



Digitizing Religion: Millennial Generation Da'wah Patterns on Social Media

Agoes Moh. Moefad¹, Syaifuddin^{2*} & Iklima Sholichati³

¹²³ UIN Sunan Ampel, Surabaya, Indonesia

*radensai96@gmail.com

ABSTRACT

The integration of technology has resulted in implementing of the da'wah model growing rapidly and dynamically. The research was conducted by identifying how religion is understood and applied by the millennial generation and how da'wah can be accepted and understood in the millennial era. This study uses descriptive qualitative, and the arrangement uses literature by reviewing, collecting data through a library approach, and collecting information from various digital sources. The research results show that da'wah must be able to position itself in the digital space as an arena of contestation to win the hearts of the people in building a new civilization in the world of da'wah. In addition, many applications and interesting da'wah content have been developed in the era of media digitization. Thus, it impacts efforts to package da'wah messages and disseminate da'wah messages regarding religious language in the digital space. One of them is linking text, narration, images, symbols, and graphics.

Keywords: *da'wah; millennials; social media.*

ABSTRAK

Integrasi teknologi mengakibatkan model pelaksanaan dakwah semakin berkembang pesat dan dinamis. Penelitian dilakukan dengan mengidentifikasi bagaimana cara agama dipahami dan diaplikasikan oleh generasi milenial, juga bagaimana cara dakwah dapat diterima dan dipahami di era milenial. Penelitian ini menggunakan kualitatif deskriptif, susunannya menggunakan literatur dengan mengkaji, mengumpulkan data lewat pendekatan kepastakaan, dan pengumpulan informasi dari berbagai sumber digital. Hasil penelitian menunjukkan bahwa dakwah harus bisa memposisikan diri di ruang digital sebagai arena kontestasi untuk merebut hati umat dalam membangun peradaban baru dunia dakwah. Selain itu, di era digitalisasi media, banyak dikembangkan aplikasi-aplikasi dan konten dakwah yang menarik. Sehingga, berdampak pada upaya pengemasan pesan dakwah sekaligus diseminasi pesan dakwah mengenai bahasa agama di ruang digital. Salah satunya dengan mempertautkan antara teks, narasi, *image*, simbol, dan grafis.

Kata Kunci : dakwah; milenial; media sosial.

INTRODUCTION

The internet has become a part of people's lives in the digital era. With the internet, the barriers of distance and time that used to be an obstacle are now starting to fade along with the growth of internet users who are increasing. Along with the progress of the times, digitalization has even become a necessity in people's lives (Armawati, 2003). Social media is the most widely used by Indonesian people. The various features and ease of access offered by social media provide distinct advantages for humans, including the ease of communicating with family and friends regardless of distance and time. The term "humans are on one big plate" is the result of the development of information and communication technology which we usually call the Internet, allowing anyone, anytime and anywhere to compete with each other very easily (Ibrahim & Akhmad, 2014).

Da'wah is not only carried out in the real world but can also be developed in the virtual world. In the past, da'wah intellectually throughout the Islamic world was limited by the lack of communication media. But now, technology, information, and communication have created an Islamic resource environment that can be converted into digital form so that it is easily distributed globally. Because the internet is now an easy and practical medium to find out about various religious issues, from minor issues around worship to even complicated issues, all of them are very easy to know and obtain. Google as part of the internet is often used as the main source and reference for obtaining religious knowledge (Syaifuddin & Aziz, 2020).

This media is called wasilah. In Arabic, Wasilah is the Arabic language, which can mean: al-wushlah, al-ittishal, namely everything that can lead to the achievement of something intended, thus, da'wah media is an objective tool that becomes a channel that can live with the people. An element that is viral and is the lifeblood in the totality of da'wah whose existence is very urgent in determining the journey of da'wah (Ali, 2021). The urgency of the existence of mass media in the community can influence people's mindsets and behavior. the construction of media that contains da'wah to the public, especially those that include Muslims and non-Muslims is a hope for the development of da'wah through digital media which has a very significant influence (Syobah, 2013).

The development of the internet gave birth to innovations by creating various applications to meet the needs of human socialization, just

look at how Facebook, Twitter, Instagram, YouTube, Telegram, and several other applications make people connect. With this application, each individual can find out the condition of his friends who are far away. Social media provides new challenges for all da'wah actors, conveying and practicing the values of Islamic teachings is the main goal for Da'i, da'i is required to be able to use social media as a means of da'wah because social media provides convenience and wide reach to transmit da'wah messages (An-nabity, 2008).

Herbert Marshall McLuhan stated that in the future society can be united with technological developments, McLuhan's statement becomes a reality when technology and information are developing rapidly and presenting the internet in front of us with unlimited new interactions and networks (Anisa, 2018). It can no longer be denied. that the internet has contributed to the progress of society, industry, and government. This is the role of the internet which has provided an effective and efficient means of communication. if we observe the main character of the millennial generation is their attachment to communication technology. The rapid development of information and communication technology in the 21st century makes it easy for each individual to access information as quickly as possible without being limited by the dimensions of space and time.

A survey released by Hootsuite (We are Social) shows that 88.4% of the millennial generation always uses the internet every day (Hootsuite, 2019). Based on data released by Hootsuite (We are Social) in 2020 the number of internet users in Indonesia is 150 million people or about 56% of the total population of Indonesia. This number is also directly proportional to the number of active social media users, which is 150 million with the same percentage of 56% of the total population of Indonesia. The results of this survey also show that the average internet user in Indonesia spends 8 hours and 36 minutes surfing the internet. Meanwhile, the most popular social media platforms by internet users in Indonesia are Youtube (88%), Whatsapp (83%), Facebook (81%), and Instagram (80%) (Rahman, 2013).

