

Internet and Religiousness: The Examination of Indonesian Muslim Youth Population's Use of the Internet

Shodiq Abdullah *

Walisongo State Islamic University

ARTICLE HISTORY

Submitted
13-04-2022

Accepted
06-05-2022

Published
31-05-2022

ABSTRACT

Ease of access to information in the millennial era contributes to forming Muslim youth's unique and distinctive personalities and developing religious thinking. The current study aims to describe the use of the internet as a source of information on Islam and to identify the millennial Muslim youth's typology of religious thinking. The current research is a descriptive study using a mixed-method approach. The research subjects were 115 Muslim youths aged 17-21 living in Indonesia's Central Java province. The data were analyzed quantitatively using descriptive statistics and qualitatively using interpretive techniques. The results showed that millennial Muslim youths actively use the internet as a source of information to understand Islam. Most access Islamic content for an average of 30-60 minutes out of their 3-4 hours daily internet browsing time. Most respondents chose certain websites to find information and use it as a reference. Millennial Muslim youths have diverse religious thinking. Most respondents have a rationalist point of view regarding legal (*fiqh*) and *Tafsir*. The respondents have diverse views on theology: Most have rationalists standing on the creation of man and the universe, and traditionalists standing on the theme of natural disasters and God's power.

KEYWORDS

Religious thinking, Millennial Muslim youth, Rationalist, Traditionalist



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Copyright © 2022 [Nadwa: Jurnal Pendidikan Islam](#)

*Corresponding author: Shodiq Abdullah✉ (shodiq@walisongo.ac.id) Walisongo State Islamic University, Semarang, Indonesia.

Introduction

The advancement of internet-based information and communication technologies that provide easy access to information (especially about Islam) has attracted millennial youths' attention. An Indonesian Ministry of Communication and Informatics survey reported that Indonesia's children and adolescent internet users surpassed 30 million (Kominfo, 2014). The LIPI research also reported that 41.1% of teens access the internet, 42.1% access television, 6.2% access radio, and 3.7% access print media daily (Republika.co.id, 2021). The shift from print media to media online make Muslim youth more access internet to know about Islam (Hasan, Noorhaidi; Suhadi; Ikhwan, Munirul; Ichwan, Moch Nur; Kailani, Najib; Rafiq, Ahmad; Burdah, 2018, p. 140). This ease of use of internet access has ultimately become a factor in shaping and constructing the identity of millennial Muslims

Internet accessibility tremendously influences people's lives, particularly millennial youths. Youth is a part of social groups which continue to process in the search for identity, and they are often caught in an identity crisis (Hasan, 2016). In line with that, social media in today's era can be a friend as well as a heaven for knowledge Muslim youth studying religion (Bamualim, Chaider S; Latief, Hilman; Abubakar, Irfan; Nabil, Mohamad; Pranawati, Rita; Setiawan, 2018), but it can also be the other way around that social media can be a negative trigger for its users. Ferlitasari reported that Instagram social media has an 11.9% influence on adolescents' religious behaviors (Ferlitasari et al., 2020). Ridho surveyed Indonesia, Malaysia, and Brunei Darussalam citizens (N=336) and reported that online media has proven to determine the respondents' religious habituation (Ridho et al., 2020). Some studies showed that social media negatively influences adolescent users' attitudes and behavior, such as influencing them to ignore religious and social values. Likewise, Putri also reported that the average Ushuluddin students at UIN Sunan Gunung Djati Class of 2016 never prayed on time when they got occupied with their social media. Thus, the internet can provide a wealth of information and negatively influence adolescents' behavior, attitudes, and religious thinking.

Religious thinking is individuals' intellectual expression of viewing and responding to various concrete and abstract aspects of life and problems they experience in everyday life (Goldman, 2022). Religious thinking is a distinctive form of cognition characterized by the influence of religious beliefs and doctrines on recognizing, comprehending, and evaluating an object of thought (Houck et al., 2018). Therefore, scientists, especially in psychology and sociology, are interested in discussing and studying religious thinking.

The discipline of the psychology of religion discusses religious thinking in terms of the stages of development following the development of the human mentality from birth to old age. Several famous psychological studies that discuss the development

and process of religious thinking and the process of human cognitive development towards religion, from childhood to old age include Piaget's on the development of memory and intention, Goldman's the religious thinking from childhood to adolescence, and Fowler's faith development theory (Crapps, 1994).

