

DIFFERENCES BETWEEN MILLENNIAL DAIS AND COLONIAL DAIS IN PREACHING THROUGH SOCIAL MEDIA

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ABSTRACT: *The context of the research in writing this dissertation is Facebook, Instagram, Youtube, Watshaap and Tiktok are part of social media which is a hallmark of the Globalization Era. Social media has an impact on all humans who live in it, so they have to adapt to all developments in these communication technologies. Preachers are part of society that must exist in any era, including in the current Era of Globalization, but it is very unfortunate that there are still many preachers, both millennial and colonial preachers, who do not maximize this social media as a means of media for their da'wah so that the good substance of da'wah they do not arrive at the object of preaching efficiently, so that our society in this era is still far from the values of obedience to Allah SWT.*

The purpose of this research *is first to prove the initial assumptions and hypotheses, that there is no difference between millennial preachers and colonial preachers regarding their adaptation in using social media as a medium of da'wah, secondly to find out the difference in focus of millennial preachers and colonial preachers in using Those Socials Media as a means of media for their da'wah. Third, to find out the difference between Facebook, Instagram, Youtube, Watshaap, and Tiktok as a da'wah medium.*

The approach in this dissertation research *uses a descriptive quantitative approach. Quantitative research develops differences between Facebook, Instagram, Youtube, Watshaap and Tiktok in their use as media for preaching to millennial preachers and colonial preachers. This type of research uses certain statistics to find out the difference between 5 core variables, namely Facebook, Instagram, Youtube, Watshaap and Tiktok, towards 2 branch variables, namely millennial preachers and colonial preachers, so that the statistical results will produce differences between the first 5 variables and the next 2 variables. The data collection technique uses a questionnaire which will be distributed to several associations of millennial preachers and colonial preachers with their various backgrounds. Data analysis techniques using data reduction, data presentation and drawing conclusions or verification. Checking the validity of the data using the triangulation method.*

The results of the study *show that (1) there is a difference between millennial preachers and colonial preachers regarding their adaptation in using social media as a da'wah media (2) there is a difference between Facebook, Instagram, Youtube, Watshaap and Tiktok as da'wah media for preachers*

The research findings explain *(1) Implementation of the more important extension of colonial preachers compared to millennial preachers regarding the urgency of using social media as a medium of da'wah. (2) Implementation of the more important training of colonial preachers compared to millennial preachers regarding the use of social media Facebook, Instagram, Youtube, Wathsaap and Tiktok as media for da'wah. (3) Implementation of a media team for both millennial preachers and colonial preachers as an effort to use social media efficiently as a medium of da'wah. (4) Implementation of the*

importance of stakeholders in da'wah both in Government and Non-Government to always upgrade preachers in using social media.

Keywords: *social media, Dai, Millennial, Colonial, Facebook, Instagram, Youtube, Wathsap, Tik-tok, Youtube.*

INTRODUCTION

The development of technology is a necessity of the industrial revolution 4.0¹, where communication from individual to individual is easier even though the distance is so far. In this Globalization Era², the communication technology that is developing is social media, its function is to connect all humans from one place to another, even though they are far apart.

Social media that are developing in this era and are often used are Tiktok³, Instagram⁴, Youtube⁵, Facebook⁶, and Wathsap⁷. The social media platforms above greatly adorn culture in this era, so all generations of people should adapt to this technology.⁸

Islamic da'wah is a necessity for human life and must continue from one time to another, although of course the preacher or the object of da'wah always changes from one period to another. As long as there is life in this world, preaching Islam or calling on others to return to the path of obedience to Allah must continue, because indeed the potential of

¹ Anton Widodo and Fathurrohman, 'Dakwah Islam Di Era Revolusi Industri 4.0', *Khabar (Jurnal Komunikasi Penyiaran Islam)*, 1.1 (2019), 50–65.

² Abdul Hamid, 'Globalisasi Dan Tantangan Dakwah', *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, 16.1 (2017), 15–30 <<https://doi.org/10.15408/kordinat.v16i1.6451>>.

³ The Tik Tok application is a social network and music video platform from China which was launched in early September 2016. The application gives users access to create their own short music videos, see operational definition in this chapter.