There is a new phenomenon where religiosity is re-raised, the prestige of religious passion is not only monopolized by the elderly. On the contrary, the millennial Muslim generation seems very eager to learn religious teachings. They flock to various Islamic studies and follow the social media accounts of various artists and influencers (Hariyanti & Wirapraja, 2020).

Thus the preacher and his followers allow for a relationship between delivering short messages through comments by showing their activeness, social media also has class levels based on age, male or female, profession, occupation, and background of one's life (Sumadi, 2016). Therefore, the impact of da'wah on social media is so real that it results in several positive and negative factors, one factor is that da'wah on social media makes it easy for followers (followers) to access information about the latest da'wah studies whenever they want, while the negative factor of this da'wah media is often used to convey messages of hate speech, anarchy, slander, and other negative messages (Syaifuddin & Muhid, 2021).

The phenomenon of hijrah is increasingly prevalent in Indonesia. Famous ustadz who are booming on Instagram and Youtube such as Ustadz Adi Hidayat, Ustadz Hannan Attaqi, Ustadz Felix Siau, and Ustadz Abdul Somad are magnets for the millennial generation, so it's not surprising that millennial Muslims always crowd events that breathe Islam (Najmuddin, 2018).

Millennial clergy prefer or choose to open a search engine on Google, Instagram, Facebook, and Youtube. The ustadz, kyai, habaib, and ulama's roles have been replaced by "Google Kyai" they prefer the practical one by opening an internet application if they find a religious problem or want to find information about religious teaching. A split second later they will get abundant information about what they are looking for (Cahyono, 2016).

Furthermore, the opportunities for benefits and challenges in cyberspace require da'wah activists to make new strategies in preaching. The use of cyberspace, especially social media, in preaching is a form of integration as well as the interconnection between Islamic teachings and information and communication technology. In this case, social media is seen as wasilah or a means of preaching. Moreover, in this century mad'u who became the target of da'wah came from the digital native generation (Ratih & Octavianti, 2019).

The online da'wah community is an interesting phenomenon to study, even though it looks like a pseudo community, but in reality, the online da'wah community can become a social movement that is quite reckoned with in society. This study aims to describe how millennial Mad'u absorb information on several studies on religion that use the internet as a material to find problems regarding religious problems. and shows its existence, especially among millennial Muslims. In addition, there are still not many studies that discuss the online da'wah community. This is the

background of the author's interest in making it an object of research. So this research is entitled, Digitalization of Millennial Religion.

However, several studies that are slightly relevant to this research, one of which is a thesis written by [Andin Desna Fitri \(2020\)](#) entitled Seeking God Through Digital Narratives in the Post-Truth Era and Its Implications in Islamic Studies, the results of this study prove that first the media Da'wah can find one's identity in religious beliefs that he believes to be true and he adheres to gain enlightenment and salvation. Second, millennials are comfortable when introduced to Islam and the internet is a friendly tool and always ready to help humans find their god.

Then the Scientific Journal paper presented by [Wildani Hefni \(2020\)](#) entitled Religious Moderation in the Digital Space: Study of Mainstreaming Religious Moderation in State Islamic Religious Universities, the result is that the digital world facilitates frontal religious narrative dishes to foster conflict and political life. the assumed identity with the fading of affiliation to religious institutions the shift of religious authority and the strengthening of individualism. Social media, which is currently full of information, makes Islamic universities a laboratory for peace and then strengthens religious moderation content through the digital space as a counterweight. The counterbalance in question is the counter-narrative to create a substantive and essential religious framing, namely moderate and tolerant.

Finally, in the scientific journal work written by [Edy Sutrisno \(2020\)](#) entitled Moderation of Da'wah in the Digital Era in Efforts to Build a New Civilization, the result is that Da'wah needs to be packaged more humanely, dialogically, meeting the needs and abilities of the community. Da'wah moderation is a must in this digital era, as an effort to welcome a new civilization. As an approach that can be taken, among others, First, Packaging Da'wah Messages in the Digital Age. Second, digitizing da'wah through the website. Third, maximizing da'wah videos in the digital era. Fourth, moderation of da'wah in the form of articles, and fifth, moderation of da'wah in the family.

The method used in this research is descriptive qualitative, the arrangement uses literature by reviewing, collecting data through a library approach and information from various sources consisting of scientific works, books, journals, literature, documents, news, and other scientific works. Then the data obtained or obtained are analyzed and described along with the findings and facts and then reviewed theoretically, this research obtains findings that cannot be measured using numbers or

statistics (Berlian, 2016). Therefore, the purpose of this study is to describe and describe empirical facts that are in line with existing events or phenomena in detail and clearly. Whatever the results of this research, the author hopes that it can contribute to lessons and concept development - The next theoretical concept. The increasing complexity of scientific studies such as social change, cultural elaboration, perception of thought, and so on shows new problems, it is necessary to research these points to find solutions and solutions to the problems.

RESULT AND DISCUSSION

Social Media as a Digital Da'wah Platform

Now a days, ulama have not made religious teaching the main authority, wherever and whenever people can learn religion by using the media. Ulama are no longer the only sources for obtaining knowledge about religion. Several media such as CD-ROM television, books, magazines, and even the internet have now become easy and practical media to find out various religious issues. . The internet is often the main reference material for adding insight into religion (Ilaihi & Hefni, 2007; Budiantoro, 2017).

