Generation Z's Perception of Religious Tolerance and Implementing Islamic Law in Indonesia

*Dwi Aprilianto[1], Siti Suwaibatul Aslamiyah[2], Salman Zahidi[3], Nihaya Alifiya Crisnasari[4], Rahil Hidayatussholihah[5]

Universitas Islam Lamongan, Indonesia[1,2,3,4 5]
Corresponding author: *dwiaprilianto4324@gmail.com

Abstract

This research discusses Generation Z's (Gen-Z's) views on religious tolerance and the application of Islamic law in Indonesia. Also, it explores their perceptions of interreligious social relations in Indonesia, especially in Eat Java Lamongan and Surabaya, opinions about non-Muslim leaders, the Islamic State of the Caliphate, and opinions about the implementation of Islamic law in Indonesia, such as hand cutting and the death penalty. The research method is interesting because it combines quantitative and qualitative methods with a phenomenological approach to understand the complexity of Gen-Z's understanding of this issue. The study began with a quantitative survey to obtain an overview of Gen-Z's tolerant attitudes in Lamongan and Surabaya. After a quantitative survey, in-depth interviews were conducted. The research results show that Gen-Z has a positive attitude towards diversity and tolerance. However, there are still some respondents who doubt or disagree, especially regarding the acceptance of non-Muslim leaders and the application of Islamic law. This research concludes the importance of inclusive education in building tolerance and supporting harmonious social relations in a multicultural society. The majority of Gen-Z are open-minded and make friends with non-Muslims because they are accustomed to interacting with friends of different religions. There is a balanced comparison between Gen-Z, who

reject the implementation of Islamic law and all its instruments because they consider this a pluralistic country, and it is impossible to impose regulations or laws on one religion. Meanwhile, Gen-Z accepted it because they felt disappointed with many crimes, so they thought one solution was to apply Islamic law.

Keywords: Gen-Z, Islamic Law; Perception, Tolerance.

Introduction

Diversity is absolute, including Indonesia as a plural country, which created the motto Bhinneka Tunggal Ika to unite existing differences. Unfortunately, inter-religious clashes often occur in several regions of Indonesia. The position of non-Muslims living near Muslims is evident within the history of Islamic law, since the time of the Prophet, Companions, and governments after non-Muslims lived gently and were secure. A few issues emerged when Muslim nations shaped nation-states, counting their position as citizens.

Ahmad Faisal (2023) studied Indonesian society; there's a common state of mind of doubt and scepticism towards upholding Islamic law, basically due to progressing wrangles about among law requirement substances that have raised questions almost its rightness For occurrence, the three communities organizations rejected the transformation of the caliphate to a state framework. Nahdathul Ulama (NU), Muhammadiyah, and Nahdatul Wathon (NW) rejected the suggestion since it negated the republican framework and was considered comparative to the regal.[1] Even though Indonesia does not apply Islamic law as thoroughly as other Islamic countries, the majority of Indonesian people, the majority of whom are Gen-Z, are aware that the values of Islamic law itself are still contained in various rules and regulations.

Khamami Zada (2002) described Acehnese Muslim youth; sharia may be part of their ordinary life. They acknowledge and oblige the impediments of Islamic principles, proselytization, designs, financial and social relationships, and correctional law. Even if they appear to trust at no cost and have cutting-edge ways of life, they suit sharia by adjustment and compromise. Through this method, they create counter space as a secure and comfortable zone to preserve

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[1] Rizal Darwis Ahmad Faisal, Saidah Mukrimin, Zakirah, "Sociological and Political Constraints of Islamic Sharia Enforcement in South Sulawesi Indonesia," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (2023): 159–69, https://doi.org/http://dx.doi.org/10.31958/juris.v22i1.8604.

their expressions and creativity.[2] Persuasion messages put pressure on Gen-Z to comply with the implementation. Shari'a's Gen-Z Aceh feels disturbed and uneasy about persuasion. So, they back off and act contrary to what is expected by the implementation of Islamic law.

Rumadi Ahmad (2022) also studied the relationship between Muslims and non-Muslims in Indonesia; as a Muslim-majority nation, politically, it has never utilized Islamic political teachings that tend to create non-Muslims second-class citizens. Be that as it may, this issue has never been examined straightforwardly from the point of see of Islamic law.[3] In general, Indonesian society has an attitude of majority acceptance of the nation-state ideology, which sees equality in all citizens as positive or supportive of inclusivity. It relates well with people of different religions and feels comfortable connecting and making friends with them.

On the other hand, a survey was carried out by PPIM UIN Jakarta in 2020. The majority of schoolchildren (Generation-Z/Gen Z) exhibited high or very high levels of religious tolerance, according to one survey. 30.16% of students demonstrated poor or very low religious tolerance, 20% showed very high tolerance toward different religions, and approximately 69.83% demonstrated high religious tolerance.[4] And 56.3% of high school students felt that Islamic law was the foundation for the state. There is, therefore, strong support (83.3% of respondents) for the idea that Pancasila is a changeable worldview. [5]

This study demonstrates that the ponder conducted by Setara and PPIM has raised critical concerns around Gen-Z's devout narrow-mindedness in Indonesia and how Gen-Z bargains with issues related to distinctive otherworldly convictions and makes us realize that the rise of religious conservatism and dogmatism has had a significant impact on the Gen-Z, there are substantial

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[2] Khamami Zada, "Muslim Youth UnderSharia Regime InAceh:From Accommodation to Resistance," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 17, no. 2 (2022): 412–33, https://doi.org/http://doi.org/10.19105/al-Ihkam.v17i2.

