This article shows that high school students who are referred to as generation Z. Seek religious knowledge not only through extracurricular activities such as Rohis, but also through social media. Generation Z's consumption of religious knowledge on social media cannot be separated from the long process of Islamizing public space in Indonesia. The Islamization of this public space affects the social media space so that it gives birth to a lot of religious content and popular clerics from various different backgrounds that are liked by young people. This study demonstrates two models of consumption of religious knowledge of generation Z. First, generation Z who access religious knowledge from various ustaz backgrounds. Second, Generation Z is consistent in accessing religious knowledge on social media based on similar backgrounds, affiliations or religious organizations. This research contributes to the study of changes and developments of high school students in seeking religious knowledge.

Keywords: Generation Z, Social Media, Religious Knowledge

DOI: <https://doi.org/10.28918/hikmatuna.v8i2.87>

Abstrak

Artikel ini mengkaji siswa SMA sederajat dalam mencari pengetahuan keislaman. Penelitian ini menggunakan metode etnografi dan life story yang dilakukan secara intensif selama tiga bulan. Pengumpulan data dilakukan dengan mewawancarai delapan belas siswa yang berasal dari tiga sekolah yakni MAN 1 Yogyakarta, SMA Negeri 8 Yogyakarta, dan SMA Muhammadiyah 1 Yogyakarta. Saya mengambil enam informan dari masing-masing sekolah yang terdiri dari tiga siswa dan tiga siswi. Selain itu, saya juga melakukan observasi dalam mengamati ustaz dan konten keagamaan yang diakses

oleh informan di media sosial. Artikel ini menunjukkan bahwa siswa SMA yang disebut sebagai generasi Z. Mencari pengetahuan agama tidak hanya melalui kegiatan ekstrakurikuler seperti Rohis, melainkan juga melalui media sosial. Konsumsi generasi Z terhadap pengetahuan agama di media sosial tidak lepas dari proses panjang islamisasi ruang publik di Indonesia. Islamisasi ruang publik ini mempengaruhi ruang media sosial sehingga banyak melahirkan konten keagamaan dan ustaz-ustaz populer dari berbagai latar belakang yang berbeda-beda yang disukai oleh anak muda. Penelitian ini mendemonstrasikan dua model konsumsi pengetahuan agama generasi Z. Pertama, generasi Z yang mengakses pengetahuan agama dari berbagai latar belakang ustaz. Kedua, generasi Z yang konsisten dalam mengakses pengetahuan agama di media sosial berdasarkan kesamaan latar belakang afiliasi atau ormas agama. Penelitian ini berkontribusi dalam studi mengenai perubahan dan perkembangan siswa SMA dalam mencari pengetahuan agama.

Kata Kunci: *Generasi Z, Media Sosial, Pengetahuan Agama*

A. INTRODUCTION

This article investigates the quest for Islamic knowledge among high school pupils. The activities of Rohis, the hub of the dissemination of Islamic knowledge, are studied by high school students and their equivalents as a source of religious information outside of religious classes. Recent research has indicated that young people, typically referred to as members of Generation Z, learn about religion online. The earlier studies will be continued in my research.

After the fall of the New Order, Islamic Spiritual (Rohis) extracurriculars were popular and helped advance Islamic understanding among high school students. Islamic movements like HTI, PKS, and the Salafi movement that had previously grown on campuses used the Rohis extracurricular institution as a platform for growth. There are various ways that this Islamic movement spreads its influence. First, through former students who work as Rohis managers at schools. Second, students involved in campus da'wah who seek Rohis officials to participate in Islamic events hosted at certain mosques. Third, the school assigns student activists to oversee Rohis' mentoring. Campus da'wah advocates form small groups guided by a rabbi using the halaqah and daurah methods in their operations (instructor) (Hasan, 2018, p. 7)

According to the report on Rohis that academics from the Maarif Institute have examined, Rohis has turned into a platform for the radicalization of Muslim youth. A.M. Wibowo claimed that Rohis desired the establishment of an Islamic state, which is consistent with research from the Maarif Institute (Wibowo, 2017) In recent years, research on high school students has focused on Islamic literature, websites, and video lectures in addition to Rohis activism as a source of religious knowledge (Maulana, 2018).