⁴ Instagram is an application for sharing photos that can be seen by followers of the uploader of the photo and can provide comments to each other. The name Instagram itself comes from *insta* and *gram*, "*insta*" which comes from the word *instant* and "*gram*" which comes from *telegram*, it can be concluded from the name which means to inform or share photos with other people quickly. One of the things that is unique about Instagram is a square-shaped photo, it looks like a Polaroid camera and Kodak Instamatic, not like the usual photos that use a 4:3 ratio. Instagram can be interpreted as displaying and conveying information in the form of photos or images quickly through applications that can be accessed by other people. Of course, in order to be able to use the Instagram application, apart from installing via Google's Play Store or Apple Store, you need to be connected to an internet connection first. see operational definitions in this chapter.

⁵ Youtube is a website in the form of a popular video sharing service that allows its users to load, watch and share video clips for free, see the operational definition in this chapter.

⁶ Facebook, as the name implies is a "facebook." A "book" that contains many "faces" of its users in photos, drawings and illustrations. To support the function of storing these photos, Facebook provides an album feature to group photos that have a certain relationship that is tailored to the tastes of its users (Muhammad Rezky, 2009: 50). Based on this understanding, it can be understood that Facebook is a place to accommodate and distribute various creative works that can be seen and accessed by various groups. see operational definitions in this chapter.

⁷ WhatsApp (WA) is a communication medium that can be installed on smartphones. Social media is used as a means of communication by sending messages to each other in the form of text, pictures, voice messages, video calls, and even telephone. This social media can be used when the smartphone is connected to an internet connection, see the operational definition in this chapter.

⁸ Dudung Abdul Rohman, 'Komunikasi Dakwah Melalui Media Sosial', *Tatar Pasundan : Jurnal Diklat Keagamaan*, 13.2 (2020), 121–33 <<https://doi.org/10.38075/tp.v13i2.19>>.

humans at all times is to deviate from the teachings of goodness or teachings that have been established by Allah SWT and His Messenger.

The urgency of da'wah must adapt to the conditions of a particular time and place, so that it can be accepted by every human being throughout the world at various times, because the preacher is indeed the inheritor and continuation of the duties of the Prophet Muhammad SAW.⁹

The psychology of da'wah¹⁰ changes with the changing times and the differences in the social demographics¹¹ of the existing society, so that this is a challenge for preachers in every era to adapt to the environment of the objects of their da'wah, the more the da'i can adapt to the social environment of the object of da'wah, the more the substance of the da'wah will be closely accepted by certain societies.

Wali Songo's da'wah is¹² a reflection of how the preachers can convey da'wah in accordance with the social communication of the people who are the object of da'wah efficiently, using the approach of wayang, magic, local language as the opening door for da'wah at that time, this is in accordance with the hadith of Rasulullah SAW when sending Muadz Bin Jabal went to preach in Yemen to make an approach according to the demographics of the people in Yemen at that time.¹³

At this time in the millennial era¹⁴, preachers should know the psychology of social da'wah for the people of their da'wah objects so that the substance of da'wah can be understood and accepted by the social community of da'wah objects at this time. Social Media is a communication trend nowadays, the more influential someone is on one of these social media platforms, the more they can be accepted by all levels of society in this era.¹⁵

Changes in communication technology in this era certainly require changes in the preaching approach of the preacher to the object of preaching. The preacher must use all the communication technologies that exist today so that his da'wah and good messages reach other people or the object of the da'wah itself. The preacher is required to adapt to existing social media today, both Tiktok, Instagram, YouTube, Facebook and Watshaap so that the da'wah message is conveyed properly so that society in general can be closer to the teachings of Allah SWT and His Messenger with various existing benefits, so that they can realize the social conditions of society that conform to the second principle of the Pancasila "Just and Civilized Humanity".¹⁶

In fact, not all da'wah preachers, both millennial¹⁷ and colonial¹⁸ preachers, understand the urgency of using social media as a medium and means of preaching, many

⁹ Hatta Abdul Malik, 'Dai Sebagai Ulama Pewaris Para Nabi', KOMUNIKA: Jurnal Dakwah Dan Komunikasi, 9.1 (2017), 20–35 <<https://doi.org/10.24090/komunika.v9i1.828>>.

¹⁰ Fariza MD Sham, 'Kemahiran Psikologi Dakwah Kepada Golongan Remaja', Al-Hikmah, 7.1 (2015), 95–101.

¹¹ Syarifah Gustiawati Mukri, 'Menyongsong Bonus Demografi Indonesia', 'Adalah, 2.6 (2018) <<https://doi.org/10.15408/adalah.v2i6.8223>>.

¹² M. Fatkhan, 'Dakwah Budaya Walisongo: Aplikasi Metode Dakwah Walisongo Di Era Multikultural', Aplikasi, Jurnal Aplikasi Ilmu-ilmu Agama, IV.2 (2003), 122–41.

