Shirk in the era of Gen Z: Challenges and strategies for Muslim (Qs. An- Nisa : 48)

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ABSTRACT

Background. Shirk, or associating partners with Allah, is a major challenge for Gen Z Muslim youth who are influenced by social media, consumerist culture and secular ideologies. These influences can trigger behaviors that go against tawhid, such as celebrity idolization and materialism. Therefore, effective strategies are needed to strengthen religious understanding and maintain commitment to tawhid amidst the challenges of the modern era.

Purpose. This research aims to identify the challenges and strategies faced by the Gen Z Muslim youth in avoiding shirk in the present era. Specifically, this research analyzes the factors influencing the tendency towards contemporary forms of shirk, and seeks effective solutions to strengthen the understanding of the principle of tawhid, using a case study based on Qs An – Nisa verse 48.

Method. The research method used is a qualitative method, by analyzing documents. Data was obtained from various literatures discussing shirk, as well as the shirk occurring in the Gen Z era. It also connects this with the Quranic text Qs An - Nisa verse 178. Analysis was conducted to identify new forms of polytheism, as well as the challenges and strategies to avoid it..

Results. Shirk, associating partners with Allah, is Islam's gravest sin, unforgivable without repentance. It includes major shirk (idol worship) and minor shirk (showing off in worship). Modern forms arise from technology and self-worship. The Qur'an (An-Nisa [4]: 48) stresses its contradiction to monotheism.

Conclusion. Shirk challenges Gen Z faith amid technological advances, social media, and identity crises, risking subtle polytheism. This study emphasizes understanding shirk to preserve monotheism and strengthen faith. Creative, relevant religious education is vital to help youth navigate spiritual challenges in the modern era.

KEYWORDS
Gen Z, Shirk, Tawhid

INTRODUCTION

In the era of Gen Z, this generation grows up in a fully digital environment with very broad access to information, and it is not uncommon to find content that contradicts Islamic teachings, including in matters of faith and monotheism. The influence of social media, entertainment, and popular culture promotes various forms of excessive "idolization" to the point of potentially leading to shirk. In addition, there is also social pressure to follow trends or lifestyles that deviate from Islamic teachings. Therefore,

a strategy is needed to address this phenomenon by strengthening the understanding of faith and utilizing technology and social media with Islamic content.

Shirk in the perspective of Islam, as mentioned in QS An-Nisa: 48, is a major sin that will not be forgiven by Allah, except for those who repent before death. This verse provides a stern warning about the danger of associating partners with Allah and serves as a foundation for Muslims in instilling a strong belief in monotheism.(Muhammad Amri, La Ode Ismail Ahmad, 2018) The practice of shirk can trigger divisions within society, as each group has different beliefs and convictions. This has the potential to cause conflicts and disputes between groups. As a result, society can become suspicious of each other and adopt a hostile attitude, because each group feels justified and tends to consider other groups as misguided or infidels.(Haeriah, 2023) For Generation Z, the challenge of understanding and avoiding shirk is becoming greater because they live in a digital era with an overwhelming and diverse exposure to information. This flow of information can affect their understanding of religion, especially if it is not accompanied by good and in-depth religious education. For example, the trend of new spiritualism and belief in unfounded supernatural phenomena often attracts the attention of young people, including Gen Z, who sometimes seek practical and quick solutions to life's problems through paths considered more "trendy" or alternative. On the other hand, the increasing strength of materialism and secularism in modern life also poses a significant challenge.

The understanding that success and happiness are measured solely by material achievements can make this generation more vulnerable to subtler forms of shirk, such as dependence on human power or technology rather than on Allah. In facing this challenge, there is a need for a da'wah approach that is relevant to the context of Gen Z. This approach includes the use of digital technology as a medium for delivering religious messages, the use of language that aligns with the communication style of young people, and presenting young role models who can serve as examples in maintaining faith and avoiding shirk. Another important strategy is to integrate religious education with the context of daily life, so that they not only understand the concept of monotheism theoretically but can also apply it in real life. Additionally, a dialogical approach that involves the younger generation in discussions about creed and the purification of monotheism can also help strengthen their understanding.

