

RELIGIOUS BEHAVIOR OF GENERATION Z: THE CONTRIBUTION OF HEREDITY

Ibnu Ubay Dillah, Eva Latipah, Nasril Nasar

Universitas Islam Negeri Sunan Kalijaga Yogyakarta
Corresponding Email: 21204012048@student.uin-suka.ac.id

ABSTRACT

Generation Z is born between 1997 and 2012, and by 2021, its population in Indonesia has reached 68 million people. The characteristic of Generation Z is their high dependency on the daily internet access. The purpose of this research was to find out how hereditary factors formed Generation Z's religious behavior using Mendelian theoretical analysis. The research used a case study with qualitative research; data collection techniques through observation, interviews, documentation, and online data tracking. Data analysis were conducted by using data reduction, data display, and data verification/conclusion. The research subjects were students of the generation Z. The research setting was located in four universities in Bantul area, the special region of Yogyakarta. The research results showed that in forming the religious behavior of Generation Z using Mendelian theory analysis: 1) Segregation with a ratio of 1:2:1 and 2) Independent Assortment with a ratio of 9:3:3:1. In forming the religious behavior of Generation Z, the principles of religious moderation can be used: 1) Moderate Faith; 2) Moderate Worship; and 3) Moderate Morals.

Keywords: Heredity, Religious Behavior, Generation Z

Submission	Review Process	Revised	Accepted	Published
02-07-2023	04-07-2023 - 11-09-2023	12-09-2023	15-09-2023	25-10-2023

INTRODUCTION

Children, being biological descendant from their parents, will be endowed with the phenotype and genotype, either from the father or mother's side, even both. It is called heredity or the inheritance of genes from parents to offspring (Amini & Naimah, 2020). Phenotype is a characteristic of a creature that can be observed by the five senses or in the form of physical features such as height, eye color, skin color, hair shape, nose shape, and many others while genotype is the composition of the genes, which is commonly symbolized by letters, such as uppercase letters (BB), which mean dominant factor, and lowercase letters (bb), which mean recessive factor (Idami, 2023).

As a parent who adheres to a belief in religion, of course, they will teach it to their children, and a child will surely follow the

religions adhered to by his parents. In Islam, parents have a responsibility to fulfill the needs of children, especially in instilling Islamic values as early as possible so that later they become pious human beings and have good religious behavior in society (Rizky & Moulita, 2017). According to the hadith of the Prophet Muhammad SAW narrated by At-Tirmidzi:

عن أَيُّوبَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا نَحَلَ وَالِدٌ وَلَدًا
خَيْرًا لَهُ مِنْ أَدَبٍ حَسَنٍ

The meaning: "From Ayyub bin Musa, from his father, from his grandfather, the Messenger of Allah said, 'There is nothing a parent gives to their child that

is better than good manners." (At-Tirmidzi).

Based on data sources from the Indonesian BPS (Central Statistics Agency) and the Ministry of Home Affairs of the Republic of Indonesia, it is stated that by 2021, the total population of Generation Z in Indonesia reached 68,662,815 people (27.94%). Generation Z is a generation born between 1997-2012. Derived from the same data, it shows that Generation Z is addicted to the internet by more than seven hours of internet access a day, with a percentage of 20.9%.

The children born from Generation Z are likely to have parents born from the millennial generation (1981-1996). The people who were born and labeled as Generation Z have characteristics in terms of education. Generation Z is different from previous generations, proven by the fact that the millennial generation as technology expertise is different from generation Z who are technology natives who are willing to spend their lives in the flow of technology rather than living, teaching and learning (Hernandez-de-Menendez et al., 2020). Generation Z also has the uniqueness of being able to live life in two worlds simultaneously, having two personalities, and communicating with other people all over the World (Seemiller & Grace, 2019).

Humans in general carry out social communication activities directly, face to face, based on the fact that technology is not yet as sophisticated as it is today. Therefore, it is natural for people to live side by side. However, Generation Z's research results showed that Generation Z not only lives in real life but also lives virtually in the digital space. They can spend all their time in the digital world instead of living in real life.

Take for an example, there have been various cases of religious blasphemy in Indonesia in the last ten years. Based on the

data from Kumparan.com, there were a total of 60 cases of religious blasphemy in Indonesia, and the most cases occurred in 2020. As many as 56.7% perpetrators of religious blasphemy were followers of the Islamic religion (KumparanNEWS, 2021). It indicates how important it is to form a person's religious behavior to provide education and a comprehensive understanding of Islam for Generation Z.

Researcher was interested in studying these differences and raised two questions to be answered by the research. 1) How does hereditary contribute to the religious behavior of Generation Z? 2) How does hereditary form the religious behavior of Generation Z? In this research, Mendel's theoretical analysis will be used to find answers regarding Generation Z's heredity and religious moderation as a reference in forming Generation Z's religious behavior. The strongest reason for using Mendel's theory as a study of Generation Z heredity analysis was based on the suitability of the theory with the data.

