Heutagogy Approach In Islamic Media Course Learning For Muslim Gen-Z Students In Malaysia

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ARTICLE INFO	ABSTRACT
	Courses in the field of Islamic Studies are usually offered through traditional learning methods. However, lecturers who choose to adopt the learning style through the heutagogy approach guide students on the theories and practical applications. Therefore, this leads to the views about discourse on students' readiness to take charge of their own learning. This is especially true for Gen-Z student who were born in a world already equipped with advanced digital media technology. To what extent do they have the ability to manage their self-learning in the context of Islamic media course being offered is a subject to be explored. The views based on their beliefs and values which influences the acceptance and implementation and heutagogy approach must also be studied. Two homogenous groups comprising 22 research participants among students who are taking Islamic media course online were involved in this study. The participants are Gen-Z Muslims in the age bracket of 19- to 22-year-old. The results of the study have identified six elements of heutagogy in the first and second focus groups; 1) exploring, 2) creating, 3) collaborating, 4) connecting, 5) sharing, and 6) reflecting. This study has a significant contribution to one of the Sustainable Development Goals (SDG) which is SDG 4 'Quality Education'. SDG 4 aims to ensure equal access to quality education that is relevant and inclusive as well as enhance opportunities for life-long learning for all.

I. INTRODUCTION

The new directions of Higher Education Institutions[i] are changing in line with the development of globalisation. There has been a curriculum change in the framework of 21st Century Learning (PAK21) which clearly focuses on mastering technology and digital media. The modern society in a globalised world creates Generation Z, or better known as Gen-Z, with natural tendency and interests towards technology since young. The Gen-Z is passionate towards the digital world which makes them among the highest number of social media users compared to other generations such as Generation X and Y. They are keen to get involved with the practical aspects and gadget mastery compared to theoretical knowledge just from the reading of books.

In today's education, students are developed to be life-long learners who can adapt and grow in the ever-changing global knowledge economy. The heutagogy approach stresses on the skills and ability to manage self-learning effectively. Hence, heutagogy is expected to prepare the students in the mental and emotional aspects in facing difficulties in the workforce and in life, which are becoming even more challenging in the future. Supporting the method of heutagogy learning using the digital media is also featured. The role of students as the main agent in the learning process is used as the framework to support and encourage the students towards academic excellence in various fields. Therefore, heutagogy learning can provide more diversity in the medium of teaching and learning. Among the benefits of heutagogy learning are the ability to evaluate one's own capacity, to arrange for self-learning, to experience more reflections and motivation, and non-linear learning (Blaschke & Hase, 2019). The concept of student-oriented learning by understanding the environment allows the students to access information, to share, and to develop their skills without any interference from the lecturers. Hence, this study aimed to analyse the views of Muslim Gen-Z on the

heutagogy approach implemented in the Islamic media course as well as the extent of which the challenges of heutagogy learning can be managed based on the factors of traditional teaching culture and their readiness to use technology in self-learning.

II. Literature Review

A. Gen-Z Learning Style

Submit Gen-Z is among the heaviest users of the digital era. Having being born in the digital age, they are naturally familiar with the digital technology skills compared to Generation X and Y. Furthermore, there has been a change in education curriculum especially post-COVID-19 pandemic which saw more teaching and learning methods conducted online. For Gen-Z, their experience in the virtual environment gives them an advantage for them to share information and learn new things online. According to Twenge (2017), Gen-Z has a preference for visual and interactive learning contents such as videos, photos and smartphone applications. As digital natives, Gen-Z tends to utilise technology as the main information source for their learning (Mosca & Curtis, 2019).

Hence, according to Nor Shela and Mohd Shafie (2021), the young generation is an important group to be studied from the aspect of human capital capacity. The learning concept must put an emphasis on the aspect of employability among students. Through the PAK21 approach, teaching and learning contents must be developed based on the requirements of Gen-Z learning style which is inclined towards a blended learning and is oriented on digital technology revolution. Similarly, Rahimah (2020) also viewed the learning style of Gen-Z to focus more on technical skills improvement as well as passion to try something that is creative and interactive. Realising PAK21's new paradigm requires the teaching and learning in class to be dynamic to educate the younger generation who has been heavily influenced by globalisation and technology revolution in the era of Industrial Revolution 4.0. Findings from a study by Ahmad Zaki et al. (2020) showed that students feel very motivated and ready to explore the latest approach of teaching and learning, which is a combination between face-to-face learning and online learning, or also known as blended learning. Blended learning becomes students' top choice compared to full Internet learning.