On the other hand, the discipline of sociology of religion discusses the theme of religious thinking, focusing on the evolution of religious thinking experienced by certain religious followers from one generation to the next. Kant wrote an article on the evolution of religious thinking in his "Essay on universal history," continued by Weber in "The sociology of religion". Kant proposed the "process of rationalization", that human's thoughts about religion continually progress toward rationality. Weber added that the development of rational theology is related to the internal changes occurring in religious organizations. Therefore, changes in religious thinking are always driven by an elite layer of religious adherents (O'dea, 1987).

Religious thinking is a dynamic and complex psycho-social phenomenon. Psychologically, individuals' religious thinking will change and develop from childhood into adolescence, adulthood, and old age with specific characteristics. Religious awareness begins to emerge in adolescence, developing adolescents' unstable mental state and the development of abstract, logical, and critical thinking. There are three stand-out characteristics of religious awareness in adolescence, namely: 1) increasingly individual experience of divinity, 2) faith which is becoming closer to the real reality, and 3) worship accompanied by sincere appreciation (Ahyadi, 1995). Sociologically, religious thinking has also evolved and developed following society's movements and dynamics following developments around them. It can even be stated that no religious understanding or thought continues to survive in the transmission and regeneration process dynamics. Gradually in the process of transmission and regeneration, there must be shifts, especially in the era of information globalization and the booming internet.

Religious thinking in the context of Muslim society is growing rapidly and has many varieties. Some identify and sort these thinking patterns into: *Salaf* and *Khalaf* thoughts. *Salaf* literally means the precursor to a generation, while *khalaf* means the future that comes after. *Salaf* scholars are scholars who follow the thoughts of the early generations of Islam with the principle of prioritizing revelation over reason and sticking to the previous schools of thought. Salafist think Islam is based on the Koran, the sunnah of the apostles, and the companions' *ijtihad* who have joined the schools of thought, so the salaf scholars often refer to themselves as *ahl al-sunnah*. *Khalaf* scholars are interpreted as contemporary scholars who believe that the truth of Islam can be taken from the basics of ratio, and understand the attributes of Allah by interpreting but not deviating from the rules of monotheism (Hamdi, 2020).

Some identify and divide Islamic thought into textualist and modernist thoughts. Textualist Islam thought is derived from written sources. The textualist groups often concentrate on the textual, grammatical perspective, such that the opinions of earlier scholars are considered definitive and dogmatic (Sholeh, 2003). Islamic thinkers textually comprehend Allah's revelation (*wahy*) based on the textual substance of the wahy without considering the causes and circumstances of the revelation. Meanwhile, the modernist Islam group adheres to scientific rationality, opposes mysticism, and rejects ancient traditions which they deem outdated (Hasri, 2016). Modernist Islam thought emphasizes the importance of adhering the Qur'an and Hadith and encourages further studies on Islamic thought so long as it does not contradict both. Islamic modernism is a form of cultural acculturation by integrating the growing science and technology and considering preventive actions from the negative repercussions of applying these notions in life (Fahrurazzi, 2015). This modernist approach is characterized by the necessity of critical thinking or *ijtihad*, particularly concerning societal concerns, while rejecting the nature of rigidity (*jumud*) in thought and *taqlid*. In addition, The modernist group places a heavy emphasis on the rational application of religion (Sholeh, 2003).

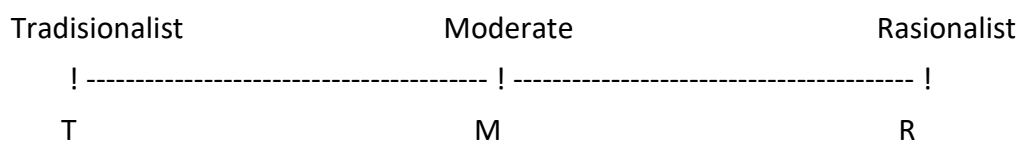
Other classifications of religious thinking among Muslim societies are traditionalist, modernist, and radical (Nihaya, 2011). Traditionalist thinking conforms to religious traditions established by earlier academics and is presented as local wisdom. Traditionalist thinking has several notable characteristics: a) acknowledging the limitations of reason in doing and finding things; b) acknowledging that human has no freedom in desiring and choosing and want something; and c) acknowledging the ambiguity of *sunnatullah* and causality rules by believing that all that transpires on earth is Allah's will (Marlinah, 2018). Next is modernist thinking, which attempts to reinterpret knowledge, ideas, and views in a new way by harmonizing with changing times and technological advancements. Modernist Islam thinking is founded on logical, scientific principles consistent with the Koran and Hadith. Lastly, radical thinking is often linked with fundamentalism because both ideologies aim to fight against groups that construct secular-based social structures. Radical thinking is founded on the concept of religious textuality. The group denies the presence of *ta'wil* of earlier generations' religious ideas and practices. In reality, religious thinking is a complex and difficult to anticipate phenomenon.