The Mendel's Laws of Genetics Concept

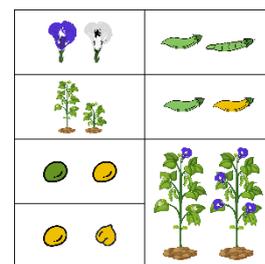


Figure 1. Pea Plant Characters Used by Mendel in Formulating Mendel's Laws.

The famous theory of genetics was introduced by Gregor Johann Mendel, a priest who was also a biologist and mathematician in 1900. The research report carried out by Mendel was rediscovered in 1990. The contents of the explanation said that the inheritance of traits from parents to offspring had been calculated by using mathematics with

the pea plant model (*Pisum sativum* L.). Mendel used pea plants because they were easy to manipulate and naturally self-pollinating, which resulted in two laws of genetics: the segregation, and independent assortment after various experiments (Arumingtyas, 2016).

The Segregation Theory

Mendel stated that inheritance occurred in pairs and then separated independently during the gamete formation period, and one of each parent forms a new couple in the offspring. A monohybrid cross is a cross between two parent plants that differ in one characteristic. When only one character of two traits is called a monohybrid, two characters are called a dihybrid cross (Arumingtyas, 2016). Mendel demonstrated that individuals inherited one allele from each of the male and female parents, and they transmitted these alleles randomly to the next generation (Stenseth et al., 2022).

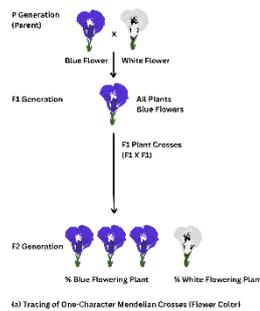


Figure 2. Monohybrid crossover chart (a). Monohybrid cross with a yield ratio of 3:1 (b). The explanation of alleles in monohybrid crosses.

The result of the first cross of the two parents is called the first generation (F1). The second generation (F2) is the result of crossing two F1. F1 crosses are also known as hybrid crosses. Mendel developed four hypotheses of monohybrid crosses: the existence of alternative forms of genes called alleles, each character and organism have two genes, gametes carry only one allele for each character inherited, and alleles can be

dominant or recessive (Arumingtyas, 2016). Evidence for the validity of Mandel's law is from monohybrid crosses that produce offspring with an F2 genotype ratio of 1:2:1, known as the law of the segregation of genes with one allele (Zachrani et al., 2022).

The Independent Assortment Theory

Mandel's Law of Independent Assortment states that each allele pair in one gene separates independently from other gene pairs during gamete formation. The alleles of the different genes then pair up freely/randomly and independently or are not mutually dependent on one another. Mendel gave two (2) hypotheses for dihybrid crosses. The first is that the alleles are pairs both dependently or interdependently, and the second is that the alleles are independent and not interdependent (Arumingtyas, 2016). Mendel also established that different genetic traits had been inherited independently by one another, resulting, for example, in the classical segregation ratio of 9:3:3:1 in dihybrid crosses (Stenseth et al., 2022).

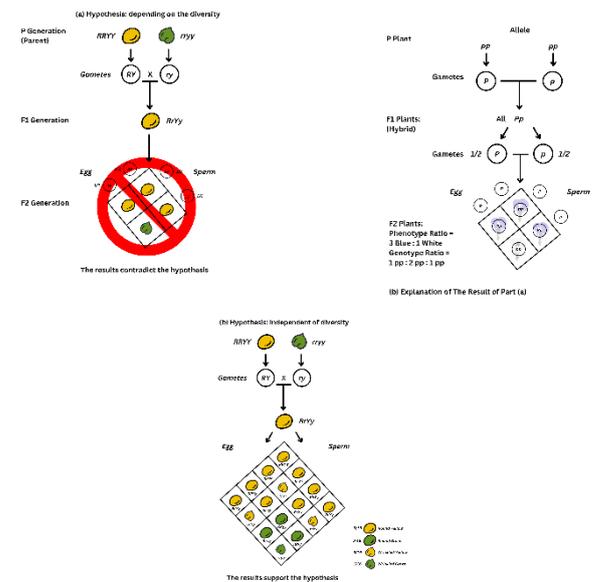


Figure 3. The allele pairing hypothesis in a dihybrid cross, dependent and independent.

The pairing of alleles independently during inheritance was observed when Mendel studied more than one character in one cross. If a homozygous plant with round yellow seeds (RRYY) interbred with a homozygous plant with wrinkled green seeds (rryy), it produces an F1 heterozygous dihybrid offspring for both traits (RrYy) which has a dominant phenotype of yellow seed (Arumingtyas, 2016).