Nurul Azwani and Tan (2022) are of the view that PAK21 is an innovation and has a positive impact towards students' academic achievement. The important components in PAK21 are suited for the modern world heavily dependent on technology. However, online classroom teaching and learning that are implemented by teachers are also found to be less effective due to factors such as internet connectivity, cooperation from parents and the requirement for teachers to be skilled in technology mastery. Moreover, it is challenging to perform assessment on students involving the aspects of cognitive, emotion, and behaviour (Nurul Azwani & Tan, 2022).

Tagare and Villaluz (2021) stated that Gen-Z's learning activities tend to involve interaction and collaboration with their peers and lecturers. They are interested in group projects, discussions and project-oriented activities for them to interact actively with learning contents. Similarly, Seemiller and Grace (2016) reported that Gen-Z prefer to apply their knowledge through direct experience and practical activities. Hence, they like learning that includes simulation and practical projects that allow them to be directly involved.

B. Muslim Gen-Z and The Use of Media

The influence of digital era comes not only with benefits, but also negative effects if not properly managed. Netizen's social changes are taking place within the generation of digital technology and cyberworld. According to Alduaij (2022), netizen's dependence on the cyberworld causes the world without border to shrink in size within the prospect of vast social revolution. Sladek and Grabinger (2014) stated that Gen-Z is obsessed with technology and has limited communications with other generations. According to Dolot (2018), Gen-Z is always blamed for having different personal tastes compared to other generations. He also argued that Gen-Z, who is known as the technology generation, would naturally have a different style of communication compared to the older generations. According to Sladek and Grabinger (2014), Gen-Z is characterised as impatient and lacking in focus for a long period of time. They want everything to be easy and quick. Conflicts erupt when these characteristics are not understood by other generations in their family circles such as their parents (Iliknur & Cyrill, 2014). Generation Z, born in the technology age, is also known as the silent generation, and their communication style is not the same with other generations (Towner & Munoz, 2016).

Kashiparekh (2021) stated that Generation Z is among the highest users of social media because of its ability to create identities until they become part of their lives. Meanwhile, Keles et al. (2020) opined that social network websites have become a 'mandatory lifestyle' for majority of teenagers and children to prove their 'popularities' among their friends. According to Pentina and Tarafdar (2014), the digital society today are dependent on social media as a source of information. Social media functions not only as a medium of communication but also as information sharing network through various forms such as photos, videos, and news. The phenomenon of social network access through speedy information sharing is well-accepted by netizens.

Generation Z among Muslims are not exempted in the particular traits of the digital era generation. Their presence in the new media age creates many challenges relating to their readiness to accept the digital era. Among the challenges of the exploding influence of the digital era towards Muslim Gen-Z include a challenge

on the principles and values as well as the religious belief system that are diverging further from an Islamic lifestyle. Muslim Gen-Z becomes a target of provocations and influences of modern thinking that abandons the spiritual aspect of life and belief in god for the sake of a hedonistic lifestyle and entertainment. As a consequence, the paradigm of creed, shariah, and manners of Muslim Gen-Z might be affected and this in turn will impact their way of life as Muslims.

Muslim Gen-Z also faces the fast-paced development of the digital era which are viewed as an exciting new world. They are also heavy digital consumers who can access all sort of digital contents. Based on PAK21 components, specifically through the subjects of Islamic Studies, Muslim Gen-Z are taught about High Order Thinking Skills (HOTS) which is student-oriented. According to Raja Abdullah and Daud (2018), learning contents and skills can be learnt in a blended manner through blended learning of face-to-face and virtual learning. This concept of classroom teaching and learning and be adopted as the Gen-Z learning style today. They need to be ethically educated in order to compete at the global level. This is emphasised by Barnes and Noble College (2015) who discovered that Gen-Z have a preference for online learning through websites that are equipped with learning materials.