By examining shirk as the greatest sin mentioned in QS An-Nisa: 48, this research contributes to a deeper understanding of the importance of purifying monotheism for the younger Muslim generation. Generation Z, who live in a digital environment with exposure to vast and diverse information, often face confusion in distinguishing between pure Islamic teachings and deviant beliefs or practices. Moreover, a materialistic and secular lifestyle can expose them to more subtle forms of shirk, such as relying on human strength, objects, or technology over dependence on Allah.

This research is of significant importance in developing a relevant and effective da'wah approach to convey the message of monotheism to Gen Z, considering their characteristics that are highly connected to technology and modern lifestyles. In addition, the results of this research can provide strategic recommendations in religious education that not only focus on theoretical aspects but also on practical implementation in daily life. By offering strategies that include the use of digital media, language that aligns with the communication style of young people, and a dialogical approach, this research can help strengthen the understanding of monotheism and reduce the risk of Gen Z falling into various forms of polytheism. In the end, this research is expected to contribute to the efforts of purifying faith and building a strong Muslim character that adheres firmly to Islamic teachings amidst the dynamics of changing times.

That the phenomenon of shirk among Generation Z is a serious challenge in the digital era. Generation Z grows up in an environment that is highly connected with technology, where the vast and often unfiltered flow of information can influence their understanding and religious practices, including the concept of monotheism. Exposure to content that contradicts Islamic teachings, excessive idolization, and a secular and materialistic lifestyle increases the risk of committing shirk, both openly and secretly. This is in accordance with the warning in QS An-Nisa: 48, which emphasizes that shirk is the greatest sin that will not be forgiven except through repentance.

This research underscores the importance of relevant and effective da'wah strategies in conveying the values of monotheism to Gen Z. Integrating technology and social media as means to disseminate Islamic content can be a solution in strengthening the understanding of faith amidst modern challenges. With an approach that uses language and communication methods familiar to young people, and provides understanding that is not only theoretical but also applicable in everyday life, the potential for shirk can be minimized. Therefore, this research contributes to efforts to strengthen the faith of the Muslim youth generation by offering educational strategies that can adapt to the times without neglecting the essence of Islamic teachings.

RESEARCH METHODOLOGY

The research method used is a qualitative method, by analyzing documents. Data was obtained from various literatures discussing shirk, as well as the shirk occurring in the Gen Z era. It also connects this with the Quranic text Qs An - Nisa verse 178. Analysis was conducted to identify new forms of polytheism, as well as the challenges and strategies to avoid it..

RESULT AND DISCUSSION

The word "syirik" in Arabic indeed comes from the root word إشراكا شركا أشرك يشرك which means "to associate, affiliated or part (destiny)." From this root, the noun form that indicates the concept of associating or making something a partner is شِرْك (shirk). The word "shirk" is then used in Arabic to refer to the act of associating something with Allah in matters that should be exclusively for Him. Terminologically, syirik in Islam refers to the act of associating Allah with something else in aspects of rububiyah (divinity in terms of creation and governance of the universe) or uluhiyah. (worship and devotion).(Sitha Nurcahaya Dewi, Jelita Pinasti, Dwi Rahmadani, Muhammad Aldi Rahman, 2024) Shirk is clearly a major sin, especially if it leads one to leave the Islamic faith, making it clear that its ruling is haram. It is a major sin if someone commits shirk against Allah SWT. If someone truly has strong faith, it is impossible for them to commit such a disgraceful act of associating Allah with anything.(Billa, 2023) Shirk is equating others with Allah in matters that are His exclusive attributes.(Sidawi, n.d.)

