



Explorative Study of Gen-Z Muslim Teenagers, Social Media, and Spiritual without Form: Study of Mosque Teenagers in Pancor Village

Dina Rosa Kusumayanti *Sociology*

Education of Hamzanwadi University

dinarosarocket04@gmail.com

Muhammad Muzahar Husni *Sociology*

Education of Hamzanwadi University

muhammadmuzaharhusni@gmail.com

Rian Prayadi

Sociology Education of Hamzanwadi University

rianprayadi@gmail.com

Rizki Hidayatul Ihsan

Sociology Education of Hamzanwadi University

rizkihsan83@gmail.com

Abstract

The article explores the spiritual perspective of Muslims in Generation Z as it relates to Pancor City's Mosque Youth. For the Muslim Gen-Z generation, spiritual matters are significant since they are thought to have the potential to create a more directed guidance. Research concerns regarding the identities of Gen-Z Muslims, their spiritual sources, and their understanding of spiritual forms are posed by this study. The research methodology employs a qualitative approach that uses descriptive analysis to describe a phenomenon. This kind of research is exploratory, meaning it looks for new hypotheses or ways to expand on existing ones. The main data source is Pancor City's Mosque Youth, gathering information through focus groups, documentation, and observation. After that, data analysis was completed using reduction to condense the information discovered to be categorized and shown thorough examination. According to this study, Gen-Z Muslims are a group of young Muslims who are still in school. They are influenced by social media and learn about religion through involvement in religious groups and recitation. More reliable sources of spiritual wisdom are still required. Ultimately, the study validates that the spirituality of Gen-Z Muslims lacks a defined form due to a lack of authoritative resources.

Keywords: Youth in Mosques, Formless Spirituality, Social Media, and Gen-Z Muslims

1. Introduction

Mosque teenagers are a group of young people who have activities related to mosques (Pamuji, 2018). This group is called mosque youth because it has associations with worshippers' houses. Mosque teenagers are the younger generation from the Gen-Z Muslim group who have differences in the lives of previous generations, their active connection with information technology, especially the internet (Desai & Lele, 2017). In another aspect, Gen-Z Muslims are also different from other Gen-Z groups because they have activities that are directly related to religious aspects within them the mosque as the center of their activities.

However, Gen-Z Muslims, as the younger generation, were also born and grew up in different situations compared to previous generations. So, understanding and actualizing everything about oneself, including spiritual matters, also varies (Epafras, 2021). Gen Z Muslims are still students who are educated religiously where they study. The educational institutions where they study must also provide adequate information about this religious knowledge.

The Generation Z Muslim group is connected to various religious organizations, which helps them develop their religious attitudes and follow the standards set by these organizations. Organizations must pay more attention to their spiritual aspects. The main focus of the organization is to create a religious ideology and increase influence in society. The data indicates that Muslims in Generation Z are not taught enough about spiritual issues. The spiritual component is typically limited to the beliefs and customs that are regularly followed in Muslim societies with relation to acts of devotion that also adhere to the organization's religious orientation. Spirituality is more than just participating in traditional worship because promotes a relationship with God that people can internalize throughout their lives. The Gen-Z Muslim group is described as being in this predicament. As a result, this group's primary information source has switched to the media due to their active use of the internet, especially social media (Febriani & Ritonga, 2022). Social media offers all the necessary information, and it also includes a spiritual component. Social media provided a platform for the establishment of the Gen-Z Muslim group and provided them with spiritual and other types of information (Hayes et al., 2021).

Additionally, social media as a medium for communication has failed to give a thorough grasp of spiritual matters. To reflect accurate and direct information, the information's accessibility needs to be increased. Particularly for Muslim communities in Generation Z, spiritual matters play a significant role in daily life. For Gen-Z Muslims in particular, spirituality becomes a tool for self-balancing during the protracted process of being capable of acting independently in all facets of life (Vițelar, 2019). excellent spirituality can lead to excellent directions in life. Muslim groups in Generation Z need to focus on their spirituality in order to stay aware of and resilient to life's problems, which can be difficult in an era of rapidly expanding knowledge. For Muslim groups in Generation Z, spirituality can also serve as a filter, helping them determine which ones to choose and which to avoid. Numerous research have linked spiritual concerns to Gen-Z to date. Research has been done on a variety of religious experiences. For instance, (Bergler, 2020) looks at the spiritual dimensions of religious understanding in Christian communities as they relate to the Gen-Z cohort. Look into that is still being conducted by (Baker et al., 2022) in relation to the Hindu Gen-Z population in India, with an emphasis on matters of fashion and spirituality.