However, for Muslim Gen-Z, the Muslim lifestyle has to be defended despite facing the changing times. The influence from digital technology media has caused many Muslim Gen-Z to lose their identities and Islamic lifestyles. The excitement and joy being involved in social media applications, online games and being a digital content creator often distract Muslim Gen-Z from understanding their true role. According to Raslie & Ting (2020), the young generation today lacks the skills to communicate well in order to face the real world. Meanwhile, Kashiparekh (2021) stated that Gen-Z prefer to interact and communicate through the social media compared to face-to-face communication.

Therefore, Muslim Gen-Z must be prepared and equipped to deal with the digital age which is growing even more challenging. Mastering the knowledge of religious understanding is an important factor to build the character of Muslim Gen-Z and equip them with a good spiritual life. This factor is the foundation that has to be embedded in the self as a believing soul and faith in Allah especially for Muslim Gen-Z who are constantly exposed to various bad influence of the digital technology which may make them drift further away from their Maker. Being a digital media consumer should not cause Muslim Gen-Z to be fully occupied with online video games or entertainment non-stop until they neglect and abandon their religious practices such as praying, fasting, obtaining knowledge, and participating in the society.

C. The Concept of Heutagogy in Learning

Heutagogy is a self-oriented learning, where lecturers serve as mentors, and students are free to plan their study time and create their own experience of learning. Heutagogy employs a holistic approach to build the students' capacity by viewing learning as an active and proactive process (Blaschke et al., 2014). Students function as the main agent of their own learning, which is an outcome of personal experience (Blaschke, 2021). Higher education should be able to expand the students' self-ability to plan and create a pathway for their own learning based on their needs, while promoting the new era of life-long learning which is critical for changes in the digital world. In this respect, heutagogy is a valuable strategy which allows students to be themselves in learning, especially in higher education (Akyildiz, 2019). The main concept in heutagogy is double-loop learning, self-reflection (Rinaldi et al., 2022) and autonomy (Adams & Barnett, 2022). Learning differs from knowledge and skills because receiving knowledge and skills may not necessarily imply learning. Learning happens when a student connects the knowledge and skills with previous experiences, integrates them with values and is capable of utilising them actively in meaningful ways (Rinaldi et al., 2022). Heutagogy is an extension of andragogy where students are responsible not only on how to learn, but also on what to learn. This theory can potentially be applied for online learning and long-distance learning because students have the autonomy to control their own learning (Agonacs & Matos, 2019; Kanwar et al., 2019). Heutagogy is an approach that is aligned with the goals of Islamic education which emphasises on the growth of the students' potential through the process of education and continuous guidance (Ibn Khaldun, 2002). In heutagogy, lecturers must provide guidance and sources but the pathways and process or learning has to be owned by the students themselves. The characteristics of heutagogy-based learning can be summarised as per Table 1.

Table 1. The Characteristics of Heutagogy Learning

No.	Characteristic of heutagogy learning Explanation	Penerangan
1	Students' context	Self-determined learning Students solve problems using their own ways
2	Lecturers' context	Students are in control during the learning process and lecturers are their mentors or trainers
3	Learning context	Learning is based on questions and discoveries that are determined by students, and

		the practice is non-linear
4	Curriculum context	Self-designed with the guidance from lecturers, meet individual needs and the context of real world
5	Knowledge creation context	To create new knowledge and understanding about the real world environment

Source: Stoten (2021)

Heutagogy implementation can be applied since students today tend to use social media applications to search for information. Hence, a heutagogy principle which is information exploration is employed. In the United States of America, students in the media courses were found to use about 30 percent of their time to update their statuses in social media. Other news and activities that are related to the social aspect such as daily activities are also shared publicly in social media. This shows that students who consume social media have the potential for future research (Malek, 2017)

Heutagogy learning conducted online is also applied to rural communities. The Heutagogy approach not only affect the field of education, but it can also assist with rural communities development through online applications. Public education for the rural communities can empower them to explore, seek knowledge and apply the knowledge they already have. The rural communities can come up with innovations for the betterment and excellence of their own communities. They are able to bring about changes by adopting new concepts using technology to improve themselves and their own communities. A key factor in to ensure success in heutagogy approach is a good and reliable internet network, an extensive ICT facilities, and a well-managed funding sources. Heutagogy approach has to be considered as a new teaching and learning strategy to meet the needs of changing education today (Akyildiz, 2019).

