Relevance of Islamic Education with the way of Gen Z learning

Lathifah Hanum [1] *, Saidatul Khairiah [2], Winda Novianti [3], Jasiah Jasiah [4], Acep Nurlaeli [5], Andi Musda Mappapoleonro [6]

[1] Institut Agama Islam Negeri Langsa. Jl. Meurandeh, Kota Langsa, Aceh 24416, Indonesia
[1] Universitas Islam Negeri Sumatera Utara. Jl. Willem Iskandar Pasar V, Medan Estate
[3] Sekolah Tinggi Agama Islam Tebing Tinggi Deli. Jl. T. Imam Bonjol No. 16A, 20631, Indonesia
[4] Institut Agama Islam Negeri Palangka Raya. Jl. G.Obos Palangka Raya, 73112, Indonesia
[5] Universitas Singaperbangsa Karawang. Jl. HS. Ronggowaluyo, Karawang, 41363, Indonesia
[6] Sekolah Tinggi Keguruan Ilmu Pendidikan Kusuma Negara. Jl. Raya Bogor 24 Jakarta, 13770, Indonesia
* Corresponding Author. E-mail: lathifahhanum@iainlangsa.ac.id

Abstract: This article discusses how to learn with the aim of seeing the ways of learning used by students that are relevant to Islamic education. Using qualitative methods through interviewing informants and obtaining data that the ways of learning used by students in the implementation of lectures are still relevant to Islamic education, the methods used include reading, listening and taking notes, memorizing, discussing, and there are also several other ways, among others, how to experience directly (direct practice), mini research and scientific rihlah and learning in the library. Students also use facilities outside the classroom, namely open spaces such as Seuramoe Teuhah (one of the open halls at IAIN Langsa), the road next to the campus reservoir, parking lot under tarbiyah, PAI laboratory and also the library and what really pleases them is online learning or online (in the network) using android or laptop.
Keywords: Ways of learning; Gen Z and Islamic Education

INTRODUCTION

Gen Z (Generation Z) are individuals born between the mid-1990s to the mid-2012s, they grew up in an era of rapid, accessible and discoverable technology. As stated by (Stillman, 2017) Generation Z is also referred to as the original and first nativedigital. According to him, there are five widely recognized generations, Traditionalists, Baby Boomers, Gen X, Millennials or Gen Y, and Gen Z, the latest being Gen Alpha. They have "free" access to information, but often face cultural pressures and moral challenges and even become FOMO (Fear Of Missing Out); afraid of being left behind. Actually, the FOMO attitude should be seen from the positive side so that teenagers are not left behind by the times. However, the fear of being left behind is important to reap strict direction and supervision in various matters, especially in terms of learning so that generation Z remains in the corridor, especially among learners in higher education.

In research (Pujiono, 2021) wrote that the old ways of learning should not be used anymore to be successful in guiding generation Z. One of these old ways is like using the Duduk Dengar Catat Hapalal (DDCH) method. Because Gen Z not only has a virtual world, but also a real world. However, I, the researcher who poured the results in the manuscript of this article, saw from a different side, where students as agents of change and lecturers as assistants in controlling the implementation of lectures, so in the current era of communication and information technology, researchers are trying not to forget the various old ways but to combine them with

various new and developing ways today to be successful in guiding generation Z. One of these old ways such as using the DDCH method is to use the Sit Listen Write Memorize method. One of the old ways such as using the Sit Listen Record Memorize (DDCH) method is still relevant for certain courses but must combine with the latest ways. Because Gen Z must be able to balance themselves in the virtual world, as well as the real world. In order not to get out of the corridor of Islamic education values.

In the context of the system, learning in higher education must be student-centered, because students are individuals who learn, are taught and also act as the main output and outcome of higher education (Saputra, 2015). In addition, the capability of lecturers in managing learning is also an urgent matter so that students are eager to determine and apply their way of learning. Growing and applying ways of learning, it is necessary to look at various related factors. These include 1) the way and competence of lecturers in managing lectures, understanding and being able to adapt to changes in the curriculum and the social learning environment. When students have motivation to learn, it will be reflected in the learning plans they make. There is a clear goal that causes them to want to learn and the birth of a desire to realize the goal. 2) Family circumstances can also trigger someone to learn well or not. 3) Student qualifications as initial input and growth of motivation.