¹³ Hadits Shahih Al-Bukhari No. 6823 - Kitab Tauhid

¹⁴ Abdul Hamid Bashori and Moh. Jalaluddin, 'Dakwah Islamiyah Di Era Milenial', Syiar | Jurnal Komunikasi Dan Penyiaran Islam, 1.2 (2021), 89–102 <<https://doi.org/10.54150/syiar.v1i2.40>>.

¹⁵ Abdul Ghofur, Zainil Ghulam, and Bambang Subahri, 'Nanggeleh: Kajian Filosofis Dan Psikologi Dakwah Petani Pandalungan', Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam, 8.1 (2022), 75 <<https://doi.org/10.54471/dakwatuna.v8i1.1559>>.

¹⁶ A A Harahap and M A Yunus, 'Nilai-Nilai Pancasila Dalam Orientasi Dakwah Di Indonesia', Transformasi, 3.2 (2021), 56–76 <<https://transformasi.kemenag.go.id/index.php/journal/article/view/50%0Ahttps://transformasi.kemenag.go.id/index.php/journal/article/download/50/13>>.

of them preach classically in the sense that they only use direct delivery methods, make speeches, or lecture in front of the general public face-to-face and set aside existing communication technologies such as Tiktok, Instagram, Youtube, Facebook and Watshaap. Even though this has become a necessity and an emergency in this era of globalization¹⁹, or maybe they understand the urgency of social media as a da'wah medium, but are not used proportionally and efficiently for their da'wah media.

What's more for colonial preachers²⁰ who are old in age, of course many of them do not use social media either Facebook, Instagram, Tiktok, Youtube and Watshaap as media for their da'wah, this is due to their age factor which is difficult to adapt to various advances in communication technology. This is because the Industrial Revolution, with advances in communication technology, only materialized in early 2005, while the colonial preachers had already formed within themselves that preaching was a method of direct delivery, excluding social media, which only appeared in early 2000.²¹

Generation Z²², emerged after the millennial generation was born, namely those who were born in a year where communication technology is also developing with various social media platforms²³. Using social media for disobedience by exposing private parts, dancing, and other content that contradicts Islamic Sharia.²⁴

Even Millennial Dais, who are expected to be more adaptable to various existing social media platforms and used as media for da'wah and kindness, are carried away by the habits of the previous colonial generation, by only using social media, only for information, learning, and entertainment. They forget that social media is a potential tool for spreading goodness and beautiful Islamic da'wah²⁵, so there is no difference between colonial and millennial preachers in their attitude by not using social media as a medium of da'wah.

Assumptions and assumptions among preachers that features on social media such as Facebook, Instagram, Youtube, Tiktok and Watshaap are not ideal for being used as

¹⁷ Millennial Generation Dai is a generation of Dai who were born in the early 1980s to 2000. This generation is often referred to as Gen-Y, Net Generation, WE Generation, Boomerang Generation, Peter Pan Generation, and others. They are called the millennial generation because they are the generation that lives at the turn of the millennium. Simultaneously in this era of digital technology, see: Nashrillah MG, 'AKTUALISASI DAKWAH DAI MILLENNIAL DI RUANG MAYA: Perspektif Etika Dakwah Dengan Studi Kasus Di Kota Medan', *Jurnal Ilmiah Islam Futura*, 18.1 (2018), 105–26.

¹⁸ Literasi Teknologi and others, 'Oleh ', 2022.

¹⁹ Syintia Nurfitri and Arzam Arzam, 'Urgensi Media Sosial Sebagai Sarana Dakwah Melalui Media', *An-Nida'*, 46.1 (2022), 88 <<https://doi.org/10.24014/an-nida.v46i1.19245>>.

²⁰ Dai Kolonial adalah dai Generation Xers atau generasi X, yakni generasi yang lahir ditahun 1961-1980, lihat di definisi operasional dalam bab ini.

²¹ Slamet Untung, 'Masjid Dan Aktivitas Dakwah Di Era Revolusi Industri 4.0', *Religiia Jurnal Studi Agama-Agama*, 22.2 (2019), 227–47.

²² Generasi Z adalah generasi yang lahir dalam rentang tahun 1997 sampai dengan tahun 2012, lihat Nur Kholis, 'Journal Of Da'wah and Communication 155 Dakwah Virtual, Generasi Z Dan Moderasi Beragama', 2021, 1.2 (2021), 155–68.