Vargas Sánchez specifically addressed the understanding of halal tourism among Gen-Z Muslims, taking into account both the existence of tourism and religious interests on the other hand. (Said et al., 2022) carried out further pertinent research on the spiritual practices and religious history of Muslims in Generation Z. Numerous research have demonstrated that problems with Gen-Z Muslims' religiosity are not brand-new. Nevertheless, there hasn't been any in-depth study done on the spiritual side of things, especially when it comes to Gen-Z Muslims' spiritual manifestations and knowledge. The goal of this study is to investigate spiritual concerns pertaining

to Generation Z. Muslims who are curious about the youth groups who use the mosque for activities

2. Method

2.1 Participants

Participants in this research were mosque teenagers in Pancor village, from various ages and different backgrounds. As mosque teenagers, participants have direct experience in carrying out activities that are directly related to religious aspects, in which the mosque is the center of their activities. Participants were selected through a random and stratified approach based on different situations or spiritual matters

2.2 Data Collection

2.2.1 Instrument of Collecting Data

First, we gathered information on respondents and then listed relevant questions about Gen-Z.

2.2.2 Techniques for Collecting Data

Researchers make observations or collect data directly recording interactions carried out by Gen-Z. The purpose of this study was to investigate spiritual concerns related to Generation Z.

2.3 Data Analysis

This research uses a qualitative method which aims to gain a better understanding of a phenomenon through a descriptive-analytical approach. This type of research is exploratory and aims to expand knowledge and discover new theories about Gen Z Muslims, especially those related to spiritual aspects. The data sources are teenagers at the mosque in Pancor, and secondary data is related to all data that supports primary data, such as books, articles, monographs, etc. Data was collected through direct observation of the objects studied and focus groups by asking relevant questions to respondents.

3. Result

Gen Z Muslim Identity: Muslim teenagers from the Pancor Village mosque have different backgrounds. Ages 15–20 show differences. This generational group emerged and developed as internet information technology advanced. Generation Z Muslims have a different way than previous generations of using the internet (Hidayat et al., 2023). Because the Gen Z group is always connected to the internet, they are also referred to as the "Digital Muslim Generation". After all, almost all activities carried out outside always have a direct internet connection. However, only a small number of Gen Z Muslims who are still students have studied at university. Adolescence shapes his personality and identity in the Pancor Village community.

Students who are still active as students in Senior High School (SMP; SMA) or equivalent, with various types of schools to choose from, are people who educate the Gen-Z Muslim Group. Students in high school are a generation that is still in the process of finding their identity. They

do not, but they act and think for themselves in all aspects of life, in their own interests. Some Gen Z Muslims choose education at SMK (Vocational High School; SMK), while others choose Madrasah Aliyah (MA). Others choose to become students at Islamic boarding schools. Since the boomer generation is responsible for Gen Z Muslims, the choice of education type is based on the wishes of Pancor village and the preferences of Gen Z, but family direction and support play an important role in choosing a school.

Because each type of education taken by Generation Z Muslims is based on the advantages of a particular school, educational background is important to know. Vocational Schools, as educational institutions, focus more on developing and achieving student skills. The main focus of education at vocational schools is to prepare students for work. More directed at efforts to improve students' abilities in certain fields. As an intermediate level, MA focuses on religious aspects. But there is still room for other scientific fields. Therefore, this level of education mostly emphasizes the development of further education in Islamic boarding schools which are not much different from MA, but they have religious characteristics. By becoming a special educational place for students in the field of religious knowledge, Islamic boarding schools will provide high quality education to their students (Nisa & Ikhwan, 2024).

4. Discussion

Social media as a Source of Spiritual Knowledge: Since they are directly related to places and ways of gaining spiritual knowledge, these sources are very important. People who receive good and accurate information. As a source of spiritual information that influences spiritual orientation, it is important to know where the information comes from. Understanding and actions taken by this information are also influenced. Additionally, spiritual resources determine whether spiritual outcomes are genuine and can improve a person's relationship with God. So far, this research has found that Gen Z Muslims have sources of spiritual knowledge from three social media. Spiritual information from these three sources complements each other. Gen Z Muslim spirituality comes from three spiritual sources of knowledge, but they complement each other. On the one hand, they influence each other in the formation of the spiritual knowledge they obtain. There are two types of recitation as a spiritual source: general recitation and special reading. Public recitation refers to the practice of religious recitation that is carried out for the benefit of the general public and is open to everyone. General conferences are usually held in various locations, such as homes, schools, mosques, etc.

