

THE ROLE OF THE MILLENNIAL GENERATION IN DA'WAH JOURNALISM IN THE DIGITAL AGE

Retna Dwi Estuningtyas, Abdul Hamid, Siti Nuri Nurhaidah, Zamakhsyari Abdul Majid
Universitas Ibnu Chaldun, Universitas Islam As-Syafi'iyah, UIN Syarif Hidayatullah Jakarta, UIN
Syarif Hidayatullah Jakarta
Email: rerefnadwie@gmail.com, salamku82@yahoo.com, siti.nuri@uinjkt.ac.id,
zamakhsyari.abdul.majid@uinjkt.ac.id

Abstract:

The development of da'wah in the present, known as the digital era, has been increasingly advanced in the use of da'wah media. The millennial generation, as a generation that is responsive to technology, does not miss using internet media to convey da'wah messages with its journalistic da'wah. One of the selected media is social media, this is because social media users are increasing every year in Indonesia. In the use of social media and internet networks, communication that is built in da'wah journalism certainly follows the journalistic code of ethics and remains consistent in spreading the function of da'wah journalism as prophetic journalism.

Keywords: Millennial Generation, Da'wah Journalism, Digital Age

Introduction

Entering the current digital era, the definition and understanding of the public about Islamic da'wah has progressed and developed significantly. Da'wah is not only understood as an effort to convey Islamic teachings through conventional means such as recitation, Friday sermons, lectures on the pulpit, and the like, but the understanding of da'wah is more than just that. The understanding of da'wah is not in the form of collective spiritual routines, but da'wah can also be in the form of poverty alleviation, providing compensation to orphanages, natural disaster management and various other humanitarian activities.

The development of the times has the impact of the emergence of various problems to become more complex. Conversely, the implementation of da'wah activities seems to have no significant developments, such as efforts to overhaul or redefine functions. What we see now is a kind of refreshment to the function of da'wah. The reason is because the times are increasingly giving birth to a diversity of da'wah targets. Millennials as a force that should be a driver of positive social change, da'wah seems unable to live religious values in people's lives productively (Estuningtyas, 2021). Whereas sociologically, da'wah is basically intended to revive social functions that grow and develop in society. (Aini et al., 2021) Therefore, the existence of social institutions such as law, politics, economics, education, culture and even religion, ideally can provide benefits to society, not vice versa, giving birth to various harms for life (Muhtadi, 2020). The presence of the internet or better known as cyberspace provides many benefits of

flexibility for residents on earth to cooperate with each other both between residents on earth to establish cooperation with each other both between residents of cities, countries, and continents. Because in it becomes a meeting place of various media including voice, graphics, text, images, and video. Thus information technology becomes a vital need for humans living in this digital era, this also encourages the acceleration of the democratic process and everything that exists. Almost everyone has made the internet a part of their life style.

The development of technology today is not even just one step ahead. The internet has succeeded in recording all forms of human activity, if we may mention a lot through the process of conversion, including converting it to our senses so that it can capture the meaning of the information that is widely provided on the internet. Information has many ways to get to us. In essence, information always engages our senses and the message of that information is passed on to the brain and begins to offend the dynamic processes of the psyche. The generation living in the digital era should be able to take advantage of this rapid development so that they can become people who are one step ahead.

In such circumstances, da'wah communication to millennials is expected to offer solutions as a productive effort in engineering individuals and society through the process of transforming values in accordance with the messages of Islamic teachings. In realizing the values of da'wah communication, communicators or da'i must have concepts and methods in communicating da'wah to the millennial community. In the process of da'wah, of course, using methods, but these methods must be adjusted to the conditions faced. For this reason, the method to be used and how to apply it, because the success and failure of a da'wah program is often assessed in terms of the method used. This is because the problems faced by da'wah are growing and complex, so that successful methods in one place cannot be used as a benchmark for other regions. (Estuningtyas, 2021).

Da'wah as a call or invitation to realization, or an attempt to change a bad situation to a better and perfect situation both for individuals and society (Shihab et al., 2022).

Communication itself is a process in which two or more people form or exchange information with each other, which in turn will arrive at a deep mutual understanding (Cangara, 2020).

Based on the two definitions above, namely "communication and da'wah", is a communication activity, where the da'i communicates the message of da'wah to the mad'u, both individually and in groups. Technically, da'wah is the communication of da'i (communicator) and mad'u (communicant). All laws that apply in the science of communication apply also in da'wah, communication barriers are obstacles to da'wah, and how to reveal what is hidden behind human behavior da'wah is the same as what must be done in human communicants. (Mubarok & Fanani, 2014).