Religious thinking as a thinking activity still employs reason (logic) as a thinking instrument to investigate, synthesize, evaluate, generalize, etc. However, Religious thinking remains constrained and governed by the principles and standards of the religion it belongs to. There are other peculiarities of religious thinking, namely its ability to combine things that logically contradict; what is considered contradictory by the ratio can sometimes be accepted, so it is very difficult and naive to make

dichotomous distinctions such as traditionalist vs. rationalist or traditionalist vs. modernist.

In this research, Islam's diversity of religious thinking is divided into two major categories: conventional and rational thoughts. This classification is intended to simplify the application of ratio in comprehending Islamic teachings' principles and ideals. 1) Traditional thinking adheres to established traditions defined or developed by earlier academics (Sholeh, 2003). The traditional Islamic theological thinking derives from earlier thinkers' local customs and culture. Traditional ways of thinking are resistant to change and tend to be exclusionary. It also prioritizes the deconstruction of human values in life (Abdul, 2016). Despite the fact that traditional thought is built on earlier scholars' traditions, this model of thought recognizes the reality of modernity, science, and technology since they are nothing more than the accomplishments of Islam during its heyday. Thus, it may be said that traditional Islamic thought can embrace non-Islamic civilizations after being converted to Islamism (Sholeh, 2003). The next category is Rational thinking, which is understanding Islam based on human thought towards Islam. Rational groups understand Islamic teachings based on knowledge and empirical experience (Jaiz, 1980). Moreover, rationalists tend to think inclusively objectively, are able to tolerate differences, and are adaptable to the progression of time (Abdul, 2016).

The researcher adapted McKellar's paradigm on religious thinking such that the religious thinking of Muslims in this study is projected on a continuum ranging from traditional (represented by the letter "T") to rational (represented by the letter "R") styles of thought. As a continuum, traditionalist-rationalist is classified as a thinking style with several levels. The contradiction between the two is not paradoxical; rather, it contains the level of intensity. At certain intensity, there is a level of thought that unites two distinct styles of thought. The continuum line and tangent points between traditionalist and rationalist ways of thinking might be defined as follows:



Traditionalist thought has three main characteristics: a) it strongly adheres to the traditions and norms established by previous scholars, b) it does not respect the capacity of reason, so it prioritizes naql (revelation, history) propositions over aql (ratio, understanding), and c) it considers human ability and effort as being inadequate (*Jabariyyah*). In contrast, rationalist thinking possesses three main characteristics: a) a lack of strong adherence to traditions and norms established by previous scholars; b) a high regard for the ability of reason (ratio), such that they tend to interpret verses and *Hadiths* that are not in accordance with ratios; and c) high regard for human's ability and effort (*Qadariyyah*).

Method

This study aims to identify and describe the religious thinking patterns of Muslim youths in Central Java, Indonesia, in the internet era. This research is a descriptive study using a mixed method approach (Creswell, 2016). The research subjects were 115 Muslim youths aged 17 to 21 who lived in the Central Java region. The majority of adolescents who became respondents in this study (102 or 89%) were aged 19-21 years, and a small proportion (13 or 11%) were aged 17-18. In terms of gender, they consist of: 86 (75%) young women and 29 (25%) young men. The majority (89%) of them are second and third-year undergraduate students of State Islamic Religious Universities (PTKIN) and Private Islamic Religious Universities (PTKIS) in Central Java, and a small proportion (11%) are students in Islamic Senior High Schools (SMA), Islamic Vocational High Schools (SMK), and private Madrasah Aliyah (MA) in Jepara Regency.

The respondents completed several questions in an online inventory or self-report questionnaire using Google Form (Braun et al., 2021). The data collection consists of a questionnaire, inventory, and interview techniques. The inventory includes sixteen (16) statement items, consisting of three (3) statements about the creation of man and nature, four (4) statements regarding natural disaster phenomena, three (3) statements regarding God's power, three (3) statements regarding Islamic law, and three (3) statements regarding the interpretation of the Qur'an. For each statement item, a code or letter representing the respondent's position or opinion is supplied as an alternative (option) response (SA, A, D, SD) that describes the respondent's level of acceptance of the respondent's contents of each statement.

Furthermore, grouping is carried out according to the two extreme poles of thought; traditionalist and rationalist. At this stage, the alternatives SD (Strongly Disagree) and D (Disagree) are categorized into one style of thought. At the same time, A (Agree) and SA (Strongly Agree) are categorized into other styles of thought. In the end, each statement item was statistically calculated to identify the religious thinking patterns of millennial Muslim youths. Meanwhile, interviews were employed to obtain more comprehensive and specific data about certain items from the questionnaire.