[3] Rumadi Ahmad, "Speaking the Unspeakable: The Status of 'Non-Muslims' in Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (2022), https://doi.org/10.22373/sjhk.v6i2.13576.

[4] Tim PPIM UIN Syarif Hidayatullah Jakarta., *"Api Dalam Sekam" Keberagamaan Muslim Gen-Z, Survei Nasional Tentang Keberagamaan Di Sekolah Dan Universitas Di Indonesia* (Jakarta: Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Syarif Hidayatullah, 2020).

[5] Democracy and peace SETARA Institute for, "Summary of Senior High School (SMA) Student Tolerance Survey Report," 2023.

differences in the previous research that we presented previously explaining the condition of the majority of Indonesian people who are tolerant as well as the younger generation who accept the differences that exist in Indonesia, do not impose their will as the majority and support Indonesia as a unitary state.

Studies related to radicalization and intolerance show that people at an instructive age are the foremost helpless to being exposed to radicalism or extraordinary philosophy. They are at formative organizing, seeking self-identity, creating self-confidence, and looking for the meaning of life.[6] The development of technology and the rapid flow of global information have resulted in significant changes in people's way of life, especially for Gen-Z. This generation was born between 1997 and 2012. Still, some argue that Gen-Z was born in the mid-1990s to early 2010s. This generation was born between 1997 and 2012, but some say Gen-Z was born in the mid-1990s to early 2010s. [7] In the digital era, Gen-Z plays a vital role in understanding the value of religious moderation while facing the challenges of disinformation and hoaxes online. They need to sort out information critically to practice religion in a balanced way and avoid radical views.[8]

In this study, Gen-Z (ages 15-23) lives in Indonesia's diverse cultural and religious contexts. Because Indonesia is located in Southeast Asia, it is dubbed as a multicultural country. It is diverse regarding ethnicity, race, customs, traditions, culture, language, and beliefs. It is a gift that Indonesia has the potential to strengthen its unity and integrity of Indonesia.[9] However, this diversity can be a challenge if not addressed wisely. It can become a threat of division and problems that can damage social security. As a country with the largest Muslim population in the world, Indonesia historically has a strong Islamic tradition. However, Indonesia is also known for its vast diversity in religion, culture, and ethnicity. The values of pluralism and tolerance have been part of the foundation of

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[6] Dwi Apriliano and Salman Zahidi, "Tarjih Magashidi of Granting Remission for Terrorist Convict in Indonesia," *AL-IHKAM: Journal of Law & Social Institutions* 16, no. 1 (2021): 68–86.

[7] Ahmad Fuadi Tanjung and Raju Adha, "Persepsi Dan Keputusan Investasi Masa Depan Pada Generasi Milenial Dan Gen Z," Jurnal Penelitian Dan Kajian Sosial Keagamaan 20 (2023): 257–66, https://doi.org/10.46781/al-mutharahah. Hal 359

[8] Shokhibul Mighfar et al., "NILAI MODERASI BERAGAMA PADA GEN-Z DALAM AL-QUR'ANNDAN HADIST DALAM YOUTUBE CLOSE THE DOOR HABIB HUSEIN JA'FAR AL-HADAR," Jurnal Aktualisasi Pendidikan Islam 20, no. 1 (2024): 2047-2787, http://journal.stitalhilalsigli.ac.id/index.php/azkia. 143

[9] Arif Budiman, *Islam Nusantara*, ed. Muhammad Habibie Siregar and Bismi Radiah, *The International Journal of Pegon : Islam Nusantara Civilization*, 2nd ed., vol. 10 (Medan: Trussmedia Grafika, 2023), https://doi.org/10.51925/inc.v10i02.73. hal 78

Indonesian society since the independence era. In this context, Gen-Z struggles to balance their Islamic identity with a more pluralistic and inclusive social life.

Gen-Z's views on applying Islamic law in Indonesia vary widely. On the one hand, many support applying Islamic values in daily life, especially in the context of morals and ethics. They believe Islamic teachings are essential in creating a more just and moral society. However, they have also grown up in a pluralistic society, where tolerance and respect for differences are critical to civic life. They challenge Gen-Z to balance their religious identity with a more inclusive and tolerant social life.[10]

Against this backdrop, examining how Gen-Z in Indonesia views issues such as interfaith tolerance and implementing Islamic law is essential. As the generation that will lead in the future, their views will significantly influence the direction of Indonesia's social and political development. This research hopes to understand how Gen-Z navigates the challenges between maintaining a strong religious identity and an increasingly pluralistic and open social reality. Gen-Z in Indonesia plays a crucial role in creating a more inclusive and tolerant future while respecting the spiritual values that have become integral to their culture and society.

Regarding the data type, this research uses a mixed-method approach, combining quantitative and qualitative techniques. According to Sugiyono, the mixed method combines two research methods, quantitative and qualitative, into a research activity so that the data obtained will be more comprehensive, valid, reliable, and objective.[11] Researchers used quantitative surveys, qualitative observations, and interviews to collect data. This survey was conducted to obtain population information, which, in this case, was represented by a sample. Researchers took a sample population of college and university students and high school students in Lamongan and Surabaya. Researchers also conducted a quantitative survey using a questionnaire consisting of 40 questions to collect quantitative data related to the perception of Gen-Z towards tolerance and the application of Islamic law in Indonesia. The questionnaire contains closed

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[10] Lukis Alam, "KONTESTASI KEBIJAKAN PENDIDIKAN ISLAM DI ERA ORDE BARU DAN REFORMASI," *Ruhama : Islamic Education Journal* 3, no. 2 (October 9, 2020), https://doi.org/10.31869/ruhama.v3i2.2223.