As something relatively new, proper da'wah communication must certainly be done in order to reach millennials in the digital era like today, so that they can play a role in enlivening the world of da'wah through da'wah journalism.

METHOD

This research uses qualitative methods, namely research that intends to understand the phenomena experienced by research subjects such as behavior, perception, motivation, action, etc., holistically, and by means of description in the form of words and language, in a special natural context and by utilizing various natural methods (Suriani et al., 2022).

The approach taken is phenomenology, which is a research procedure that produces descriptive data in the form of written or spoken words of people and observed behavior, with methods emphasizing reasoning based on social reality objectively and through phenomenological paradigms. This means that to capture the nature of objects, three kinds of reductions are needed to get rid of all things that interfere in achieving objectivity, namely: First reduction, getting rid of everything subjective, the attitude of the researcher must be objective,

open to the symptoms that must be spoken to. Second reduction. Get rid of all knowledge about objects obtained from other sources, and all existing theories and hypotheses Third reduction. Get rid of the whole tradition of knowledge. Everything that others have said must, for the time being, be forgotten, if these reductions are successful, then the symptoms will manifest themselves or can become phenomin (Moleong & Tanaamah, 2022).

RESULTS AND DISCUSSION

The development of technology towards all-digital is currently increasingly rapid. In this digital era, humans in general have a new lifestyle that cannot be separated from all-electronic devices. Technology is becoming a tool that is able to help most human needs. Technology has been able to be used by humans to make it easier to do any task and job. The important role of technology is what brings human civilization into the digital age.

The digital era has brought various good changes as a positive impact that can be used as well as possible. But at the same time, the digital era also brings many negative impacts, so it becomes a new challenge in human life in this digital era. Challenges in the digital era have also entered into various fields such as politics, economics, socio-culture, defense, security, and information technology itself.

The digital era was born with the emergence of digital, internet networks, especially computer information technology. The new media of the digital age has the characteristics of being manipulable, networked or internet. Mass media are turning to new media or the internet because there is a cultural shift in the delivery of information. The ability of this digital era media makes it easier for people to receive information faster. With internet media, mass media has changed direction in droves.

Advances in communication technology have an impact on the development of various applied scientific methods that exist in society, such as how humans do and influence others to do the same thing. In the study of communication science in traditional times, before the digital era, communication practices took place very simply with a broad impact

This new media transition also occurred in the world of Islamic da'wah. The use of internet or digital networks to spread da'wah messages also occurs. Mass media as a da'wah media also allows the development of da'wah journalism in the development and dissemination of da'wah messages from dai -in this case carried out by journalists, to mad'u or audiences from the da'wah media itself.

Da'wah Journalism and Technological Progress

Da'wah activities have experienced a long surge along with the development of the era of social media that uses super sophisticated technology as it is today, and leaves the classical theory that exists in da'wah science. Da'wah activity is a practice that is commanded in Islam to all followers of Islam, because it is part of the practice that is highly recommended. Even from the beginning of the presence of Islam as a Revelation given to the Prophet Muhammad (peace be upon him) placed Islam as a celestial religion whose spread used literacy from the word of God.

However, technological developments in the digital age have given birth to something called "Social Media". As a new medium, of course, like a newborn baby, social media has received an overwhelming response from internet users. Social media agrees with every user to

be able to exchange information with everyone who is a user of social media. According to Nasrullah, social media is a medium on the internet that allows users to express themselves, interact, cooperate, share, communicate with other users, and form social bonds virtually. (Zaied et al., 2020).

Social media is also equipped with various features such as shares, likes, hashtags, trending topics that greatly affect reading interest and consumption of reader information. Through these features, news and information can be shared virally: widespread and occur in a short time like a disease outbreak spread by a virus. The results of a study by Jonah Berger and Katherine Milkman show that news that is shared virally through social media is news that can evoke very strong positive or negative emotions (high-arousal emotions). (Mimra et al., 2014).

However, it should be realized that non-journalist social media users generally do not understand the importance of accuracy and verification and do not understand journalistic ethics and online media laws when sharing information received. The absence of control over basic matters in journalistic practice causes data and information disseminated on social media to be invalid and cannot be accounted for.

The actuality of news becomes the norm that is put forward, and greatly influences journalists in the production of their journalistic work. This actuality and speed is made possible by social media primarily because of its wide reach, allowing for reciprocal interaction in a short time. Currently, fake or fake news (hoax) is the focus of attention, especially in online media. The flood of information makes it difficult for audiences to determine true information with false information. (Frilanda et al., 2022).