Public lectures usually contain lectures about religion and are usually not about a particular theme. However, it continues to change according to the circumstances and conditions of study. General recitations are carried out in connection with certain religious activities, such as Islamic holidays such as *Isra' Mi'raj*, *Maulid*, and *Muharram*, etc. The purpose of public lectures is to earn money, not for the benefit of a particular generation. religious guidelines, about general ethical aspects in everyday life. Sometimes, public reading is also full of information that is not necessarily related to religious issues due to ongoing efforts to fulfill society's routines and rituals (Manullang et al., 2025). In terms of forming information about spiritual knowledge, public lectures do not have a significant impact on Gen Z Muslims. This is due to the fact that the general study

participants came from various groups, including children and the elderly. The source of general knowledge of recitations comes from preachers or ustads. Therefore, spiritual knowledge usually has no direct connection with spiritual aspects and is only a general conversation. Some Gen Z Muslims carry out general recitations but also conduct specific recitations regarding the ideology of certain religious organizations or groups with certain religious orientations. Special studies usually focus on certain matters in this field, especially those that are directly related to the main issues in religious themes.

Gen-Z Muslims in special recitations developed by NWDI, such as regular recitations every night which cover aspects of faith, worship, and *mu'amalah*, *fiqh*, and tafsir. The material is brought out and interrelated. However, the aspect of worship is definitely directly related to the spiritual aspect. However, in this research related to worship, Gen Z Muslims, namely people who are involved in reciting the Koran, will usually tell people about how to worship which they think must follow the doctrine taught by the organization. The ideological element is more important than efforts to provide a sufficient and in-depth understanding of everything related to worship, from practical aspects to the wisdom behind worship itself.

Spiritual without Form

As mentioned previously, spiritual knowledge sources state that Generation Z Muslims do not have valid spiritual references. Sources that do not provide specific information about spirituality. Thus, it influences the formation of directional orientation which must be clarified how it is formed and used. Gen Z Muslims consider spiritual elements as a manifestation of a more intensive human relationship with God. Spiritual knowledge that comes from general and special readings that are followed, also shows that activity managers pay less attention to spiritual discussions. Spirituality is still limited to general ethical issues, especially regarding right and wrong actions in life. Spiritual matters are still considered as religious ceremonial activities for social purposes. There has been no significant effort to introduce spiritual entities to Gen Z Muslims.

The absence of representative spiritual resources impacts the understanding and practice of spirituality. The spiritual formation of Gen-Z Muslims originating from social media provides a picture of spiritual knowledge that has no clear direction and format, so that Gen Z Muslims' understanding of spiritual content is partly in line with what is on social media. Social media has reduced the spiritual meaning, resulting in a more symbolic spiritual aspect. This should result in a pseudo-piety that does not show the face of the divine entity itself. Information about the spiritual meaning of the spiritual elements received by the idolized figure must also be provided thoroughly. Gen Z Muslims engage with social media to explain their spirituality and the mistakes they get from various social media tools. The aspect of spirituality that appears on social media not only changes the spiritual aspect itself, which should be far from the public domain, but instead becomes a common part and is beneficial for everyone.

The changes that occur in spiritual expression not only include spiritual entities but also simplify spirituality itself through subjective understanding and practice of matters related to spirituality (Syahrul & Hidayat, 2021). Gen Z Muslims have accepted the spiritual

orientation of spiritual expression on social media, but they have lost the deepest aspects of the spiritual message and meaning itself. The spiritual has no form, so it cannot be defined. Spirituality is the growth of the relationship between humans and God. This is considered to be part of a natural process. The relationship between humans and God has no boundaries. because it is displayed based on information collected from sources that cannot provide a complete explanation. In practice, Gen Z Muslims displaying spiritually charged elements on social media is considered normal. The human relationship with God, which can be built through social media, is one example of how virtual space can be used for expression (Husein & Slama, 2018). The normalization of spirituality on social media means that spiritual aspects are no longer expected to guide people to God. However, it is also part of something that can be made for a specific purpose, including something that is not directly related to its spiritual elements, especially in terms of entertainment (Kusumalestari, 2020).

