THE LEVEL OF SPIRITUAL INTELLEGENCE AND STRENGTHENING ISLAMIC EDUCATION OF THE Z GENERATION IN INDONESIA IN THE COVID-19 PANDEMIC

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Abstract

This study has two objectives, firstly to determine the impact of Islamic religious education on generation Z by examining the level of spiritual intelligence of generation Z in Indonesia during the COVID-19 pandemic, and secondly to provide solutions to strengthen Islamic Religious Education that is appropriate for generation Z both in during the COVID-19 pandemic and in the times to come. The method used is a qualitative method with two categories of data, primary and secondary data. The primary data involved 274 generation Z respondents who attended boarding schools based in Islamic boarding schools spread across Indonesia. Secondary data involved principals, teachers, school committees, boarding school administrators, and generation Z from 3 boarding schools based in Indonesia. The questionnaire to measure the level of spiritual intelligence of Generation Z in Indonesia was developed based on an Islamic perspective in the form of indicators of faith and piety which includes 9 things, namely: believing in the unseen, praying, issuing zakat, infaq, and alms, understanding the Koran, maintaining self-purity, closing aurot, positive thinking, grateful, and not easy to complain. A conclusion was reached about the level of spiritual intelligence of generation Z in Indonesia and a method of strengthening Islamic religious education that was suitable for generation Z both during the covid-19 pandemic and during normal times was recommended in order to prepare and maintain the spiritual intelligence of generation Z in welcoming the future.

Keywords: Education, Islamic Law, Islamic Students, Intelligence Level, Covid-19 Pandemic, Psychology.

INTRODUCTION

Generation Z are those born in the 1990s and raised in the 2000s. Some other terms that are also prepared for the name of Generation Z are iGeneration, Homelanders, and post-millennial. But along the way, the name Generation Z is widely used in popular culture and journalism. Merriam-Webster, Oxford to Urban Dictionary have now included the name for the generation after Millennials. In Google Trends data also shows that searches for "Generation Z" far outnumber other names that indicate this post-millennial generation. The most significant change during the birth of Generation Z was the freely available web, internet, smart phones, laptops, networks and digital media (Sing &

Dangmei, 2016). Although there is no scientific process to decide when the name of a generation stops and the generational boundary point is not an exact science (Dimock, 2019).

Generation Z expects success in the near future without effort, so it can be said that Generation Z is a generation that demands something instantly (Anna, 2018). Generation Z uses different mobile devices, they comment on reality, the environment and the environment in which they live, express opinions and attitudes using Twitter, blogs, Facebook and internet forums, and share photos (Instagram, Pinterest, Snapchat) and movies (YouTube, Instagram). , Snapchat). Generation Z not only use internet content, but they also create and control it (Haedey, 2011).

Generation Z culture is very different from previous generations. They have slang and special expressions that sound strange to the previous generation like their parents, so there are often disagreements between children and parents. Generation Z was born in the world of technology and is very dependent on technology. They are always online on any technical device virtually, non-stop, so there is minimal socialization. With Generation Z easily accessing all the information they need via virtual/internet, this generation is smarter and braver to lead, and likes new challenges and encouragement constantly. They are not afraid of change because they have a lot of information to solve problems, both via the internet and virtual sharing (Andrea, Gabriella, & Timea, 2016)

In Forbes Magazine in North and South America, Africa, Europe, Asia and the Middle East, it was stated that of the 49 thousand young people of Generation Z who were asked to fill out a questionnaire, they concluded that Generation Z is the first real global generation, high technology is in their blood, they grow up in a rapidly changing and complex environment that affects their perspective on work, study and the world, they have a high level of technical and language knowledge (Elmore, 2014).

Based on the results of the research above, it can be concluded that the characteristics of Generation Z are the global generation, users and controllers of technology, a generation that demands everything instantaneously, intelligent, courageous, likes challenges and changes, communicates across borders and time, and lacks socialization. In addition to the characteristics of Generation Z, the characteristics of Generation Z in Indonesia have a more complex opportunity if they are related to religious issues where Indonesia is a country with the largest Muslim population in the world.