As for social media users, of course, they are millennials, and it is not limited to social media. Millennials are active users in the network for various activities they do in accessing whatever information they need.

As is well known, what is meant by Islamic journalism is the process of reporting and reporting events that contain da'wah messages in the form of invitations to the path of Allah SWT. Any news, opinion article, or feature that contains direct and indirect appeals, express or express, to believe, do good (do shaleh), and fear Allah SWT is included in the category of Islamic journalism. In journalistic literature, Islam is included in the type of Crusade Journalism, which is journalism that fights for certain values, namely Islamic values. Islamic journalism carries the mission of amar ma'ruf nahi munkar as stated in the Quran

And let there be a nation among you who call for good and enjoin good and forbid evil and the first 04 are the successful ones

And be among you a group of people who call to good, enjoin what is right, and prevent evil. And they are the lucky ones. (QS Ali Imran: 104).

Islamic journalism is also included in the category of Prophetic Journalism (Prophetic Journalism), which is journalism that carries the mission (treatise) of prophethood, namely upholding tawhid and Islamic syiar. (Noviolita et al., 2020). In principle, Islamic journalism has the characteristics as exemplified by the Prophet Muhammad (peace be upon him), namely:

Islamic journalism is journalism that exemplifies the four codes of ethics of the Prophet Muhammad which turned out to be in accordance with the function of the media, namely shiddiq (conveying / to inform), amanah (educate), tabligh (entertaining / to entertain), and fathanah (exercising social control / social controlling). The four can also be interpreted: shiddiq (based on truth), tabligh (delivered in an educational way), amanah (trustworthy) and fathanah (with full

wisdom). In the context of Islam, the basic theory of Islamic journalism has been stated in the Qur'an,

O you who believe that if a comes to you with news, then you will see that you harm a people with ignorance, and you will become regret for what you have done.

O believers! If an ungodly person comes to you with a message, then examine the truth, so that you do not harm a people through ignorance (carelessness), which you end up regretting your deed. (QS. Al-Hujurat/49:6).

Thus, Muslim journalists are required to be able to emulate the nature of the prophet, analyze and read situations, including reading what is needed by the ummah by imitating the intelligence of the Prophet Muhammad (prophetic intelligence). (Zaidan et al., 2015). The ideology of a Muslim journalist must be in accordance with the characteristics of Islamic journalism itself, because this ideology will encourage the emergence of ghirah, enthusiasm, defend the interests of Islam and its people, also socialize Islamic values, as well as counter and filter the rapid flow of ignorant information from anti-Islam where the characteristic of da'wah journalism is to disseminate information about the commandments and prohibitions of Allah SWT. A Muslim journalist gives a message and tries hard to influence the communicant / audience, to behave in accordance with the teachings of Islam.

The Role of the Millennial Generation in Da'wah Journalism

Da'wah activities in the development and spread of Islam cannot be denied its existence. The spread of Islam from Arabia to all corners of the world cannot be separated from da'wah activities. In fact, the dynamics of an orderly life to the creation of a better life are also influenced by da'wah activities. This shows how important da'wah activities are in the development and progress of Islam.

In its development, da'wah activities have made many progresses, especially in the aspects of the media used. Although the da'wah material is relatively the same, the media used has varied. In fact, it has now experienced very rapid development along with the development of communication technology. Currently, many have used internet media, both social media and cyber media in the form of websites. A number of websites that provide information about Islam have sprung up and are even very easy to find. Thus, media selection should be done selectively by referring to several criteria. Such as the suitability of da'wah objectives, cost factors, suitability of methods, audience characteristics, practical considerations, and the availability of the media itself. Along with the rapid pace of communication and information technology, the use of internet-based technology as a medium for da'wah is a necessity. The Internet, which is also referred to as multi-media, in the conception of da'wah science is referred to as *wasilah dakwah*.

Adopt all communication media products, especially multimedia based on information technology and communication as da'wah media. However, there is a fundamental thing to note that any form of multimedia is impossible to develop and develop without something that becomes capital to communicate fundamentally. Of course something in the Islamic view does not happen by itself but is held by the Almighty, namely Allah Almighty. The Word of Allah in the Quran

And he is the one who sent the winds with human beings in the hands of his mercy and we descended from the sky 4 not pure

And it is He who blows the wind (as) the bearer of glad tidings before the coming of His mercy (rain); and We sent down from heaven very clean water, (QS Al-Furqan/25:48).

