The Contribution of the Digital Era in the Social Life of Adolescent Millennials with Integrity: From the Perspective of the Quran Surah Al-Mujadilah Verse 11

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Abstract. The metamorphosis of people's lifestyles has been felt due to the digital era. Several inventions regarding the social aspects of digital activity among adolescents, including laptops, mobile phones, and the internet, are increasingly being requested and utilized in the daily social practices of adolescents. Adolescence is a period of continued development from the aesthetic period to puberty, which has experienced several cognitive, psychosocial, social, emotional, and biological changes. The core traits of adolescent personality and, more recently, the search focused on five broad factors: openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism (emotional instability). Adolescents are more likely to use cognitive strategies to regulate emotions as they age, although there is vast individual variation in this aspect of adolescence. Adolescence is also a phase of becoming mature and wise. In this case, Islamic education must be implemented to direct adolescents because they will experience emotional instability, anxiety, and uncertainty in making life choices at this stage of searching for identity. Moreover, at this time, the dogma of adolescents in *Ipsum Esse Subsistens* and the legitimacy of religious orders are also experiencing upheaval if an individual finds gaps in the reality of differences between the values learned before and the social facts of society that he sees directly. These categories and characteristics make adolescents the largest segment of internet consumers in Indonesia in general. Adolescence is also an unstable individual period, where he is trying to find identity, and it is easy to consume information from outside himself without considering the subsequent effects. For this reason, the perception of the internet as a digital media needs to be responded to more wisely by millennial adolescents. In this adolescent phase, a person experiences a lot of anxiety, emotional instability, and doubts in finding one's identity, and the adolescent's belief in God's prerogative will be easily influenced if they find a gap between previously observed values and the actual facts around them. If individuals, especially adolescents, are interpreted partially, it can be concluded that adolescents with a positive concepts in themselves will adapt more easily than those with negative concepts. This

research is a scientific work based on collection methods of library research data, in which the research object of discussion used library data in the form of books as the data source, i.e., the holy book "Al Qur'an Surah Al Mujadilah verse 11" as the research object, and the subject was millennial adolescents. Therefore, this research aims to find the relevance of the contribution of the digital era from the perspective of the Qur'an Surah Al Mujadilah verse 11 to the social life of millennial adolescents to become a generation of Muslims with integrity. From the research results, it can be concluded that the contribution of the digital era must be utilized as best as possible by adolescents for positive activities and avoiding negative activities. Millennial adolescents in this dynamic era must also be aware of being a Muslim generation with integrity and socializing with the surrounding community following Islamic character. That way, the responsibility for the style of the social life of Muslim adolescents becomes both individual and social at the same time. The capacity of Surah Al Mujadilah verse 11 here is a principle for millennial adolescents to respond to the digital era.

1 Introduction

The substance of Islamic religious ideology is to glorify the moral principles of humanity. The essence of Allah's verse implied in "Surah Al Mujadilah verse 11" explains human nature, which is normatively full of transcendental-divine and *insaniyah* integrity, mentioning the urgency of knowledge. Islam also defines knowledge as the primary need of a Muslim. Knowledgeable individuals can know and interpret the essence of truth. The journal's article entitled "An Islamic Concept of Education" discusses three dimensions of Islamic education: individual development, moral and social education, and knowledge acquisition [1]. Similarities exist between Halstead's explanation and the research title in seeing reality from the perspective of Islamic education.

According to the Muslim scholar and philosopher, Syed Muhammad Al Nuqaib bin Ali bin Abdullah bin Muhsin al Attas, human nature is its *adab* (courtesy), i.e., the recognition of the reality that knowledge and everything that exists is arranged in a cosmic order according to the level (*maratib*) and degree (*darajat*) respectively.

Nevertheless, the global disruption caused by technology dramatically influences the digital literacy style in the social life of today's millennial adolescents. Disruption is when several massive changes convert the old system into a new one. Meanwhile, technological disruption is a fundamental transformation caused by the development of digital technology systems that have begun to play a role in replacing and changing human capacity and work. In this case, the style of Islamic education is an urgent need for Muslim families to avoid the early crisis of adolescent character education in facing a dynamic era. The behavioral anomaly of millennial adolescents in their social life is individual, parental, family, and social responsibility.