To create a hybrid identity, high school pupils' sources of religious knowledge include not only Rohis but also other sources like literature and the internet (Saputra, 2018). Identity hybridization happens as a result of the interactions that kids and teenagers have with various religious groups both offline and online (Bamualim et al., 2018, p. 72). Youth activities offline are fueled by social media.



Social media has an impact on how Indonesian religion is developing. Scholars like Eva F. Nisa, Fatimah Husein & Martin Slama, and Dayana Langer have drawn attention to this. Thanks to the internet, these academics have noticed a rise in pious action. According to Eva F. Nisa, Instagram is the best social media platform for spreading Islamic teachings via publishing images (E. F. Nisa, 2018) Furthermore, Fatimah Husein and Martin Slama advised using social media to create the One Day One Juz group in order to boost piety, such as Facebook, WhatsApp, and BlackBerry Messenger (Husein & Slama, 2018). Dayana Langer stated the same thing, saying that groups like the Spirit of Taqwa and Pejuang Subuh use social media sites like WhatsApp and To constantly be istiqamah when emigrating, line to remind their group mates (Dayana Langer, 2018).

In Indonesia, the rise of the Muslim generation Z coincides with an increase in social media usage. the generation of people born between 1995 and 2010. They are also sometimes referred to as the "gadget generation" or "anak zaman today." 2018 (Y. F. Nisa et al., p. 2) 50.89 percent of the 1,552 Muslim students and 337 students in the generation Z category who participated in the PPIM UIN Jakarta study reported accessing religious knowledge online (Saputra, 2018).

Looking at the PPIM UIN Jakarta data on generation Z's use of the internet to get religious information reveals that video lectures are one type of religious knowledge that they access. They typically follow religious leaders who are comfortable communicating online, such as those who are well-liked on social media. The instructors at ustaz are more engaging, simple to grasp, and amusing, which is why people select ustaz on social media (Bamualim et al., 2018, p. 91). The well-liked ustaz was dubbed a new preacher by Ariel Heryanto. He contends that in contrast to the previous preacher, who appeared more rigorous in his religious beliefs, the new preacher presents religion attractively and speaks in terms that young people would understand. appears to be pretty close to youth. The new preacher covered all topics related to young people's difficulties, including dating, entertainment, parent-child relationships, and numerous issues that are specific to young people. Everything is presented simply and is focused on young people (Heryanto, 2018, pp. 51–52).

In three Yogyakarta schools—MAN 1 Yogyakarta, SMA Negeri 8 Yogyakarta, and SMA Muhammadiyah 1 Yogyakarta—high school pupils and their equivalent are discussed in this article. This article examines how high school students learn about Islam. This study is a continuation of scholarly research on high school kids' religious knowledge as it was found in rohis and on social media. This argument disproves the notion put forth by earlier scholars like Najib Kailani, A.M. Wibowo, and the Maarif Institute that high school pupils solely learn about religion through Rohis. However, high school students, or what is sometimes referred to as generation Z, typically learn about religion through social media.

This study used the life story method as a qualitative approach. The life narrative approach can be used to disclose the perspective of the actors under investigation, their interpretation of life, and how they see the interpersonal dynamics among players

(Bertaux & Kohli, 1984, p. 218) I was able to learn more about the students I spoke with's methods for seeking knowledge by using the life narrative technique. religion and its significance. The period of time this study was conducted was from February to April 2019. Proposive sampling was employed by the researcher in this study. 18 students from three schools—MAN 1 Yogyakarta, SMA Negeri 8 Yogyakarta, and SMA Muhammadiyah 1 Yogyakarta—were interviewed to gather data. I selected six informants—three male and three female—from each school, totaling six people. In addition, I saw how informants used social media to access religious figures and content.

B. DISCUSSIONS

1. New Generation of Muslims

In his book *The Problem of Generation*, Karl Menheim discussed the phenomenon of patterns of social change between generations, stating that each generation has a distinct awareness and knowledge from the one before it (Parker & Nilam, 2013, p. 19). Youthful people's portraits According to Harerra and Bayat, neoliberal globalization processes, neo-imperialist geopolitics, and the creation of anti-Western discourses about Islamic civilization have contributed to Muslim youth today's developments and changes from earlier generations. As a result, Muslims are frequently associated with violent religious fundamentalists. This predicament forces Muslim youth to create new cultural politics, such as the Jihad movement. The youth themselves are When negotiating with adults, creating their own social and cultural space, rebelling against authority, building subcultures, and worrying about the future, young people are frequently engaged in the practice of cultural politics. International feelings like Western Islamophobia or the occupation of Palestine unite young Muslims all across the world. (Herrera & Bayat, 2010, p. 3). Due to the existence of the internet, issues like Palestine are brought to the attention of the world, and one of them even reaches Indonesia as a form of activism in opposition to Indonesian Muslim youth to Palestinian Muslim youth.