The story of the experimental journey carried out by Gregor Johann Mendel and its controversy had contributed to the knowledge that pea plants could be used as a teaching medium in understanding genetics and as a tool or method for testing hypotheses (Sussmilch et al., 2022). In the development of the science of genetics, Mendel's law regarding Independent Assortment was not always proven to be true. However, there were several patterns of genetic inheritance that could not be explained by Mendel's law, for instance, when observing the flowering of the four o'clock flower (*Mirabilis Jalapa*). It turned out that it became pink when interbred from a red flower plant and a white plant. It is called imperfect domination/semi-dominant.

The Semi-Dominant Theory

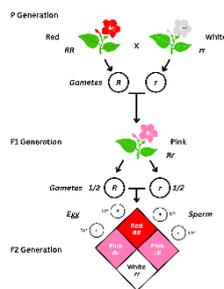


Figure 4. Inheritance of dominant characters is not perfect.

Semi-dominance events occur when a dominant gene cannot be completely covered. The influence of its recessive allele on the heterozygous individuals will display intermediate traits. From this case, heterozygous individuals will have a different

phenotype from the dominant heterozygous phenotype, and in the F2 generation, they will not get a 3:1 phenotype ratio. Instead, it will become 1:2:1 genotype ratio (Arumingtyas, 2016). All of the traits that Mendel studied demonstrated complete dominance: individuals carrying both the dominant and the recessive alleles (heterozygous, A/a) have the same phenotype as homozygotes carrying both dominant alleles (A/A). To express a recessive trait, an individual must inherit the recessive allele from both parents (a/a). Completed dominance was often observed for congenital abnormalities in humans (Stenseth et al., 2022).

The Islamic Concept of Heredity

Islam views heredity as worship for its adherents, as was done by the Prophet Muhammad SAW and his predecessor prophets who had wives through marriage and have children until now. A human is born without a partner. Therefore, humans will get offspring when they get married at the right time. Regarding marriage and offspring, Islam has provided a prayer for humans to ask Allah SWT to live his life until he dies with his life partner and offspring, written in the book Al-Qur'an surah Al-Anbiya verse 89:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

The meaning: "O my Lord, do not let me live alone (without offspring), and You are the best heir" (Al-Qur'an).

As a Muslim, he hopes for offspring as a form of worship to God and His Messenger. The verse above had the meanings that one of the duties of humans on earth is to multiply offspring to continue civilization. Islam teaches about the importance of parents in determining their offspring in the future as it contained in the Hadith of the Prophet Muhammad SAW narrated by Abu Hurairah:

وَعَنْهُ أَيْضًا أَنَّ رَسُولَ اللَّهِ قَالَ مَا مِنْ مَوْلِدٍ إِلَّا
يُؤَلَّدُ عَلَى الْفِتْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ
يُمَجِّسَانِهِ

The meaning: "And also narrated from Abu Hurairah, that in fact, Rasulullah SAW said: no human being is born unless he is born on *fitrah* (purity like tabula rasa, pure paper that has no written form, still white). So it was his parents who made him a Jew, Christian, or Zoroastrian" (Hurairah).

The content of the Hadiths above explained that it is necessary for parents to educate their offspring with Islamic teachings so that later the offspring will become pious and devout Muslims. The importance of having good offspring is because of the blessing of the prayers of good children who pray for their parents and predecessors who have died. Imam Al-Ghazali, in his book *Ihya' Ulumiddin* explained that marriage is worth worship from four sides:

وَ فِي التَّوَاصُلِ إِلَى الْوَالِدِ قُرْبَةً مِنْ أَرْبَعَةٍ وَجُوهٍ هِيَ
الْأَصْلُ فِي التَّرْغِيبِ فِيهِ عِنْدَ آمَنٍ مِنْ عَوَائِلِ الشَّهْوَةِ
حَتَّى لَمْ يُحِبَّ أَحَدٌ أَنْ يُلْقِيَ اللَّهَ عِزًّا الْأَوَّلَ مُوَافَقَةً
اللَّهُ بِالسَّعْيِ فِي تَحْصِيلِ الْوَالِدِ الثَّانِي طَلْبُ مَحَبَّةِ
الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَكْتِيرِ مَنْ بِهِ
مُبَاهَتَهُ الثَّلَاثُ طَلْبُ التَّبَرُّكِ بِدُعَاءِ وَلَدِ الصَّالِحِ
بَعْدَهُ الرَّابِعُ طَلْبُ الشَّفَاعَةِ بِمَوْتِ الْوَالِدِ الصَّغِيرِ
إِذَا مَاتَ قَبْلَهُ

The meaning: "Efforts to have children (marriage) become an act of worship from four sides. These four sides are the main reasons for recommending marriage when a person is safe

from sexual disturbances so that no one is happy to meet Allah in an unmarried state. First, they seek the pleasure of Allah by producing offspring. Second, they seek the love of the Prophet by increasing the human populations that could be proud of. Third, they hope for blessings from the prayers of pious children after he dies. Fourth, they hope for intercession because of the death of a small child who preceded it" (Al-Ghazali).