Findings and Discussions

Adolescence is crucial in individual growth and development stages, especially in forming personality and developing religious thinking. The millennial era, marked by the internet boom, is a problem for youths seeking and forming their identities. It is assumed that millennial youths have distinctive and unique religious beliefs because of the convenience of Internet access, which gives a huge range of information and exposures (Munirah & Ladiku, 2019).

1. Internet as a source of Islamic information

Young people of the millennial generation are extremely familiar with information and communication technologies (Alam, 2019). They are accustomed to using the internet as a source of information and access it via their smartphones, tablets, notebooks, laptops, computers, or other devices connected to the internet network via various search engines (e.g., Google) and social media, such as Youtube, Instagram, Facebook, and WhatsApp. Most millennial adolescents who participated in this study spent more than four hours daily accessing the internet to use social media and search for general or Islamic information or data via Google or other websites. Some interviewees indicated that they often spent more than eight (8) hours daily in the internet. AS, a private university student informant, stated:

"I frequently spend more than eight hours daily online, especially when I have an immediate college assignment to complete. During those eight hours, I also browsed social media programs like WhatsApp and Youtube." (Interview AS, n.d.)

DN, a private Islamic vocational school student in Jepara, said:

"I spend up to 10 hours daily online. I access websites to get resources for completing my school homework tasks. access my social media programs such as Facebook, WhatsApp, and YouTube for entertainment." (Interview with DN, n.d.)

LN, another private university student, echoed this sentiment.

"When I work on my class assignments, I access the internet for more than ten hours, especially on the assignment due date. The SKS (overnight speed system - that is working overnight to finish a task) seemed to be genuine, ha ha ha. When you are bored or tired, you may browse social media programs such as WhatsApp, Facebook, or YouTube, listen to music, or do other activities." (Interview with LN, n.d.)

Overall, questionnaire and interview findings indicate that the internet and online apps have become an integral part of millennial adolescents' life. There is no day without the internet, technology, or mobile devices. Some informants even start to check their phones when they get up. Findings show that millennial Muslim youths spend at least thirty minutes on the internet daily.

The next inventory item looks at how the respondents used the internet for more than four hours daily. The most respondents (55%) spent between 30 and 60 minutes (out of 4 hour internet access daily obtaining information or listening to materials related to Islam from the internet. 32% of respondents who accessed the internet for more than 4 hours daily only spent less than 30 minutes daily accessing Islamic information. In addition, approximately 13% of respondents spend more than 60% (out of 4 hours daily) accessing Islamic content. Based on these findings, it can be concluded that most of the time millennial youths spend online is for socializing, entertainment, or playing and that they devote very little time to academic and Islamic pursuits, such as learning and accessing information or listening to Islamic religious content.

The result is consistent with the respondent's response to the next inventory item. Based on the survey results, the majority of respondents (77%) indicated that they only occasionally access information or listen to content about Islam to increase their understanding of Islam, while 19% of respondents indicated that they frequently access information or listen to content about Islam. Interestingly, 4 percent of respondents said that they have never actively explored Google or other search engines for information on Islam. The finding is corroborated by the respondent's responses to the following question, "Do you actively listen to ustad/da'i/kyai lectures on YouTube or other social media platforms?" The majority of respondents (87%) stated that they occasionally listen to lectures or recitations from clerics/da'i/kyai via YouTube or other social media in order to gain Islamic insight, while 8% of respondents stated that they frequently listen to lectures or recitations from *ustadz/da'i/kiai* via YouTube or other social media. The other 5% of respondents said they have never listened to *ustadz/da'i/kiai* lectures or recitations on YouTube or other social media platforms.

In addition, it was discovered that the majority (43%) of millennial Muslim youths who access the internet to get knowledge and information about Islam prefer websites that are in line with their Islamic school of thought (madhhab), such as *muhammadiyah.or.id*, *nu.or.id*, *nu.online*, and others. In fact, 36% of respondents said that they selected a website based on their madhhab and the author's credentials. Only 21% of respondents said that they did not utilize a specific website as a resource for studying and gaining further information about Islam. The crucially significant aspects of millennial youth's usage of the internet as a means of communication, socializing, and source of Islamic information can be highlighted:

- 1) Millennial youths use the internet as a means of communication, socializing, entertainment, and information source. They spend an average of almost four hours per day navigating the internet. The respondents often access the internet for longer (10-12 hours per day) when working on school/college assignments.
- 2) The majority of millennial youths use the internet to see or listen to Islamic-related information for an average of 30 to 60 minutes daily. They rarely search for Islam-related reading material on Google or similar search engines when working on task or in their leisure time. Moreover, the respondents seldom watch or listen to ustad/da'i/kyai lectures on YouTube or other social media platforms.
- 3) The majority of Muslim youth use certain websites, such as *nu.or.id*, *muhammadiyah.or.id*, and others, to search for Islamic-based materials, and use these websites as a resource for comprehending information on Islam. Some

respondents also noted that they consider their madhhab and the author's experience when selecting a source.