The existence of new media, namely the Internet, has altered how young people see socialization, culture, and political activity. The "e (electronic)-generation" or "internet generation" is known for its more participative and less hierarchical communication styles, however they can still have an impact on one another. This is what Clay Shirky means by "symmetrical participation," where a person has the capacity to share knowledge with others in addition to receiving it .(Herrera & Bayat, 2010, p. 10). The growth of this worldwide young culture is made possible by advancements. With the development of social media platforms, beginning with the debut of youtube in 2005, facebook in 2004, twitter in 2006, and instagram in 2010.

According to Ariel Heryanto, the internet also gives rise to new preachers. Unlike the older preachers, who appear more rigid in their religious teachings, the new preachers pack religion by doing so as attractively as they can using language that young people use on a daily basis and physical characteristics that are very similar to those of young people. Everything pertaining to young people's difficulties was explored, including dating, entertainment, parent-child interactions, and other issues that are specific to young



people. Everything is explained simply and is appropriate for young people (Heryanto, 2018, pp. 51–52). This contrasts sharply with the older preachers who emphasize dogmatic obedience to their followers and talk seriously and based on the scriptures.

Current preachers whose style of delivery they find more pleasant and understandable are in response to the traits of the new generation of Muslims who want to swallow religion instantly. Due to their speaking manner and appearance, which are typical of young individuals who easily capture the attention of young people, Hanan Attaki and Felix Siauww are preachers who are well-liked among young people.

Through the use of social media platforms like Youtube, Facebook, Twitter, and Instagram, new clerics have developed in the age of social media. These clerics have been successful in capturing the attention of numerous young people. In response, social media in the form of celebrity clerics has increased the number of clerics in demand among young people. The majority of these clerics are associated with the tarbawi, tahriri, and salafi movements, even though older authorities like NU and Muhammadiyah continue to exist in the new media and serve as a source of religious information. It is inevitable that there would be religious discourse conflict on social media between extremist and moderate perspectives notably when explaining the way Islam is practiced in Indonesia or when discussing religious matters that frequently come up in public.

2. Generation Z and the Search for Religious Knowledge on Social Media

The source identified Lia as being a class XI IPA MAN 1 Yogyakarta and serving as the female Rohis coordinator. To further her religious education, Lia enrolls in a Yogyakarta Islamic boarding school with an aswaja style (ahlu sunah wal congregation). Lia had attended a boarding school while she was in junior high. Lia sought the counsel of her seniors when selecting a pesantren, asking them which had an aswaja design or strong ties to NU. Lia frequently pioneers fiqhunnisa content, specifically Rohis's study of women's fiqh. Based on the fiqh information she acquired at the pesantren, Lia then shared the fiqh material concepts with the MAN teachers while they participated in Rohis' activities. Despite having a substantial NU background, Lia typically attends Zakir Naik's debates, who belongs to the Salafi movement. From a friend, Lia is familiar with Zakir Naik. He enjoys watching Zakir Naik because of the debates that Zakir Naik frequently has with nonreligious individuals and adherents of different religions, including Christians, Hindus, and others (atheists).

The same information on the quest for religion was provided by other informants. Tia, a student at SMA Negeri 8, can attest to this. One of the students, Tia, usually goes to recitations in mosques or open areas like the Da'wah Terrace. He participated in themed studies, also known as weekly themes of study, at the Da'wah Terrace, the UGM Campus Mosque, and the Nurul Asri Mosque. This demonstrates a very varied pattern of religious inquiry. Due to the fact that Tia herself does not come from a particularly religious family, she seeks out other sources of information about religion.

According to Tia, liberalism is an intellectual conflict (ghazwul fikri) led by the west with the express purpose of obliterating Islam. Because Islam consistently defeated

the Crusaders early on, the West had plans at the time to undermine Islam through doctrine. Like communism and liberalism, whose ideologies are unrelated to Islam.