The origin of the act of shirk among humans is associating partners with the revered righteous people. After the saint passed away, the community often visited their grave, then made statues as a form of respect, which eventually became worshipped.(Maslahah, 2021)

In the social dimension, shirk is understood as an action aimed at seeking security, tranquility, wealth, health, or happiness, but done in a way that is not in accordance with Islamic teachings. These actions are often carried out by individuals to fulfill their spiritual needs. Conscious acts of shirk are often caused by factors such as ignorance, misunderstanding, or fear. As for unconscious shirk, it can also occur without the perpetrator's awareness.(Hasiah, 2017)

Forms and Factors Causing Shirk in the Gen Z Era

Shirk, or associating partners with Allah, is a serious violation in Islam and can be classified into two main types: major shirk (shirk akbar) and minor shirk (shirk ashghar). Major shirk is the

most severe form of polytheism, involving associating Allah with other entities in aspects of worship or belief. This level of shirk is the most dangerous because it can expel someone from Islam, effectively making them a disbeliever. In the Qur'an, Allah emphasizes that this sin will not be forgiven if the perpetrator dies without having repented. Major shirk obliterates a person's connection to their faith and nullifies any good deeds they may have performed. Examples of major shirk include worshipping or venerating beings or objects other than Allah, such as idols, statues, celestial bodies, or even humans who are believed to have divine powers. Acts such as praying or bowing in devotion to anyone or anything besides Allah fall under this category. Seeking help from objects, deceased individuals like saints, or anyone other than Allah is also considered major shirk, as it implies attributing power and authority to entities other than the Almighty.(Muliati, 2020)

Minor shirk, while less severe than major shirk, is still considered a sin in Islam. Although it does not remove its perpetrator from the fold of Islam, it can weaken a person's faith and serve as a gateway to major shirk if not addressed. Minor shirk encompasses any actions, words, or beliefs that suggest associating partners with Allah, even if done unintentionally or implicitly.(Muhammad Agam Nalf Saujani, Rafif Hartawan Mukmin & Dhea Nadila Violita, Rahma Dhita Syakirah, Fayzah Atsariyya, 2024) One common example of minor shirk is riya, or performing acts of worship to gain praise or attention from others instead of solely for Allah. For instance, praying or giving charity with the intention of earning admiration from people constitutes riya. Although this does not expel one from Islam, it can invalidate the sincerity of worship, making the deeds unacceptable to Allah. Additionally, practices such as swearing by names other than Allah, such as saying "By my life" or "By the honor of my family," fall under minor shirk since oaths in Islam should only be made in the name of Allah. Using charms or objects believed to bring good luck or protect against misfortune is also considered minor shirk, especially if there is a belief that these items have power independent of Allah's will.

Generation Z is a group that grew up and developed in the digital era, with high skills in using technology and social media. However, excessive use of social media and a lack of understanding of media ethics can become significant problems(Nurhayati, Nabila Athiya Zulfa, Safira Ayu Ningtias, 2024), Generation Z has something in common with the previous generation, Generation Y, in that both are capable of doing many things simultaneously, as if it were an innate characteristic since birth. Generation Z is also known to be more independent and more mindful of the privacy implications of media usage. They will not wait for others, including their parents, to teach them how to use gadgets and will always strive to develop in ways different from before.(Andri Ardiansyah, Khairun Nisa, 2023) the risk of shirk remains present in various modern forms. Some trends and online activities incorporate elements that could lead to shirk if taken seriously. Digital mystic games and rituals, for instance, often involve summoning spirits or communicating with supernatural entities, which can pose a danger if participants believe that these beings can influence real-life events or provide knowledge beyond human reach. Loving Allah with full reverence and submission is a very noble form of worship. Therefore, anyone who loves creatures with the same intensity as their love for Allah has committed an act of polytheism.(Ruray, 2020) Similarly, excessive involvement in video games featuring mystical elements, rituals, or idol worship can affect a player's faith if they begin to perceive these fictional powers as real. Another modern manifestation of shirk is the tendency to overestimate the role of algorithms and artificial intelligence (AI) in determining one's fate or future. Believing that technology can replace the role of God or accurately predict the future is problematic, as it undermines the recognition of Allah's supreme power.(Amiruddin, 2023)