2. Portrait of Muslim youth's religious thinking

Thinking is a complex cognitive activity involving knowledge, emotions, and the thinker's beliefs in identifying and comprehending an object to discover the truth (Harmat & Herbert, 2020). Religious thinking is a kind of cognition involving religious beliefs and doctrines that impact an object's recognition and comprehension. As a thinking activity, religious thinking continues to use ratio as a thinking instrument for analysis, synthesis, assessment, or generalization. However, religious thinking is still constrained and guided by religious values and norms adopted by the thinker; therefore, religious thinking is essentially one's or a group's intellectual expression in viewing and responding to the concrete and abstract problems they face daily.

In this research, traditionalist and rationalist thinking patterns are projected on a continuum, with traditionalist thinking patterns at one end and rationalist thinking at the other. A balanced way of mind or moderation existence SD between the two extremes; not dominated by one particular type of thought. Following is the portrait religious outlook of how millennial Muslim youths communicate their worldview, react to reality and daily problems based on inventory data categorized by dimensions.

a. Theological Aspect

The respondents' replies to statements on various topics, including the creation of nature and mankind, natural events and calamities, and God's omnipotence, provide an image of Muslim youth's religious beliefs about their theology. Below is the respondents' replies to statements on theological aspect.

Table 1. Theological Aspect

Statement	Response				Total
	SD	D	A	SA	
God created mankind via biological processes, including food essence (sperm and ovum), pregnancy, and birth.	0 0%	4 3%	53 46%	58 50%	115 100%
Allah creates humanity and other beings by just uttering the phrase "kun fayakun" (be, and it is).	33 29%	45 39%	26 23%	11 9%	115 100%
The Covid-19 epidemic in Indonesia is God's will and there is no need to find the cause.	3 2%	25 22%	56 49%	31 27%	115 100%

The incidence of floods and landslides is driven by human acts that disrupt the universe's equilibrium.	38	47	22	8	115
	33%	41%	19%	7%	100%
Everything that occurs in this world has a cause, but I do not know what it is.	40	63	9	3	115
	35%	55%	8%	2%	100%
Allah can admit unbelievers to His paradise and believers to His hell.	6	31	54	24	115
	5%	27%	47%	21%	100%
His law restricts Allah's authority in the Qur'an, which are human's rules and principles.	25	44	37	9	115
	22%	38%	32%	8%	100%
Allah will not admit the unbelievers to Paradise, nor will the believers enter Hell, because this is contrary to Allah's promise in the Qur'an.	26	37	32	20	115
	23%	32%	28%	17%	100%
God's power is absolute, having no limit.	0	10	21	84	115
	0%	9%	18%	73%	100%

Table 1 indicate that the vast majority of respondents (96%) agree (A) and strongly agree (SA) with the statement, indicating that they tend to logic. In contrast, just 3% disagree (D) and strongly disagree (SD) with the statement, which indicates a traditionalist way of thinking. A majority of respondents (68 percent) disagree (TS) and strongly disagree (SD) with the statement, indicating that they prefer to think sensibly. In contrast, just a minority (32 percent) agree (S) and strongly agree (SS) with the statement, signifying a propensity towards traditionalist thought. The respondents' replies to the following statement also demonstrate an inclination toward rationalist thinking. The majority of respondents (76%) are agree (A) and strongly agree (SA) with the statement, indicating that they tend to reason, while just a minority (24 percent) disagree (D) and strongly disagree (SD) with the sentence, which indicates a traditionalist way of thinking.

On the basis of the respondents' replies to these assertions, it can be concluded that millennial Muslim youths tend to have rationalist views on the origin of humanity, nature, and other forms of life. In their perspective, the creation of entities, the cosmos, and particularly man, is a "natural" process that does not occur instantly. The following responses reveal and explain millennial youths' religious outlook on natural disaster occurrences.

As shown in the table 1, the majority of respondents (68%) are agree (S) and strongly agree (SS) with the statement, indicating that they tend to be

traditionalists, while just a minority (32%) are disagree (TS) and strongly disagree (SD) with it, indicating that they have a tendency to think reasonably.