Indonesia is a country with the largest Muslim population in the world. This is a separate characteristic for Indonesia in addition to the diversity of religion, race, culture, ethnicity, and language. The meeting between multiculturalism and Islamic religious ideology in Indonesia gave birth to a new phenomenon known as Islam Nusantara. Islam Nusantara is Islam that exists in the archipelago or the State of Indonesia and has five characters, namely: First, Islam Nusantara is always in accordance with the context of the times. Second, he adopts a tolerant attitude towards differences. Third, it respects long-standing traditions. Fourth, he is progressive towards the progress of the times. Fifth, it liberates.

Based on the results of the research above, it can be concluded that the characteristics of Generation Z are the global generation, users and controllers of technology, a generation that demands everything instantaneously, intelligent, courageous, likes challenges and changes, communicates across borders and time, and lacks socialization. If we analyze the characteristics of Generation Z, we can find a common thread between the ways in which governments in various countries handle the COVID-19 pandemic period in the world and the characteristics of Generation Z such as online learning, online shopping, online communication, playing online, working. online, social restrictions, and others. The characteristics of Generation Z, which are users and controllers of technology, communicate across borders and time, lack socialization, and demand instant everything, will greatly

facilitate Generation Z in implementing government policies in the form of online learning and social restrictions. In addition, the spirit of challenge and change that is owned by Generation Z makes new situations that arise as a result of government policies related to handling COVID-19 become easy to live.

However, in addition to the characteristics of Generation Z which have been described above, the characteristics of Generation Z in Indonesia have a more complex opportunity if they are related to religious issues where Indonesia is a country with the largest Muslim population in the world. Indonesia is a country with the largest Muslim population in the world. This is a separate characteristic for Indonesia in addition to the diversity of religion, race, culture, ethnicity, and language. The meeting between multiculturalism and Islamic religious ideology in Indonesia gave birth to a new phenomenon known as Islam Nusantara. Islam Nusantara is Islam that exists in the archipelago or the State of Indonesia and has five characters, namely: First, Islam Nusantara is always in accordance with the context of the times. Second, he adopts a tolerant attitude towards differences. Third, it respects long-standing traditions. Fourth, he is progressive towards the progress of the times. Fifth, it liberates.

In addition to the phenomenon of Islam Nusantara, since the New Order era, the phenomenon of radicalism has emerged in Indonesia with the presence of new groups such as DI/NII (Darul Islam/Negara Islam Indonesia), Ikhwanul Muslimin (IM), Hizbut Tahrir Indonesia (HTI), and other groups whose existence referred to as underground Islamic congregations (Nashir, 2013). After the new order, several other radical mass organizations emerged such as the Islamic Defenders Front, FKAWJ, the Islamic Ummah Front, and others (Azra, 2012) which are included in the Islamist category, because their existence does not only carry out transformations but also metamorphoses in the form of movements. which vary (Basani & Naipospos, 2012). Ridder divides several post-New Order Islamic groups into four categories,

namely, modernists, traditionalists, neo-modernists, and Islamists (Ummah, 2012).

Therefore, in this study the researcher wanted to find out how the effect of Islamic religious education on Generation Z which is the most dominant high school and college level students today by examining the Level of Spiritual Intelligence and Strengthening Islamic Religious Education in Generation Z in Indonesia During the Pandemic Period. COVID-19. The place of research is focused on the State of Indonesia as the country with the largest Muslim population in the world. This research begins by knowing the level of spiritual intelligence of generation Z as initial data, then further research will be carried out on how Islamic religious education learning methods are suitable for generation Z during the covid 19 pandemic as an effort to continue to provide basic strengthening of Islamic religious education for generation Z.