In order to evaluate Tia viewpoint, I will cite Martin Van Bruinessen, who claims that ghazwul fikri is a sign of globalization in and of itself and that Indonesians adopted it as a result of increased contact with the Middle East, primarily through the Muslim Brotherhood and the Indonesian Islamic Da'wah Council (DDII). This argument is made to refute liberal viewpoints deemed to be untrue to Islam by people like Abdurrahman Wahid and Nurcholis Madjid. Tia gained this level of comprehension while taking part in the study of Indonesia Without JIL.

There is a second informant from SMA Muhammadiyah 1 Yogyakarta who seeks religious knowledge similarly to the first. At SMA Muhammadiyah 1 Yogyakarta, Aldi serves as the chairperson of the Muhammadiyah Student Association (IPM). Despite being the head of IPM and coming from a Muhammadiyah family, Aldi did not seek out ustaz who were well-known on social media as sources of religious knowledge.

3. Generation Z Consistent Access to Religious Knowledge

The preference of Generation Z for social media clerics with religious backgrounds is the consistency discussed in this essay. The religious affiliation of Generation Z with groups and familial lines including NU, Muhammadiyah, Salafi, Tarbiyah, and others is under dispute. Informants with backgrounds in the NU and salafi movements contributed to the conclusions I discuss in this research. This study demonstrates how strongly Generation Z members with origins in the NU and Salafi movements feel about their choice of ustaz on social media. Those with NU origins like Hamid and Udin frequently select ustaz and social media items with NU backgrounds. The same is true for Fahri and Azis, who both come from salafi backgrounds and like salafi clerics. As a class XI Language student at MAN 1 Yogyakarta, Hamid is also involved in religious organizations, specifically the Nahdhatul Ulama Student Association, or IPNU as it is more generally known. Hamid, a native of Bantul, acknowledged that his older brothers, who attended IPNU as well, and other friends who welcomed him served as inspirations.

According to Hamid, IPNU's activities consist of monthly pilgrimages. The IPNU founder, Tholhah Mansur, whose tomb was visited also happens to be the owner of the Darussalam Sleman Sunni hut. Additionally, IPNU has monthly meetings to coordinate events like National Santri Day and hadrah festivals. The IPNU convention covered more than just activities; it also covered public problems, particularly those relating to Islam.

Hamid also cited Gus Nur as an example of a preacher whose lectures became viral but whose content was flawed. Hamid claimed that Gus Nur was only a sanitary napkin salesman, had never attended an Islamic boarding school, had never recited the yellow book, yet had a sizable congregation. Hamid's perspective on religion is influenced by the IPNU's openness to topics in the public realm. At his own school, Hamid opted to participate in IPNU rather than join religious groups like Rohis.

As a young guy who was raised in a NU home, Hamid attended several lectures given by NU clerics like Gus Muwafiq and Gus Idrus. Hamid gained an awareness of



aswaja as part of his religious education from this research, which he also acquired while attending the Islamic boarding school. According to Hamid, who learned this from Gus Idrus, aswaja is a religious concept that relates to the four Imams of the School, namely Imam Maliki, Imam Hanafi, Imam Syafi'i, and Imam Hambali. Hamid also participates actively in the Gus Baha study of Jalalain's interpretation, which is conducted in Bantul on the seventeenth of every month.

Hamid participates actively in IPNU (NU Student Association) events as a member. This milieu also influenced Hamid's decision to learn about social media. It is true that NU organizations create a Kyai or a Kyai child, who is typically called "Gus," a source of religious information for NU youth, especially students in comprehending religion, as Hamid indicated the reason for selecting a cleric based on their scientific expertise. Being the largest traditionalist Islamic group in Indonesia, NU actively combats Islamist discourse by condemning its different claims that Indonesia should become an Islamic state, as well as its own motto, NKRI Harga Mati. Hamid made it apparent that IPNU cadres had a strong ideological position against Islamist ideas like Wahhabism and HTI when he said he wasn't interested in listening to lectures with Wahabi or HTI roots.

The burning of the flag was just a misunderstanding generated by one side's belief that they had to defend Indonesia in a quick manner. Because of this, one party believed it was insulting to Islam. In reality, both parties had no such purpose. It's bad, but you have to understand one another; don't act like a branch or be *furuiyah*; don't split the parties apart so that the foundation of their religion is divided and they are divided. *dreflected* in the responses of the hostel staff who responded and wisely explained the situation to the students, as in the case of the flag burning, misunderstandings must be cleared up first and lest they lead to further confusion be quick to judge.