In conclusion, heutagogy can be implemented in Islamic Studies in line with the progress of the world. Various approaches are employed to support students' self-determined learning including in the forms of technology as a medium, online learning, and experiential learning performing tasks with group members. Nonetheless, behind the implementation of heutagogy, the element of motivation is highly emphasised. According to Islam, motivation starts with the intention of the student before studying for knowledge. Therefore, the outcome of the knowledge is highly supported by the strong motivation of the students (Mulyanto et al., 2021).

III. METHODOLOGY

A. Focus Groups
Discussions in focus groups is a qualitative method which involves structured discourse among research participants. The focus group sessions aimed to garner the views and experiences of the research participants about the topic being studied. Focus group discussion is selected because it is an effective method to gather deep and comprehensive qualitative data about the research topic. Researchers are able to obtain meaningful feedbacks from research participants and gather information in the research field.

B. Selection of Research Participants
The selection of suitable research participants is crucial to ensure that a diverse views and experiences relating to the research topic can be obtained. The research participants for this study were comprised of students who take Islamic Media course offered by the university.

C. Research Protocol and Ethics
Research protocol and ethics were reviewed clearly and properly before the group sessions were conducted. Guiding questions were prepared before discussions began. These questions are important to help in retaining the focus of the discussion and to ensure that the goals of the research can be met. Therefore, compliance towards the ethics and principles is crucial for each focus group session which involves research participants.

D. Data Analysis
The data compiled were then analysed carefully using a constant comparison approach. Data analysis involved transcription and coding of the discussions, distribution of the research themes, and the clarity of information in order to understand the patterns and trends from the data.

IV. RESULTS AND DISCUSSIONS

The Islamic Media course for Muslim Gen-Z students has been conducted in two focus groups. The results from the discussions showed that they are able to accept the heutagogy approach that has been implemented. The first focus group involves 9 research participants who had been selected using purposive sampling to represent Muslim Gen-Z students who are not from the Islamic Studies field; they are from the Faculty of Education and the Faculty of Technology and Information Science. Meanwhile, the second focus group involved 12 Muslim Gen-Z students from the Faculty of Islamic Studies.

All research participants had discussed and provided their comments about the heutagogy approach as a new learning concept for the Islamic Media Course based on their personal experience. Although their background varied in the aspect of field of studies and knowledge disciplines, as well as educational background, they all have the commonality in terms of age range which is from 19- to 23-year-old. The focus group sessions conducted took into consideration research ethics where each participant must be respectful of the opinions of other participants. They were allowed to give their views without any elements of prejudice and stigma, as well as without fear or favour. This is important to ensure the well-being of the participants, as well as the reliability and fairness in the research process.

A. Heutagogy Approach Implemented in the Islamic Media Course

The outcome of the research discovered six themes connected to student-oriented heutagogy approach through self-learning in the Islamic Media course which are 1) exploring, 2) creating, 3) collaborating, 4) connecting, 5) sharing, and 6) reflecting. These themes are aligned with what had been argued by Blaschke (2018) in the discourse of heutagogy elements design. There are three phases in the design of learning based on heutagogy strategy; the first phase is a learning contract, where students and lecturers cooperate to identify the learning requirements and its outcomes. The questions that need to be addressed in this phase are, what does the student wish to learn or achieve, and what is the outcome that should be obtained. In the second phase, students and lecturers will negotiate the details of the learning activities, including the assessment process, how will the learning be assessed and who will do perform the assessment. They will also agree on how to evaluate if the objectives of the learning have been met, which will then be adapted with the outcome of the learning. In the final phase, a student's contract is created and agreed upon (Blaschke, 2018).
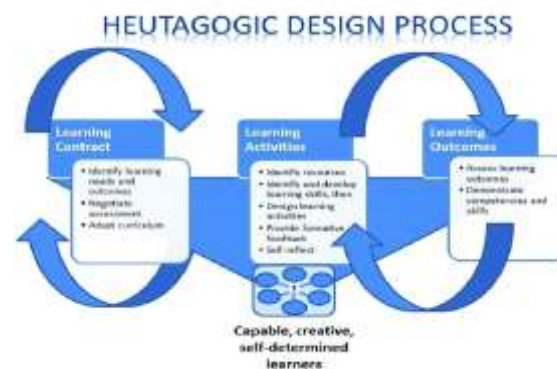