Traditionalist thought is also evident in the respondents' replies to the following assertion. The majority of respondents (74%) are disagree (D) and strongly disagree (SD) with the statement, indicating that they tend to be traditionalists. In contrast, just a minority (26%) agree (A) and strongly agree (SA) with the sentence, indicating their tendency to think reasonably.

The traditionalist inclination is also more apparent in the respondents' replies to the following assertion. The inventory survey reveals that the vast majority of respondents (90%) are disagree (D) and strongly disagree (SD) with the statement indicating that they tend to think in a traditionalist manner, while a small percentage (10%) are agree (A) and strongly agree (SA) with the statement indicating that they tend to think rationally. It can be inferred from the respondents' replies that the millennial Muslim youths who comprise the population of this survey have a traditionalist attitude of natural calamities. They believe that the occurrence of catastrophic calamities is predetermined by God and not by the actions of uneducated humans or scientifically explicable natural processes. The millennial youths' religious thinking patterns on God's might may be comprehended from the respondents' replies to the following statement. The majority of respondents (68%) are agree (S) and strongly agree (SS) with the statement, showing that they tend to be traditionalists, while just a minority (32%) are disagree (D) and strongly disagree (SD) with the sentence, implying their tendency to think reasonably. Traditionalist thought is also evident in the respondents' replies to the following statement.

The majority of respondents (60%) are disagree (D) and strongly disagree (SD) with the statement, suggesting that they tend to think in a traditionalist manner, whereas just a small number (40%) agree (S) and strongly agree. (SS) with the statement, suggesting their tendency to think reasonably. Traditionalists' thinking is also evident in the respondents' replies to the following assertion. The replies reveal that the majority of respondents (55%) are disagree (D) and strongly disagree (SD) with the statement, indicating that they likely to be traditionalists, while just a small number (45%) are agree (A) and strongly agree (SA) with the sentence, denoting that they have a tendency to think reasonably.

The responses to the following statement reveal the traditionalist's inclination of respondents more clearly. The majority of respondents (91%) are agree (A) and strongly agree (SA) with the statement, showing that they tend to be traditionalists, whereas just 9% are disagree (D) and strongly disagree (TS). (SD) with the statement, indicating that they tend to think reasonably. Based on

the above replies to the four assertions, it can be inferred that millennial Muslim youths tend to have a traditionalist concept of Allah's power. They tend to believe that God's might is limitless; nothing can restrain Allah's will and might.

b. Legal Aspect

The portrait of millennial Muslim youth's religious thinking on the legal aspect is indicated in their responses to several statements in the inventory below:

Table 2. Legal Aspect

Statement	Response				Total
	SD	D	A	SA	
Those fiqh (Islamic law) provisions that are no longer consistent with contemporary situations or the advancement of science and technology must be revised.	0 0%	30 26%	63 55%	22 19%	115 100%
The provisions of fiqh (Islamic law) must be enforced notwithstanding the fact that they are not consistent with the advancement of science and technology.	19 17%	59 51%	37 32%	0 0%	115 100%
The design and specification of Islamic law must be adjusted to the advancement of knowledge and the people's living situations.	12 11%	29 25%	43 37%	31 27%	115 100%

A majority of respondents (74%) are agree (A) and strongly agree (SA) with the statement, indicating that they tend to think logically, whereas a minority (26 %) are disagree (D) and strongly disagree (SD) with the statement, showing that they prefer to think traditionally.

The respondents' replies to the following propositions also demonstrate their inclination to think reasonably in this legal context. The majority of respondents (68%) are disagree (D) and strongly disagree (SD) with the statement that they tend to think logically, whereas only 32% are agree (A) and strongly agree (SS) with the statement that they prefer to think traditionally. The respondents' replies to the following proposition also demonstrate their inclination to think reasonably in this legal context. The data suggest that the majority of respondents (64%) are agree (A) and strongly agree (SA) with the statement, indicating that they tend to think rationally, while a small percentage (36%) are disagree (D) and strongly disagree (SD) with the statement, indicating

that they tend to think in a traditionalist manner. Therefore, it can be concluded that the vast majority of millennial Muslim youths tend to have rationalist thinking on legal aspects.

c. Interpretation (Tafsir) aspect

The millennial Muslim youths' religious thinking on the Qur'an's interpretation (tafsir) can be seen on the respondents' replies to the following inventory statements.