Islam recognizes sex differences, differences in skin color, differences in height, and social and environmental differences, as written in the Al-Qur'an surah Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The meaning: "O humans, verily, We have created you from a male and a female. Then We made you nations and tribes, that you might know one another. Verily the noblest one of you in the sight of Allah is the most pious of you. Surely Allah is All-Knowing, All-Seeing" (Al-Qur'an).

The verse above explained that the presence of humans on earth consists of two sexes, men and women, and consists of various tribes and nations by socio-historical to get to know each other.

From those various arguments above, we could conclude that the concept of heredity in Islam exists in terms of genotype and phenotype. The humans were created by Allah SWT in the form of *fitrah* (holy), in the sense of beings, like a blank white paper without the slightest scribble. The genotype of the Islamic concept could be seen through the difference in genes between males and females. The phenotype of the Islamic concept could be seen through the differences in ethnicity and nation.

The Concept of Religious Behavior

Sigmund Freud, in his psychoanalytic view, stated that human behavior since birth had several components like the id, ego, and super-ego. The id is personal. The super-ego is a will that comes from the values of the surrounding environment, and the ego is based on the priority of seeing on when and how these desires will be satisfied (Noor, 2020) in the context of religious behavior. Religion will contribute to motivate individual actions in life. The experience of spirituality is reflected in an individual's actions in society (Muslimin & Sijal, 2020).

The behavior itself has two kinds, namely micro behavior and macro behavior. Micro behavior is a behavior seen by careful and thorough observations. An example of micro behavior is an expression, for instance, there is a difference between a person's smiles whether it is genuine and insincere. A person's genuine smile can be seen through skin wrinkles near the eyes, whereas a fake smile does not find these wrinkles. Macro behavior is the behavior seen without careful and thorough observations. An example of macro behavior is a reaction, for instance, if someone is experiencing anxiety, the response generated is the form of a person doing a pacing movement (Saifuddin, 2019).

Someone performs a religious behavior because of a fear of danger that threatens him, so he feels safe when carrying it out (Mansir, 2018). Since humans are born, human attitudes and behavior have begun to be formed by family education and continued at school. Influences from the environment were related to beliefs (Syamaun, 2019). Religion is present to humans as a personal experience and social institution. As an individual experience, it relates to one's faith and how it functions in real life. Religion as a social institution is related to activities carried out by a group

affiliated with religion and society (Rakhmat, 2021).

Currently, the government is campaigning for Religious Moderation in living a multicultural life in Indonesia. According to Quraish Shihab, the *wasathiyah* is not just an individual matter but involves people in the community. Therefore, religious moderation or *wasathiyah* is necessary to educate today's society (Shihab, 2019), of course for Generation Z. In practice, religious moderation is divided into four classifications: first moderate in faith, second moderate in worship, third moderate in morals, and fourth moderate in the establishment of *sharia* (Fahri & Zainuri, 2022). Religious moderation is also present in shaping religious behavior to avoid extreme Islamic understanding and intolerance in Indonesia (Sutrisno, 2019).

Religious moderation in the principles of faith in Indonesia is known as Ahlussunnah Wal Jama'ah (Aswaja). The Aswaja teaching founded by Abu Hasan Al-Asy'ari stated that its influence on Indonesian Muslims is so strong, especially since the Aswaja principle is adhered to by the Islamic organization Nahdlatul Ulama (NU), which is the majority of Indonesia's population and as the largest Islamic organization in the world. The teachings of monotheism or divinity that Aswaja has are more in maintaining a balance between the arguments of Naqli and Aqli so that they are not hasty in giving a verdict and claiming someone (Monang et al., 2022).

Religious moderation in the principle of worship is not just a ritual activity, but labor to provide a living is also considered worship. Gaining knowledge is part of worship, carrying out mandate as worship, and so on, had been called a balance between vertical and horizontal worship. The meanings of worship is not just praying five times a day (Habibie & Dkk, 2021). The principle of moderation in worship emphasizes the balance between physical and mental movements, such as

carrying out prayer services where the body moves according to its pillars so the mind also moves. The harmony of place and time, the five daily prayers are determined at the right time so that humans can balance between work and worship, and the location can be seen from the geographical location of the pilgrimage that is located on the earth's axis so that the balance of the world is maintained (Ulinnuha & Nafisah, 2020).

Religious moderation in moral principles in Indonesia prioritizes four values: tolerance, non-violence, acceptance of tradition, and commitment to love the motherland based on being a blessing for the faithful in carrying out national and state activities in Indonesia (Fatahillah et al., 2023). The meanings of morality itself refers to the commendable behavior possessed by the Prophet Muhammad SAW, behavior that obeys the commands and prohibitions of the Qur'an (Erica Rahmasari, 2022).

Religious moderation in the principle of Sharia establishment is a balance in determining Islamic Sharia laws. The term *Dar'ul Mafasid Muqaddamun 'Ala Jalbil Mashalih* means preventing decline, taking precedence over seeking benefit (Habibie & Dkk, 2021). The results of the *ijtihad* of the *fiqh* experts who gave way to Sharia's law should still pay attention to flexibility. Social life is very dynamic and can change at any time following the development over times (Sutrisno, 2019).