LITERATURE REVIEW

Spiritual Intelligence

Spiritual intelligence is self-awareness as a context or life force that appears in an ever-growing consciousness and gives meaning to life, body, mind, and soul. Spiritual intelligence is much more than just a person's mental abilities and spirit, it is an awareness of the relationship with the transcendent self, other people, nature, and all beings (Yazdekhasti, Erfan, & Nazari, 2015).

In recent decades the concept of spirituality and its application in the world, especially in the Western world has become very important, concepts such as God, religion, spirituality, etc. which are considered personal problems, are now becoming scientific research and academic debates in the humanities field (Fattahi & Farhangi, 2009).

According to Anwar et al, spiritual intelligence consists of two important dimensions, namely critical existential thinking and transcendental awareness, spiritual intelligence has a great influence on organizational citizenship behavior (Anwar, Osman, & Gani, 2015).

There are 4 dimensions of spiritual intelligence based on an Islamic perspective, namely transcendental awareness, meaning of life, patience and forgiveness (Anwar, Gani, & Rahman, 2020). According to Zohar et al, the dimensions of spiritual intelligence include 5 things, namely; (1) honest, as a determinant of success in life in the world unless speaking correctly and consistently the truth is absolute honesty, (2) Open minded / open ability to do work, (3) Have good self-knowledge, (4) Focus on contribution on the work done; and (5) Spiritual non-dogmatic, this component represents the spiritual value of intelligence, the ability to be flexible and have a high level of awareness (Zohar & Marshall, 2000).

Spiritual intelligence in an Islamic perspective can be seen from the content of the Qur'an as one of the legal foundations of Muslims. Al-Qur'an and Hadith is a complete source of Islamic law and knowledge, covering all human life, both this world and the hereafter. Both become real clues to humans and the pace of their lives at all times. Al-Qur'an and Hadith as the basis of Islamic education as well as sources of sharia teachings, not only function as books but also explorations for everyday life (Khaidir & Suud, 2020).

The term spiritual intelligence in Islam can be interpreted as "Faith and Taqwa" as the word of God in the Qur'an Al Hujurat: 13 (Quran, 2009):

<div dir="rtl">اِنَّ اَكْرَمَكُمْ عِنْدَ اللهِ اَتْقٰىكُمْ</div>

Meaning: "Indeed, the noblest of you in the sight of Allah is the most pious person."

The characteristics of believers and pious people described in the Quran are as follows:

1.   Believe in the supernatural

2.   Performing prayers

3.   Issuing zakat, infaq, and alms

4.   Understanding the Quran

As in the Quran surat Al Baqoroh: 2-3 (Quran, 2009).

<div dir="rtl">اَلَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُونَ. وَالَّذِينَ يُؤْمِنُونَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ وَبِالْاٰخِرَةِ هُمْ يُوقِنُونَ.</div>

Meaning: "(That is) those who believe in the unseen, who establish prayer, and spend out of what We have bestowed on them. And those who believe in the Book (Quran) that has been sent down to you and the Books that have been sent down before you, and they are sure of the Hereafter. " (Surat Al-Baqoroh: 2-3)

5.   Maintaining Personal Purity

As in the Quran surat Al Isra: 32 (Quran, 2009).

<div dir="rtl">وَلَا تَقْرَبُوا الزِّنٰىٓ اِنَّهُ كَانَ فٰحِشَةً وَسَآءَ سَبِيلَ</div>

The meaning: "And do not come near adultery, for adultery is an abomination. And a bad way." (QS. Al-Isra: 32).

6.   Closing The Aurot

As in the Quran surat Al-A'raf: 26 (Quran, 2009).

<div dir="rtl">يٰبَنِيٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِى سَوْءٰتِكُمْ وَرِيْشًا ۖ وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ ۗ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُونَ</div>

The meaning: "O son of Adam, indeed We have sent down to you clothes to cover your aurat and beautiful clothes to be beautiful for adornment. And the clothes of piety are the best. Such are some of the signs of God's power, hopefully they always remember. " (Surat al -A'raf: 26)

7. Positive Thinking

As in the Quran surat Al-Hujurat: 11 (Quran, 2009).