On the other side, information literacy is "now," where people live in an era that emerged in the early nineties and is necessary for 21st-century information and communication technology, namely the talent to handle, detect, practice, evaluate, and various

dialogue formats of information, especially a situation that requires accurate predictability, fast decision making, and detailed problem-solving. Here, digitization is a genre, format, and tool to be found in the standard literacy domain, not as a conflicting concept.

The phenomenon of modernization and Westernization proves that science has been announced as a new ideology and even a new religion. In reality, the condition of millennial adolescents has become very aggressive in pursuing technological progress in various aspects of life. It is often undirected due to a lack of empathy for Islamic law. Hence, digital literacy is vital when faced with millennial adolescents to stay on the right track by directing the perceptions of millennial adolescents per Islamic teachings.

Under the description elucidated above, the objectives of research with the title "The Contribution of the Digital Era in the Social Life of Adolescent Millennials with Integrity: From the Perspective of the Quran Surah Al-Mujadilah Verse 11" are as follows:

1. Knowing how Islamic views about the digital era's contribution to millennial adolescents are integrated from the perspective of the Qur'an Surah Al Mujadilah verse 11
2. Understanding the essence of the contribution of digital literacy in the lives of integrated millennial adolescents from the Qur'an Surah Al Mujadilah verse 11 perspective
3. Knowing experts' opinions regarding digital literacy efforts in the lives of integrated millennial adolescents from the Qur'an Surah Al Mujadilah verse 11 perspective
4. Knowing the implications of the contribution of digital literacy in the lives of integrated millennial adolescents from the perspective of the Qur'an Surah Al Mujadilah verse 11

2   Literature Review

Relevance exists between the e-book entitled "Adolescence" by John W. Santrock, 17th edition, published by New York, NY: McGraw-Hill Education, in 2019, and the journal by J. Mark Halstead entitled "An Islamic Concept of Education" regarding the adolescent education model and what are the crucial elements that must be interpreted in implementing adolescent education in the digital era. Santrock's explanation of self-understanding is the adolescent's cognitive representation of self, substance, and content of the adolescent's self-concept. The dimensions of adolescent self-understanding include abstraction and idealism, differentiation, self-contradiction, real and ideal self, true and false self, social comparison, self-awareness, and self that is unaware and has not yet become self-integrative. Globally, adolescent self-esteem includes self-evaluative dimensions and is referred to as self-image. Self-concept also involves domain-specific self-evaluation. Developing self-esteem and self-concept measures specifically needs to be adapted to adolescents.

Meanwhile, Halstead explained that the dimension of education in Islam focuses, firstly, on individual development, secondly, on social and moral education, and thirdly, on the acquisition of knowledge. The correlation of these two thoughts with this paper is the discussion of the concept of education for individual adolescents in understanding education in the digital era while still adhering to Islamic norms and not ignoring the modernity faced by adolescent Muslims. Adolescents in the digital era must be adaptive and dialogue wisely with the contributions of digitalization and Westernization.

3   Methodology

This study applied a qualitative research methodology with the "library research method," which used a systematic descriptive analysis method by collecting a series of activities related to library data collection methods, reading, taking notes, and uncovering the meaning of the research "The Contribution of the Digital Era in the Social Life of Adolescent Millennials with Integrity: From the Perspective of the Quran Surah Al-Mujadilah Verse 11". Qualitative research is naturalistic research, participant observation, case study, and ethnography [2]. The object of this research was "Al Qur'an Surah Al Mujadilah verse 11," while the subjects were millennial adolescents facing social life with the contribution of digital literacy.