[11] Lea Nia and Rirs Loisa, "Pengaruh Penggunaan New Media Terhadap Pemenuhan Kebutuhan (Studi Tentang Media Sosial Facebook Dalam Pemenuhan Informasi Di Kalangan Ibu Rumah Tangga)," *Prologia* 03, no. 2 (July 2019): 489–97, https://doi.org/https://doi.org/10.24912/pr.v3i2.6393.

questions that allow students to respond according to the direction of the researcher.[12]

This research combines Quantitative and Qualitative methods for data collection; this combined method design provides a better understanding of the research problem than using only one. Quantitative has several advantages in terms of analysis because it can produce a certain level of certainty and detail. In contrast, qualitative research can provide a more holistic picture of the problem.[13] Descriptive statistics is used to analyze data by describing or describing the data that has been collected as it is without the intention of making generally accepted conclusions or generalizations. Data analysis can be carried out to present empirical findings in the form of descriptive statistical data that explains the respondents' answers.[14] In qualitative, the researcher clearly describes the research object through the phenomena experienced by the relevant informants. The phenomena described are based on accurate and actual conditions so that they will be able to give a naturalistic impression according to the definition of phenomenology. So that the data will be complete, more in-depth, and more credible, and the information will be broader and more meaningful.

We began our research by conducting a quantitative survey to obtain an overview of students' understanding and a general view of tolerance attitudes of Gen-Z in both public and private schools and universities in Lamongan and Surabaya involving 145 university students (18-22 years) and 224 School students (15-17 years). The total number of respondents was 379, 40.1% of whom were university students and 59.9% were school students. Female (69.8%) male (31.2%) For educational background, the majority of respondents stated university students, 30.1% Private University Students (69.9%), State high schools (75.1%), and the rest were private high schools (24.9%), after the Quantitative Survey, in-depth interviews will be conducted with 30 high school and 25 University students.

East Java Province exactly in Lamongan and Surabaya was chosen based on its well-known Islamic base, mainly its association with Nahdlatul Ulama or

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[12] Sudiro Husodo et al., "Dampak Sosial Media Terhadap Prestasi Belajar Peserta Didik Pada Mata Pelajaran Pendidikan Agama Islam Di Kelas 7a Smp Negeri 2 Seputih Raman," *Jurnal Pendidikan Profesi Guru Agama Islam* 3, no. 4 (2023): 101–8,

[13] Alan Bryman, "Integrating Quantitative and Qualitative Research: How Is It Done?," *Qualitative Research* 6, no. 1 (2006).

[14] Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)* (Bandung: Alfabeta, 2012).

NU, Muhammadiyah, and LDII, and because its population is predominantly Christian, Catholic, Protestant, Hindu, and Budha.

Discussion

Gen-Z and Tolerance in Indonesia

Gen-Z's perception of tolerance in the context of diversity in Indonesia is an increasingly urgent topic, especially considering the country's diversity of cultures, religions, and ethnicities. Gen-Z was born and raised in the digital era, where they can experience diverse perspectives and experiences worldwide. This condition contributes to the formation of their attitude towards tolerance and diversity.[15]

On the other hand, although many people support tolerance from surveys before, there is a tendency towards intolerance of religious freedom. Some respondents showed negative attitudes towards minority faith groups, which suggests that while they are open to diversity, they still struggle to accept more profound differences in beliefs—challenging society to promote a more inclusive understanding of the younger generation. Education is vital in shaping tolerant attitudes among Gen-Z. Many educational institutions now integrate curricula emphasizing diversity and inclusiveness.[16] Multicultural education programs help them understand the values of tolerance and appreciate differences as strengths. Thus, education can be a strategic tool to build awareness of the importance of tolerance.

To find out how well Gen-Z views and understands tolerance and Islamic law in Indonesia, we have surveyed students from high schools and universities from various Islamic religious affiliations, such as Nahdhatul Ulama, Muhammadiyah, and LDII, as well as correspondence from non-Muslims in the Lamongan and Surabaya areas. The results of the survey and interviews will be explained in the following table.

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[15] Yola Sastra, "The Potential for Religious Exclusivity in the Young Generation Still Exists," kompasiana, 2022, https://www.kompas.id/baca/humaniora/2022/07/14/generasi-muda-punya-sikap-positif-terhadap-toleransi.

[16] Fikri Fauzi Ma'mur, - (2022) *Makna Toleransi Dalam Bingkai Kebangsaan "Generasi Z" Pada Revolusi Industri 4.0 (Studi Kasus Di Sma Negeri 4 Bandung).* S2 thesis, Universitas Pendidikan Indonesia. 45-46.

Table 1. Do you accept being friends with people of different religions?

No	Answers	Amount
1	Accept	97,1 %
2	Objection	0 %
3	No Answer	2,9 %

Source: Interview with Gen-Z in Lamongan and Surabaya August-September 2025

Table 1 explains that the results of the survey above show that 97.1% of respondents answered acceptance, which indicates a high level of tolerance, reflecting positive social perceptions and mutual respect between people of different religious backgrounds. It is crucial in Indonesia's highly multicultural and multi-religious society, where interfaith interaction can contribute to social stability. Conversely, 2.9% of respondents answered objections, indicating an exclusive or intolerant attitude that can lead to social tension and conflict.