RESEARCH METHODS

The research used a case study qualitative research. Research had been conducted in Bantul, special region of Yogyakarta. This research was located in Bantul because this area had several Islamic-based universities and several Islamic boarding schools nearby. It was conducted from April 2023 to May 2023. The subjects of this study consisted of college students from four tertiary

institutions in Bantul: Alma Ata University (UAA), Muhammadiyah University of Yogyakarta (UMY), Institute of Al-Qur'an Science (IIQ) An-Nur, and Al-Muhsin Islamic College of Economics and Business (STEBI). The researcher interviewed eight college students, consisting of four male students, and four female students. All of these college students were the generation Z by birth age. This number was determined based on the collection technique and the researcher's need.

The data collection techniques used were observation, interviews, documentation, and online data tracking. For observation, the researcher conducted a direct sight of the research location to validate the data obtained. Researchers conducted interviews with college students as research subjects. Documentation was to claim that the data obtained was appropriate. Searching for data online was also carried out because of the current rapid digital era, so researchers collected the data needed on social media owned by college students.

Two types of triangulation had been utilized as the data validity techniques: triangulation of data sources, and triangulation of methods. After the data were collected, they were then compared with other data. The data obtained from college students at one institution were compared with those from other institutions, and vice versa (Hadi, 2017). Various methods of data collection were used to obtain the same data and as an attempt to prove that the data previously obtained were valid. Therefore the researcher used the triangulation method by analyzing the data obtained, looking for other data with the second party and third party, and using different methods to avoid subjective data (Rijali, 2018).

Data analysis techniques that researchers used were: data reduction, data display, and data verification/conclusion. For data reduction, the researcher summarized field notes so that they became more

systematic. The researchers made a graph or image to display the data. In the process of data verification/conclusion, researcher objectively compared the results of the theory and revealed the contents to answer all the problem's formulations (Rukajat, 2018).

RESULTS AND DISCUSSION

Description of the Contribution of Heredity to the Religious Behavior of Generation Z

From the results of the research, it can be concluded that there were differences regarding the background of the parents of the college students. These differences have been classified into four sections: (A) College students from fathers with Islamic education; (B) College students from mothers with Islamic education; (C) College students from parents with no Islamic education, and (D) College students from parents with Islamic education.

The classification had been made to ease researchers to retrieve data, adjusted to Mendel's theory to get valid data. Data collected from interviews with college students (A), (B), (C), and (D) stated that their parents were Millennials (born 1981-1996), and the research subjects were Generation Z (born 1997-2012) who were currently college students at a tertiary institution in Bantul Regency, Special Region of Yogyakarta.

In terms of experience in Islamic education, the data showed that there were some college students whose parents facilitated their education, claiming to have received Islamic education when they were still in RA (Raudlatul Athfal) or at the Kindergarten level. Then some received Islamic education while studying at Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA). Some students were new to Islamic education at the moment because they were currently studying at an Islamic religious college, and college students who had been very strong in Islamic education since

childhood chose a university based on the Islamic religion because of the background of their parents who were religious leaders so they were motivated to study the breadth of Islamic knowledge.

According to Encep Sudirjo and M. Nur Alif (2018) in their book "Growth and Motor Development: The Concept of Physical Development and Growth and Human Movement", heredity is influenced by genetic factors consisting of chromosomes belonging to the father and mother of each individual (Sudirjo & Alif, 2018). If you look at this theory, it could be said that the nature of parents, in the form of behavior and religious experiences, could be passed on to their offspring. The results of research data from groups (A) and (B) using Mendel's theory of Independent Assortment produced a segregation ratio of 9:3:3:1 while groups (C) and (D) with Mendel's theory of Segregation would result in a segregation ratio of 1:2:1. From the experience and religious behavior of their parents, they would be passed on to groups (A), (B), (C) and (D).

In the concept of heredity, according to Islam, every human being is born in a holy form, so the role of parents here is very important. The child later depends on treatment from parents as early as possible. So, the experience of parents' Islamic education is crucial to educate their offspring to find Islamic teachings starting from family education. In the family, the first teacher figure (Madrasatul Ula) for children is the mother because the mother figure is very influential for the family and she also encourages children's motivation to learn, the mother's role here is not just as a teacher but also a child education hero (Jailani, 2014). So, what if only the father figure has experience in Islamic education? The results of the research data showed that there was a group of college students in (A) who only have experienced the

religious behavior of their fathers who have experienced Islamic education.

According to Richard C. Halverson, There are three crucial roles for fathers to educate their children: (1) A father must introduce his child to God he believes in and teach His teachings; (2) A father must be a leader in the household; and (3) A father must be a good and disciplined role model (Harmaini et al., 2014). The first point shows that father is responsible for religious education of his children.