In addition to the dorm, Udin learned about terrorism through the BNPT (National Agency for Combating Terrorism), which provided insight into how radicalization and terrorism are related.

The National Agency for Countering Terrorism's (BNPT) program aims to post a video of an Indonesian speaker on radicalism and terrorism. This speaker discusses the need to be cautious while reading the news and to develop tolerance rather than just consuming it. Radical attitudes include perceiving oneself to be the most righteous, blaming others for their errors, and wishing to drastically alter social or political circumstances. If we want this country to change, we must start from within. Yes, within our own families. We must continue to understand that starting from within, differences are a gift and beauty in themselves. Accordingly, don't make differences; doing so will turn them into a problem that leads to conflict and destruction.

The National Counter-Terrorism Agency was established by the government in response to the rise of terrorism, which led to incidents like the Bali Bombings, the Jakarta Mariot Hotel Bombings, and the Surabaya suicide bombings. Radicalization and terrorism frequently target teenagers and young adults. It is advised in counseling not to

simply believe news that pops up on social media or the internet, to not believe that you are always right, and not to be radical in your desire for the country to improve.

Udin doesn't simply read research on social media. Udin also considered the expanding theological controversy, wondering if it had something to do with the fact that it was a political year. Udin is actively taking in lectures by well-known clerics, but based on his response, he is not particularly pleased about them since occasionally, the ustaz communicates information incorrectly. Udin persisted in adhering to the research that Quraish Shihab and Gus Mus offered.

The ustaz Quraish Shihab and Gus Mus may be my choices because they may have more experience and are from Islamic boarding schools, but occasionally I also see the clerics who have recently become more well-known. Even though I like it when there is bad news, whether it was delivered incorrectly or not, I also take it well.

Even so, Udin, the chairman of the Rohis MAN 1 Yogyakarta, observed the lecture posts of some well-known clerics on social media, but when he discovered something incorrect in the cleric's delivery, he responded with a critical attitude by taking the positives while continuing to follow Quraish Shihab and Gus Mus because he believes he is knowledgeable in the subject of religion, has boarding school experience, and has a lot of experience.

Fahri, who adheres to the Salafi school of thought, provides another example of how Ustaz's selection was consistent. Fahri is in charge of the class XI IPA at Rohis SMA Negeri 8 in Yogyakarta. Unlike other schools, SMA Negeri 8 changes the name of religious organizations from Rohis to Sivitas Aktivita Islamika (SAI). Fahri clarified that SAI performs Tadarus Al-Qur'an at the school each morning before classes begin. Fahri continued, "There is special training and education to become preachers and imams for Friday prayers. SAI members become preachers and prayer priests every Friday." Additionally, SAI typically observes Islamic holidays throughout the month of Ramadan, such as Tabligh Akbar and hosting a flash boarding school. Though, the due to the new principal, big day events may not go as planned.

Activities sponsored by SAI include broad pursuits like entrepreneurship and futsal matches with SAI members in addition to religious pursuits. Additionally, Fahri mentioned that da'wah cycling activities existed. The in question da'wah bicycle is riding alongside SAI members who are just arriving at their location.

Fahri, who is the leader of SAI, studied in religious institutions in addition to attending classes and participating in groups. Fahri initiates studies close to his home by inviting a ustaz to talk about Sirah Nabawiyah. He also routinely attends studies at the Pogong Dalangan and Nurul Asri Mosques each week. Fahri himself used to attend Ustadz Abduh Tuasikal's lectures at the Pogong Dalangan Mosque. Abduh Tuasikal is a Saudi Arabian graduate who studied chemistry while simultaneously attending Salafi lectures in Medina. New generations of Muslims frequently visit the online platform and Instagram account to learn more about religion. Fahri clarified that the study was thematic in regard to the Nurul Asri Mosque. The theme Fahri was referring to was the recitation's



theme, which changed every week and was read by a different ustaz. The Yogyakarta region or urban areas frequently use this thematic recitation technique.

Fahri began to learn about religion from Ustaz Abduh Tuasikal. He emulates Muhammad Abduh Tuasikal, an Ambon native who now resides in Gunung Kidul, Yogyakarta. Yufid. TV frequently broadcasts lectures. You may read Abduh Tuasikal's ideas at Rumayso.com. Ustadz Abduh Tuasikal had clear, straightforward, and deeply moving opinions that laid the groundwork for Islamic knowledge and the salafi movement.