4   Results and Discussion

4.1   Social Millennial Adolescent with Integrity

Adolescence is interpreted as a period of development, in which the 17th edition of the book by John W. Santrock explains that when they grow up, adolescents can manage and control emotions, which are a vital dimension of positive outcomes in the adolescent phase [3]. A prominent feature of troubled adolescents is their inability to manage emotions effectively [4]. The stages of the adolescent phase refer to the WHO definition that individuals develop physically from their first secondary sexual symptoms to sexual maturity, and psychologically, individuals experience patterns of development and identification from childhood to adulthood at the age limit of 10–20 years [5]. According to Hurlock, adolescence is believed to be an unstable period in which individuals try to find their identity and easily receive information from outside themselves without any further thought [6]. Thus, it can be concluded that adolescence is a transition period from childhood to adulthood with an age limit of 10–20 years, showing physical, psychological, and social maturity. During this transitional period, adolescents become relatively independent socially. Adolescence is also a period in which peer relationships become increasingly important. Adolescents are more likely to take risks with peers than alone [7].

Additionally, the community population consists of several types, including adolescents as individuals with the common sense to explore knowledge independently. That way, adolescents have the potential to update and improve their social skills and become millennial adolescents with integrity. Integrity is a foreground word in modern Western culture, denoting a solid virtue. In common phrases, it has honesty and integrity, a person of integrity and character, or integrity and honor. This integrity requires totality as a symbol of integrity and consistency of character. Ethically, integrity is the essence of truth and honesty or accuracy and reaction in a person. Likewise, positive adolescent development aims to build and strengthen assets that enable them to grow and develop throughout life.

Adolescents are also adaptive social beings. The hallmark of adolescence is the desire to achieve a result, which must be fulfilled immediately. Therefore, adolescents are focused on the result of any action. Adolescents begin to form life concepts about their identity and understand the values that form the basis of personality [8]. In this

regard, the character in the Islamic concept is relevant to adolescence, namely trying to do good and commendable deeds that cannot be separated from the values of worship and faith in Allah to reach the peak of happiness in this world and the hereafter [9].

However, the social development experienced by Indonesian Muslim adolescents in general during the COVID-19 pandemic from March 2020 to the new normal period in March 2022 revealed relatively low academic achievement, lack of self-confidence, aggressiveness, low social adaptation, degradation of the level of independence, low cooperation, and social interaction communication that experienced significant obstacles. In his journal, Cline defines that an adolescent is said to be an adolescent until he actually behaves like an adult, i.e., when he can occupy the portion of adult thinking and play his role as an adult with mature thoughts. Here, good character is essential to the happiness and success of every individual and society. The development of this character is the primary task of every civilized society and individual within it. For this reason, character education is a strong foundation for guiding the behavior of today's adolescents in the digital era. Each needs adaptation in any growth stage, particularly adolescence because if he has experienced failure in childhood, he can catch up with it in adolescence. On the other hand, if adolescents cannot adapt to the environment in their era, the opportunity for improvement will fail forever unless there is support from the social surroundings, good education, and special efforts to achieve the desired goals [10].

Moreover, today's millennial adolescents differ from adolescents a few decades ago. Since technology not only provides many conveniences but also challenges, millennial adolescents need the education to be competent in surfing in the digital age so they can go through the adolescent upheaval phase properly, not be restrained, and be able to play their capacity as millennials adolescents with integrity according to Islamic law. Adolescents here are a hypothetical group, namely human being who has been unable to take full responsibility for themselves because he still has to be educated as an adult, aware of their rights and obligations.

4.2 The Opinion of Experts About the Definition of the Digital Era

Lifestyle is the interests, behaviors, opinions, lifestyles, or worldviews of a person, group, or culture; a combination of tangible factors such as demographics and intangible factors such as personal values and preferences [11]. Digitalization is a lifestyle that marks the magnitude of a substantial transformation and has no size. The impact of this transformation is still elusive. Although there were distance constraints to measure it, this disconcerting moment blew all frames of mind. Thus, these frames have to be reconstructed, but such efforts take much time when individuals are dealing with high-speed events. The process started in April 1993 with the appearance of the first website. Before that, there was "computerization." Computerization is very different from digitization. The famous 1978 report on the computerization of society illustrated this well. However, in 1993, there was another fact besides the computerization of society, namely an explosive process. This combined explosion set off a chain reaction, now called disruption, which broke the framework of almost every domain and called the level of public thinking into question. The digitalization process gave birth to a new public temporality and public space. Digitalization is also not limited to manufacturing but also has an impact

on the ecosystem. In this case, the combination of technology and the ecosystem can create a robust system, enhancing dynamic adolescents' ability to develop quickly [12].