Fig. 1: Heutagogy process design
Source: Blaschke (2018)

Through the heutagogy approach, lecturers implement the process of transformative teaching. Through the heutagogy concept, students are trained with personal skills which is the ability to gain knowledge independently and to continuously undergo the learning process. Students are also trained in communication skills and teamwork through openness when working in groups. The transformative element is able to train students to be more creative and efficient in solving problems in new situations.

A learning process employing the heutagogy approach does not focus on the learning content but is instead concerned with the extent of which the students discover how they learn and obtain contents. Therefore, besides exposure to independent problem solving, students should also be exposed to the importance of understanding the right Islamic media model so that each project outcome is online with the course learning outcome. Table 2 shows the heutagogy elements that commonly appeared for both focus groups.

Table 2. Heutagogy Approach for an Islamic Media Course

Heutagogy Approach	FGD 1	FGD2
Exploring	Exploring ideas through videos Planning for own self-learning	Planning for own self-learning
Creating	Creating creative projects	
Collaborating	Collaborating with group members	Lecturers as facilitators
Connecting	Discussions in groups	Discussions in groups
Sharing	Sharing skills	Industry involvement
Reflecting		Final assessment

The Islamic Media course practises self-learning for each topic where all student groups are given the options to determine their learning goals. The students gain practical skills in producing digital media related to Islam and apply the basic concept of Islamic media module in practical projects. The students are required to produce video projects that explore the elements of a religious and moral lifestyle in society. The theme 'exploring' has been identified as an element mentioned by the research participants. Through the Islamic Media course, students implement heutagogy elements 'exploring and 'creating' based on the requirements of their learning.

The Islamic Media course combines interesting and efficient methods to encourage the students' enthusiasm. We watched samples of videos to seek new ideas to complete the project (FGD 1)

Some of the research participants were of the view that;

Islamic media classes gave me a lot of opportunities to create creative projects related to the topics of the course. Our task is to produce an Islamic video about current issues in the community (FGD1)

The research participants said that they regularly hold discussions, and they cooperated in small groups to complete the projects linked to the assignment. Cooperation among group members ensured new knowledge could be shared together. Their efforts were in line with what Davis (2016) had proposed which emphasized the collaborating element through the following aspects: 1) group work, 2) a variety of group skills, 3) the use of technology, and 4) community involvement.

The three factors that are key in students' self-learning process are lecturers, university, and technology. In Islamic Media classes, lecturers provide training sessions to the students to help them identify the required learning and plan for a suitable learning strategy.

I like this class because the lecturer gave us the freedom to plan on our own for each topic. However, the lecturer is always there to help and guide us in each of the topics until the final semester and until our projects are completed. (FGD2)

Lecturers play a role as mentors who are always ready to provide guidance and assistance throughout the whole duration of the learning process. Meanwhile, the university acts to supply encouragement and support in a bigger framework especially in the aspects of infrastructure and facilities, course curriculum structure, and system management. Technology is an important factor that drives the implementation of heutagogy element as a tool to obtain information about ongoing projects.

Students must master the skills of technology to ensure that the method of heutagogy teaching can be implemented successfully. This aspect is one of the basic skills in 21st century learning (PAK-21) which has the characteristics of being contemporary and market driven to foster strategic collaboration with the involvement of lecturers, students, and industry stakeholders.

Research participants also gave their opinions about their exciting group discussions. Each group interacted actively, exchanged views, and sought solutions for problems together. This practical project had helped them to share their skills, interact directly to plan, implement, and evaluate their projects, as well as learn from the experience and strengths of each other.