In the agrarian era, scholars and religious leaders were very strong in influencing people's lives. Their attitudes and opinions are the main consideration for implementation (Kayo, 2007). They are willing to come to listen to lectures, recitations even though the place and distance become a barrier but that does not make them feel discouraged (Wibawa, 2019). But the *cyber era* is extraordinary can not be returned like the agrarian era. According to Giddens, modernization is a part of the journey of human life, the *cyber era* cannot be denied and it has become a part of space and time that must be passed by humans, preachers should be aware of the phenomenal change in society, aware that conventional methods are no longer effective. Progressive and innovative dynamics are necessary for da'wah (Ghofur, 2019).

Information is important in social life. Everyone needs information to support their activities so they try to access information as quickly as possible. Technology is also undergoing continuous transformation. So that religion can be accessed on social media and obtained easily (Jamal, 2011). In line with this, technological developments are followed by the emergence of the internet. For modern society, the internet has become a necessity that cannot be separated in daily life. The internet is a means of communicating and accessing information as well as for disseminating

information to people. Communication that occurs between individuals via the internet is known as mass communication (Nurudin, 2004).

The rapid development of communication technology needs to be taken seriously and proactively, with the emergence of the *cyber era*, opportunities are getting wider and wider to take part in delivering more effective, efficient, and global da'wah, the majority of the world's people use the internet in daily communication not only that's all the *cyber era* also makes it easier for them to find referral sources, but this is also an opportunity for da'wah actors to be taken seriously (Muhaemin, 2017).

The da'i must take advantage of the opportunity to convey their da'wah messages through digital media. It is undeniable that the existence of the media as a means of da'wah can be more easily and widely conveyed to the public (Budiantoro, 2017). The convenience provided by social media is two-way communication, both can communicate through blogs, social networking forums and the virtual world can interact with each other without being limited by space and time. almost everyone has a social media account, the rapid development of social media makes it easier for everyone to access anytime and anywhere without the burden of expensive costs (Lestari, 2020).

Preaching on social media has recently been applied by many preachers. There are many beautiful applications created by mediators to pamper the audience, such as *Facebook*, *Instagram*, *YouTube*, and other applications. The preachers, especially the millennial preachers, have played a role and took action to use the application in spreading religious teachings (Fahma & Darwis, 2020). And many young da'i, who we usually call millennials, are already aware of this media opportunity. It is necessary to implement appropriate strategies and methods to balance the era of "mass culture". Da'wah in the digital era must accommodate the development of a humanist and renewable society. The da'i can document their da'wah to the media so that it can be widely distributed to the public so that the messages conveyed can be archived by the public through their applications. Of course, it is the duty of the da'i so that the messages are delivered in a modern, practical, and easy to understand manner (Muhaemin, 2017).

An application that is very interesting among millennials using the *TikTok* application in preaching, so far from its development, *TikTok* is known as an application that has the most harm than benefits, it was even blocked by the Communications and Information Technology because it

contains immorality and lowers millennial morale, such as dancing by wearing clothes. which is less than proper in Islam, but the millennial da'i compensates for the application by leading the display of its contents in the form of da'wah messages (Purwanto, 2021).

The da'wah message is packaged as attractively as possible according to the duration of the TikTok application rules and interesting features then adjusted to the da'wah message that will be included so that the message can attract users to view and enjoy it even if they accidentally play it, such as What has been done by one of the da'wah mediators from among millennials who already has 4 million followers in 2021, for example, Khusain Basyaiban, he uses the *Tik Tok* media as a means of da'wah. The unique, attractive nature of da'wah wrapped in a millennial style attracts the attention of *Tik Tok* application users, a serious but relaxed method of delivering da'wah by including the holy verses of the Quran and Sunnah in every content created (Palupi et al., 2021).

Not only that, several other applications such as youtube, many millennial preachers have used the application with da'wah messages, citing famous preachers who are currently very popular and then disseminated through their respective accounts (Wibawa, 2019). YouTube does not have a limited duration limit like other applications such as Instagram and TikTok, the youtube application can be used as an archive to store videos even though the duration is long, so preachers use youtube as an application to store their da'wah archives and can be enjoyed by da'wah consumers. After being archived on YouTube media, it is then shared in other applications such as Facebook by including a link from YouTube so that it is easy for the message to spread to the public (Ansyar, 2019).

Using Facebook as a propaganda medium, including Ali Aziz (2005) who is still actively spreading the teachings of Islam on Facebook media, with his writings that cover the motivation to perform quality prayers and the motivation to live a life of life can attract users. Besides that he also includes a youtube account link so that users not only read but also see the videos he uploads (Syarifuddin, 2014). According to Ustadz Abdul Somad a famous da'i who is dubbed a million viewers, he said that young people should not miss all forms of technological sophistication for wasilah da'wah. to spread Islam through da'wah on social media (Islami et al., 2020).

Therefore, information and communication media can be used as a facility to spread da'wah in the future, the media will become an important facility to anticipate the distribution of information from time to time and

continues to have changed (Aziz, 2005). The community is already in the *global village life space*, a form of, Therefore, the media for delivery is a form that is relevant to the guidance and characteristics of the space. Judging from the Indonesian people who have a hedonic lifestyle tendency and dependence on convenience that is practical pragmatic and more positivistic, they often do not prioritize substantive aspects. Tend in this da'wah term to bring the influence of social elements. Likewise, the preachers have access to channels that are liked and in demand by the culture of the community (Farihah, 2013).