For this reason, media convergence is urgent since it requires the phenomenon of media presence to deal with the digital era, which is no longer limited to schools. Education today requires an adequate scope, one of which is the digital world. To achieve the goals of adolescent education objects that are getting smarter and out of reach, teachers need media convergence, an increasingly diverse educational solution. This article is thus positive to provide new insights for educators, especially millennial adolescents, with integrity so that they implement digital media not only as information and communication media but also as actualization tools for da'wah across the country.

In a universal sense, teaching media convergence is interpreted as consolidating mass media with developing digital technology. Media convergence includes digital content, communication network, and computing and information technology. This concept explains that media convergence is highly relevant to industrial transformation, in which the industry becomes dependent on technology and grows progressively. Here, adolescents in the digital era need comprehensive knowledge and technological accessibility to the internet and the digital world [13].

Furthermore, the development of the times and methods of Islamic education for adolescents must be harmonized to optimize the results of the development of individual adolescents per the era in which they live. The centralization of education is not in the teacher but has turned into a student-centered metamorphosis. These factors also need to be utilized optimally so that the context of modern Islamic education can become an adolescent facility that manifests itself with technology [14].

4.3 Integration of Faith and Knowledge Contained in "Al Qur'an Surah Al Mujadilah Verse 11"

The essence of the noble values in "Verse 11 in the Qur'an Surah Al Mujadilah" include the following: 1) Surely, Allah SWT elevates the honor of the seekers of knowledge and promotes the degree of "believers," namely those who carry out all Allah's commands, stay away from all religious prohibitions, obey and submit to the Creator, and always try to create an atmosphere of peace, security, and serenity in social life. The primary references and sources of consultation are divine values in nature, and other aspects of life are positioned as human values, which have an essential horizontal lateral or lateral sequential nature and have a linear vertical correlation with religious norms. 2) Islam calls on humankind and motivates them to actively seek knowledge because, with knowledge, the position of a believer human being will become nobler in the sight of Allah SWT. Allah will raise the degree of "knowledgeable" people if they apply the knowledge they have to uphold the words of Allah SWT. People who get that knowledge will then reach a high degree in the sight of Allah SWT. 3) Humans with the highest degree in the sight of Allah SWT are people who believe and are knowledgeable, and their knowledge is applied according to what Allah commands. In reality, a believer individual whom Allah SWT elevates to a higher degree than a believer, in general, is full of the noble value of his knowledge. The sign can be known by looking at the facial expression. In the eyes of a person of faith and knowledge, there is always a sign that a wise person can read.

However, if it is not practiced according to God's commands, it will be useless and in vain [15].

In this case, Islamic education aims to provide experiences based on the basics of Islam as contained in the Qur'an and Sunnah, which cannot be changed. Islamic education also provides experience in the form of knowledge and skills. These experiences will then change according to the implementation method in the field [16]. Adolescent education must aim at the balanced development of the millennial adolescent personality in actual times through intellectual, rational, emotional, and sensory training.

4.4 Perspective of the Quran Surah Al Mujadilah Verse 11 in Addressing the Style of Millennial Adolescents in the Digital Era

The educational ideology of Muslim adolescents has gone beyond an extended period, which has collaborated with the current quite powerful magnetic wave of technology. The dichotomy of knowledge and the Islamization of science is not a dominant issue in Islamic education in this dynamic era. Technological flows affect various aspects of people's lives, especially Indonesia's millennial adolescents, who are the market for this progress. The millennial generation responded enthusiastically since it was following the dynamic, all-digital era. That way, the focus and scope of Islamic education are not only on integrating technology into the world of Islamic education but also on responding to the interest of the millennial generation, who are very familiar with the escalation of digital technology.