Fahri added that Abduh Tuasikal was a ustaz who possessed both precise understanding and a mastery of religious knowledge. Fahri, an IPA class XI student, was motivated by this. Fahri asserts that Ustadz Abduh Tuasikal's Islamic teachings have stronger roots and make more logic.

If there is a difference of view, it makes more sense, in my opinion, the stronger the case. For instance, Ustadz Abduh Tuasikal is about music; Abduh Tuasikal outlaws music, although Ustadz Adi Hidayat permits it. If I be reasonable and don't disrespect my friends, I can still listen to music.

The results of the aforementioned interview demonstrate that Fahri has a choice of ustaz who values persuasive arguments as is typical of Salafis who are textually religious by taking the passage literally and basing their arguments only on reliable hadith. Studies Fahri has taken part in at mosques where Salafi clerics are more common, including Abdu Tuasikal who completed studies at the Yogyakarta mosque, show that he encourages people to choose them on social media.

As the head of spirituality, Fahri is also involved in arranging for ustaz (young clerics) who are well-known in Yogyakarta, such as Ustadz Ramsyi, Hasim Ihwanudin, Sulaiman Rashid, and Ustadz Yasir, to visit schools once a month to conduct studies on a variety of thematic subjects. The provided subjects, such as Your Religion, Your Priority, Burning the Past, and Ora With Gayem People, were all intriguing and thematic. The fact that young people and teenagers are drawn to participate in the study makes this particular topic study method popular in Yogyakarta.

Fahri decided to follow the ustaz on social media since it was more practical and logical. Fahri's reference to ustadz, who presented arguments based on the Qur'an and Sahih Hadith, makes sense given that Salafi clerics frequently engage in behavior like that. Originally from Saudi Arabia, the Salafi movement is a puritanical branch of Islam.

Azis is enrolled in SMA Negeri 8 class XI IPA, just like Fahri. Azis, a SAI administrator, is responsible for choosing the ustaz who complete the monthly school assignments. He is familiar with the ustaz Tarbiyah, whom he refers to as PKS, as well as the ustaz Salafi, who are located in Yogyakarta. Azis acknowledged that he learned this from his father, who constantly carries out research, and that this is how he was able to distinguish between the many categories of religious teachers in Yogyakarta. Azis said that his friends or classmates frequently ask him the same question that I posed to SAI members who are aware of the identity of the ustaz in Yogyakarta.



However, if I'm being honest with myself—which I doubt because I know there are loud people here—I'll let you know later if I satisfy the requirements.

Because it was feared that some invited ustaz might not match the criterion with a loud lecturing style, Azis served as a venue to confirm if the invited ustaz met the criteria or not. When I followed up by asking Azis for examples of rigorous clerics, he added that those who supported the caliphate and belonged to Hizb ut-Tahrir were strict. In addition, Azis suggested a cleric by the name of Ustaz Amrullah who contributes to the monthly study, claiming to have known the ustaz from his father. In addition, Azis explained that Ustaz Amrullah had a solid background in religious education and served as the administrator of KIPMI (Community of Scientists and Indonesian Muslim Professionals) and as Chancellor at MADIU University of Madinah International. I inquire, "What is MADIU?"

He uses the international edition of Islam Medina University, which is in Arabic. In my opinion, he is competent and what he delivers is truly material because he has incorporated something in the ustaz that does not depart, like perhaps information from friends. Friends who are PKS were later more actively involved in their movements, but I believe that for the wealthy it is inappropriate for high school students, especially because this is a national high school.

Azis' religious knowledge was also shaped by his family, especially his father. Because Azis' father was frequently engaged in conducting extensive research by getting to know different types of clerics in Yogyakarta, this influenced Azis to become familiar with different types of clerics who had a variety of affiliations, including PKS, Salafi, and Muhammadiyah.

We believe that our understanding is accurate, but despite our desire to impart insight, it is accurate in a positive way rather than in a critical and incorrect way. If this is the case, I believe that both arrogant and understanding people will accept it.