Da'wah must always be in the midst of society, by constantly updating and reconstructing da'wah methods and strategies. One form of da'wah is by polarizing da'wah in cyberspace, which today has become a trend and is globalized everywhere (Wibawa, 2019). Thus, it is this communication media that plays a major role in the communication process to shorten the time and make it as efficient as possible. Digital media, especially gadget media, tend to be favored by millennials compared to watching television because there is a value of effective and efficient flexibility in terms of time and place, so da'i does not imagine taking media acts as a field of da'wah so that it is easier to convey da'wah messages without it takes time for clergy to increase their knowledge and religiosity of religion.

Millennial Era Da'wah Challenge

The challenges of da'wah take various forms, which we know so far are classical, such as scorn, rejection, insults, or terror even to the level of slander, and not a few da'i can overcome these obstacles, because of their sincerity, strong determination, and good intentions. strong to preach and struggle in the way of Allah SWT (Wahid, 1981). But some are not capable so they are ostracized and excluded from the flow of da'wah. The flow of da'wah is not in the short term and without obstacles, even the flow of da'wah which is full of obstacles, there are so many challenges that must be taken by the da'i. These characteristics need to be understood and known in every da'wah activity so that the da'wah sector pairs themselves to face all possibilities that will occur (Arighi, 2020).

The fact is that the global community cannot be separated from the infiltration of social media applications. All forms of communication needs, life to spirituality, and even negative things can be accessed easily on social media. With the increasing number of media users, it is very unfortunate if

it is only used as an exchange of information that is sometimes less important, it would be nice if we use social media as a medium of da'wah, spread the teachings of Islam, and invite others to do good. This is a big task for the preachers, especially the millennial preachers as partners who live in the era of globalization (Sumadi, 2016).

It is getting more complex, various characters are mixed in one cultural dimension, mass digitization reconstructs the human mindset due to the consumption of negative media that unknowingly deviates from the teachings of Islam and we find many things in this era of globalization (Rustandi, 2020). As a religion that is based on rahmatan lil alamin Islam fosters comprehensive and universal teachings. Islam has provided what humans need, including the need to build their civilization, if humans want to think and reflect on His verses; both the *qouliyah* verse and the *kauniyah* verse. So it is certain that Islam is called a religion that is always relevant in all situations and conditions. However, it should also be understood that the ideal values in Islamic teachings will not mean anything if they are not reached and understood by mankind. Therefore, efforts to convey and understand Islamic teachings to people who do not understand and understand are important things that must be done (Syaifuddin & Aziz, 2020).

Islam is a religion that brings coolness and peace (*Rahmatan Lil alamin*), but in fact, Islam is often misused by certain groups. Various kinds of terror that occur not only in Indonesia but in various parts of the world are always identified with the actions of Islamic groups. Because terrorists often carry Islamic attributes. The millennial generation is considered to have a very important role in growing and implementing wasatiyyah Islamic values. Historical research, theory cannot be forced so that it sacrifices the facts, how big events in this country are always passed and driven by youth (Musyafangah, Nugroho & Hidayat, 2019).

The da'i is required to be able to use the media as a distributor of da'wah, a big challenge for a da'ie is to keep pace with the times, when da'i should be active and use the media as a new method to spread religious messages because of the existence of social media. make it easier for religious symbols to spread more easily. Because in essence da'wah conveys religious-spiritual values and can be practiced by the community in everyday life (Dermawan, 2002). With the existence of social media, da'ie, and mad'u it is not only enough to meet face to face but can also be done through social media intermediaries. The contents of the da'wah can be

accessed anywhere and anytime, therefore the da'i has become a necessity to use the media as a means of da'wah (Ummah, 2020).

The integration of information and communication technology is a da'wah challenge that cannot be avoided, da'wah at this time cannot only be done with a textual approach, it is necessary to make adjustments to the context that is being faced by society (Muhammad, 2020) and hadith only, but have not touched on contextual implementation in the field (Setyaningsih, 2020). Therefore, contextual da'wah is more difficult to apply than textual da'wah, exemplary must be a hallmark and real evidence of da'wah in the millennial era (Aziz, 2009). Da'wah and globalization are interrelated between the two, the millennial era is a da'wah challenge that is increasingly difficult to face by da'i, it is necessary to involve the millennial generation, the involvement of this generation is a special strategy that is following the characteristics of the millennial generation itself (Fahma & Darwis, 2020).

Advances in technology and information allow a da'i to intersperse his da'wah with jokes or humor so that it does not look stiff and interesting for mad'u to listen to but does not come out of the material to be delivered. Considering that the media cannot be separated from entertainment vehicles (Taufiqurrahman, 2018). Da'wah is carried out sincerely and has a sincere intention to be conveyed, based on worship because obligations as caliphs are carried out joyfully hoping for the pleasure of Allah SWT. However, the integration of media creates challenges for a da'i, the influence of the media allows a da'i to gain fame and popularity for viewers, and every da'i movement may be often judged by material (Anggraini, 2019).

Because in essence Da'wah is an invitation or call to human conversion or an attempt to change the situation to a better and perfect condition, both to oneself and the community, the form of da'wah is not just an attempt to increase knowledge or religious understanding in behavior and life goals, it will but also focused on a broader target, namely on religious teachings that are wider in various angles of life (Shihab, 2009).

The era of technology and information poses various problems in its influence, including: *first*, lifestyle and culture are all uniforms without considering their interests, such as clothing models, entertainment pleasures, even the food menu. *Second*, the entry of foreign cultures and values is not filtered, is still massive, and contradicts the values of religion and the nation's personality, through television and films. *Third*, the spread

of consumerism leads mankind to a lack of spirituality and a philosophy of life that considers pleasure and material enjoyment as the main goal in life (Muhyiddin, 2002).