No holy book in the world is read and memorized the most in the universe and is the subject of study worldwide from various scientific perspectives beyond the Al-Quran. The source of the Al-Qur'an is the same as the source of the Torah, Zabur, Bible, and other surahs, namely Allah SWT. Many messages in the Qur'an are also compatible with all levels of development of science and civilization. Verse 11 of Surah Al Mujadilah reads:

"يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ"(المجادلة 11)

It means: *"Allah will elevate those of you who are faithful and ⌈raise⌉ those gifted with knowledge in rank. And Allah is All-Aware of what you do."*

The verse above is relevant to the character of millennial adolescents in today's digital era, i.e., the role of religious education must be implicated in the socialization style of millennial adolescents in the form of character education so that dynamic adolescents do not fall into Westernization that deviates from Islamic corridors. Al Mujadilah verse 11 is one of the right verses to aim at the digital era, which affects millennial adolescents by understanding that the digital era can be used positively in finding accurate and effective information by sorting news, publications, and knowledge on the internet that are not in line with Islamic rules. In addition, seeking knowledge cannot be limited to books and libraries because, currently, it can be done in various ways. Not deviating from Islamic principles relevant to verse Al Mujadilah verse 11, millennial adolescents should get a high degree in the sight of Allah since they maintain faith and Islam and have extensive

knowledge to build a noble mentality and morals. In essence, all content in Islamic religious education is the basis the Indonesian nation needs.

Furthermore, an event only happens once in a lifetime and will not be repeated. At the same time, a phenomenon is open in the period in which the event occurs that marks the uniqueness of an event, forming something special. The Qur'an is an event and a phenomenon, so the Qur'an is a living text that guides life (Kazmi, 2002). The position function of "Al Qur'an Surah Al Mujadilah verse 11" is as a guide for the life of Muslims, requiring their presence in real life. At this point, the values and teachings of Islam about the degree of knowledge in the sphere of life are expected to be translated as well and as perfectly as possible by the millennial adolescent generation to capture and understand God's message because the Qur'an cannot be seen as a dead text. Instead, it should be seen as a living text.

Tracing history before the massive digital era like today, there has actually been a social-cultural shift in the Middle East, which various post-orientalist and postmodernist theories have heavily influenced. The reconceptualization of Islamic education from normativity towards the digital era can be directed to become a means of adolescent moral education, adolescent creativity education, and soft adolescent skills education to be more adaptive in responding to modernization. Education in Islam—Myths and Truths in its article also highlights another way Muslims are trying to face Western challenges: establishing a Western-style school different from secular government schools, with the addition of an Islamic religious component to the curriculum. Thus, it merges the two and forms an element of cooperation, i.e., educational technology [17]. The development of technology among humans is the same as the development of science, so these two things automatically develop very quickly, gradually, and structurally [18]. From the several studies mentioned, a conclusion can be drawn that the contribution of the digital era has been felt by adolescents long ago and is still in progress with a modernization style in 2022, which is very dynamic, innovative, and unpredictable as it is today, where all information can be accessed only through internet.

From an Islamic perspective, the relevance between science and humans is based on monotheism, faith, and *taqwa* so as not to be swept away by liberal-secular currents that legitimize all activities without a framework of religious values and can even make public opinion irreligious (agnostic) and anti-god (atheist). Knowledge also requires wisdom to bring enlightenment to the human mind and illuminate the universe. Modern or postmodern human knowledge and thinking should not be like Pandora's box in ancient Greek mythology, which contains beautiful wishes. However, when opened, it becomes a source of problems and slander in human life.

When encountering mythological concepts in the modern world, Western opinion will associate them with myths, and it is common to regard such stories as untrue. The secular perception of religion-based education will be turned into a myth. It is why it is very urgent for millennial adolescents to quickly and responsively understand the original meaning of digital literacy. When people deal with issues related to historiography, philosophy, and science, they associate these fields (particularly the natural sciences) with reasoning, truth-seeking, and academic discourse. Through the prism of Western education, people have been conditioned to contrast myth as something unreal and irrational with reality. Here, the mindset and socialization style of Muslim adolescents

who adhere to the Qur'an are significantly different from those who do not study the Qur'an.

Islam is often portrayed with wrong and negative stereotypes. Suppose it is to expect adolescents to understand and participate in a globalized world, become informed citizens, and engage in democratic Western thought. In that case, they must develop a fundamental and sound understanding of Islam. Furthermore, learning about Islam can facilitate the development of critical thinking for millennial adolescents with integrity.