In this case, the data can serve as a mirror for the community to assess and understand the challenges in building inter-religious harmony. It shows the importance of building harmonious and respectful relationships, strengthening unity and togetherness within the existing diversity. The results of these questions can also be used as a basis for designing education programs and awareness campaigns aimed at increasing tolerance, reducing discrimination, encouraging interfaith dialogue, and providing an overview of social dynamics in the community. It shows the importance of building harmonious and respectful relationships, which helps strengthen the sense of unity and togetherness in diversity. The data shows that, on average, Gen-Z is tolerant of differences.[17] Previous research also states that cheerful humor is a tool to build an attitude of religious tolerance so that the message can be conveyed easily and accepted, especially among adolescents, especially Gen-Z.[18]

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[17] Leryani Mince Maria Manuain et al., "Persepsi Generasi Z Terhadap Toleransi Beragama Di Media Sosial," *ASKETIK* 6, no. 2 (December 30, 2022): 213–24, https://doi.org/10.30762/asketik.v6i2.269.

[18] Afrizal Mufti et al., "WACANA HUMOR TOLERANSI BERAGAMA DALAM SUDUT PANDANG GEN-Z: STUDI KASUS PERTEMANAN BEDA AGAMA," *Proceeding of The 1st International Conference Cultures & Languages 2022* 01, no. 01 (2022): 655–69.

In addition to conducting a survey, we also interviewed one of the Lamongan University students who answered the above question with the following answer:

"Of course I accept. For me, religious differences are not an obstacle to making friends. We can respect each other's beliefs and learn much from each other. Sometimes, having friends with different backgrounds enriches my horizons and makes me understand diversity better. Friendship, for me, is about human relationships that support and strengthen each other, not religion or background. That way, we can create an environment of tolerance and mutual respect, which is crucial for a harmonious social life."[19]

In addition, we also interviewed one of the students of SMAN Surabaya who gave a different answer from the other friends, namely not knowing the reason:

"I'm not too sure. I don't know for sure. Maybe it's because I haven't had much experience befriending people of different religions. I still need time to understand and think more about this because I don't understand how to deal with differences in beliefs. Sometimes, I feel confused about how to behave and respect each other, so I think I need to learn more about tolerance."[20]

The results of this data can also be influenced by various factors, such as education, personal experience, and the social environment in which the individual was raised. For example, people raised in an environment that promotes interfaith harmony tend to be more open to forming friendships with people from different backgrounds. Understanding these factors can help educational institutions and governments develop programs and policies to increase tolerance and strengthen interfaith interactions. Overall, the data from this question provides a comprehensive picture of people's attitudes toward different religions. The results of this study can serve as a foundation for developing efforts to increase tolerance, reduce discrimination, and strengthen harmonious social relations in Indonesian society. In this way, we can create a more inclusive and peaceful environment where everyone can live together with mutual respect, regardless of their faith.

In addition to the above survey, we also conducted interviews to find out the reasons for the answers to the above questions as follows:

"of course, I am very accepting. I believe religious affiliation should not be a barrier to making friends. Despite differences in views or worship practices, we can still respect and learn from each other. I feel comfortable. Friendships with people of different religious affiliations

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[19] Interview with Azmi, Student University in Lamongan, 11 August 2024
[20] Interviews with Kirana students of SMA in Surabaya, 16 August 2024

broaden my understanding. We can discuss with mutual respect, and it teaches me to be more tolerant and open to different points of view."[21]

This question aims to test the extent to which individuals are willing to recognize and respect the religious practices of others.

Table 2. Do you agree to congratulate other people's religious holidays?

No	Answers	Amount
1	Agree	58 %
2	Disagree	24,3 %
3	No Answer	17,7 %

Source: Interview with Gen-Z in Lamongan and Surabaya August-September 2025

In Indonesia's multicultural and religiously diverse society, accepting others' religious freedom reflects individual tolerance. It contributes to the stability of society as a whole. It is a fundamental aspect of building a harmonious and inclusive society. According to the survey results, 58% of respondents agreed, indicating a high tolerance level and awareness of respecting differences as part of a society's collective identity. Such a positive attitude is crucial to preventing conflict and creating a more peaceful social environm ent where people from different backgrounds can coexist with mutual respect. [22] In contrast, 24.3% of respondents answered disagree. The remaining 17.7% responded that they don't know, which may indicate an attitude of exclusion or intolerance, which can lead to interfaith tensions and conflicts and suggests that further efforts are needed to increase understanding and acceptance among religious communities.

To find out the reasons for the respondents' answers to the questions above, the researcher interviewed one of the MA in Lamongan students as follows:

"I agree. For me, giving holiday greetings is a form of respect and tolerance between religions. It shows that I value their special moment, just as they value the holiday I celebrate. I believe that everyone has the right to celebrate their holidays with joy. When I congratulate them, I feel that I can build better relationships and respect each other, regardless of differences in beliefs. I think this is also part of appreciating diversity. Little things like this can strengthen social

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[21] Interview with Indira, student of SMA in Lamongan, 05 August 2024

[22] Rahmi Rahayaan, Much Mu'alim, and Usman.St. Syahruni, "PANDANGAN TOKOH MUSLIM DAN PROTESTAN KOTA AMBON TERHADAP MODERASI BERAGAMA," *Jurnal Al-Muqaranah* 1, no. 1 (September 2022): 52–63, https://doi.org/10.19109/intizar.v25i2.5640

relationships. By congratulating them, we show that we care and appreciate their beliefs, thus creating a more harmonious and respectful atmosphere in society."[23]

Researchers also interviewed one of the students from University Surabaya as follows:

I'm afraid I have to disagree. While giving congratulations may seem simple, it is a matter of religious principle. I feel more comfortable honoring their holidays in other ways without giving a direct greeting. I think congratulating other religions on their holidays may lead to misperceptions of my beliefs. Other than that, I prefer to support them by showing mutual respect in different forms, such as maintaining a good relationship daily without involving the ritual aspect of religion. I don't think this will be a big problem if I can keep a good relationship. There are many ways to respect each other without getting involved in congratulations.[24]

Table 3. Do you agree with non-Muslims as leaders?