The development of electronic media requires that da'wah be enforced. Media is a development of knowledge that must be followed by preachers, otherwise, da'wah will be swallowed up by the times and also in the media mixed with various negative elements of diversity (Aziz, 2005). Examples of flexible android phones have always been life companions humans start he wakes up until he sleeps again, therefore for us as caliphs who are obliged to uphold the religion of Allah SWT (Talika, 2016).

Da'wah must be flexible and have methods that are elastic to the times, the media helps da'wah to spread more widely to the audience, but this challenge will be more difficult because it deals with varied media and various forms. However, this should not be used as an excuse for despair not to spread the da'wah, make the challenge a new means to enforce the words of Allah SWT, broadcast da'wah so that it has a positive effect on media users (Djalal & Huda, 2020).

There are at least three ways to deal with these challenges, namely: first, mastering religious knowledge to the fullest, strengthening religious beliefs. If we have a strong understanding and religion, then we will not be affected by media damage. Second, start close to media that are developing electronically and in print, to be able to master and use the media as a means of da'wah. Third, always keep religious teachings from the ideology of liberalism which is misleading or not by the Islamic creed. With that, hopefully, the development of the media as a new means of preaching. It's not a threat to spiritual poverty, we can't completely blame the media, but how well we protect our family and neighbors from negative content (Hendra & Saputri, 2020).

Millennial Generation Da'wah Opportunities in the Digital Age

Advances in technology and communication have made the da'wah fighters more complex and wide open, many applications can be used by da'wah actors to be used as media or intermediaries to convey their da'wah messages (Ansyar, 2019). This technological advancement, especially the internet, must be used by preachers, especially millennials in their era through personal and community accounts, because the da'i media used by da'i always refers to who the object of da'wah to be faced, the intelligence of media users can also influence the success or failure of the

implementation of Islamic da'wah and the expertise of a da'i in concocting messages of da'wah material with the suitability of the media to be used, can be a supporting factor for the success of the message itself (Khumaedi & Fatima, 2019).

Media Being important for the continuity of da'wah, judging from the advancement of technology, nowadays da'wah is faced with how to convey messages through media applications, it has become a must for da'i to participate in exploring the advancement of technology, especially the millennial generation who are familiar with the development of media (Hendra & Saputri, 2020). Islam as a religion that is *rahmatan lil alamin* always expands *Ijtihad* da'wah with various digital processes and intermediaries, whatever becomes a channel of da'wah by da'wah rules that do not conflict with religious rules must adapt to the relevance of the development of the modern era that being faced by Muslims, it has become an obligation to better master and understand digital technology both basic and in-depth to broadcast Islamic teachings through social media (Khumaedi & Fatima, 2019).

The Pew Research Center researched the millennial generation that stated that the millennial generation is more unique than the previous generation, it cannot be separated from the proliferation of technology, entertainment, entertainment, and especially the internet, the millennial generation is a generation born in the 1981-the 2000s, the age range is 20 Until the 30s, millennials can be said to be the demographic group after generation X, which is mostly influenced by smartphones, social media networks, and the widespread internet that displays various application features so that this generation can be called the "Mellek Teknologi" generation (Nikmah, 2020).

Therefore, millennials, as a technology literate generation, are a form of necessity to use the media as a propaganda tool. The development of technology changes the way humans interact and communicate, almost everyone uses media intermediaries. This proves that the millennial generation is dependent on the media. Judging from the breadth of the media in disseminating information through several application features, the millennial generation must be able to become a preacher of da'wah to their other generations (Siswanto, 2020).

The millennial generation is the latest generation accompanied by increasingly rapid technological sophistication, the millennial generation has a very high dependence on various digital and online technology

developments as well as practical applications, this dependence on technology makes the millennial generation a very different generation in terms of characteristics and attitudes. and intellectually so that it has its uniqueness in receiving and sending all forms of information and knowledge obtained when compared to subsequent generations (Musyafangah, Nugroho & Hidayat, 2019).

Da'wah on social media is one of the methods used by young da'ie as a form of keeping pace with the times. Intending to invite and persuade someone to change their situation for the better, of course, the Al-Quran and Hadith are the main guidelines in all goodness (Farida et al., 2021). Social media has a very large role in conveying da'wah, elaboration of da'wah and the media facilitates the da'i to convey the message so that the da'wah is not outdated. That way the existence of social media can provide benefits for the sustainability of the world of da'wah and its recipients (Hendra & Saputri, 2020). But the influence of this media of course also affects one's spirituality and religious religiosity, the media has become a place to complain when one is obsessed with problems, no longer religion (Wahyuni, 2017). Even though young da'i or millennial da'i must take part in all media sectors where currently many applications are very loved with negative content, millennials must take part in defecting the media to positive content (Annisa, 2020).

Da'wah using the internet is an option for millennials, the media can make it easier for them to freely search for da'wah material they like. Universal and broad segmentation is a way of varying digital media in broadcasting messages so that Muslims can benefit from the interests of Islam, *friendship*, and scientific studies (Anggraini, 2019). Thus this da'wah media is very important (urgent) in assessing and measuring how far the level of achievement of activities carried out by da'wah actors is (Wahyuddin, 2020). So that the shape of the effect of the da'wah media can be seen from the frequency, the intensity of users towards the media, then practice the content of the message conveyed related to existing da'wah studies, and this is what is meant by exposure to effective da'wah media (Arighi, 2020).