Table 3. Interpretation (Tafsir) aspect

Statement	Response				Total
	SD	D	A	SA	
The verses of the Qur'an whose meanings are irrelevant with the era must be logically interpreted to suit people.	2 2%	29 25%	69 60%	15 13%	115 100%
The verse in the Qur'an: "al-sariqu wa al-sariqatu faqthau aydiyahuma" (a male and female thief, then cut off their hand). The text implies that the penalty for a thief is by cutting off his/her hand.	17 15%	67 58%	30 26%	1 1%	115 100%
In the verse "yadullah fauqa aydihim" (God's hand is above their hands), "hand" is interpreted more appropriately as "might."	17 15%	67 58%	30 26%	1 1%	115 100%

The results of the survey indicate that the majority of respondents (73%) are agree (A) and strongly agree (SA) with the statement, indicating that they tend to think rationally, whereas a small percentage (27%) are disagree (D) and strongly disagree (SD) with the statement, indicating that they tend to think traditionally.

The respondents' replies to the following statement also demonstrate a predisposition toward logical thinking in the interpretation (Tafsir). The results indicate that the majority of respondents (73%) are disagree (D) and strongly disagree (SD) with the statement that they tend to think logically, while only a minority (27%) are agree (A) and strongly agree (SA) with the statement that they prefer to think traditionally. Similarly, the respondents' replies to the following proposition demonstrate a predisposition toward logical thought in tafsir. According to the above data, the vast majority of respondents (96%) are agree (A) and strongly agree (SS) with the statement, indicating that they tend to think rationally, while a small percentage (4%) are disagree (TS) and strongly disagree (STSSD) with the statement, indicating that they tend to think

traditionally. Overall, the above replies indicate that most millennial Muslim youths tend to hold rationalist thinking regarding interpretation (*Tafsīr*).

Conclusion

Millennial Muslim youths actively use the internet to communicate, socialize, entertain, and source Islamic knowledge. They spend an average of four hours daily navigating the internet—college and school students spend longer time accessing the internet (between eight to ten hours daily). Most of them only access Islamic material online for about 30 to 60 minutes daily. They rarely check information about Islam on Google or other search engines, listening to *ustadz/da'i/kiai* lectures through YouTube or other social media platforms. Most millennials Muslim youths visit certain websites, such as *nu.or.id* and *muhammadiyah.or.id*, to seek Islamic material or knowledge and use such websites as their Islamic learning reference. Some Muslims selectively chose websites based on their madhhab and author's credentials.

Millennial Muslim youths have religious ideas that may not conform with their religious philosophy, especially in theological, legal, and interpretative issues. Regarding legal (*fiqh*) and interpretational (*Tafsīr*) aspects, the majority (68%) of millennial Muslim youths have a rationalist style of thinking, while some (32%) have a traditionalist thinking style. However, Muslim youths have diverse thought patterns in Islamic theology. The vast majority (88%) of millennial adolescents hold rationalist views on the origin of people and the cosmos. They believe that the creation of mankind and the cosmos was a "natural" process that did not occur instantly.

Meanwhile, most millennial Muslim youths (89%) leaned toward traditionalist thought on the issue of natural calamities. They believe that the occurrence of catastrophic calamities is predetermined by God and is not the result of the actions of foolish individuals or scientifically explicable natural processes. Similarly, most (92%) of millennial Muslim youths are likely to hold orthodox views of God's power. They tend to believe that God's might is limitless; nothing restrains Allah's will and might. Thus, it can be concluded that most millennial Muslim youth prefer to adhere to Jabariyah's theology on natural disasters and Allah's might.

References

- Abdul, H. (2016). Paradigma Pendidikan Islam Dalam Transformasi Sistem Kepercayaan Tradisional. *AL-ISHLAH: Jurnal Pendidikan*, 14(2), 137–154. <https://ejurnal.iainpare.ac.id/index.php/alishlah/article/view/393>
- Ahyadi, A. A. (1995). *Psikologi Agama: Kepribadian Muslim Pancasila*. Sinar Baru Algensindo.
- Alam, L. (2019). Dakwah Dan Populisme Media : Idealisme Keberagamaan Netizen di Era Global. *Al-I'lam: Jurnal Komunikasi Dan Penyiaran Islam*, 2(2), 32.