In the instance of Azis, Salafis who are typically seen as exclusive, strict, and at odds with the NU community—particularly in regards to tahlilah, which is regarded as heretical—become fluid and offer an understanding in order to effectively communicate the truth. Azis also frequently follows salafi scholars on social media, including Ustadz Abdul Hakim, Syafiq Basalamah, and Khalid Basalamah. The fact that Azis's parents are both Salafis and that he participates in Salafi studies at the mosque both contributed to his decision to follow a preacher who is associated with the Salafis. Even though Fahri and Azis lean toward the Salafi school of thought, they nonetheless value religious viewpoints that differ from what they are familiar with, such as the existence of tahlilan activities that are frequently seen as heretical in salafi circles.

C. CONCLUSION

With the rise of social media and Indonesia's growing Islamization of public places, there are now well-known religious figures and material with a variety of Islamic connections and organizations. Generation Z consumes this information of religion. Lia,



a Salafi with a NU background, obtains access to the video of Zakir Naik's argument. Similar to Tia and Desi, who seek religious knowledge by participating in studies in various locations, they access the Salafi-trained Ustaz Abdul Tuasikal's knowledge of Fiqh and Aqidah before seeking political knowledge at the Da'wah Teras by taking part in the Indonesia Without JIL program, which discusses the dangers of liberalism and secularism. Aldi and Sari, who both come from Muhammadiyah families, follow well-known preachers like Ustaz Abdul Somad and Hanan Attaki in their quest for religious knowledge. But not all members of Generation Z look for religious knowledge in different ways. The four study participants displayed a uniform attitude regarding the selection of ustaz on social media. Only moderate and NU clergy are consistently chosen by Hamid and Udin, who both come from NU backgrounds. Likewise, Salafi-affiliated individuals Fahri and Azi routinely select Salafi clerics. Of these four informants, family has the most bearing.

REFERENCES

- Azca, M. N. (2013). Yang Muda, Yang Radikal Refleksi Sosiologis Terhadap Fenomena Radikalisme Kaum Muda Muslim di Indonesia Pasca Orde Baru. *Maarif Institute*, 8 (1), 14–44.
- Bamualim, C. S., Latief, H., & Abubakar, I. (2018). *Kaum Muda Muslim Milenial Konservatisme, Hibridasi Identitas, dan Tantangan Radikalisme*. Center For The Study of Religion and Culture (CSRC) Pusat Kajian Agama dan Budaya UIN Syarif Hidayatullah Jakarta.
- Bertaux, D., & Kohli, M. (1984). The Life Story Approach: A Continental View. *Annual Review of Sociology*, 10 (1).
- Bruinessen, M. V. (1994). *NU Tradisi, Relasi-Relasi Kuasa, Pencarian Wacana Baru*. LkiS Yogyakarta.
- Bruinessen, M. V. (2015). *Ghazwul Fikri or Arabization? Indonesian Muslim Responses to Globalisation* (K. Miichi & O. F. Bajunid, Eds.).
- Burhani, A. N. (2016). Aksi Bela Islam: Konservatisme dan Fragmentasi Otoritas Keagamaan. *Maarif Institute*, 11 (2), 15–29.
- Dayana Langer. (2018). Sharing semangat taqwa: Social media and digital Islamic socialities in Bandung. *Indonesia and the Malay World*, Vol. 46, No. 134, 5–23.
- Fanani, A. F. (2013). Fenomena Radikalisme di Kalangan Kaum Muda. *Maarif Institute*, 8 (1), 4–13.
- Fealy, G. (2012). *Mengonsumsi Islam: Agama yang Dijadikan Jualan dan Kesalehan yang Diidam-idamkan di Indonesia* (G. Fealy & S. White, Eds.). Komunitas Bambu.
- Han, M. I. (2018a). *Anak Muda, Dakwah Jalanan dan Fragmentasi Otoritas: Studi Atas Gerakan Dakwah Pemuda Hijrah dan Pemuda Hidayah*. Pascasarjana UIN Sunan Kalijga.
- Han, M. I. (2018b). *Ustadz Hits Bahasa Gaul dan Social Meida Effect* (Sunarwoto, Ed.). Arti Bumi Intaran.
- Hasan, N. (2008). *Laskar Jihad: Islam, Militansi, dan Pencarian Identitas di Indonesia Pasca-Orde Baru*. LP3ES.