No	Answers	Amount
1	Agree	30,3 %
2	Disagree	23 %
3	Undecided	47,7 %

Source: Interview with Gen-Z in Lamongan and Surabaya August-September 2025

The data in Table 3, which asks whether respondents support non-Muslims as public leaders, provides essential insights into social attitudes towards diversity in leadership. This issue is particularly applicable in Indonesia, where the majority of the population is Muslim, and the acceptance of leaders from different religious backgrounds reflects the level of tolerance and inclusiveness in society.

A total of 30.3% of respondents answered in the affirmative, indicating a position that supports the principles of democracy and meritocracy, where individuals are selected based on ability, integrity, and leadership qualities, not based on religion. This positive attitude reflects an understanding that leadership diversity can enrich public perspectives and policies and result in a government that is more representative of all levels of society. By accepting non-Muslims as leaders, communities demonstrate that they value pluralism and are committed to creating a safe and inclusive environment for all, regardless of religious

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[23] Interview with Reza students of SMA Lamongan, 05 August 2024
[24] Interview with Andika students of Universitas in Surabaya, 06 August 2024

background. Building trust and cooperation between different groups is also essential, reducing the likelihood of conflict and increasing social stability. In contrast, 23% of respondents disagreed, and 46.7% were undecided, which may indicate an attitude of exclusion or intolerance towards non-Muslim groups in leadership. It is may based on the statement of Quraish Shihab, who argues that Allah strictly forbids believers to follow or take refuge under the protection of disbelievers so that they do not submit to and obey all his commands.[25]

Such differences of opinion can increase prejudice and discrimination, hinder the democratic process, and cause religious tensions. This points to the need for further education and dialogue on tolerance and respect for differences in a multicultural society.

Researchers also conducted interviews with respondents to ask the reasons for the answers to the questions in the table. Four as follows:

In my opinion, a person's ability to lead is not necessarily determined by his religion but by his competence and integrity. That is the most important thing as long as he can work for the public interest fairly and professionally. I believe universal values such as honesty, responsibility, and integrity exist in everyone, regardless of religion. If a non-Muslim leader has those qualities and can bring good to society, we should support him. By electing competent leaders, people can get better public services. In addition, it can also promote a sense of community and reduce polarisation in society. We can show that we value fairness and competence more than religious identity.[26]

The researcher also interviewed with one of the respondents from SMAN Lamongan as follows:

I'm afraid I have to disagree. A Public leader should share the same beliefs as most people they lead so that their values and worldviews align with those they represent. The main reason is that a leader who shares the same faith will better understand the community's religious and cultural values. By sharing the same faith, I hoped he would be closer to the aspirations and needs of most people he led. I was worried that this difference in beliefs could lead to different views when making important decisions. I think the community will be more solid if it is led by someone who has the same religious background because it can be the basis of common ground

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[25] Moh Zainul Muttaqien, Muhammad Syawwaludin Nur, and Fatimah Aprilia, "Konsep Pemimpin Menurut Sayyid Quthb Dan M Quraish Shihab Dalam Tafsir Fi Zhilal Al-Quran Dan Tafsir Misbah," Jurnal Multidisiplin Indonesia 1, no. 3 (November 30, 2022): 1034–1051, https://doi.org/10.58344/jmi.v1i3.186. 1041

[26] Interview with Antha, students of Universitas in Surabaya, 16 August 2024

in determining the direction of policy; for me, leadership is not only a matter of ability but also a matter of cultural closeness and beliefs that can unite the community. Competence is essential, but having a leader who understands the religious values of most of the community is equally important.[27]

This argument is based on the majority of scholars who argue that Muslims in Islamic countries are prohibited from electing non-Muslim presidents except in emergencies, such as political pressure. Some Muslim intellectuals disagree, arguing that this prohibition is no longer relevant and that Muslims may elect non-Muslim leaders even outside of emergencies.

It was explained that the majority of Gen Z carries high expectations of potential leaders. They tend to be reluctant to be tied to specific religions, political organizations, or communities. In their view, the ideal leader is neutral, pro-people, and capable of pioneering breakthroughs that can bring positive change, especially those that have a direct impact on young people.

The outcome of this question is crucial in understanding Indonesia's social and political dynamics. Positive attitudes towards applying Islamic law can influence the development of more inclusive public policies and legal systems. Still, it can also challenge social inclusion if not appropriately managed. Therefore, policymakers should consider these findings when developing balanced policies that reflect the wishes of society and protect diversity and human rights. The findings of this research can be utilized to foster constructive dialogue on integrating religious values into law without neglecting the principles of democracy and social justice on which society is based.