<https://doi.org/10.31764/jail.v2i1.1258>

- Bamualim, Chaider S; Latief, Hilman; Abubakar, Irfan; Nabil, Mohamad; Pranawati, Rita; Setiawan, W. (2018). *Muslim Youth Millenials; Conservatism, Hybridisation of Identity, and the Challenge of Radicalism*. Center for The Study of Religion and Culture (CSRC).
- Braun, V., Clarke, V., Boulton, E., Davey, L., & McEvoy, C. (2021). The online survey as a qualitative research tool. *International Journal of Social Research Methodology*, 24(6), 641–654. <https://doi.org/10.1080/13645579.2020.1805550>
- Crapps, R. W. (1994). *An Introduction to Psychology of Religion*. Kanisius.
- Creswell, J. W. (2016). *Research design: pendekatan metode kualitatif, kuantitatif, dan campuran*. Yogyakarta: Pustaka Pelajar.
- Fahrurazzi, F. (2015). Ekspresi Keberagamaan Masyarakat Islam Indonesia Mozaik Multikulturalisme Indonesia. *Toleransi*, 7(1). <http://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/1419>
- Ferlitasari, R., Suhandi, S., & Rosana, E. (2020). Pengaruh Media Sosial Instagram Terhadap Perilaku Keagamaan Remaja (Studi Pada Rohis di SMA Perintis 1 Bandar Lampung). *Sosiologi Agama*, 01(02), 1–18. *Socio Religia: Journal Sociology of Religion*, 1(2). <http://ejournal.radenintan.ac.id/index.php/sr/article/view/8435>
- Goldman, R. (2022). Religious Thinking from Childhood to Adolescence. In *Religious Thinking from Childhood to Adolescence*. Routledge. <https://doi.org/10.4324/9781003260684>
- Hamdi, A. Z. (2020). Wajah Baru Islam Indonesia: Dari Kontestasi ke Pembentukan Lanskap Baru. *Tashwirul Afkar*, 39(01), 59–78.
- Harmat, L., & Herbert, A. (2020). Complexity Thinking as a Tool to Understand the Didactics of Psychology. *Frontiers in Psychology*. <https://doi.org/10.3389/fpsyg.2020.542446>
- Hasan, Noorhaidi; Suhadi; Ikhwan, Munirul; Ichwan, Moch Nur; Kailani, Najib; Rafiq, Ahmad; Burdah, I. (2018). *Literatur Keislaman Generasi Milenial; Transmisi, Apropriasi, dan Kontestasi* (N. Hasan (ed.)). Pascasarjana UIN Sunan Kalijaga Press.
- Hasan, N. (2016). Violent activism, Islamist ideology, and the conquest of public space among youth in Indonesia. In *Youth identities and social transformations in modern Indonesia* (pp. 200–213). Brill.
- Hasri, H. (2016). Studi Kritis Pemikiran Pemikir Islam Kontemporer. *Kelola: Journal of Islamic Education Management*, 1(1), 33–47. <https://doi.org/10.24256/kelola.v1i1.427>
- Houck, S. C., Conway, L. G., Parrow, K., Luce, A., & Salvati, J. M. (2018). An Integrative

Complexity Analysis of Religious and Irreligious Thinking. *SAGE Open*.
<https://doi.org/10.1177/2158244018796302>

Jaiz, A. (1980). *Pokok-Pokok Ajaran Islam*. Korpri Unit PT. Asuransi Jasa Indonesia.

Kominfo. (2014). *Riset Kominfo dan UNICEF Mengenai Perilaku Anak dan Remaja Dalam Menggunakan Internet*. <https://kominfo.go.id/content/detail/3834/siaran-pers-no-17pihkominfo22014-tentang-riset-kominfo-dan-unicef-mengenai-perilaku-anak-dan-r>

Marlinah, H. (2018). *Pemikiran Islam Rasional dan Tradisional di Indonesia; Studi Pemikiran Harun Nasution dan M. Rasyidi*. Pustakapedia.

Munirah, M., & Ladiku, N. (2019). Pengembangan Sikap Keberagamaan Peserta Didik. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*.
<https://doi.org/10.30603/jiaj.v4i2.1143>

Nihaya. (2011). Tipologi Pemikiran Islam Indonesia Perspektif Nurcholis Majid. *Sulesana*, 6(1). <https://journal.uin-alauddin.ac.id/index.php/sls/article/view/1394>

O'dea, T. F. (1987). *The Sociology of Religion, translated by Yasogama, Sosiologi Agama: Suatu Pengenalan Awal*. Jakarta: Rajawali Press. Rajawali Press.

Republika.co.id. (2021). *LIPi: Remaja Sangat Dekat dengan Media Digital*.

Ridho, K., Humeira, B., Baihaky, R., & Hidayat, H. (2020). Media Online Dan Perilaku Keberagamaan Muslim Pengalaman Di Indonesia, Malaysia Dan Brunai Darussalam. *Dialog*, 42(1), 49–60. <https://doi.org/10.47655/dialog.v42i1.320>

Sholeh, K. (2003). *Pemikiran Islam Kontemporer*. Pustaka Pelajar.