²³ T Ayuninggati, E P Harahap, and ..., 'Peranan Tantangan Dakwah Pendidikan Agama Islam Dalam Media Komunikasi Era Globalisasi', ... *Teknologi Dan Sosial*, 1.1 (2021), 85–95 <<https://journal.pandawan.id/al-waarits/article/view/33%0Ahttps://journal.pandawan.id/al-waarits/article/download/33/38>>.

²⁴ Abdul Rani Usman, 'Metode Dakwah Kontemporer', *Jurnal Al Bayan*, 19.28 (2013), 109–18 <<https://jurnal.ar-raniry.ac.id/index.php/bayan/article/viewFile/109/98>>.

²⁵ A Mahmud, 'Dakwah Dalam Al-Qur'an Sebagai Alat Untuk Mencapai Tujuan Dakwah Islam', *Al-Asas*, 1.2 (2018), 61–75.

media for da'wah, because the ideal da'wah is by meeting face to face. Their argument says²⁶ that social media is currently only for entertainment and communication.²⁷

Dais with various differences in background, education, ethnicity, age and gender, of course they also differ in responding to the times with their social media technology culture. Many of them are not adapted to the existing social media culture, and only rely on classical da'wah approaches and methods such as speeches, lectures, discussions by ignoring the use of social media.

Allah SWT and His Messenger direct us to use various media that exist in our time to convey the good message and Da'wah of Islam to society in any era. Prophet Musa AS used a miracle, his staff could turn into a large snake and eat the small snakes of the pharaoh's sorcerers, this illustrates to us that the miracle of a staff becoming a snake was a medium of propaganda at that time to defeat the trend of magic which became a benchmark for power at that time.²⁸

Even at the time of Rasulullah SAW, the Qur'an came down as a miracle and a medium of propaganda with the beautiful arrangement of words in the Qur'an, and was able to defeat all the Arabic Jahiliyah literature that developed at that time, and literature was a growing trend at that time.²⁹

A preacher in this Globalization Era should use the trend of development of existing communication technology with various social media platforms such as Facebook, Instagram, Tiktok, Youtube and Watshaap. Using this communication technology trend as a medium of propaganda to spread goodness and Islamic values that are Rahmatan Lil Alamin.³⁰

Based on the classification of personality³¹ in responding to communication technology with social media, namely Generation X³², Millennial Generation³³, Generation

²⁶ PRADITYA MER HANANTO, 'Pemanfaatan Media Sosial Untuk Berdakwah', *Jurnal Ushuluddin: Media Dialog Pemikiran Islam*, 23.2 (2021), 41–51 <<https://doi.org/10.24252/jumdpi.v23i2.23114>>.

²⁷ Agia Dwi Visi Utami, 'Aplikasi Tiktok Menjadi Media Hiburan Bagi Masyarakat Dan Memunculkan Dampak Ditengah Pandemi Covid-19', *MEDIALOG: Jurnal Ilmu Komunikasi*, 4.1 (2021), 40–47 <<https://doi.org/10.35326/medialog.v4i1.962>>.

²⁸ Mohamad Pisal and others, 'Dakwah Strategik Kepada Pemerintah: Analisis Swot Terhadap Dakwah Nabi Musa Dalam Al-Quran [Strategic Da'Wah To the Government: A Swot Analysis of the Da'Wah of the Prophet Musa in Qoran]', *QALAM International Journal of Islamic and Humanities Research*, 1.4 (2021), 2021 <<https://sumber-kearifan.blogspot.com>>.

²⁹ Achmad Zubairin, 'Upaya Pembuktian Otentisitas Al-Qur'an. Melalui Pendekatan Sastra (Tafsir Adabiy)', *Jurnal Asy-Syukriyyah*, 21.1 (2020), 34–48 <<https://doi.org/10.36769/asy.v21i1.97>>.

³⁰ Rukiyati, 'Kajian Ilmiah Mata Kuliah Umum', *Humanika*, 15.1 (2015), 49–65.

³¹ Saidil Mustar, 'Kepribadian Dai Dalam Berdakwah', *Jurnal Tarbiyah*, 22.1 (2015), 87–113.

³² R Maulidina, 'Pola Perilaku Pengguna Internet Dalam Mengonsumsi Dan Menyebarkan Berita Dan Informasi Pada Generasi X, Y, Dan Z, 2020', *Repository.Uinjkt.Ac.Id*, 2020 <<http://repository.uinjkt.ac.id/dspace/bitstream/123456789/51919/1/RIZKA MAULIDINA-FDK.pdf>>.