Gen- Z and Implementation of Islamic Law

When discussing the implementation of Islamic law with Gen-Z perception, we should also discuss the setting of Indonesia, which is undoubtedly the center of consideration for positioning Islamic law on national law. Indonesia may be a state in the unitary frame. As a unitary state that surrounds most individuals, it is connected to organizing and caring for this country by applying national law. To realize a national law for Indonesia that is comprised of different ethnic groups with diverse societies and religions, the diversity of the law cleared out by the government is not a simple errand. Advancement of national law would

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[27] Interview with Sabrina, Siswa SMA in Lamongan, pada 06 August 2024

apply to all citizens' respect- less of their religion, but it must be done with caution. How is Gen Z talking about implementing Islamic law, such as cutting hands for thieves and the death penalty for adultery? The results of the survey and interviews will be explained in the following table.

Table 4. Do you agree with the implementation of Islamic law in Indonesia?

No	Answers	Amount
1	Agree	40 %
2	Disagree	60 %
3	Undecided	0 %

Source: Interview with Gen-Z in Lamongan and Surabaya August-September 2025

The data on the question is listed in the table. 4, which asks whether respondents agree with implementing Islamic law in Indonesia, shows that the data on the social attitudes of 379 participants towards integrating religious values into the country's legal system provides important insights. This question is particularly relevant given that Indonesia is the country with the largest Muslim population in the world, and views on the application of Islamic law can vary widely between individuals and groups.

A total of 40% of respondents agreed, which indicates strong support for applying Islamic law as part of the national legal framework and suggests that Islamic law plays an active role in social justice, morality, and regulating the behavior of society to which companies can contribute. On the other hand, 60% of respondents disagreed with the application of Islamic law, which may be due to concerns over possible conflicts between Islamic law and national law, or the importance of human rights and pluralism in a multicultural society may reflect a risk of violating societal principles. Such opposition may also be due to historical experiences and social contexts that give the impression that the application of specific religious laws may potentially lead to social tensions and the exclusion of non-Muslim groups.

Researchers also conducted interviews with two respondents to find out the reasons for the answers the respondents gave; the first is one of the students from Surabaya as follows:

I agree. In my opinion, Islamic law can be a good guide for social life because it teaches high moral and ethical values. If applied correctly, Islamic law can bring benefits and create social

order. I believe that Islamic law is in line with the values of Indonesian culture, which is predominantly Muslim. Its implementation can be a way to strengthen the morals and maintain the morals of the younger generation. In addition, Islamic law also offers justice and equality so that it can provide a sense of security and peace in the community. As a country that upholds tolerance, I believe we can find a way for every religious community to feel respected.[28]

The researcher also interviewed one of the school students from Surabaya as follows:

I'm afraid I have to disagree. Although I appreciate the values taught in Islamic law, I feel that Indonesia is a diverse country with people from various religious backgrounds. A national application of Islamic law may not be appropriate because not everyone shares the same beliefs. I feel that national laws should be able to cover all classes of society so that everyone feels respected and comfortable. In addition, Indonesia has a legal system based on Pancasila, which I think is more inclusive and acceptable to all parties, regardless of religion. Because Indonesia is so diverse, applying laws based on one particular religion might cause discomfort for people of other faiths. I'm worried that it could worsen social relations and even cause divisions.[29]

On average, Gen-Z, who agree with the implementation of Islamic law, argue that the majority of Indonesia's population is Muslim. However, the culture of corruption, collusion, and nepotism is still rooted in society; crime occurs everywhere, while the majority of the population is still below the poverty line and ignorance. The uncertainty of the law often results in chaos in various aspects, thus giving rise to collective despair, so the implementation of Islamic law is considered the best solution to overcome all kinds of problems that occur in Indonesia. In contrast, Gen-Z, who disagrees with the implementation of Islamic law in Indonesia, argues that the law cannot immediately apply sharia in its entirety, especially on issues of criminal law(*jinayat*)to be used as public law in the Republic of Indonesia, because Indonesia is a pluralistic country both in terms of religion, customs, and other contents, so that legislative products cannot be entirely exclusive, but must still pay attention to this plurality.

The researcher also observed and interviewed to obtain maximum results and asked several specific questions regarding Islamic laws if they were applied in Indonesia, as follows.

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[28] Interview with Sya'diyah, a Student at university in Surabaya, 16 August 2024
[29] Interview with Habibi Student of SMAN in Surabaya, 16 August 2024

Table 5. Do you agree with implementing Islamic law cutting off the hands of thieves in Indonesia?

No	Answers	Amount
1	Agree	52,8 %
2	Disagree	47,2 %
3	Undecided	0 %

Data Source: Interview with Gen-Z in Lamongan and Surabaya

The results showed that most respondents (52.8%) agreed with the application of Islamic law in the form of cutting off hands for thieves in Indonesia, while 47.2% disagreed. Although the difference in the number of respondents between these two groups is not very significant, this result reflects the dynamics of people's views on enforcing Islamic law in the context of pluralistic Indonesia. Respondents who support the implementation of Islamic law, such as hand-cutting, tend to view this rule as a form of obedience to Islamic law. In their view, this law has a clear theological basis. Respondents also consider it effective in providing a deterrent effect and reducing the crime rate. In addition, this law is considered fair because it is only applied in certain situations, for example, if the theft is committed without urgent reasons, meets the requirements of the nisab value, and through solid evidence, it is in line with the opinion of one respondent who agreed with this as follows:

"*I agree with Islamic law, such as hand-cutting, because the punishment has been regulated in the Qur'an. In addition, I believe this punishment can deter the perpetrator, preventing others from committing similar crimes. I can also understand that Indonesia has diverse religious and cultural backgrounds. But I am sure that if Islamic law like this is implemented, adjustments must be made to remain by Pancasila and positive law in our country. What is important is how this rule is implemented fairly and transparently because, from a justice perspective, the law of hand cutting is only applied if certain conditions are met, such as the value reaching the nisab. There is no doubt in the evidence. This punishment is not just a physical punishment, but also a reminder of the consequences of bad deeds*".[30]