<div dir="rtl">يٰٓاَيُّهَا الَّذِينَ اٰمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسٰىٓ اَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسٰىٓ اَنْ يَكُنَّ خَيْرًا مِنْهُنَّ</div>

The Meaning: "O you who believe, do not let a group of men demean another group, it may be that those who are laughed at are better than them. And don't let a group of women demean another group, it may be that the one who is degraded is better." (QS. Al Hujurat: 11).

8. Grateful

As Peace in the Quran surat Luqman: 12 (Quran, 2009).

وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ۗوَمَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚوَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ

Meaning: "And verily We gave wisdom to Luqman, namely:" Give thanks to Allah. And whoever is grateful (to Allah), then he is grateful for himself; and whoever is ungrateful, then indeed Allah is Rich and Praiseworthy. "

9. It Is Not Easy To Complain

As in the Quran Surat Al-Baqarah: 286 (Quran, 2009).

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

Meaning: "God does not burden a person except according to his ability. He will have the reward of what he earned and he will have the punishment of what he did. (They prayed): "Our Lord, do not judge us if we forget or we err. Our Lord, do not burden us with a heavy burden as You burdened those before us. Our Lord, do not burden us with a heavy burden. to us what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our Helper, so help us against the disbelieving people. " (Surat Al-Baqarah: 286)

Based on the above description, it can be concluded that to measure a person's level of spiritual intelligence based on the Islamic perspective that refers to the Qur'an, there are 9 characteristics: believe in the supernatural, perform prayers, pay zakat, infaq, and alms, understand the Qur'an, maintain purity self, close aurot, think positive, grateful, and not easy to complain.

Islamic Religious Education

Islamic religious education is a conscious effort to prepare students through guidance, teaching, and/or training activities to understand all material related to the Islamic religion and how to implement it in everyday life, such as material related to the basics of Islamic law, reading and writing the Koran. , Hadith, fiqh, monotheism, Arabic, Islamic cultural history, and others.

In Nigeria, Islamic Religious Education is one of the 3 developing education systems in the country, namely traditional/indigenous education, formal western education, and Islamic religious education. The Koran and Hadith are the main references for the development of the Islamic education system there, efforts to recognize Islamic education that embraces peace are intensively promoted to neutralize the image of violence in Islam (Maigida, 2018). Two-thirds of Nigeria's population uses an Islamic education system (Hubbard, 2021). In Belgium, Islamic religious education is given to public schools in the form of subjects like other religious subjects apart from Islam. However, in practice there are many obstacles such as the lack of proper teachers and supervisors, mono-confessional curriculum content, and the absence of state control (Franken, 2017). In Turkey there are Imam-Hatip schools where the Islamic education model was proposed as an alternative model for other Muslim countries during the madrasa reform movement after the September 11 events in the United States (Aslamaci & Kaymakcan, 2017).

In Indonesia, Islamic religious education has become an integral part of Indonesian national education. This can be seen in the formulation of Indonesia's national education goals which are in line with the concept of universal humanistic education in Islam (Usman, 2017). In addition, in Indonesia there is also a shift in public interest in sending their children to madrasas, namely schools that combine general lessons with religious lessons, rather than public schools. The slogan "Better Madrasas, Better Madrasas" that developed in the community, made several madrasas develop and grow into modern schools (Umam, Hanur, & Ulumuddin, 2018). There is also a leadership strategy implemented by the principal in strengthening the school's Islamic organizational culture with the "nyantri" program, namely a crash course on Islamic material in the form of recitation of the Qur'an,

taushiyah of leadership values, and apprenticeship in the application of students in order to maintain the values of the students. Islamic values remain inherent in leaders and prospective leaders so that they can build and maintain an Islamic school culture (Arifin, Juharyanto, Mustiningsih, & Taufik, 2018).