³³ Reza Mardiana, 'Daya Tarik Dakwah Digital Sebagai Media Dakwah Untuk Generasi Milenial', *Komunida: Media Komunikasi Dan Dakwah*, 10.2 (2020), 148–58 <<https://doi.org/10.35905/komunida.v7i2.http>>.

Z³⁴ and Generation Alpha³⁵, it is important to raise this in relation to the comparison of colonial preachers³⁶ and millennial preachers³⁷ in addressing existing social media

RESEARCH METHODOLOGY

Place and Time of Research

Research Place

The location of this research used digital media in the form of an online questionnaire which was distributed to several groups of watshaap networks of authors, both the watshaap group of the National IKADI Dairy, the Watshaap Group Dai Ambassador Dompot Dhuafa, the MUI Standardized Watshaap Dai Group Batch IV, Group Dai Bimtek KEMENAG Batch IV, MUI Christology Dai Group, UIA Lecturer Dai Group, and other Dai Association Groups

Research Time

The time for this research starts from February 2023 to March 2023, the researchers after distributing online questionnaires to several WhatsApp groups, after the preachers from various WhatsApp groups have filled in, the data will be sent to the researcher's email in the form of an excel sheet via Google form, to then processed into statistical data and will be the answer to this research question.

Types of Research and Approaches

This research is qualitative research, using a questionnaire as primary data, both data taken from millennial preachers and colonial preachers. Furthermore, the primary data is processed with statistics so as to produce differences between millennial and colonial preachers in using social media, namely Facebook, Instagram, TikTok, YouTube and Watshaap as media for their da'wah.

After that the researcher describes the questionnaire data in detail, presentations, charts, diagrams and others. This research is a modified replica of the results of research that examines the relationship of 2 X variables, namely Millennial and Colonial Daisies to 5 Y variables, social media, namely Facebook, Youtube, Tiktok, Watshaap and Instagram.

Population and Sample

The population and sample of this study were conducted on 2 homogeneous free community data. This research was conducted among: group of the National IKADI Dairy, Group Dai Ambassador Dompot Dhuafa, the MUI Standardized Dai Group Batch IV, Group Dai Bimtek KEMENAG Batch IV, MUI Christology Dai Group, UIA Lecturer Dai Group, and other Dai Association Groups.

1. Hypothesis Testing

³⁴ Siti Rahma Harahap, 'Eksistensi Nilai-Nilai Dakwah Di Kalangan Generasi Z', *Jurnal MD: Jurnal Manajemen Dakwah*, 8.1 (2022), 1.

³⁵ Dian Desmufita Sari, 'Mendidik Generasi Alpha Dalam Membangun Sikap Mandiri, Sosial, Dan Tanggung Jawab', *Institut Agama Islam Negeri IAIN Bengkulu*, 2020.

³⁶ Sudaryono, 'Manajemen Pemasaran: Teori & Implementasi', Andi Offset, 2016, p. 78 <<https://parent.binus.ac.id/wp-content/uploads/2018/11/Generasi-X-Y-Z.pdf>>.

³⁷ Supartono Wahyu, Raharjo Sri, and Iskandar Sofyan, '<Document (5).Pdf>', 2018, pp. 184–89.

Two-sample t-test, homogeneous variance, that is, the first sample is homogeneous from millennials and the second is homogeneous from colonialists. By formula³⁸:

$$T_{hit} = \frac{\frac{X_1 - X_2}{\sqrt{\frac{1}{n_1} + \frac{1}{n_2}}}}$$

The researcher uses the theory of the Mann Whitney U Test³⁹, which is a non-parametric test that is used to determine the difference in the median of 2 independent groups if the scale of the dependent variable data is ordinal or interval/ratio but not normally distributed.

THEORETICAL BASIS

Difference

Difference comes from the root word difference. Difference is a homonym because the meanings have the same spelling and pronunciation but different meanings. The difference has a meaning in the class of nouns or nouns so that the differences can state the name of a person, place, or all things and everything that is noun. Example in the sentence: "Divisions occur because of differences in understanding".

It can also be interpreted as a different matter or a matter that makes a difference, for example in the sentence: "The difference in treatment of guests violates the rules of the inn house". Conclusion: According to the Big Indonesian Dictionary (KBBI), the meaning of the word difference is different. Another meaning of difference is difference. Example: Divorce occurs because of differences in understanding.⁴⁰

Dai

Dai definition

Dai or muballigh comes from the word "بلغ-يبلغ" means a person who conveys Islamic teachings to the recipient community of da'wah. In general, the preacher is every Muslim and Muslim woman who preaches as an inherent obligation that is inseparable from his mission as adherents of Islam in accordance with the command "بلغوا عني ولو آية".⁴¹

Dai is every Muslim who is shari'ah under the burden of preaching to invite to the religion of Allah. There is no doubt that this definition includes all layers of the Prophet, scholars, rulers and every Muslim, both men and women. As contained in the Qur'an letter at-Taubah verse 71.