In practice, selfies or images showing mistakes are taken for granted because they are always present and obtain quick and in-depth spiritual related information, which easily unlocks the interpretation of the meaning of mistakes as a result of the spiritual purpose itself. That everything related to building a human relationship with God can be expressed through images or videos has an unformed spiritual meaning for the Muslim Generation Z, which is influenced by social influences. as one of the most commonly considered true and correct sources of information, the media. According to reliable sources, spiritual elements promoted through social media have resulted in a spiritual emergence in the near future. The spirit of social media construction has been influenced by market interests. Interest in the developing economy within the market shapes and directs it (Wickramasekera et al., 2021).

Anything that deviates from spirituality or tries to exploit it for certain interests can conflict with spirituality itself. very possible. Spirituality on social media has developed from efforts to establish a human relationship with God without relying on personal interests. Efforts to establish a more intimate relationship between humans and God should be a benefit of spiritual practice. However, it can also turn the other way around if done in a way that is different from the spiritual endeavor sought. Gen Z Muslims see spirituality as having two (two) forms, namely meaning and practice. The meaning of spirituality is not defined, and it can be seen that they interpret spirituality as something related to a relationship with God in general and only conventionally. The meaning given emphasizes that meaning cannot simply exist in an ordinary relationship with God during the process of relationship with Him.

It must be followed by means and methods that are regulated normatively in accordance with religious doctrine, especially by emphasizing the aspect of exploring the deepest meaning of each rule taught. By following guidelines and rules that come from God himself, which can be understood and interpreted by groups who have religious authority, spirituality can emerge as a human relationship with God. Requesting Traditional Islamic spiritual techniques are designed to group spiritualists in a real and measurable way through continuous practices and rituals (Bilqies, 2014). If spirituality is considered as a form of relationship with God without following the rules taught by religion, it will lead to a non-ideal relationship with God. On the other hand, the meaning of spirituality will produce an interpretation of subjectivity that is not based on knowledge of the relationship that should be built with God. For Gen Z Muslims.

The meaning of spirituality is based on everything they experience, from their relationship with religious organizations to education at school or their environment.

There needs to be more than just gathering information to provide full meaning. spirituality because there is not enough scientific literature to understand what spirituality is. Knowledge that requires a clear form of what is spiritual arises as a result of understanding that is based on unsystematic and authoritative understanding. Spirituality is understood for what it is as a form of interpretation that is based on something other than an attempt to understand spirituality itself more deeply. Because of its direct relationship with an inadequate understanding of spirituality, spirituality in behavior also experiences unclear direction. The spiritual work carried out by Gen-Z Muslims usually follows habits that have developed in society, especially those directly related to religious organizations, which have a major impact on their spiritual practices(Hidayat et al., 2023).

The lack of spirituality in Gen Z Muslims can easily make the group lose direction in developing and surviving. To equip Gen Z Muslims with only existing knowledge, which comes from social media, requires serious and in-depth efforts. Formless spirituality is becoming a phenomenon among the younger generation throughout the world. Spirituality is believed to be able to bring a positive direction to life, so Gen Z Muslims need mentors to discover the deepest spiritual aspects. They will be better prepared to face challenges in all situations if they live a life driven by spirituality. Therefore, Generation Z Muslims can be more focused. All the information gathered by Generation Z Muslims continues to show that they do not have the spiritual abilities they should have, which comes from Social media not only deviates from the faith but also simplifies the experience of its true meaning. All spiritual forms can be spiritual representations. Generation Z Muslims must then strive to find the right way to explore spiritually that fits their lives.

5. Conclusion

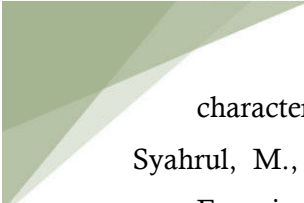
Generation Z Muslim teenagers in Pancor Village, who are also students at various schools, can be distinguished from other Generation Z, especially in terms of their relationship with religious-related activities. and involvement in religious organizations. Gen Z Muslims are also active in social activities and media use, so science and religion are related to the activities carried out by this group. Gen Z, as a Muslim generation, is related to religious issues. On the other hand, they lack understanding of the spiritual aspect. Spirituality is an important part of the lives of the younger generation, especially Gen Z who are Muslim, because it helps them become a tool of control to take their lives in a good direction. The religious aspects accepted by Gen Z Muslims are still partial and not deep because the resources are weak, resulting in a spiritual form that has no form. Spiritual formlessness results in a spiritual simplification that emphasizes the symbolic aspect more than the substance.