In the context of Islamic da'wah, all forms of information technology progress are part of God's grace which must be thanked by mastering and using it for the advancement of da'wah to create khairu ummah. Not on the contrary, multimedia communication and information is instead controlled and used by humans who are oriented towards the pleasure of life and the pleasure of lust with the encouragement of materialism, capitalism, hedonism and so on in line with the da'wah fi syaithon. Presumably there needs to be preventive and repressive tools in da'wah as a form of code of ethics specifically related to the use of da'wah media. Of course, this is done to maintain the authenticity of Islamic teachings when in a free virtual world without barriers, both physically and psychologically. Therefore, da'wah through multimedia based on information and communication technology is an absolute necessity that cannot be negotiable. Internet users in Indonesia continue to increase. Based on data published by WeAreSocial, the number of internet users in Indonesia has reached 212.9 million in January 2023. This means that around 77% of Indonesia's population has used the internet. The number of internet users in January 2023 is 3.85% higher than a year ago. In January 2022, the number of internet users in Indonesia was recorded at 205 million. Meanwhile, the time spent playing social media in Indonesia reaches 3 hours 18 minutes every day. The duration is the tenth highest in the world. (Kiswanto et al., 2023). This also has an impact later in Islamic journalism, because the use of the internet with its various media affects the effectiveness of da'wah or the delivery of messages that are expected goals.

The millennial generation (the term generation based on demographics and also called generation Y) became a hot topic because it was born during the information and communication technology revolution and its population is quite large, which is about 34 percent of the population of Indonesia. Generally, millennials were born between 1981 and 1994. This generation is already familiar with technology such as computers, video games, and smartphones. Several studies on the millennial generation describe those who are categorized as millennials in communicating a lot using instant communication technologies such as email, SMS, instant messaging and social media such as Facebook, Line, Path, Instagram, Whatsapp and Twitter. They also love to play online games. This generation is known to be very happy to spend their lives on online media networks. This generation sees the world not directly but lives in cyberspace. Starting from communicating, shopping online, getting information, and other activities (islamdakwah.com, 2020). Therefore, the millennial generation is very familiar with online media with its social media.

The role or participation of the millennial generation in da'wah activities today cannot be denied also by them, based on their activities in cyberspace or the internet with the use of social media they have. The millennial generation is currently active in empowering their social media to produce content containing da'wah messages, with patterns from each of these social media. With expertise in processing material combined with the use of media that is increasingly easy thanks to technological advances, making Islamic da'wah free to be carried out by means of Islamic journalism or da'wah journalism.

Although free in terms of content loading and methods (methods) with the increasingly massive use of the internet, the millennial generation must also pay attention to the principle of freedom given must be accountable to God. The freedom of one side and the responsibility of

the other side are impossible to separate. The press is free to broadcast things but must, accountable for what it broadcasts, it must guarantee the truth is conveyed to the public. Many verses in the Qur'an that when pondered in substance and content become references to various principles in the process of journalistic work that can ward off massive hoaxes. These principles include:

1. Accurate principle. The main capital of the journalistic profession is trust. Trust grows from an objective attitude in seeing and capturing the value of events that occur and is used as a source of information and actual data on journalistic products. That is called accurate. The accuracy of information and data is only possible through honest, thorough and earnest checking. Verification of information is "commanded" in Islamic teachings. Information without verification in the perspective of the Quran can result in disaster in human life. (QS. Al-Hujuraat/49:6).
2. The principle of fairness. Communication and dissemination of information must always be within the limits of fairness and fairness. All parties related to information, have the right to present data according to their respective perspectives (balanced). Information reported by the media must always be comprehensive (cover both sides). It is not permissible to distort facts, whether it is due to lustful impulses or because they want to deviate from the truth. (QS. An-Nisaa/4:35).
3. The principle of presumption of innocence. Information that should be news material must not be sourced from rumors. The reporting model must not be ridicule or contain ridicule: any person and any group. Prejudice should also be avoided in the news. Finding fault with others with the aim of demonizing them is a journalistic phenomenon forbidden in Islam. (QS. Al-Hujurat/49: 112).
4. Use meaningful, polite, gentle and argumentative words in conveying information or news. This principle in the language of the Qur'an is called bi alhikmah (QS. An-Nahl/16:125). The word wisdom in this verse is a firm and true word, which can distinguish between haq and vanity. Journalists who understand wisdom.
5. Uphold truth, honesty, and avoid false information. In Indonesian, a lie is "fake news" or "untrue words." In the journalistic profession, it is not permissible to use information sourced from fake news for news materials. This principle is based on the instructions in the Qur'an (QS. Al-Hajj/22:30). The word zur in this verse—literally means "lying" and "false testimony." For example, rajul zur (lying men), qaum zur (liars). This understanding is the same as the meaning of kaziba in QS. Jonah/10:6. Similarly, "threats" to liars as stated by Allah SWT in QS. Al-Jatsiyah/45:7. Lying, lying, and giving false testimony have enormous negative effects. Perhaps that is why the Prophet (peace be upon him) equated the sin of false witness with the sin of associating Allah SWT. Therefore, journalists must carry out very strict verification of every data and information obtained before the data and information is used as news material. Allah (swt) warns that people who disseminate information whose source is not clear will be held accountable. (QS. Al-Israa'/17:36). (Be vigilant. Santing, 2021 : 101).