For this reason, adolescent education must aim at the balanced development of the entire personality of millennial adolescents at the actual time through intellectual, rational, emotional, and sensory training. Muslim adolescents facing the actual digital era as it is today also must be aware of the purpose of life in the world, i.e., the journey to the afterlife to meet the Khaliq to carry out their respective duties and roles, know and understand the duties of a servant of Allah, namely to worship lillahita'ala [19].

Moreover, the Qur'an is an Islamic religious credo, a holy book that functions as a moral tool to uphold adolescents' universal character values. Surah Al Mujadilah verse 11 becomes the estuary of enlightenment for millennial adolescents to respond wisely to the digital era. Ibn Khaldun stated that humans are initially weak, stupid, and basically selfish. On the other hand, God gave humans the power to reason and think abstractly. From this starting point, he explained that society emerges from a need perspective, not a natural one. Ibn Khaldun also saw society as a human tool deliberately created to compensate for human weaknesses and increase one's chances of survival [20].

5   Conclusion

Imam Ali said that scholars who do not act according to their knowledge are like fools who wander and will never escape their stupidity. On the other side, Allah's evidence against him (ulama) is greater (than the others); his loss is more significant (than any other), and he is more deserving of God's great punishment than one who otherwise behaves in balance with what he already knows [21].

In this case, the adolescent is the most significant potential for a nation to build a glorious civilization. With their muscular physique, creative and innovative brains, and critical thinking, the young generation is considered the leading actor in nation-building. Adolescents must have a solid character to pioneer the future, a nationalist spirit, and be able to understand knowledge and technology to compete in the global arena. The purpose of directing adolescents is to develop and describe educational goals to become Islamically educated adolescents. Intellect centered on the brain following the stages of adolescent development will affect their mental and social life because the level of thinking in that phase already understands abstract things from the reality they see directly.

Ir. Soekarno, as the "Father of the Proclamatory" of the Nation, once said, "Give me a thousand elderly, I will undoubtedly uproot Semeru from its roots. Give me ten adolescents, and I will shake the world." The good or bad future of the nation depends on the quality of adolescent resources as the nation's heirs. The spirit of the proclamation shows how great, strong, and influential adolescents are in changing the world. Today's adolescents are the future leaders, and the innovations will be closely related

to what millennial adolescents are doing and fighting for who is ready for the dynamic consequences of changing times without limits.

Therefore, today's millennial Muslim adolescents should be aware that the essence of an individual adolescent is aware of his individuality and becomes a human being who is aware of his true nature to worship Allah and aware of who he is before Allah so that he can carry out his role as a millennial adolescent wisely. It is wise to optimize reason, knowledge, implications of experience, capability in acting when facing difficult times, place something based on its portion and adapt to all dynamic changes according to changing times while still adhering to Islamic rules. Emotional intelligence is an essential indicator for adolescents to act and behave [22].

Fundamentally, humans are social creatures; likewise, for adolescents, no one can exist without social relations and depending on the surrounding community. Adolescents are future leaders who deal with their experiences with the inevitability of technological change and their concern for preparing the concept of adolescent success with integrity. Keeping up with technology (or falling behind) is given greater weight in technology decision-making. As a risk, it can sometimes mean the speed of adopting technology after technology without aligning technology implementation with educational goals [23]. In addition, practicing education under Islamic guidelines is not only an intellectual exercise but also requires certain etiquette and manners [24].

The ability to predict the future and imagine and enact new and alternative things is essential for the progress of civilization. Thus, millennial Muslim adolescents with Qur'anic integrity must continue to upgrade and be up to date to implement the knowledge obtained with noble morals.

Authors' Contributions. Muslim adolescent education in the digital era must be represented in an innovative, competitive, and practical way. Individual adolescents, families, educational institutions, the community, and the government are crucial to collaborate and synergize with each other to build, develop, and improve the character of adolescents in the digital era to become energetic, credible, and consistent individuals in reflecting Islamic aesthetics in the digital era.

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