Disorganized spirituality shows that Generation Z Muslims usually do not have enough knowledge about spirituality and good relationships. This research confirms that there is a need to

find a form of spirituality that is appropriate and relevant to the needs of Gen Z Muslims. Spirituality for the Gen Z group not only provides guidance on how to live but is also a personal component that helps people understand and control themselves. themselves to improve their lives at all times. The existence of an unstructured spiritual reality for Generation Z Muslims shows how important it is to increase spiritual awareness among the younger generation. Academically, the findings of this study show that there is still a lot of room for further research on the spiritual aspects in the lives of Gen Z Muslims. Therefore, it is very important to conduct further research on issues related to Gen Z.

References

- Baker, M. A., Sands, K. E., Huang, S. S., Kleinman, K., Septimus, E. J., Varma, N., Blanchard, J., Poland, R. E., Coady, M. H., & Yokoe, D. S. (2022). The impact of coronavirus disease 2019 (COVID-19) on healthcare-associated infections. *Clinical Infectious Diseases*, *74*(10), 1748–1754.
- Bergler, T. E. (2020). Generation Z and spiritual maturity. *Christian Education Journal*, *17*(1), 75–91.
- Bilqies, S. (2014). Understanding the concept of Islamic Sufism. *Journal of Education & Social Policy*, *1*(1), 55–72.
- Desai, S. P., & Lele, V. (2017). Correlating Internet, social networks and workplace—a case of generation Z students. *Journal of Commerce and Management Thought*, *8*(4), 802–815.
- Epafra, L. C. (2021). Kosmopatriotisme Digital: Tantangannya dan Prospek Pendidikan Berdimensi Kosmopolitanisme. *BIA': Jurnal Teologi Dan Pendidikan Kristen Kontekstual*, *4*(1).
- Febriani, S. R., & Ritonga, A. W. (2022). The perception of millennial generation on religious moderation through social media in the digital era. *Millah: Journal of Religious Studies*, 313–334.
- Hayes, L. D., Ingram, J., & Sculthorpe, N. F. (2021). More than 100 persistent symptoms of SARS-CoV-2 (long COVID): a scoping review. *Frontiers in Medicine*, *8*, 750378.
- Hidayat, Z., Matsum, H., & Tarigan, A. A. (2023). Gen-Z Muslims, Social Media And Formless-Spiritual: An Explorative Study Of Mosque Youth In Medan City. *Jurnal Sosiologi Agama*, *17*(1), 17–32.
- 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.
- Kusumalestari, R. R. (2020). Hijahtainment: Composing Piety and Profane as commodification of religion by media. *Mediator: Jurnal Komunikasi*, *13*(2), 290–306.
- Manullang, C., Hanahara, N., Tarigan, A. I., Abe, Y., Furukawa, M., & Morita, M. (2025). Slight thermal stress exerts genetic diversity selection at coral (*Acropora digitifera*) larval stages. *BMC Genomics*, *26*(1), 36.
- Nisa, Y. Y. N., & Ikhwan, A. (2024). Teachers' Efforts in Shaping Student Character through Pesantren-Based Schools. *Social Criticism of Islamic Studies (SCIS)*, *1*(1), 1–13.
- Pamuji, Z. (2018). The Role Of Youth-Based Mosque Organization In Counter Radicalism Movement. *HIKMATUNA*, *4*(2), 261–276.
- Said, S., Pazoki, R., Karhunen, V., Vösa, U., Ligthart, S., Bodinier, B., Koskeridis, F., Welsh, P., Alizadeh, B. Z., & Chasman, D. I. (2022). Genetic analysis of over half a million people



Dina Rosa Kusumayanti et al. / JES (1) (2025) 11-19
characterises C-reactive protein loci. *Nature Communications*, 13(1), 2198.

Syahrul, M., & Hidayat, Z. (2021). New Face of Contemporary Sufism in Southeast Asia: Experience of Indonesia and Malaysia. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 11(2), 268–289.

Vițelar, A. (2019). Like me: Generation Z and the use of social media for personal branding. *Management Dynamics in the Knowledge Economy*, 7(2), 257–268.

Wickramasekera, E., Peiris, I. K., & Ulluwishewa, R. (2021). Conceptualizing the relationship between Spiritual and Entrepreneurial Orientation in developing sustainable enterprises. *Journal of Business Research and Insights (Former Vidyodaya Journal of Management)*, 7(II).