The way students learn can be seen from their ability to understand all aspects of the lecture system and its consequences, including using free time to study independently. Although in reality, there are still many students who do not understand their position so that they do not have the readiness to transfer knowledge, values, insights and new things that can be utilized for daily life. Moreover, in learning, they can use several ways of learning that are contained in this paper.

METHOD

This research is located in the PAI Study Program of IAIN Langsa-Aceh, Indonesia in December 2023, using qualitative methods with phenomenological research types and individualized learning approaches. Collecting data by interviewing and observing 13 active students, 2 lecturers and 1 head of study program. After the data is collected, it is analyzed by reducing, describing the data and drawing conclusions. After the data was analyzed, it was tested for validity by triangulating 2 other lecturers who were not used as informants and also discussing the results of the research with 1 other PAI study program lecturer. The aspects of learning methods studied include reading, listening and taking notes, memorizing and discussing and several other methods.

RESULTS AND DISCUSSION

Tip to Read

The way students read varies, on average students read something related to lecture material, although some read material outside of lecture material with the aim of switching from boredom learning. Reading something related to learning is a very natural thing to show focus and priority on what is being learned. There is a sentence "prioritize what you want to read". Because sometimes it is impossible for each individual to read everything (Wainwright, 2007) so as not to be bored and must always cultivate, have adequate learning attitudes and skills in order to be able to avoid learning obstacles (Mudjianti, 2013).

The way they do it varies and is unique, namely by underlining important things, writing in a notebook, some write on sheets of paper then transfer to a notebook, making a summary or

summary, giving codes in the form of numbers under the marked lines and writing the main points, marking using a highlighter and some write the reference source. Students read books in the library, some read articles, e-books, complete notes from lecturers' explanations, there are also articles downloaded from the internet. They also explore e-cotkala (one of IAIN Langsa's electronic libraries), maktabah syamilah and other reading sources, either magazines or newspapers and so on which can then be related to the lecture material.

In the cognitive context, reading is an activity through stimuli in the form of letters and various other punctuation marks received by the visual receptor (eye). After that, it continues to the brain in order to interpret meaning. (Surya, 2015) also explained, at the psychomotor level, reading is classified as an intellectual skill and leads a person to find meaning about the text so that it can develop experience and knowledge. Therefore, reading is not only reading what is written but also sharpening the intellect by reading what is implied.

Basically, a person who is learning should be diligent and have high motivation in learning the material being studied. Because motivation will appear diligence and sincerity in learning and a strong spirit to imprint in the heart and mind and not have boredom in learning. Regarding Islamic education, (Asari, 2021) conveyed 9 conditions for the success of knowledge claimants stated by Al-Mawardi, one of which is to have high motivation so that they do not experience boredom if they study for a long time and maintain academic ethics about managing time, as stated that in learning it is very important to respect time. In the opinion of the researcher, respecting time is a personal code of ethics for students, especially generation Z students who are very close to technology, one of which is by respecting time and devoting full attention to studying which will feel lost if they waste their time in terms of learning and neglecting other things.

Apart from time, (Saputra, 2015) suggests that students make learning a priority and discipline themselves. Anything can be done and of course it depends on the individual who learns and has their own way of learning. (Mudjianti, 2013) also gave the opinion that the success of a generation Z student is very dependent on the regularity of life and its priorities, including regularity in terms of learning every day. This means that students who discipline themselves by living and studying regularly will be successful in every aspect of their lives.

Generation Z students are also very important to be able to manage time In Islamic education, it is also discussed about managing learning time, as is the opinion (Subri, 2014) on Learning Theory from an Islamic Education Perspective in the division of learning time (takhawwulu Al-Auqot Li Al-Ta'allum); Learning requires proper time management and is in accordance with each individual so that learning activities can run effectively and obtain efficient results. Basically, learning does not require a long time but each learner can do it gradually and continuously.Furthermore, Subri also explained that the Koran has applied this principle, as the Koran was revealed gradually over several years.This situation is intended so that Muslims can memorize and master easily the material being studied. The Prophet has also applied the principle of time division in educating the souls of his companions or when teaching religious material. The Prophet directed and taught the companions in separate times according to the conditions of ease of receiving material so as not to experience boredom and boredom.