One of the elements of society that forms hijrah patterns is the millennial generation, departing from a collective self-awareness about the awareness that they are part of Islam, millennials raise awareness and contribute to practicing their religion. James, Elizabeth, & Hope (2015) describe in his book the views of the millennial Muslim generation

regarding the role of religion, he concludes that the millennial Muslim generation believes in the truth of the Islamic religion that will be the initial foundation for peace and future of the country (Muhaemin, 2017). With the results of this study, the millennial generation is more open to changing an eastern lifestyle to a culture that is by religious law, so that not a few millennials celebrate hijrah as a process of improving themselves from negative to positive. the assumption that the media creates a sign of religiosity as a frame of construction in the da'wah movement (Zahara et al., 2020).

The average social media user is dominated by young people, or what is commonly called millennials, they are never separated from the media, this is where the millennial generation and da'wah institutions are required to use media in the realm of da'wah, through the internet da'wah is easily accessed by all people, with this it can be said that the internet is the best medium to be used as a new method of preaching, at a low cost and shortens time so that much mad'u use the media as a be to improve and absorb the message of da'wah (Syahputra, 2020).

CONCLUSION

Preaching on social media has recently been applied by many preachers. There are many beautiful applications created by mediators to pamper the audience, such as Facebook, Instagram, YouTube, and other applications. The preachers have played a role and took action to use the application in spreading religious teachings.

The rapid development of communication technology needs to be taken seriously and proactively, with the emergence of the cyber era, opportunities are getting wider and wider to take part in delivering da'wah that is more effective and efficient, and global, the majority of the world community uses the internet in daily communication not only that's all the cyber era also makes it easier for them to find referral sources, but this is also an opportunity for da'wah actors to be taken seriously.

Millennial preachers have used the internet a lot as a medium of da'wah, they are aware that applications that are increasingly complex on the internet which is loved by negative elements need to be balanced and possessed by religious teachings as a form of da'wah to users of the application's media so that sometimes da'wah in the media can hit them. unintentionally, intentionally or indeed throw themselves. Media Being

important for the continuity of da'wah, judging from the advancement of technology, nowadays da'wah is faced with how to convey messages through media applications, it has become a must for da'i to participate in exploring the advancement of technology, especially for the millennial generation who are familiar with the development of digital media

REFERENCES

- Ali, S. (2021). Persepsi Masyarakat Pragaan Tentang Eksistensi Radio Rasda FM, *At-Thariq: Jurnal Dakwah dan Komunikasi*, 5(1), 102-114. DOI: https://doi.org/10.32332/ath_thariq.v5i1.2966.
- An-nabity, F. B. (2008). *Meneliti Jalan Dakwah: Bekal Perjuangan Para Da'i* (Edisi Pertama). Bandung: Sinar Grafika.
- Angraini, D. (2019). *Efektifitas Media Sosial Instagram Dalam Penyampaian Pesan Dakwah (Studi Pada Akun Instagram @islamdakwahcom)*. Skripsi pada Jurusan KPI di UIN Raden Intan Lampung.
- Anisa. (2018). *Jihad Perempuan Milenial: Makna Jihad bagi Perempuan*. Palangkaraya: Yayasan Islam Cinta Indonesia.
- Annisa, N. (2020). *Keefektifan Dakwah Melalui Media Sosial di Masa Pandemi*. Pare-Pare: OSF Preprints.
- Ansyar, M. (2019). Dakwah Multimedia di Situs Jejaring Sosial Facebook. *Jurnal Komunikasi Islam*, 9(2), 213-237. DOI: <https://doi.org/10.15642/jki.2019.9.2.213-237>.
- Arighi, A. K. (2020). *Efektifitas Terpaan Pesan Dakwah dari Akun Instagram @taqwart Terhadap Peningkatan Pengetahuan Agama Followers (Studi Pada Followers Akun Instagram Taqwart)*. Skripsi pada Jurusan Ilmu Komunikasi di Universitas Muhammadiyah Malang.
- Armawati. (2003). *Dakwah dan Komunikasi*. Jakarta: UIN Jakarta Press.
- Aziz, A. (2005). *Dakwah Pemberdayaan Masyarakat Paradigma Aksi Metodologis*. Jakarta: Pustaka Pesantren.
- Aziz, M. A. (2009). *Ilmu Dakwah*. Bandung: Kencana.
- Berlian, E. (2016). *metodologi Penelitian Kualitatif dan Kuantitatif*. Padang: Sukabina.
- Budiantoro, W. (2017). Dakwah di Era Digital, *Komunika: Jurnal Dakwah dan Komunikasi*, 11(02), 263-281. DOI: <https://doi.org/10.24090/komunika.v11i2.1369>.
- Cahyono, A. S. (2016). Pengaruh Media Sosial Terhadap Perubahan Sosial Masyarakat Di Indonesia, *Jurnal Publicianan*, 9(1), 140-157. <https://journal.unita.ac.id/index.php/publiciana/article/view/79>.