Based on the findings of this study about heutagogy approach in the Islamic Media course, the students have shown an increase in awareness towards their accountability on self-learning. They became more proactive in seeking sources of learning, took initiatives in performing research and planned their own learning. They also learnt about research skills, time management, and self-reflection.

The results of this study shows that students who are involved in heutagogy approach has a higher motivation and satisfaction in their learning. Through this approach, experience-based learning can be applied where the students are invited to connect the concepts and theories with their own experience in the world of Islamic media. The students are encouraged to get involved in practical projects and apply their knowledge in real world situations.

In Islamic Education, heutagogy is defined as the concept of studying for knowledge (thalabul 'ilm). It is a self-determined learning model which is an extension of the concept of andragogy. The andragogy concept still requires students to receive instructions from lecturers, as compared to heutagogy which requires a bigger role from the students themselves to determine their learning and knowledge acquisition.

Looking at the heutagogy approach in the field of Islamic Education, students in the higher education institutions will complete their assignments, and conduct their research and studies based on Islamic principles. Therefore, the heutagogy approach trains the students to produce creative analysis and synthesis as a result from the integration process of naqli knowledge and aqli knowledge. Through this method, modern knowledge laden with Western values can be filtered to link back to creed-based principles (Mulyanto et al. 2021).

B. Challenges of Heutagogy Learning

Based on the views of research participants, they propose that the self-learning method used in the Islamic Media classes to be the main challenge. This is because not all of them are familiar with student-oriented learning style and student-led learning. They need more support for self-learning. Although the research participants were from Gen-Z who are used to digital technology, they still experienced hardship at the beginning of the semester to accept learning-oriented evaluation.

The second focus group which had consisted of students from the Islamic Studies department required a little more time to adjust themselves compared to the first focus group which was comprised of students from the fields of Education and Technology and Information Science. This is because research participants in FGD 2

were used to traditional evaluation method which emphasises on the final assessment as explained by Hase and Kanyon (2013) who described a traditional learning situation where students just wait to be told what they will be taught.

The Islamic Media class is very different compared to other classes in the Faculty of Islamic Studies. We have to look for our own learning materials and decide for ourselves what we need to do for our practical projects. In the beginning of the semester, I was worried because there were a lot of changes that we have never experienced before. But at the end of the semester, we could see that the lecturers helped us a lot in guiding us in the learning process. They gave us the freedom to make our own decisions. (FGD 2)

The guidance and support from the course lecturers made the classes enjoyable and fun. As a student, I was given the opportunity to widely explore by myself the Islamic media learning. The internet made it easy for me to explore sources of learning. Easy access means that I am able to get a lot of reading materials, videos, and websites relating to the topic. (FGD1)

The challenge in Islamic Media Course learning is in the aspect of nurturing the passion in Muslim Gen-Z students and to convince them about the future of media technology. Therefore, this class presents fresh innovations which include the involvement of the industry to train the students' media communication skills by bringing with them the reality of the digital media technology. This transformative project boosts the employability for content creators among the students.

Through this project, students are exposed to experiences from the industry as a stakeholder. Students explore self-learning through information seeking and relates them to their experience. Then, they are able to improve on their design and innovation when producing their practical projects. At this stage, the students are ready to utilise their experience to build a better understanding and to produce an outcome from the projects conducted. The students form collaborations with industry partners to feature the preparation of the media contents. A collaboration network with the industry can provide an expansion in knowledge and new skills to the students. Connecting to the community is one of the most important components in heutagogy that can enhance students' motivation.

My efforts to complete this course successfully is absolutely worth it. I'm glad that the lecturers invited someone from the industry for the final assessment. Although the classes and project assignments are very challenging, personally I have enjoyed this Islamic Media class. (FGD 2).

Finally, at the sharing stage, the students have product outcomes that can be featured and marketed. The students are able to share their knowledge with the audience by producing Islamic media products that are accepted by the industry through the production of videos that are published in social media. The learning process has successfully enhanced the quality of videography and prepared the students to be content creators. The students need to provide their reflections of the learning outcome so that the heutagogy implementation is effective. The students are also given the freedom to choose the medium of reflection that they are comfortable with such as video and postings in the social media.