Dai can be likened to a guide or guide for people who want to get the safety of life in this world and the hereafter. In this case, the dai is a guide who must understand and understand in advance which paths a Muslim may and may not pass.⁴²

³⁸ R.L & et al Custer, 'Analisis Beda', The Ohaio State Univesrsity, 2018.

³⁹ Anonim, 'Modul 10 Uji Mann Whitney', Universitas Esa Unggul, 2017.

⁴⁰ Kamus Besar Bahasa Indonesia (KBBI), <https://kbbi.lektur.id/perbedaan>, diakses pada jam 16.51.

Kamis, 25 Mei 2023.

⁴¹ Dawah Pondok, Pesantren Kiai, and Syarifuddin Melalui 41

قواعد, 9.1 (2023).

⁴² الديحاني, أ. م. ج., & أحمد ملفي جبير. (2021). الداعي إلى الله بين العلمية والذاتية. المجلة العلمية كلية الدراسات الإسلامية والعربية للبنين, 9(9), 372-407.

*This is what causes the position of a preacher in the community to occupy an important position, he is a leader (pioneer) who is always emulated by the surrounding community. Da'i become executors of da'wah whether carried out using oral, written or actions carried out individually, in groups or through organizations or institutions.*⁴³

*According to the terms, the scholars have provided limitations of the dai in accordance with their respective viewpoints. Muhamad Abu Fatah Al-Bayanuni in his book "Al Madhol Ila al-'Ilmi Da'wah" explains that the word dai according to language is a person who carries out the da'wah process. Dai is the isim fail of دع - يدعو it adds ha at the end for muballighah or which shows the meaning of very.*⁴⁴

*Therefore, people who often preach are referred to as preachers, while according to the term are people who convey Islamic teachings, people who teach Islam, and people who lead to teachings that are in accordance with Islam.*⁴⁵

Dai Millennial and Colonial

*According to experts, Millennials are a demographic group born around 1990-2000, where from a psychological point of view, millennials are synonymous with the process of finding identity, and millennials are a group that very easily follows current technological developments. It is proven that most users of mass media and social media are dominated by millennials where the role of millennials as objects of a tsunami of information is very large, according to BPS (BPS) in 2016 as many as 40% of the total population of Indonesia, and that number has increased to 50% -60 %. Millennials were born at a time when technology was developing, starting from television, cell phones and other digital technologies that had been introduced, so they could be considered very special because they were different from previous generations.*⁴⁶

At this age millennials have a tendency to follow trends. Millennials are a generation that tends to care less about the social needs of their surroundings. Most millennials are prouder of their hedonistic lifestyle and prioritize internet needs in their daily lives. However, the prominent tendency shown by millennials is that they are always curious about something that is currently booming.

Millennial history was first coined by William Strauss and Neil in their book entitled Millennials Rising: The Next Great Generation (2000).⁴⁷ The term was coined in 1987, when children born in 1982 entered pre-school. At that time the media started mentioning as a group connected to the new millennium in high school in 2000.

In addition to this opinion, another opinion by Elwood Carlson in his book entitled The Lucky Few: Between the Greatest Generation and the Baby Boom (2008), the millennial generation are those born in the range of 1983 to 2001. Meanwhile Hasanuddin Ali and Lilik Purwandi (2017) in their book Millennial Nusantara states that the millennial generation are those born between 1981 and 2000.

⁴³ بنت علي بن عبد الله الموسى، هـ. (2022). المروءة وأثرها على الداعية إلى الله تعالى في الإعلام الرقمي. مجلة كلية الدراسات الإسلامية والعربية للبنات بدمشق، 7(1)، 619-678.

⁴⁴ Nawawi Nawawi, 'Kompetensi Juru Dakwah', KOMUNIKA: Jurnal Dakwah Dan Komunikasi, 3.2 (1970), 287-97 <<https://doi.org/10.24090/komunika.v3i2.131>>.

⁴⁵ Siti Asiyah, 'Public Speaking Dan Kontribusinya Terhadap Kompetensi DAI', Jurnal Ilmu Dakwah, 37.2 (2017), 198-214.