The concept of self-worship can also subtly introduce shirk, particularly when the ideas of "self-love" or "self-empowerment" are taken to an extreme, leading individuals to attribute all their achievements and strengths solely to themselves without acknowledging Allah as the true source of all blessings. Several factors contribute to the prevalence of shirk practices among Gen Z, including the influence of social media, which often exposes them to content that can weaken their faith.(Putra et al., 2023) Additionally, identity crises, exacerbated by the pressures of modern society, may prompt young individuals to seek answers from inappropriate sources, leading them to shirk practices.(Azwar, 2024) Easy access to various ideologies and beliefs via the internet, coupled with the weakening of traditional values, also plays a role in making this generation more susceptible to practices that contradict Islamic teachings.

To avoid shirk, Gen Z must be proactive in strengthening their faith by understanding the concept of tawhid, the oneness of Allah. This can be achieved through deepening their knowledge of Islamic teachings via easily accessible resources such as cyber preaching in the form of podcasts, videos, and online courses.(Selviana Oktaviani Oeva, Nurti Budiyanti, Yuriko Indriani Putri, Nadhira Saffa Aulia, Salsabiila Zhafirah Nathania, 2023) Often accessing content or religious messages through platforms popular among Gen Z, such as TikTok.(Muthowah, 2024) By applying critical thinking based on Islamic values to issues of polytheism, we can develop a mindset that helps avoid polytheism.(Joko Nugroho, 2024) Developing a proper understanding of the Qur'an and Hadith is also crucial, as it helps young Muslims recognize deviations from monotheism. Cultivating a reliance on Allah in all matters and practicing tawakkul, or trust in God, can guard against the temptation to seek quick fixes through shirk practices. Praying for protection from shirk, especially when embarking on daily activities, can also reinforce one's spiritual resilience. Studying the concepts of Aqeedah and Akhlaq can strengthen the faith of Gen Z or Alpha and their piety towards Allah.(Deriansyah & Sari, 2022) Lastly, avoiding environments or activities that promote shirk is essential for safeguarding one's faith. By being aware of these challenges and implementing strategies to overcome them, Gen Z can fortify their belief system, ensuring they remain steadfast on the path of monotheism.

Shirk In Qs. An – Nisa : 48

<div dir="rtl">إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا</div>

Meaning: *"Indeed, Allah does not forgive the sin of associating partners with Him, but He forgives other sins besides that for whom He wills. And whoever associates partners with Allah has certainly committed a great sin."*

In Qs An-Nisa verse 48, Allah greatly hates and curses those who commit shirk, to the extent that Allah says in Qs An-Nisa verse 48, "He will not forgive the sin of shirk." Allah even said He will not, and then Allah said, "and He forgives all sins except for shirk," which means Allah will forgive all sins, only shirk is the one sin that Allah will not forgive. And Allah says at the end of the verse, "Whoever associates partners with Allah has indeed committed a great sin." From this, we can conclude that the act of shirk is the highest level of sin, so Allah does not want to forgive this sin.

In the Al-Misbah interpretation(M, 2002), before Surah An-Nisa verse 48, Quraish Shihab combines the interpretation of verse 47 with 48. Which is related to the People of the Book, the Jews and Christians, who were given a serious warning that if they remain unbelievers, they will be considered to have committed shirk, which is a great sin that Allah does not forgive. This verse emphasizes the importance of accepting the final revelation and avoiding associating partners with Allah.