In other cases, if there is only a single mother or father caring for their children, they must be able to join in the housework. A single father must be able to do a mother's work at home, and a single mother must be able to do a father's work at home. Meryland Suryati and Emmy Solina (Suryati & Solina, 2019) summarized the role of mothers as single parent in educating children: (1) instill moral values and norms in children; (2) apply discipline to children; (3) exercise control over children. Furthermore, a single father's role in raising children are as follows: (1) Adjust to the role of a single parent; (2) care for children; (3) become a mentor; (4) become a motivator; (5) Manage the role of a single father (Lestari & Amaliana, 2020).

How to Form the Behavior of Generation Z in Religion?

The researchers used references of religious behavior originated from religious moderation. The four principles include Moderate faith, Worship, Morals, and Moderate Establishment of Sharia. However, the fourth principle was unenclosed in the results and discussion because generation Z did not yet meet the requirements as takers of Shari'a law. Therefore, researchers would only discuss three principles in shaping religious behavior for Generation Z.

The first principle is Moderate Faith, a balance between the *aqli* and *naqli*'s

propositions is very important for Generation Z to understand. The definition of *aqli*'s argument is an argument that comes from human reason or philosophy. While the *naqli*'s argument comes from the revelation of Allah SWT contained in the Qur'an (Alibe, 2022). The results of the research data showed that all college student groups (A), (B), (C), and (D) knew the term. The first two groups understood but did not know the *aqli* and *naqli*'s propositions. Group (D) understood that *aqli* and *naqli*'s propositions were obtained from the results of studying Islamic education both by the family and Islamic religious education institutions. In contrast to group (D) above, group (C) did not understand what the *aqli* and *naqli*'s propositions were and knew them only during lectures in class.

The moderate principle of *aqidah* was very important for Generation Z because *aqidah* is the core of religious ritual activities. Therefore, Islamic education should not be forgotten or put aside by them. This principle teaches humans to try maintain a balance between worldly activities and hereafter activities while living in this mortal world. Generation Z is the generation of future leaders. Therefore, how devastating the future will be if the prospective leaders are not provided with sufficient and good Islamic education. The moderate principle of *aqidah* also teaches Generation Z to be smart in taking credible reference sources so that they are not misguided in determining weak references. Taking reference sources is also needed in doing lecture assignments.

The second principle, Moderate Worship, maintains a balance between body and mind as well as time and place. After humans believed in the teachings they adhered to, humans were required to carry out all orders and prohibitions determined by their Beliefs. The results of the research data showed that all student groups (A), (B), (C), and (D) carried out worship through Islamic teachings,

sunnah, Ramadan fasting, and *sunnah* fasting. That is because all student groups are aware that they were adults and had responsibility for all their worship to Allah SWT.

The Moderate Principle of Worship is important for Generation Z because this principle will also be one of the points of judgment for other worship rituals. Later in the hereafter we will be asked to be accountable by Allah SWT. Worship in Islam is deprivation, humiliation, and humility in the form of exaltation, purification, and gratitude for all the blessings (Abidin, 2020). As creatures of Allah SWT, humans should worship Allah SWT, carry out worship properly as a reflection of oneself, and becomes a good role model for those around us in obedience to Islamic teachings.

The third principle is Moderate Morals. This principle states that humans are taught to have human values in living life as individuals and in social life. Discussing morality cannot be separated with these values. According to Hadith Prophet Muhammad SAW which was narrated by Imam Bukhari:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

The meaning: "I was not sent to earth, other than to perfect human morals." (Bukhari).

The hadith above shows that it is important for Generation Z to have good morals with God, with animals, with nature, and with other humans (Sabila, 2019). The Prophet Muhammad SAW is the only idol of Muslims, with his extraordinary morals making him a role model for his people until the end of time. The research data showed that all student groups have good morals. So, based on the observations that researchers had made, good morals were reflected in students' social and digital interactions.

Generation Z is a Generation that is dependent on internet access, so researchers

feel that it is not enough if they only rely on direct data. The researcher also conducted online data searches through social media accounts for each group of college students. The researchers read and listened to various published content, seeking responses to comments of college students and comments directed at college students directly and seeing students' digital interactions with other digital communities on social media. The results of the search, all groups (A), (B), (C), and (D) were full of positive and supportive values. The researchers did not even find any acts of bullying in the digital space.

This evidence stated that moral education was not only taught to others in the real world but also to others in the digital space. The internet is now starting to touch personal life, and some even devote themselves to what social media says to them, thus forgetting the real world. These cannot be left alone. Parents must be wise in guiding their children to be good at using the internet and social media.

Discussing Generation Z will not be separated from internet activity and digital space. Therefore, the researchers were also trying to find out whether each group of college students (A), (B), (C) and (D) gained knowledge about Islamic education by using Internet access or not. The data showed that all groups of college students acquired knowledge of Islamic Education through Internet access. The benefit of the existence of Internet access is a positive one, but not everything presented by the Internet is always true. So, Generation Z needs to maintain the balance between learning from physical sources like teachers and other sources with sources originating from the Internet and social media.