⁴⁶ داود موسى، إ.، سليم الزبون، م.، & محمد. (2021). التحديات التي تواجه المعلمين في تنمية مهارات المستقبل لدى الطلبة. مجلة كلية التربية (أسبوط)، 37(8)، 78-97.

⁴⁷ Strauss, W., & Howe, N. (2000). Millennials rising: The next great generation (p. 29). New York: Vintage Books.

Manheim defines⁴⁸ generation as a social construction in which there are a group of people who have the same age and the same historical experience. In Kupperschmidt's (2000) study, generations are a group of individuals who identify their group based on the similarity of year of birth, age, location, and events in the life of that group of individuals that have a significant influence on their growth phase.

Generation X (Born 1960-1980) This generation was born in the early years of using PCs (personal computers), video games, cable TV, and the internet. According to the results of research conducted by Jane Deverson, some of this generation have negative behaviors such as disrespecting their parents, getting to know punk music, and trying to use marijuana. Gen X generally entered the world of work in the 1990s, when major changes occurred in the economic, social, cultural and industrial world transformations.⁴⁹

The colonial generation or generation X, namely the generation born in 1961-1980. So Millennial Dais are preachers aged around 23 to 43 years, while Colonial Dais are preachers aged 43 to 63 years, and some even argue that colonial preachers are preachers aged 43 years and over without limitations.⁵⁰

RESEARCH RESULTS

The research results which have been explained through charts, tables, diagrams, and charts, in this chapter the researcher will narrate and describe according to the questions contained in the online questionnaire, in the form of points below:

Comparison of Millennial and Colonial preachers in using social media and using it as a propaganda medium

- a. It is known that of the entire sample population of millennials, only 78% use social media Facebook, Instagram, Youtube, Watshaap and Tiktok. And of these 78% only 67% of those who use it as a medium of propaganda. So there are 11% of the population who use social media but do not use it for their da'wah media in preaching.
- b. It is known that of the entire colonial sample population, only 64% use social media Facebook, Instagram, Youtube, Watshaap and Tiktok. And of these 64% only 54% of those who use it as a medium of propaganda. So there are 10% of the population who use social media but do not use it for their da'wah media in preaching.
- c. It is known that Millennial preachers use more social media Facebook, Instagram, Youtube, Watshaap, and Tiktok by 78%, while colonial preachers are only 64%.
- d. It is known that Millennial preachers use more social media Facebook, Instagram, YouTube, Watshaap and Tiktok as media for their da'wah by 67%, while colonial preachers are only 54%.

⁴⁸ Sutijono, 'John Naisbitt, Et. All. High Tech High Touch (Jakarta: Pustaka Mizan, 2002). Lihat Juga Zuhal, Visi Iptek Memasuki Milenium III (Jakarta: Universitas Pendidikan Indonesi Pers, 2000). 1', Ta'Limuna., 11.1 (2018), 19-32.

⁴⁹ Bejtkovský Jiří, 'The Employees of Baby Boomers Generation, Generation X, Generation Y and Generation Z in Selected Czech Corporations as Conceivers of Development and Competitiveness in Their Corporation', Journal of Competitiveness, 8.4 (2016), 105-23 <<https://doi.org/10.7441/joc.2016.04.07>>.

⁵⁰ Sezin Baysal Berkup, 'Working with Generations X and Y In Generation Z Period: Management of Different Generations in Business Life', Mediterranean Journal of Social Sciences, 5.19 (2014), 218-29 <<https://doi.org/10.5901/mjss.2014.v5n19p218>>.