Some respondents who disagree still doubt Indonesia's justice system's ability to apply this law fairly. They fear discrimination or mistakes in law

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[30] Interview with Anggun, a student at Lamongan University, 12 August 2024

enforcement, which could harm specific individuals; it was also conveyed by one respondent who disagreed as follows:

"I disagree with the application of the hand-cutting law, especially in Indonesia. The punishment is too harsh and not in line with human rights values. In addition, Indonesia is a country that adheres to a pluralistic national legal system, so applying laws like this can cause conflict between communities. I believe that punishment should allow offenders to improve themselves. If hand-cutting is implemented, how can they live a normal life afterward? Not to mention the social stigma they will face, which may marginalize them even more."[31]

Table 6. Do you agree with the implementation of Islamic law's death penalty for adultery in Indonesia?

No	Answers	Amount
1	Agree	52 %
2	Disagree	48 %
3	Undecided	0 %

Source: Interview with Gen-Z in Lamongan and Surabaya August-September 2025

A total of 197 out of 379 respondents (52.0%) agreed with the implementation of the death penalty for adultery offenders. This support may reflect the view that adultery is a serious offense in Islamic teachings that requires severe sanctions to uphold morality and deter similar acts. We also asked the reasons of the respondents, who answered in the affirmative as follows:

"I agree with the death penalty for adulterers because this punishment has been regulated in Islamic law. Adultery is an act that is very destructive to the morals of society and the family, so there needs to be strict sanctions to prevent it. This punishment can also teach others not to commit the same act. This punishment does look harsh, but it is only applied if the conditions are met, such as the presence of eyewitnesses who saw directly or the perpetrator's confession. In other words, the application is conscientious and not arbitrary. The positive impact of applying this law is creating a more moral society and the fear of committing major sins such as adultery. In addition, the application of this punishment can strengthen the faith of the community and

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[31] Interview with Rama, a student of MA in Lamongan, 05 August 2024

reduce the social damage that often occurs due to adultery, such as the destruction of families and children born without the protection of a legitimate family."[32]

Meanwhile, 182 respondents (48.0%) disagreed. This group argued that the death penalty was considered too harsh, did not follow human rights values, or was not relevant to the modern legal system in Indonesia. This is following the reasoning of one respondent who answered disagree as follows:

"I disagree with the application of the death penalty for adulterers. I believe this punishment is too harsh and does not follow humanitarian principles. We live in a modern era where punishment should prioritize rehabilitation rather than destroying someone's life. I am concerned that the application of this punishment will more often harm people who are unable to defend themselves, especially women or those from low economic backgrounds. In addition, our justice system is not yet completely free from corruption. Hence, there is a great risk of abuse of the law, which can have a negative social impact. Instead of preventing adultery, the application of the death penalty can create fear and distrust of the legal system. I also feel that this punishment does not solve the root of the problem, such as the lack of moral education or social pressure that makes people commit adultery."[33]

The difference between those who agree and those who disagree is only 15 respondents, indicating a reasonably balanced difference in views and reflecting that the issue of implementing the death penalty for adulterers is a sensitive topic and requires in-depth discussion to understand the reasons behind the support or rejection.

Table 7. Do you agree with the implementation of Khilafah state in Indonesia?

No	Answers	Amount
1	Agree	39,3 %
2	Disagree	60,7 %
3	Undecided	0 %

Source: Interview with Gen-Z in Lamongan and Surabaya August-September 2025

Based on the table above, 230 out of 379 respondents (60.7%) disagreed with establishing a Khilafah state in Indonesia. It shows that most respondents

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[32] Interview with Alif, a student of SMA Lamongan,05 August 2024
[33] Interview with Farhan, Student of Universities of Surabaya, 06 August 2024

reject the Khilafah-based government system because they are more supportive of the democratic system that has been running. The rejection of the Khilafah state is most likely based on respect for Pancasila and national values that uphold pluralism. They may see the Khilafah system as a threat to the national unity and diversity that has long been Indonesia's identity; it was also the reason for one respondent's choice, as follows:

"I disagree. This idea goes against Pancasila, which is already the foundation of our country. Indonesia is a diverse country with many religions and cultures. Making Islam the state religion could marginalize non-Muslim groups. The state should be neutral towards all religions. If Islam is made the state religion, I worry that the state will appear to favor one religion, even though our society is pluralistic. This could cause injustice and trigger social conflicts. The impact could be huge. Non-Muslim communities may feel excluded and not valued as part of this nation. In addition, I am also worried about the potential politicization of religion that could divide the unity of the nation."[34]

Meanwhile, 149 respondents (39.3%) agreed with this idea. This support may stem from the belief that the Khilafah system would be more in line with Islamic values and able to solve the nation's problems. This group sees the Khilafah system as a solution to existing problems, such as social inequality, corruption, and law enforcement. They believe that the caliphate can provide a more just government based on Islamic values. It is also the reason for choosing to agree with one of the respondents as follows:

"I agree with this idea because the Khilafah is a system of government based on Islamic law. This system will bring justice and prosperity to society because everything is regulated following the teachings of the Qur'an and Sunnah. Khilafah prioritizes the principles of justice and unity of the people. Unlike democracy, which, in my opinion, tends to separate religion from state life, the Khilafah makes Islam the main guideline in making decisions so that the policies taken are more moral and in favor of the people. I hope implementing the Khilafah will reduce corruption, eliminate economic inequality, and strengthen Muslim unity. In the Khilafah system, leaders must be fully accountable to Allah and their people, so there is no room for abuse of power."[35]

There are several ways to interpret how Gen-Z views Indonesia's implementation of Islamic law. It's critical to acknowledge that Gen-Z Indonesians are exposed to globalized ideas that go against conventional conventions despite growing up in a culture where religion plays a crucial role in

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[34] Interview with Antha, Student of University Surabaya, 06 August 2024
[35] Interview with Rasya, Student of SMA in Surabaya, 05 August, 2024

defining who they are. For example, social media has made accessing a more comprehensive range of viewpoints more accessible, resulting in a more cosmopolitan outlook that could not align with traditional interpretations of Islamic law.