In his book, (Bukhori, 1992) wrote, Abdullah ibn Mas'ud said "The Prophet Muhammad PBUH always looked for the right time to advise us for fear of causing boredom in us". HR. Bukhori. Thus, learning continuously without a break in time cannot provide an opportunity for the brain to store messages or material received or read. However, if you study or read or study something continuously, but give a break or and choose the appropriate time, it will provide

an opportunity for the brain to store, precipitate and even partition the message or subject matter received little by little. In the end, the brain will always be able to store effectively (the state of the brain can store precisely the material that has been read) and receptively (Receptive brain ability will continue to easily accept whatever is read and also be able to partition it) so that it can produce it again (recalling).

Subri also continued his explanation that managing time and using the right time (morning, afternoon, evening or midnight or early morning) is also very urgent to manage learning concentration. Because learning concentration is one of the elements that is also important in learning. If you are able to create learning concentration, the material learned will be conveyed into memory and even stored in long-term memory. This concept is also appropriate when applied to learning. Because concentration and focus when learning will provide relevant meaning. Thus, learning concentration must continue to be nurtured, developed and also generated in various ways, including exemplary, asking questions, discussions, or through stories that attract attention.

In addition, students do reading also related to appropriate conditions and pleasant places. The condition of the learning environment can also have an influence on a person's learning. In pleasant conditions, it will definitely give good results (Nugrahaini, 2006). Motivation in learning needs to be continuously cultivated, if we trace back the time of the Apostle how learning was originally formed, there were only a few friends who had the ability to read and write even then because they came from families who were able to social status and economic ability. The illustration makes an illustration of how actually starting from the time of the Prophet PBUH there has actually been a way of learning that is implemented by reading and writing, although some of them call it the term "taking notes". The term reading is often coupled with the words reading, writing and memorizing, because actually the three ways go hand in hand and are interrelated and interdependent (Zuharini, 2004). Thus reading must be routinely done by a student. Although later there are students who have their own ways of doing it (Pulungan, 2019).

Way to listen and take notes

Listening or more often said by listening is an effort to hear carefully. Apart from listening, students also take notes on their lecturers' explanations of the lecture material presented. Listening is also one of the learning activities, especially humans have been given the potential for hearing (Subri, 2014). When listening, there are students who record any sentences conveyed by the lecturer, record only the important ones and some take notes on scribbled paper or in a small notebook, then when they get home they will be transferred to the binder and lecture notebook. Listening is one of the ethics of learning and must be familiarized.

There is a word of wisdom as follows:

Whoever is good at listening will benefit.

Listening, writing or note-taking activities are closely related. In Arabic, writing is often referred to as kitabah, in the Koran in Surah al-'Alaq verse 4 mentioned above, which means "who teaches with a pen". The verse shows that a treasure of knowledge and knowledge can be obtained in the form of writing. In essence, writing is one of the most important learning activities because writing will be able to bind knowledge and because it is through writing that Islamic civilization can be passed down.

Tip to Memorize

Furthermore, how to memorize, the average student really likes the culture of memorizing, especially a quran memorizer. There are several courses including hadith, quran, ushul fiqh,

law, history and philosophy. There are several ways students memorize related to the time and conditions that are suitable for these students, of course according to their self-concept. These methods include understanding the material studied in advance, some write a summary into a notebook, some repeat the material several times, some imagine what they have read and some memorize with a large volume of sound.

Memorization is one way that is also relevant to Islamic education. Memorizing is referred to as a learning activity by trying to remember deeper into the mind. By memorizing, a person will easily produce the knowledge he has if at any time he needs it. An effective way of memorizing is by understanding first and then memorizing it (Subri, 2014). After memorizing knowledge, a person must maintain his memorization as he maintains the code of ethics in learning (Asari, 2021). In the psychology of learning, memorization is very important to store material in brain memory. When recalling information that has been stored and memorized, the brain will be easy to reproduce whatever it has received.