METHOD

The initial idea of this research was when covid 19 was discovered in Indonesia in March 2020. At that time, the policy of the Indonesian government through the Ministry of Education and Technology, Research and Higher Education referred to the world policy of online or distance learning to reduce the number of victims of covid 19. during a pandemic. This incident became the starting point for major changes in Indonesia, especially in the field of education. In addition, teachers who are at the forefront of education, are forced to learn online learning methods that were previously very foreign to them. This process becomes very difficult, especially for senior teachers of generations Y and X and also for schools with very minimal technological facilities, such as traditional Islamic boarding schools, madrasas in villages, both madrasah ibtidaiyah, madrasah tsanawiyah and madrasah Aliyah. But at the same time there are teachers who really enjoy the online process and adapt very quickly to changes. Likewise, students in Indonesia are generally very easy to adapt to online learning methods and even really enjoy it.

Concerns regarding the impact of online learning, especially on Islamic religious education, are very real considering that Islamic religious education materials are practice-based, so the effectiveness of online learning of Islamic religious education is still questionable. This is what led the research team to try to find out how far the level of spiritual intelligence for Generation Z who is currently at the high school and college level and also to find the right method of strengthening Islamic education for them.

This research was conducted in a real and natural context, where the research data is divided into two categories, namely primary data and secondary data. Primary data is related to the level of spiritual intelligence of Generation Z in Indonesia. The selection of respondents focused on students or students in boarding schools based in various regions in Indonesia as many as 274 respondents. The questionnaire in the form of an instrument for assessing the level of spiritual intelligence was made based on the standard of spiritual intelligence in Islam, which refers to the verses of the Koran as the holy book of Muslims. Nine indicators were found and developed into forms of questions compiled using the Likert technique as an instrument for measuring the level of spiritual intelligence. Questionnaires were distributed to 274 Generation Z in Indonesia randomly. The results of the questionnaire were analyzed and used as a basis for reference to determine the right method of strengthening Islamic religious education for Generation Z in Indonesia.

Secondary data was collected from various informants such as school principals, teachers, school committees, boarding school administrators, and generation Z from 2 boarding schools and tertiary institutions based on Islamic boarding schools in Indonesia to regarding the right method of strengthening Islamic religious education for generation Z. The research team as the main instrument in In this study, he spent a lot of time in the research environment and was directly involved in both the leadership, teachers, and school committees to obtain comprehensive data for approximately six months. This involvement is combined with various data collection techniques, both observation, interviews and documentation. After the validity test, the data were analyzed through data reduction, presentation, and drawing conclusions. The validity of the data was tested based on credibility, dependability and confirmability. Credibility is measured through engagement extension, continuous observation, member check, triangulation, and peer debriefing techniques. Reliability is done by auditing the data collection process in the field, while confirmability is done for research products by observing the correlation between data, information, and interpretation.

RESULTS & DISCUSSION

The initial research was to measure the level of spiritual intelligence of Generation Z by involving 274 respondents of Generation Z in Indonesia. The respondents are welcome to fill out a questionnaire to measure the level of spiritual intelligence based on an Islamic perspective which refers to the 9 criteria of believers and pious people as described above. The 274 respondents consisted of men and women with the percentage as shown below.
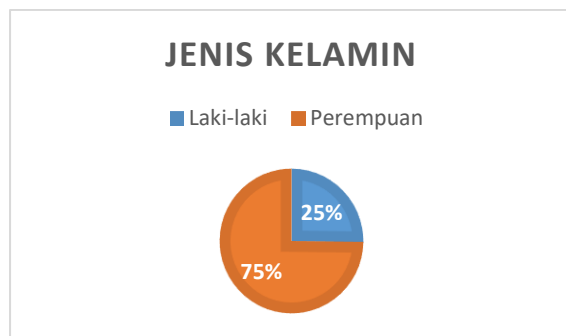