I am quite surprised that a course like this exists in the Faculty of Islamic Studies. I thought all courses in the Faculty of Islamic Studies are taught in a traditional manner... reading from books, lectures on the information... But the Islamic Media class is different compared to the other classes. We are given the opportunity to plan what we want to learn. The projects are very challenging because my friends and I have to think outside the box. Especially since we have to master the digital media technology to complete the projects given. I didn't imagine I would be a content creator ... Now I can upload my video in Youtube. Outcome from the Islamic Media class (FGD1)

Gumiran (2024) stated that this type of learning demonstrates positive values that can help students to be more dynamic, independent, and ahve the ability to function effectively in a more complex society. Hence, this transformative project is able to enhance students' involvement in learning experience from the aspects of cognitive, affective, and behaviour. Students are able to obtain meaningful learning experience such as lecturers' mentoring through inquiry-based learning, and this leads to enhancement to the students' cognitive aspect. The students are guided through inquiry activities and problem solving in facing the challenges of the digital media technology world and the production of Islamic media contents. From the aspect of cognitive, the students have mastered the theoretical writing skills, understanding about the Islamic media model and their knowledge about current issues in the context of dakwah contents.

Through learning by doing, students are exposed to the high-level cognitive aspect C6 Create when they are assigned the project of producing dakwah video. Meanwhile, from the aspect of affective, this transformative project has changed their perspective about the area of Islamic media. This field provides an opportunity for them to gain perpetual reward as long as they keep producing their dakwah contents, to spread messages of goodness through videography and to maintain a sincere intention as content creators. The students have better manners and make the efforts to produce videos that reflect true stories from their life experience. Their behaviour changed when they understood their role as a person who performs dakwah (the calling of others towards God and towards goodness). This made them realise that life is not about enjoyment, but they also bear the responsibility of producing good content with good messages for the consumption the society.

CONCLUSION

The challenges in the digital era require the wisdom of Muslim Gen-Z to utilise the digital technology to do

good. They should understand well their roles are no longer as consumers, and more so since they are students of the 21st century education. Through technology-related skills that are quite familiar among the Gen-Z, they are also skilled in creating digital contents. 21St century education is a catalyst towards acceptance and readiness of Gen-Z to apply the skills that are suggested for them. Through the skills discussed in PAK-21 such as creativity and innovation skills, Gen-Z is closer to the digital era technology and is comfortable in the virtual world. The virtual world is more than just a 'fake world', it also provides an opportunity for the Gen-Z to employ their skills to spread good messages to the society. What they have gained from the digital era should be utilised for the good and benefit of other people.

The heutagogy strategy is relevant to be applied today because students are able to navigate their own learning based on the guidance and mentoring provided by lecturers. The phenomenon of information at the fingertip is very practical if the students know how to utilise them for the purpose of learning and holistic self-development. Learning experience and meaning from learning are obtained through the wisdom of the students when planning their learning. The selection of group members is very important because the learning community provides the main support in making sure that the learning outcome for each course is achieved.

The students' earnest efforts in building network with multiple parties during the learning sessions will have a strong impact to their cognitive level and mastery of knowledge. The students have the opportunity to maximise on their knowledge and values appreciation based on their involvement, participation, and commitment from each individual throughout the learning. The surrounding and environment of learning can shape the direction and future of the students. Students who lack initiative and only wait for their lecturers to feed them knowledge will face difficulties in understanding and mastering the knowledge. This group of students will also indirectly gain less appreciation and enjoyment in their journey to study the knowledge in the course, which consequently will influence their performance.

ETHICS APPROVAL AND AGREEMENT TO PARTICIPATE IN THE RESEARCH

The researchers have complied with the research ethics guidelines provided by the Research Ethics Committee Universiti Kebangsaan Malaysia (RECUKM). All procedures in this research which involved human subjects have been conducted in accordance with the standard set by the research ethics committee of the institution. Consent and agreement to participate in the study have also been obtained from all research participants.

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