- Dermawan. (2002). *Metodologi Ilmu Dakwah*. Yogyakarta: LESFI.
- Djalal, A., & Huda, M. S. (2020). Islam Moderat dan Islam Radikal dalam Perspektif Generasi Milenial Kota Surabaya, *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 4(2), 203-228. DOI: <https://doi.org/10.21009/004.2.04>.
- Fahma, A., & Darwis, M. (2020). Eksistensi Para “Gus” di Instagram: Visual Semiotik Sebagai Dakwah Baru di Era Digital. *Dakwatuna Jurnal Dakwah Dan Komunikasi Islam*, 06(02), 138-156.
- Farida, A., Saputri, Y., & Fauziyah, R. (2021). Metode Dakwah Rasulullah dan Relevansinya dengan Tantangan Dakwah di Era 4.0, *Murabby: Jurnal Pendidikan Islam*, 4(1), 1-11. DOI: 10.15548/mrb.v4i1.2320.
- Fariyah, I. (2013). Media Dakwah POP, *Jurnal At-Tabsyir*, 1(2), 25-45. DOI: 10.21043/at-tabsyir.v1i2.432.
- Fitri, A. D. (2020). *Mencari Tuhan Melalui Digital Narrative di Era Post-Truth dan Implikasinya dalam studi Islam*. Tesis pada Jurusan Filsafat Agama di UIN Sunan Ampel Surabaya.
- Ghofur, A. (2019). Dakwah Islam di Era Milenial, *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam*, 5(2), 136-149. DOI: <https://doi.org/10.36835/dakwatuna.v5i2.405>.
- Hariyanti, & Wirapraja. (2020). Pengaruh Influencer Marketing sebagai Strategi Pemasaran Digital Era Moderen, *Eksekutif*, 15(1), 133-156. <https://jurnal.ibmt.ac.id/index.php/jeksekutif/article/view/172>.
- Hefni, W. (2020). Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri, *Jurnal Bimas Islam*, 13(1), 1-22. <https://doi.org/10.37302/jbi.v13i1.182>.
- Hendra, T., & Saputri, S. (2020). Tantangan Dakwah Dalam Arus Perkembangan Media Sosial, *Al-Hikmah Jurnal Dakwah Dan Ilmu Komunikasi*, 7(1), 50-60. DOI : 10.15548/al-hikmah.v0i0.1473.
- Hootsuite. (2019). *Indonesian Digital Report 2019*. <https://wearesocial.com/us/>, diakses pada November 2021.
- Ibrahim, I. S., & Akhmad, B. A. (2014). *Komunikasi dan Komodifikasi: Mengkaji Media dan Budaya dalam Dinamika Globalisasi*. Jakarta: Yayasan Pustaka Obor Indonesia.
- Ilaihi, W., & Hefni, H. (2007). *Pengantar Sejarah Dakwah*. Bandung: Prenada Media Group.
- Islami, S. H., Agustina, L., & Rochman, M. F. (2020). Pemikiran dan

- Aktifitas Dakwah Ustadz Abdul Somad Melalui Media Sosial Youtube, *SAQILA: Jurnal Komunikasi Penyiaran Islam*, 1(1), 44-59. <http://jurnal.iais.ac.id/index.php/tsaqila/article/view/13>.
- Jamal, M. A. (2011). *Teknologi Informasi dan Komunikasi dalam Dunia Pendidikan*. Yogyakarta: Diva Press.
- Kayo, K. P. (2007). *Manajemen Dakwah dari Dakwah Konvensional Menuju Dakwah Profesional*. Yogyakarta: Amzah.
- Khumaedi, T., & Fatima, S. (2019). Urgensi Dakwah Melalui Media Sosial, *Al-Mubin: Islamic Scientific Journal*, 2(2), 106-113. DOI: <https://doi.org/10.51192/almubin.v2i2.64>
- Lestari, P. P. (2020). Dakwah Digital untuk Generasi Milenial. *Jurnal Dakwah: Media Komunikasi dan Dakwah*, 21(1), 41-58. DOI: <https://doi.org/10.14421/JD.2112020.1>
- Muhammad, I. A. (2020). Dakwah Islam Moderat Perspektif Haji Agus Salim, *Jurnal LAIN Samarinda*, 15(1), 55-70.
- Muhaemin, E. (2017). Dakwah Digital Akademisi Dakwah, *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 11(2), 341-356. DOI:10.15575/idajhs.v11i2.1906.antasari.ac.id/index.php/muasharah/article/view/3666.
- Muhyiddin, A. (2002). *Metode Pengembangan Dakwah*. Bandung: Pustaka Setia.
- Musyafangah., Nugroho, B. T. A., & Hidayat, W. N. (2019). Generasi Muslim Milenial Sebagai Model Islam Wasatiah Zaman Now, *At-Tahdzib: Jurnal Studi Islam Dan Muamalah*, 7(1), 32-50. <http://ejournal.kopertais4.or.id/mataraman/index.php/tahdzib/article/view/3530>.
- Najmuddin, E. (2018). *Hijrah Sehari-hari Milenial*. Palangkaraya: Yayasan Islam Cinta Indonesia.
- Nikmah, F. (2020). Digitalisasi dan Tantangan Dakwah di Era Milenial, *Mudṣarab: Jurnal Kajian Islam Kontemporer*, 2(1), 45-52. <https://jurnal.uin->
- Nurudin. (2004). *Sistem Komunikasi Indonesia*. Jakarta: Raja Grafindo Persada.
- Palupi, R., Istiqomah, U., & Fravisdha, F. V. (2021). Analisis Pengguna Aplikasi Tik Tok Sebagai Media Dakwah di Era Modern, *Academica: Journal of Multidisciplinary Studies*, 5(1), 89-104. <http://ejournal.iainsurakarta.ac.id/index.php/academica/article/view/4119>.
- Purwanto, M. R. (2021). Strategi Pemanfaatan Aplikasi Tik Tok Sebagai