JENIS KELAMIN

■ Laki-laki ■ Perempuan

25%
75%

Figure 1. *Gender Percentage of Respondents*

The discussion of the answers for each criterion of spiritual intelligence based on an Islamic perspective that has been filled out by 274 generation Z respondents in Indonesia is as follows:

1.   Believing in the unseen

Of the 274 respondents who answered questions about the extent to which they believe in the unseen, including believing in Allah SWT who is all-seeing about everything we do, only 24.1% of respondents answered that they strongly believed. The rest of them do not understand the nature of faith in Allah SWT, where Allah SWT sees everything we do and will give recompense for everything we do, both good and bad deeds.

2.   Praying

76.6% of Generation Z in Indonesia perform prayers as a mandatory worship for Muslims. However, there are still 21.2% of respondents who are not istiqomah to pray in certain circumstances such as busy or tired. The other 2.2% even intentionally did not pray if they were busy or tired. In general, the awareness of Generation Z regarding the obligation to pray

as a religious foundation that must be implemented and should not be abandoned is very high.

3.   Giving Zakat, Infaq, and Sedekah

Generation Z awareness in Indonesia regarding the obligation to share with fellow human beings in need (alms) is very high reaching 75.9%, even 0% of respondents who never share. This shows that the awareness of generation Z in Indonesia is quite high, regardless of whether it is influenced by culture or individual awareness. The other 24.1% are in the moderate category, meaning that they are aware of the rights of others in their assets but do not always share them or according to circumstances.

4.   Understanding the Quran

The Quran is the holy book of Muslims. Learning the Koran can be started by learning to read and write the Koran, then learn its translation, interpretation and content of the content of the Koran so that it can be applied in everyday life. Of the 274 respondents, 27% always study the contents of the Qur'an as a way of life. While 8% have never studied the contents of the Koran. The rest have / are / have studied the contents of the Koran. In general, the efforts of Generation Z in Indonesia to study the contents of the Qur'an are very good.

This is considered very reasonable, because educational institutions in Indonesia consist of two kinds. First, educational institutions under the auspices of the ministry of education and culture, research and technology such as elementary schools, junior high schools, high schools and universities. Both educational institutions are under the auspices of the ministry of religion, both formal and non-formal. Formal institutions such as Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, and Islamic universities, while non-formal examples such as Islamic boarding schools, Madrasah diniyah, Al-Quran education parks, etc. which teach a lot about Islamic materials including the Al-Quran.

5.   Maintaining Personal Chastity

From the results of a questionnaire on 274 generation Z respondents in Indonesia, 54.4% showed the respondents' ability to maintain their own chastity by not dating. Another 29.2% have been in a relationship, while another 16.4% make dating a part of their lifestyle. This shows that generation Z in Indonesia for the most part has tried to always maintain their own chastity by not dating. However, the gap between Generation Z who are dating and Generation Z who are not dating in Indonesia is still very small, namely 4.4%. This shows that generation Z in Indonesia is still very vulnerable to being influenced by things that lead to dating and have an impact on not maintaining self-purity, considering the characteristics of generation Z which are technology-based with social media being part of their world, as well as the proliferation of pornography and pornographic actions through the media. the social.

6.   Covering Genitals

From the results of a questionnaire on 274 generation Z in Indonesia, it shows that 80.7% of respondents are used to covering their genitals or wearing polite clothes. 4.4% of respondents are used to not covering their genitals, and the rest are conditional, sometimes covering their genitals and sometimes wearing loose clothes. These results indicate that religious symbols are still very well preserved by Generation Z in Indonesia.

7.   Positive Thinking

86.9% of the Z generation respondents in Indonesia tend to think positively by not easily commenting freely on social media about news that appears, whether viral or not. Only 1.8% of respondents stated that they were netizens who easily commented freely on social media. Meanwhile, 11.4% of other respondents were not sure whether they often commented positively or negatively depending on the conditions and the news.