- e. It is known that 64% of the entire population of colonial da'wah use social media, 54% of them use social media as a media for preaching, so 10% of those who do not use it as a media for preaching, while 78% of the entire population of millennials use social media, 67% of them use it as a propaganda medium, so 11% of them do not use it as a propaganda medium. The main conclusion is that colonial preachers are more able to maximize their social media to be used as propaganda media than millennial preachers with a difference of 1%.*
- f. It is known that the media that are most used by millennial preachers for preaching are Instagram and Facebook while the social media that is least used as a media for preaching is Tiktok.*
- g. It is known that the social media most used by colonial da'wah to preach is Watshaap while the social media that is least used as a media for da'wah is Tiktok.*
- h. It is known that 79% of the Millennial Dai Population use video as their da'wah content, while 68% of the Colonial Dai Population Use video as their da'wah content, so Millennial Dai use video more as their da'wah content than the Colonial Dai with a difference of 11%.*
- i. It is known that 79% of the Millennial Dai Population use lectures as their da'wah content, while 68% of the Colonial Dai Population Use lectures as their da'wah content, so Millennial Dais use more lectures as their da'wah content than Colonial Dais with an 11% difference.*
- j. It is known that 89% of the Millennial Dai Population use writing as their preaching content, while 86% of the Colonial Dai Population Use writing as their preaching content, So Millennial Dais use writing more as their da'wah content than Colonial Dais with a difference of 3%.*
- k. It is known that Millennial preachers exceed colonial preachers in using videos, lectures and writing as media for their da'wah on social media than colonial preachers.*
- l. It is known that Millennial preachers use videos and lectures as much as 79%, while writing is 89%. So, the most da'wah content is writing as da'wah content for millennials on social media.*
- m. It is known that Millennial preachers use videos and lectures as much as 68%, while writing is 86%. So, the most da'wah content is writing as da'wah content from colonial da'wah on social media.*
- n. It is known that 39% of the entire population of colonial preachers have innovative content, while 25% of millennial preachers, so colonial preachers are more innovative and creative in preaching through social media than colonial preachers*
- o. It is known that innovative content from millennials is posters, murottal videos, entertainment, Islamic family content, electronic books and pictures.*
- p. It is known that the innovative contents of the colonial are memes, pictures, posters, web, bloggers, voice notes or audio, power point presentations of taklim, photos, and recordings.*
- q. It is known that posters are the most widely used creative content by millennial preachers, while memes and pictures are the most innovative content used by colonial preachers.*
- r. It is known that colonial preachers are more creative in their preaching content than millennial preachers with a difference of 14%.*

- s. *It is known that of the entire millennial population, only 25% have innovative content, while the rest do not. Only 39% of colonial preachers have innovative content.*
- t. *It is known that of the total millennial and colonial preachers who have creative thoughts in using social media, only 32%, so creative thinking needs to be grown to the remaining 68% of the population of both millennial and colonial preachers.*
- u. *It is known that of the entire population of millennial preachers, 96% always make preaching content weekly, while 89% of colonial preachers create da'wah content on their social media, so millennial preachers are more aware of making preaching content weekly than colonial preachers.*
- v. *It is known that for both millennial and colonial preachers, the most content for preaching through social media per week is 10 times the content and the least is none.*
- w. *It is known that some of them create content weekly 1 time, 2 times, 3 times, 4 times, 5 times and between 5 and 10 content weekly, there are also those who do not create any da'wah content on their social media.*
- x. *It is known that the awareness of creating da'wah content on weekly social media is very high among millennial and colonial preachers, but colonial preachers are more aware and active in implementing it.*

CONCLUSION

Based on statistical data related to millennial and colonial preachers that have been described by researchers, this research can be concluded in the following ways:

- 1. There is a difference between millennial and colonial preachers in using social media*
- 2. There is a difference between millennial and colonial preachers in using social media as a propaganda medium.*
- 3. Millennial preachers use Facebook, Instagram, Youtube, Watshaap and Tiktok as a means of preaching.*
- 4. Colonial preachers use Facebook, Instagram, Youtube, Watshaap and Tiktok as means of preaching.*
- 5. There is a difference between millennial and colonial preachers in using Facebook, Instagram, Youtube, Watshaap and Tiktok as media for their da'wah.*
- 6. There are differences between Facebook, Instagram, Youtube, Watshaap and Tiktok as da'wah media.*
- 7. Millennial preachers exceed colonial preachers in the use of social media Facebook, Instagram, Youtube and Tiktok.*
- 8. Colonial preachers exceed Millennial preachers in the use of Watshaap social media.*

9. Millennial and Colonial Dais use Facebook, Instagram, YouTube and Watshaap more than those who don't.
10. There are more Millennial and Colonial Dais who do not have a TikTok account than those who do.
11. The media that are most used by millennial preachers for preaching are Instagram and Facebook while the social media that is least used as a media for preaching is Tiktok.
12. The medium most used by colonial da'wah to preach is Watshaap while the social media that is least used as a medium of da'wah is Tiktok.
13. Posters are the most widely used creative content by millennial preachers, while memes and pictures are the most innovative content used by colonial preachers.
14. Both millennial and colonial preachers, the most content for da'wah via social media per week is 10 times the content and the least is none.
15. Among them there are those who produce content weekly 1 time, 2 times, 3 times, 4 times, 5 times and between 5 and 10 content per week, there are also those who do not create any da'wah content on their social media.
16. Millennial Dais and Colonial Dais agree 100% that social media is useful in preaching
17. Preachers preach only to hope for Allah's blessing, exalt their words, and get mercy and rewards from them.

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