The role of Gen-Z is something that makes an essential contribution to the nation by not doing dangerous things, extremism in the name of religion by imposing religious will and laws on other people of different faiths, which could threaten the sustainability of harmony in the life of Indonesian society and state Previous research states that Generation Z today is very easily influenced, and is exposed to misleading doctrines or ideas and exclusivism along with technological developments and communication.

This research states that the understanding of religious moderation among Gen-Z in schools and universities in Lamongan and Surabaya is always encouraged and practiced while placing them at the forefront maintains the unity and unity of the Indonesian state by accepting the differences between them; Gen-Z can be agents of peace, preventing division, accepting differences, tolerance towards other religions, good religious moderation family environment, campus environment and surrounding environment, especially in Social media.

The results of the 2020 census show that the composition of the Indonesian population is mainly Gen-Z (27.94%) of the total population of Indonesia. This means that the existence of Gen Z plays a vital role and influences the development of Indonesia now and in the future. The role of Generation Z is to make an essential contribution to the nation by not doing dangerous things that can threaten the sustainability of the lives of society and the state because Gen Z is a social agent of change.

The role of the government very essential, especially the Ministry of Education and Ministry of Religion, to anticipate a large number or more than 50% of Gen-Z's agreement of implementing Islamic Islamic laws such as cutting hands for thieves and the death penalty for adultery, the government is obliged to develop religious moderate education, tolerance, and inclusive also open a greater chance to teachers to attend training about insight nationality, Islam and Indonesianness by giving a lot lots of practice for students about experience diversity, and coping experience common problem.

Mainstream Islamic organizations such as Nahdhatul Ulama and Muhammadiyyah must play a more active role in the construction, production, and dissemination of moderate religious narratives to reduce the echo of

destructive religious understandings and intolerance on social media for Gen-Z. Also, central actors on social media, especially religious leaders and the public, must be willing to open their networks so that they are not exclusive to their circles but are inclusive of various religious understandings so that there is an exchange of different understandings and in this way can minimize the echo chamber effect of social media for Gen-Z.

Conclusion

The research found that Gen-Z in East Java, Lamongan and Surabya supports tolerance and diversity in interfaith social interactions. Thanks to their exposure to social media, they are more open to differences. However, their views are divided on the issue of implementing Islamic law and non-Muslim leaders. Some support leadership that conforms to the majority faith, while others prioritize competence over the religious background. The findings show the importance of inclusive education in strengthening tolerance and guiding public policies supporting diversity to create a peaceful and harmonious society. However, Gen-Z has different views regarding some sensitive aspects, such as the implementation of Islamic law in Indonesia and the acceptance of non-Muslim leaders. Most respondents support tolerance and accepting friends or colleagues from different religious backgrounds. However, when it comes to public leadership and Islamic law, there are doubts and differences of opinion. Some respondents felt leaders should share the same beliefs as most of society. Implementing inclusive education and curriculum and extra-multicultural activities in school and university environments has a vital role in instilling an attitude of religious tolerance and moderation, creating a moderate and tolerant Gen-Z with the assistance of competent mentors and activities emphasizing the value of religious moderation. Inclusive education and curriculum and religious moderation are crucial things to implement in reconciling differences and forming a peaceful religious environment without intimidation by the majority towards minorities; the role of parents, teachers, lecturers, stakeholders, and ministries in a comprehensive manner is the key to forming the character of a generation that is tolerant of accepting differences and prioritizes togetherness and peace. Gen-Z tends to interpret Islamic Law more reasonably and practically. They may uphold the fundamentals of Islam, but they also look for changes consistent with contemporary ideas of equality, justice, and human rights. The roles that Gen-Z can play in becoming agents of religious tolerance in Indonesia, especially in the digital era, are, first, becoming a social control on social media; a simple example

that Gen-Z can do is not uploading or posting hate speech or provocative comments on anything that is not liked and is not approved in terms of ethnicity, religion, race, skin colour, and others. Gen-Z must continue to get education and experience about the diversity of Indonesia and must take part in spreading content or invitations to do positive things either directly in everyday life or through social media. This study is limited to Gen-Z with a background as students and college students in Lamongan and Surabaya by random sampling with variants of religious affiliation and some from non-Muslims; the potential drawback of this study is that it cannot enter educational institutions that are closed in the theme of religious tolerance so that this study cannot describe sources with different understandings with different cultures. The assumption is that the initial basis of this study is research and survey results that justify the symptoms and rampant radicalism among Gen Z researchers, who try to provide detailed questions about related issues both through surveys and in-depth interviews. The limitations of location and number of sources may affect the results of the analysis when research is conducted in other places. This mixed-method research is an effort to cover one of the weaknesses in each method so as to produce a more comprehensive framework and analysis.

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