This attitude of positive and negative thinking is influenced by many factors, both internal and external. Indonesia, which is predominantly Muslim, with various Islamic sects represented by 2 major sects, namely Nahdhotul Ulama and Muhammadiyah, greatly influences the way of thinking of each of its followers as well as daily attitudes and habits that ultimately foster different cultures between sects. In addition, the innate abilities of each individual both in terms of intellectual, religious, skill and talent, create different characteristics for each individual both in terms of perspective and attitude in solving problems. 86.9% of Generation Z respondents who tend to think positively indicate that Generation Z in Indonesia is a generation that is intelligent and strong in defending the principles that are believed to be true.

8.   Gratitude

A good habit that has become a culture of Generation Z in Indonesia is their habit of being grateful for the blessings they have received, by easily saying thank you to other people who mediate goodness and happiness for them. From the results of the questionnaire distributed, 81.8% of respondents said they were always grateful,   and 16.1% of respondents were often grateful. The remaining 2.2% of respondents stated that they were rarely or never grateful. The phenomenon of the strong Islamic tradition in Generation Z in Indonesia amidst the unstoppable digital influence shows that Generation Z is a generation that is intelligent and strong in defending the principles that are believed to be true.

9.   It Is Not Easy to Complain

The last factor in measuring a person's spiritual intelligence based on an Islamic perspective is not to complain easily. The more often someone complains, it shows that person's lack of trust in the power of Allah, and the less belief that all destiny / Allah's decrees are good. From the results of the questionnaire that has been distributed, 63.5% of Generation Z in Indonesia do not like to complain, 28.5% sometimes, 2.9% maybe/not sure, and 5.1% say often or always. With a percentage of 63.5% of Generation Z in Indonesia, they don't like to complain, which is a pretty good result,

considering the opportunity for Generation Z to complain is greater, namely through social media such as WA status, Facebook status, Instagram, and others which are very easily accessible and become the world of generation Z from birth.

Based on the description above, the results of filling out a questionnaire on the level of spiritual intelligence based on an Islamic perspective on 274 generation Z in Indonesia can be concluded as shown in the following chart.
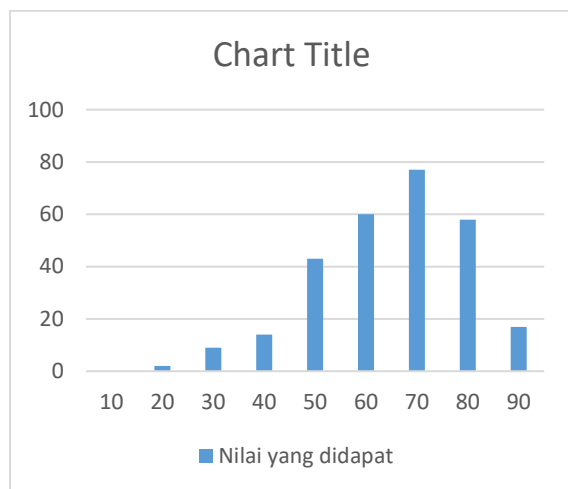

Figure 2. *The Spiritual Intelligence Level of Generation Z in Indonesia*

In the chart above, it can be seen that the average value of spiritual intelligence of Generation Z in Indonesia is 64.82 / 90 points, while the median or value that appears the most is 70/ 90 points. These results indicate that in general, Generation Z in Indonesia has quite good spiritual intelligence. When viewed from the background of the population of Indonesia, which is predominantly Muslim, where the number of Indonesian Muslims is the largest Muslim in the world, the results of the spiritual intelligence of Generation Z are considered to be far from expectations.