- Media Dakwah Untuk Kaum Milenial, *At-Thullab Jurnal*, 3(1).
<https://journal.uin.ac.id/thullab/article/view/20312>.
- Rahman, A. (2013). Teknologi Informasi sebagai Peluang & Tantangan Dakwah, *Al-Munzir*, 6(2), 139-151. DOI: <http://dx.doi.org/10.31332/am.v6i2.250>.
- Ratih, N., & Octavianti, M. (2019). Komunikasi Dakwah Pemuda Hijrah. *Jurnal Manajemen Komunikasi*, 3(2), 173-184. DOI: <https://doi.org/10.24198/jmk.v3i2.20492>.
- Rustandi, L. R. (2020). Disrupsi Nilai Keagamaan dan Komodifikasi Agama di Era Digital, *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 3(1), 23-34. <https://doi.org/10.20414/sangkep.v3i1.1036>.
- Setyaningsih, R. (2020). Akulturasi Budaya Jawa Sebagai Strategi Dakwah, *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 5(1), 73-82. <https://ejournal.metrouniv.ac.id/index.php/riayah/article/view/2304>.
- Shihab, Q. (2009). *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. Bandung: Mizan.
- Siswanto. (2020). Menyongsong Dakwah Bil Medsos di Era Millennial (Sebuah Upaya Lembaga Dakwah Nahdlatul Ulama' MWC, *Busyro: Jurnal Dakwah dan Komunikasi Islam*, 1(2), 51-76. <https://ejournal.insud.ac.id/index.php/kpi/article/view/130>.
- Sumadi, E. (2016). Dakwah dan Media Sosial: Menebar Kebaikan Tanpa Diskrimasi, *At-Tabsyir: Jurnal Komunikasi Penyiaran Islam*, 4(1), 173-190. DOI: 10.21043/at-tabsyir.v1i2.2912.
- Sutrisno, E. (2020). Dakwah di Era Digital dalam Upaya Membangun Peradaban Baru, Kantor Kementerian Agama Kabupaten Malang, *Al-Insan: Jurnal Bimbingan Konseling dan Dakwah Islam*, 1(1), 56-83. <https://ejournal.iainh.ac.id/index.php/alinsan/article/view/41>.
- Syahputra, M. C. (2020). Jihad Santri Milenial Melawan Radikalisme di Era Digital: Studi Gerakan Arus Informasi Santri Nuantara di Media Sosial, *Jurnal Islam Nusantara*, 4(1), 69-80. <https://www.jurnalnu.com/index.php/as/article/view/187>.
- Syaifuddin, & Aziz, M. A. (2020). Dakwah Moderat Pendakwah Nahdlatul Ulama' (Analisis Konten Moderasi Beragama Berbasis Sejarah), *Al-Hikmah: Jurnal Ilmu Dakwah dan Komunikasi Islam*, 15(1), 1-16. DOI: 10.24952/hik.v15i1.3248.
- Syaifuddin, & Muhid, A. (2021). Efektifitas Pesan Dakwah Di Media Sosial Terhadap Religiusitas Masyarakat Muslim Analisis Literature Review, *Albadharah: Jurnal Ilmu Dakwah*, 20(1), 17-28. <https://jurnal.uin->

- antasari.ac.id/index.php/alhadharah/article/view/4835.
- Syarifuddin, A. (2014). Facebook Sebagai Media Dakwah Islam, *Wardah*, 15(27), 67-77. DOI <https://doi.org/10.19109/wardah.v15i1.207>
- Syobah, N. (2013). Kontruksi Media Massa Dalam Pengembangan Dakwah, *Jurnal Dakwah Tabligh*, 14(2), 153-168. DOI: <https://doi.org/10.24252/jdt.v14i2.324>
- Talika, F. T. (2016). Manfaat Internet Sebagai Media Komunikasi Bagi Remaja di Desa Air Mangga Kecamatan Laiwui Kabupaten Halmahera Selatan, *E-Journal Acta Diurna*, 5(1).
- Taufiqurrahman, M. (2018). *Dakwah Sebagai Perekat Ukhuwah Islamiyah (Studi atas Metode Dakwah KH. Muhammad Basthami Tibyan. M.Pd.I dalam Program Majelis Ta'lim Dakwah Senja di Radio Rasda FM*. IDIA Prenduan.
- Ummah, A. H. (2020). Dakwah Digital dan Generasi Milenial (Menelisis Strategi Dakwah Komunitas Arus Informasi Santri Nusantara), *Tasamuh*, 18(1), 57-78. <https://doi.org/10.20414/tasamuh.v18i1.2151>.
- Wahid, A. (1981). *Muslim di Tengah Pergumulan*. Jakarta: LEPENAS.
- Wahyuddin. (2020). Menakar Efektivitas Dakwah Melalui Media Sosial. *OSF Preprints*, 01. <https://doi.org/10.31219/osf.io/wmrxj>
- Wahyuni, D. (2017). Agama Sebagai Media dan Media Sebagai Media, *Jurnal Ilmu Agama*, 18(2), 83-91.
- Wibawa, A. T. (2019). Fenomena dakwah di media sosial youtube, *Jurnal Rasi*, 1(1), 1-19. DOI: <https://doi.org/10.52496/rasi.v1i1.23>.
- Zahara, M. N., Wildan, D., & Komariah, S. (2020). Gerakan Hijrah: Pencarian Identitas untuk Muslim Milenial di Era Digital, *IJSED Indonesia Journal Of Sociology, Education, and Development*, 2(1), 52-65. <https://doi.org/10.52483/ijsed.v2i1.21>.