- Hasan, N. (2009). The Making of Public Islam: Piety, Agency, and Commodification on The Landscape of The Indonesian Public Sphere. *Contemporary Islam*, 3 (3), 229–250.
- Hasan, N. (2018a). *Literatur Keislaman Generasi Milenial Transisi, Apropriasi, dan Kontestasi*. Pascasarjana UIN Sunan Kalijaga Press.
- Hasan, N. (2018b). *Menuju Islmisme Populer* (N. Hasan, Ed.). Pascasarjana UIN Sunan Kalijaga Press.
- Herrera, L., & Bayat, A. (Eds.). (2010). *Being Young And Muslim New Cultural Politics in the Global South and North*. Oxford University Press.
- Heryanto, A. (2018). *Identitas dan Kenikmatan* (E. Sasono, Trans.). KPG (Kepustakaan Populer Gramedia).
- Hilmy, M. (2011). Akar-Akar Transnasionalisme Islam Hizbut Tahrir Indonesia. *Islamica*, 6 (1), 1–13.
- Hoesterey, J. B. (2012). *Pemasaran Moralitas: Naik Jatuh, dan Pembentukan Ulang Cap-Merek Aa Gym* (G. Fealy & S. White, Eds.). Komunitas Bambu.
- Husein, F., & Slama, M. (2018). Online Piety And Its Discontent: Revisiting Islamic Anxieties On Indonesian Social Media. *Indonesia and the Malay World*, 46 (134), 80–93.
- Kailani, N. (2011). Kepanikan Moral dan Dakwah Islam Populer: Membaca Fenomena “Rohis” di Indonesia. *Analisis*, XI, 1–6.
- Kailani, N., & Sunarwoto. (2019). *Televangelisme Islam dalam Lanskap Otoritas Keagamaan Baru* (N. Hasan, Ed.). Pusat Pengkajian Islam, Demokrasi, dan Perdamaian (PusPiDep).
- Kiptiyah, S. M. (2017). The Celebrity’s Kyai And New Media. *Jurnal Masyarakat dan Budaya*, 19 (3), 339–352.
- Maulana, D. (2018). Situs-Situs Islam: Kontestasi Narasi Radikal dan Moderat. *Pusat Pengkajian Dan Masyarakat (PPIM) UIN Syarif Hidayatullah Jakarta*, 1 (3).
- Muhammad, W. A., & Pribadi, K. K. (2013). Anak Muda, Radikalisme, dan Budaya Populer. *Maarif Institute, Vol 8, No. 1*, 132–153.
- Nisa, E. F. (2018). Creative and Lucrative Da’wa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia. *Asiascape: Digital Asia*, 5, 68–99.
- Nisa, Y. F., Hendarmin, L. A., Lubis, D. A., Mubarak, M. Z., Agung, S., Narhetali, E., Rohayati, T., Maulana, D., Saputra, R. E., Utomo, A. P., Ruswandi, B., & Putra, D. K. (2018). *Gen Z: Kegagalan Identitas Keagamaan* (D. Syafruddin & I. Ropi, Eds.). Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta.
- Parker, L., & Nilam, P. (2013). *Adolescents In Contemporary Indonesia*. Routledge.
- Putra, Y. S. (2016). Theoretical Review: Teori Perbedaan Generasi. *Among Markati*, 9 (18), 123–134.
- Qodir, Z. (2013). Perspektif Sosiologi Tentang Radikalisasi Agama Kaum Muda. *Maarif Institute, Vol. 8, No. 1*, 45–66.
- Salim, H., Kailani, N., & Azekiyah, N. (2011). *Politik Ruang Publik Sekolah Negosiasi dan Resistensi di SMUN di Yogyakarta*. Program Studi Agama dan Lintas Budaya (Center for Religion and Cross-cultural Studies/CRCS) Sekolah Pascasarjana Universitas Gadjah Mada.
- Saputra, R. E. (2018). Api Dalam Sekam Keberagaman Generasi Z. *Pusat Pengkajian dan Masyarakat (PPIM) UIN Syarif Hidayatullah Jakarta*, 1 (1), 1–49.
- Triantoro, D. A. (2019). *Ustaz Abdul Somad Ustaz Karismatik Dunia Digital*. Omah Ilmu.



- Weng, H. W. (2018). The Art Of Dakwah: Social Media, Visual Persuasion And The Islamist Propagation Of Felix Siau. *Indonesia and the Malay World*, VOL. 46, NO. 134, 61–79.
- Wibowo, A. M. (2017). Political View and Orientation of the Rohis Members Toward the Form of the State. *Analisa Journal of Social Science and Religion*, Volume 02 No. 02, 234–253.