CONCLUSION

The influence of heredity on the religious behavior of Generation Z could be traced through Mendel's theory: 1) Segregation

theory with a segregation ratio of 1:2:1 and 2) Independent Assortment theory with a segregation ratio of 9:3:3:1. The influence of religious behavior could be seen from the aspects of attitudes and experiences of parents' Islamic education which had been passed down to Generation Z.

Generation Z's religious behavior was formed using the principles of religious moderation: 1) Moderate Aqidah, 2) Moderate Worship, and 3) Moderate Morals. The sophistication of information and communication technology today could be used as an educational medium for Islamic education for Generation Z who was dependent on Internet access anytime.

REFERENCES

- Abidin, Z. (2020). *Fikih Ibadah*. Deepublish.
- Al-Ghazali. (n.d.). *Ihya' Ulumiddin*.
- Al-Qur'an. (n.d.-a). *Al-Anbiya'*.
- Al-Qur'an. (n.d.-b). *Al-Hujurat*.
- Alibe, M. T. (2022). Tauhid Dan Dalil Wujud Tuhan Pendekatan Dalil Naqli & Aqli. *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 16(1), 16–26. <https://doi.org/10.35316/lisanalhal.v16i1.16-26>
- Amini, N., & Naimah. (2020). Faktor Hereditas Dalam Mempengaruhi Perkembangan Intelligensi Anak Usia Dini. *Jurnal Buah Hati*, 7(2), 108–124. <https://doi.org/10.46244/buahhati.v7i2.1162>
- Arumingtyas, E. L. (2016). *Genetika Mendel : Prinsip Dasar Pemahaman Ilmu Genetika*. UB Press.
- At-Tirmidzi. (n.d.). *Hadis Nabi Muhammad SAW*.
- Bukhori. (n.d.). *Hadis Nabi Muhammad SAW*.
- Erica Rahmasari, L. D. (2022). Dampak Moderasi pada Kehidupan Beragama Krisis Akhlak Remaja di Era Modern. *Realita : Jurnal Penelitian Dan Kebudayaan Islam*, 20(2), 173–184. <https://doi.org/10.30762/realita.v20i2.131>
- Fahri, M., & Zainuri, A. (2022). Moderasi Beragama di Indonesia. *INTIZAR*, 13(5), 451. <http://jurnal.radenfatah.ac.id/index.php/intizar/article/download/5640/3010/>
- Fatahillah, F., Mustopa, M., Hapidin, A., Ahyani, H., & Ahmad Zulfahmi. (2023). Eksistensi Etika Islam dalam Bingkai Moderasi Akhlak Berbasis Agama di Indonesia Perspektif Imam Ghazali. *Empirisma: Jurnal Pemikiran Dan Kebudayaan Islam*, 32(1), 109–124. <https://doi.org/10.30762/empirisma.v32i1.721>
- Habibie, M. L. H., & Dkk. (2021). Moderasi Beragama dalam Pendidikan Islam di Indonesia. *MODERATIO : Jurnal Moderasi Beragama*.
- Hadi, S. (2017). Pemeriksaan Keabsahan Data Penelitian Kualitatif Pada Skripsi. *Jurnal Ilmu Pendidikan Universitas Negeri Malang*, 22(1), 109874. <https://doi.org/10.17977/jip.v22i1.8721>
- Harmaini, Shofiah, V., & Yulianti, A. (2014). Peran Ayah dalam Mendidik Anak. *Jurnal Psikologi*.
- Hernandez-de-Menendez, M., Escobar Díaz, C. A., & Morales-Menendez, R. (2020). Educational experiences with Generation Z. *International Journal on Interactive Design and Manufacturing*, 14(3), 847–859. <https://doi.org/10.1007/s12008-020-00674-9>
- Hurairah, A. (n.d.). *Hadis Nabi Muhammad SAW*.
- Idami, Z. (2023). *GENETIKA*. PT. Cahaya Rahmat Rahmani.
- Jailani, M. S. (2014). Teori Pendidikan Keluarga dan Tanggung Jawab Orang Tua dalam Pendidikan Anak Usia Dini. *Nadwa: Jurnal Pendidikan Islam*, 8(2), 245–260. <https://doi.org/10.21580/nw.2014.8.2.580>
- KumpanNEWS. (2021). 64,7% Kasus Penistaan Agama Islam Dilakukan oleh Muslim, Ini Datanya. Kumpan.Com. <https://kumpan.com/kumpannews/64-7-kasus-penistaan-agama-islam-dilakukan-oleh-muslim-ini-datanya-1wPgctf1nmS/full>
- Lestari, S., & Amaliana, N. (2020). Peran ayah