However, when viewed from the characteristics of Generation Z, which is a digital generation where negative influences in the digital world are very easily accessible to anyone and anywhere without obstacles, the results of the questionnaire on the level of spiritual intelligence of Generation Z in Indonesia are

considered very good, because Generation Z in Indonesia is considered capable. maintain its principles in the midst of globalization which has a very large and unstoppable negative influence on anyone, with the ability to balance between negative and positive influences in the digital world.

After getting initial data in the form of the level of spiritual intelligence of generation Z in Indonesia, taking into account the characteristics of generation Z, namely:

1. Global generation

2. Technology users and controllers

3. Generation that demands everything instantaneously

4. Intelligent

5. Courageous

6. Likes challenges and changes

7. Communicating across borders and time, as well as

8. Lack of socialization

Then, the research team conducted a qualitative research related to the method of Islamic education which can provide spiritual strength for generation Z. The research locations were conducted in three different cities, namely: Kediri, Jombang , Surabaya to get objective results. In Kediri, the research was conducted in 2 institutions, namely the State Islamic Institute (IAIN) Kediri and the Sunan Ampel Junior High School, Kediri. In Jombang, the research was conducted at the Tarbiyah Al Urwatul Wutsqo School of Science (STIT-UW) Jombang, and the Primaganda High School Jombang. While in Surabaya the research location was carried out at the State Islamic University of Sunan Ampel Surabaya (UINSA).

Differences in family backgrounds, whether environmental, scientific, financial, cultural, and life-oriented, make the input of students and students who are in the same institution with the same treatment can produce outputs and outcomes with different qualities seen from

the data on the absorption of alumni from each. each institution. Unstructured interviews were conducted to obtain natural and in-depth information to leaders (such as school principals, vice principals, heads of study programs, study program secretaries), teachers, students or students, parents, and users of the snowball technique. The research team, which is the key instrument of this qualitative research, is also part of the academic community of several research sites. So that in-depth data collection efforts with a period of six months in each research location are expected to produce natural and valid data.

After the collected data is analyzed, condensed then data collection is carried out again, and so on until the data taken experience similarity of data until the data collection time is completed for six months, then the data is concluded and recommended that the strengthening of the right Islamic religious education for generation Z is starting from the environment. family or informal education under parental guidance. This applies both during the current pandemic and during normal times. Generation Z, which allows spending a lot of time in only one place with activities in front of a multimedia screen or gadget, allows spending a lot of time at home and having less time to socialize or move places. If the strengthening of religious education is left purely outside the family or home such as at school or in other non-formal institutions, then the intensity of learning Islamic religious knowledge will be smaller so it is likely that the impact of spiritual intelligence will also be small.

Meanwhile, if Islamic religious education is handed over to Generation Z to be studied independently / self-taught with access to very broad learning resources in the digital world, then Generation Z will be faced with difficult challenges with many choices of streams and the basics of Islamic law which may be fake or material. - Islamic religious education materials sourced from incompetent people. And if the strengthening of Islamic religious education is left to schools, then this also experiences several weaknesses, first: if something unwanted happens that causes schools to be conducted online or remotely like the current

pandemic, the effectiveness of learning Islam will be small, especially for students. who have low learning motivation. Second: Islamic religious education curriculum policies that may change due to changes in official positions, make the Islamic religious education curriculum incomplete. Third: Islamic religious education materials are practice-based so that long life education is needed in this case, the existence of figures and examples in implementing Islamic religious education in daily life is very difficult if done only in schools for a certain period of time. So the best solution for strengthening Islamic religious education for Generation Z in Indonesia is through informal education in the family.

CONCLUSION

The spiritual intelligence of Generation Z in Indonesia is quite good with an average score of 64.82. The most appropriate strengthening of Islamic religious education for Generation Z by considering the 8 characteristics of Generation Z above, is through family education or informal education in the guidance and example of parents at home. So that the characteristics of practice-based Islamic education and continuous long life education can be achieved.

DECLARATION   OF   CONFLICTING INTERESTS

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