(Taufiq, 2018) states that student learning in Indonesia does not emphasize the ability to read, write, think and observe. Furthermore, (Semiawan, 1999) also states that students are body of material, where students follow passively and memorize lecture material to reproduce it at exam time. There is some truth in the above opinion, but if seen from the learning time and also the self-concept of each individual learner, there is nothing wrong if it is only to get a score. However, if to apply the real concept of learning, individual learners should cultivate routine, continuity and also discipline themselves in learning not only to get grades but more oriented to experience and practice in order to understand the full meaning of learning that must be accounted for in eternal life later as the purpose of Islamic education.

Tip to Discuss

Discussing is an easy way to understand lecture material. Both when studying formally in a lecture class and when studying independently. When studying formally in lecture halls, many lecturers use the discussion method in small groups, only a few courses use discussions with large group divisions. After the discussion takes place, there are lecturers who conclude and explain the material discussed, but there are also those who do not re-explain the results of the discussion. (Bunga, 2016) gives the meaning of discussion in the learning process in higher education is a learning method in which the lecturer presents material to students to hold scientific talks in order to gather opinions, make conclusions and produce various alternative problem solving.

There are also students who feel that discussion makes it easier for them to understand something. He studied with his friends in small groups to conduct discussions outside of lectures and was guided by a friend who was qualified in scientific understanding. According to one of them, although it has been explained by the lecturer, he understands better when he has received further explanation from his friend. Learning in the above way, by (Supratiknya, 2000) explained that it includes organizational learning and also learning with peer groups or peers. Because sometimes peers can understand obstacles or deficiencies or problems in a friend, including learning problems, where peers can also act as facilitators who are ready to help their friends. In Islamic education, to explore knowledge, one must study with a teacher and also study again with friends in order to easily understand.

Actually, discussions are not only carried out in the classroom but also outside the classroom because not all problems can be solved during lectures. (Mu'min, 2014) states that discussions in groups also provide important lessons, among others, have a role in shaping the personality of students. Students who are accustomed to discussing have no problem expressing their opinions in certain forums. By discussing, an attitude of respect for other people's opinions will

be born, not feeling that one's own opinion is the most correct, and our understanding is enlightened and avoids elbowing in studying.

Other tips of learning

In addition to reading, listening and taking notes, memorizing and discussing, there are other ways of learning that are also carried out by students, including direct practice, out door by using several outdoor locations outside the classroom outside the lecture class, visiting historical places (scientific rihlah) or also tourism (field trips) and also mini research (simple research) with observations to locations or institutions determined by the lecturer and also studying in the library. Students are very happy to learn outdoors by sitting on mats under trees, next to reservoirs, in the parking lot under the tarbiyah campus with a roof, in an open hall (seuramoe teuhah). Students also enjoy hands-on practice, such as the tajhizz mayyit practicum (bathing, shrouding, praying for and burying the dead). Materials and equipment for the practicum are sometimes provided by the lecturer or provided by students with student savings per unit. In addition to the tajhizz mayyit practicum, students also practice Hajj. For the practice of Hajj, it is usually done next to the tarbiyah building on vacant land which is still possible to put a miniature kakbah in the middle of the field and can arrange a place to throw jamarah and so on. Equipment such as the miniature of the Kaaba and others are made by students and stored in the PAI Laboratory under the integrated laboratory of IAIN Langsa.

Furthermore, there is also a way of observation or simple research (mini research), students are assigned to visit several institutions for Islamic Education Counseling courses to Schools and Madrasahs, BNN Langsa City, Prisons and Orphanages. Students explore the latest information according to the themes of guidance and counseling that have been distributed by the lecturer or students determine their own themes regarding certain subjects in the course. This travel activity is usually to observe the subject in simple circumstances. This method is designed for students to be able to implement the knowledge gained in the lecture class for 4 meetings. 8 meetings to tour the mini research location and the next 4 meetings to write a report and report the results in class seminars. In other courses, students are also given the task of cleaning mosques and washing prayer clothes in each mosque in their respective residences. This method actually trains students' habits to learn to serve the community. From these activities will also be born a way of learning direct practice in maintaining the cleanliness of places and equipment of worship. From the above explanation, it is understood that the way of learning must be cultivated by growing cooperation between lecturers and students.