In Tafsir Al-Misbah, Quraish Shihab explains QS. An-Nisa' [4]: 48 as a serious warning against the danger of shirk, which is associating partners with Allah in any way. This verse emphasizes that Allah will not forgive the sin of shirk if a person does not repent before they die. This is because shirk is the greatest sin and a form of lying against Allah, rejecting the evidence of His oneness, which is already so clear and evident in the universe and within oneself. Shirk is also a denial of monotheism, which is the oneness of Allah, the core of Islamic teachings. When someone commits shirk, they place something or someone in a position that should only be occupied by Allah, thereby neglecting Allah's role and power as the only God worthy of worship.

This verse is closely related to the context of a warning to the Jews and Christians who feel that as the "chosen people of God," they will still be forgiven despite committing various transgressions. They believe that with that status, all their sins will be granted dispensation by God. Quraish Shihab relates this to QS. At-Taubah [9]: 31, which mentions that some of them have made their scholars and monks as gods besides Allah. Thus, they are trapped in a form of subtle polytheism that is strongly condemned in Islam. This verse serves as a stern admonition for them to realize that Allah will not forgive the sin of shirk unless they repent. This also emphasizes that religious or national status cannot be a guarantee for obtaining forgiveness, because every act of polytheism leads a person to a great deviation.

Furthermore, this interpretation explains that the unforgivable sin of shirk is closely related to the very purpose of human creation. In QS. Adz-Dzariyat [51]: 56, Allah emphasizes that humans and jinn were created solely to worship Him. Associating partners with Allah betrays this grand mission because by associating partners with Allah, humans do not fulfill their duty as beings who must fully submit to the One and Only God. When someone falls into shirk, they have deviated from the innate purity within themselves, which is the natural inclination to know and worship only Allah. Quraish Shihab mentioned that this impulse has been present in humans since birth, but the influence of the environment, education, and culture can cause it to deviate, as explained in the hadith of Prophet Muhammad (PBUH) that every human is born in a state of fitrah, but it is the environment that makes them a Jew, Christian, or Magian.

Nevertheless, Allah provides a great opportunity to forgive sins other than polytheism. This verse also explains that Allah forgives all sins except for shirk according to His will and wisdom. Forgiveness can come through various means, such as the intercession of the prophets, a person's good deeds, or simply because of Allah's attribute of being the Most Forgiving. However, it is important to remember that the opportunity to receive forgiveness should not be used as an excuse to continuously commit sins. Quraish Shihab reminds us that if the sin of shirk were to be forgiven just like that, then the commands and prohibitions in religion would lose their meaning, and the mission of religion to guide humanity to the straight path would not be achieved.

Quraish Shihab also emphasized that QS. An-Nisa' [4]: 48 and QS. An-Nisa' [4]: 116 contain similar messages but in different contexts. Verse 116 discusses the punishment in the afterlife for those who commit shirk, while verse 48 relates to the threat in this world. Both complement each other in affirming God's consistency in establishing that shirk is an unforgivable sin except through repentance. In conclusion, shirk is the greatest betrayal of faith, as it involves a direct relationship between the creature and the Creator, and contradicts the purpose of human creation to worship Allah alone.

CONCLUSION

Shirk in Islam is the most serious sin that undermines the core of faith, namely tawhid, or the belief in the oneness of Allah. In the context of Gen Z, polytheism remains relevant because the challenges of the modern era, such as technological advancements, social media, and identity crises, can influence religious beliefs and practices, making the younger generation vulnerable to new forms of polytheism, both overt and subtle. This research is important because understanding shirk and efforts to avoid it are key to maintaining the purity of monotheism and strengthening faith, especially amidst the overwhelming flow of information and secular values. By emphasizing the strengthening of religious understanding, the application of monotheism in daily life, and vigilance against external influences, the younger generation can be protected from harmful deviations. This finding highlights the need for a more creative and relevant approach to religious education for Gen Z, so that they can anticipate and face spiritual challenges in the modern era.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
Author 2: Conceptualization; Data curation; In-vestigation.
Author 3: Data curation; Investigation.
Author 4: Other contribution; Resources; Visuali-zation; Writing - original draft.

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