- sebagai orang tua tunggal dalam mendidik akhlak anak. *Jurnal Sains Psikologi*, 9(1), 1–14. <http://e-repository.perpus.iainsalatiga.ac.id/4164/>
- Mansir, F. (2018). Pendekatan Sosiologi Dalam Kajian Pendidikan Islam. *PSIKIS : Jurnal Psikologi Islami*, 4(1).
- Monang, S., Saputra, B., & ... (2022). Moderasi Beragama di Indonesia: Analisis Terhadap Akidah Ahlu Sunnah Wa Al-Jama'ah. *Edukasi Islami ...*, 1019–1028. <https://doi.org/10.30868/ei.v11i01.2346>
- Muslimin, A. A., & Sijal, M. (2020). Istiqra'Perilaku Sosial Beragama Berbasis Kearifan Lokal Di Indonesia. *Istiqra: Jurnal Pendidikan Dan Pemikiran ...*, 8(1). <http://jurnal.umpar.ac.id/index.php/istiqra/article/view/708>
- Noor, T. R. (2020). Menepis Prasangka Dan Diskriminasi Dalam Perilaku Beragama Untuk Masa Depan Multikulturalisme Di Indonesia. *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya*, 210–222. <https://doi.org/10.25217/jf.v5i2.1058>
- Rakhmat, J. (2021). *PSIKOLOGI AGAMA*. Mizan.
- Rijali, A. (2018). *Analisis Data Kualitatif* (Vol. 17, Issue 33).
- Rizky, R. N., & Moulita. (2017). Penanaman Nilai-Nilai Islam Melalui Komunikasi Interpersonal Orang Tua Pada Anak. *Jurnal Interaksi*, 1(2), 206–219.
- Rukajat, A. (2018). *Pendekatan Penelitian Kualitatif*. Deepublish.
- Sabila, N. A. (2019). Integrasi Aqidah Dan Akhlak (Telaah Atas Pemikiran Al-Ghazali). *NALAR: Jurnal Peradaban Dan Pemikiran Islam*, 3(2), 74–83. <https://doi.org/10.23971/njppi.v3i2.1211>
- Saifuddin, A. (2019). *PSIKOLOGI AGAMA Implementasi Psikologi untuk Memahami Perilaku Agama*. KENCANA.
- Seemiller, C., & Grace, M. (2019). *Generation Z: A Century in the Making*. Routledge. https://books.google.co.id/books?hl=id&lr=&id=v_d1DwAAQBAJ&oi=fnd&pg=PP11&dq=generation+z&ots=XKqjtS_Odt&sig=oYsQoPsMFEb_JdateJxMISiyvYQ&redir_esc=y#v=onepage&q=genera
- tion z&f=false
- Shihab, M. Q. (2019). *Wasathiyah Wawasan Islam tentang Moderasi Beragama*. Lentera Hati.
- Stenseth, N. C., Andersson, L., & Hoekstra, H. E. (2022). Gregor Johann Mendel and the development of modern evolutionary biology. *Proceedings of the National Academy of Sciences of the United States of America*, 119(30), 1–10. <https://doi.org/10.1073/pnas.2201327119>
- Sudirjo, E., & Alif, M. N. (2018). *Pertumbuhan dan Perkembangan Motorik: Konsep Perkembangan dan Pertumbuhan Fisik dan Gerak Manusia*. UPI Sumedang Press.
- Suryati, M., & Solina, E. (2019). Peran Ibu Sebagai Orang Tua Tunggal Dalam Mendidik Anak Di Desa Lancang Kuning Utara. *Jurnal Masyarakat Maritim*, 3(2), 1–9. <https://doi.org/10.31629/jmm.v3i2.1711>
- Susmilch, F. C., Ross, J. J., & Reid, J. B. (2022). Mendel: From genes to genome. *Plant Physiology*, 190(4), 2103–2114. <https://doi.org/10.1093/plphys/kiac424>
- Sutrisno, E. (2019). Actualization of Religion Moderation in Education Institutions. *Jurnal Bimas Islam*, 12(1), 323–348.
- Syamaun, S. (2019). PENGARUH BUDAYA TERHADAP SIKAP DAN PERILAKU KEBERAGAMAAN. *Jurnal At-Taujih Bimbingan Dan Konseling Islam*, 2(2), 81–95.
- Ulinuha, M., & Nafisah, M. (2020). Moderasi Beragama Perspektif Hasbi Ash-Shiddieqy, Hamka, dan Quraish Shihab: Kajian atas Tafsir an-Nur, al-Azhar, dan al-Mishbah. *SUHUF: Jurnal Pengkajian Al-Qur'an Dan Budaya*, 13(1), 55–76. <https://jurnalsuhuf.online/index.php/suhuf/article/view/519>
- Zachrani, V., Oktavianti, S., Hizqiyah, I. Y. N., Hikmatusolihat, W. A., & Permadi, N. (2022). Penggunaan Biji Kacang Tanah sebagai Alternatif Kancing Genetika dalam Persilangan Monohibrid. *Biosfer : Jurnal Biologi Dan Pendidikan Biologi*, 7(2), 1–4. <https://doi.org/10.23969/biosfer.v7i2.6458>