Another way of learning is by visiting historical places or places that are considered representative for scientific deepening, of course, adjusted to the topics studied in a course, for example in the History of Islamic Civilization course. Another term for this scientific rihlah learning method is also called tourism. Tourism is a visit outside the classroom, or going to a place to conduct research or scientific deepening, some also call it a Field-Trip. Lecturers invite and guide students to learn outside the lecture hall and even outside the campus by visiting an object and then studying and analyzing the object.

In the treasures of Islamic education, there is a tradition that is often referred to as "Scientific Rihlah" or scientific travel or travel to study. By (Khaldun, 2013), Scientific Rihlah is said to be a journey taken outside the country or outside the area where he lives in the context of activities to study, find a good place to study, find a teacher or lecturer who is more authoritative or also the journey of a scientist to various places, whether formally doing academic activities or not. It is firmly stated that rihlah is very important in the process of studying, this method is a necessity in order to achieve various benefits and perfection of knowledge. Learning activities like this are indeed very relevant to the way of learning in this era for generation Z.

(Hasan, 2006) also discusses scientific Rihlah this activity can also include a trip that is planned for scientific purposes (learning, teaching, discussing, searching for books, academic tours and so on), or just an ordinary trip taken by someone involved in science. This term can be seen as the purpose of scientific rihlah from two aspects, first; demanding knowledge (Thalaban li al-Ilmi) or second; increasing knowledge (Rasikh fi al-Ilmi) and also with the aim of teaching knowledge in various countries or other countries. In the class of PAI FTIK IAIN Langsa students are still limited to conducting scientific pilgrimage to seek complete information and see firsthand historical places in the nearest place in 3 or 4 districts of cities in Aceh, or even for certain courses whose course content requires scientific development and its application to an institution, then students are assigned to related institutions in the districts of East Aceh, Tamiang, Kodya Langsa and Lhokseumawe.

Furthermore, lectures are also held in the library. As one of the pleasant places, it also makes it easier to obtain the necessary literature, there is a special room available infocus facilities and also full air conditioning, free lesehan space to sit casually on the floor or sit on the kusri that has been provided but still obey the rules to minimize noise. (Berawi, 2012) said that students have the right to utilize all facilities in the library with the rules that apply in the college library and continued by (Yusuf, 1991) that students must also get friendly library services and give the impression of academic happiness. If the library is fun, the books in the library will become the main need, because the library is the heart of the college and an institution, the main function of the library is not only as a means of learning for students but also as a support for the tridharma of higher education.

In terms of education and teaching, the library functions to process, store and present and disseminate information to the community, especially the learning community (students and lecturers) relevant to the course. Students are very enthusiastic when taking place in the library because it is comfortable and also makes it easier for students to do college assignments. Although currently learning resources are easily accessible via android and netbook with various links and active internet network facilities. This is very relevant for generation Z because generation Z is very happy to access things with their android (Sanjaya, 2014) but libraries also need visits to promote knowledge. Historical records of Islamic education write that Islamic attention to education and the glory of books as a medium of knowledge are behind the growth of libraries in Islamic civilization. Where the library in Islam was once glorious as the dissemination and maintenance of books as part of activities to support science and educational activities (Hasan H. A., 2013). Socially, something can change because it is influenced by social life itself (Nasution, 2015).

Likewise, in the social level of learning, the various ways of learning that have been exposed in this paper are a characteristic of realizing learning. This way of learning can change, does not always last and also does not absolutely apply to all, influenced by differences in progress at the level of individuals or social groups that make it last or quickly change which is also influenced by the emergence of new things. but what must be preserved is still relevant to the way of learning in Islamic education.

CONCLUSION

The way students learn includes how to read, how to listen and take notes, how to memorize, how to discuss, and there are also several other ways, among others, how to experience directly (direct practice), mini research and scientific rihlah and learning in the library. Researchers also found that among the students there are those who want to learn not only using classroom facilities but also can use open spaces such as in Seuramoe Teuhah (one of the open halls at

IAIN Langsa), the road next to the campus reservoir, parking lot under tarbiyah, PAI laboratory and also the library and what is very fun they are learning online or online (in the network). Some of the ways that apply to students should still be encouraged in the world of learning today, in addition to still very relevant to the context of learning in Islamic education must also see the various advantages of the way of learning.

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