Social media was born in the digital era to facilitate and become a solution for humans to penetrate the boundaries of space and time. With social media, many things can be done, such as raising funds, or public sympathy, and herding opinions. However, excessive use of social media actually causes new problems for humans themselves. Hoaxes are negative implications that we feel very much today. Unfortunately, people easily trust information on social media

without verifying or crosschecking the truth of the information received. Islamic journalism has offered solutions in dealing with hoaxes, of course, solutions sourced from the Quran and Hadith.

CONCLUSION

Da'wah, as an appeal to all mankind to return to the way of life along the true teachings of Allah, is carried out with wisdom and good advice. Da'wah can be in the form of an invitation to awareness or changing the situation to a better and perfect situation according to Islamic teachings, both towards the person and towards society. The realization of da'wah is not just an effort to increase religious understanding in behavior and outlook on life, but towards a broader target.

Da'wah at this time is required to be actual, factual, and contextual, so that da'wah can be a solution to every problem of human life. Actual means solving current problems that are hot in society. Factual in the sense of concrete and real and contextual means relevant and concerns the problems that are being faced by society. One important aspect of preaching is the use of media. One of the media that can be chosen is the use of social media.

It is undeniable, social media in the development of media has taken a form that rivals conventional or traditional media, such as television, radio, or print media. This advantage can occur because social media does not require a lot of labor, large capital, and is not bound by massive production infrastructure facilities such as offices, buildings and other reporting devices.

The millennial generation as doers, connoisseurs of technological sophistication in this digital era also plays a role in spreading da'wah messages through Islamic journalism or da'wah journalism. Da'wah journalism itself is a journalistic activity based on Islamic teachings with prophetic values from the Prophet of Allah, disseminating information about the commandments and prohibitions of Allah SWT. A Muslim journalist who can also be said to be a preacher gives a message and tries hard to influence the communicant / audience, to behave in accordance with the teachings of Islam.

BIBLIOGRAFI

- Aini, A. N., Nurjanah, E., & Effendi, M. R. (2021). Strategi Menanamkan Nilai-Nilai Akhlak Melalui Integrasi Pendidikan Nilai-Nilai Akhlak Melalui Integrasi Pendidikan. *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 2(01), 32–45.
- Cangara, M. (2020). RANCANG BANGUN KOMPOR BIOMASSA PORTABEL PENGHASIL ENERGI LISTRIK BERBASIS THERMOELECTRIC GENERATOR. Universitas Hasanuddin.
- Estuningtyas, R. D. (2021). Strategi Komunikasi dan Dakwah Pada Kalangan Milenial di Era Modernisasi. *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies*, 2(1), 75–86.
- Frilanda, A., Putranto, W. S., & Gumilar, J. (2022). Pengaruh berbagai konsentrasi pulp buah naga merah pada pembuatan Set Yoghurt terhadap Total Bakteri Asam Laktat, Nilai pH, dan Total Asam. *Jurnal Teknologi Hasil Peternakan*, 3(1), 32–41.
- Kiswanto, M., Surahman, S., Prapdopo, P., Sarlivia, S., Vidhiyanty, P. M., & Noor, M. (2023). Visual optimization of Kutai Kartanegara MSME products in the marketplace as a support for digital marketing. *Community Empowerment*, 8(4), 503–507.

- Mimra, M., Kavka, M., Tomšík, K., & Struhar, M. (2014). Application of the “boundary line analysis method” for the optimisation of the number of tractors used in an agricultural company. *Agricultural Economics*, 60(1), 1–8.
- Moleong, G., & Tanaamah, A. R. (2022). Analisis Risiko Teknologi Informasi Menggunakan ISO 31000 Pada Aplikasi INLISLite Di Dinas Kearsipan Dan Perpustakaan Provinsi Nusa Tenggara Timur. *JATI (Jurnal Mahasiswa Teknik Informatika)*, 6(2), 501–506.
- Mubarok, A., & Fanani, B. (2014). Penghimpunan dana zakat nasional (Potensi, realisasi dan peran penting organisasi pengelola zakat). *Permana: Jurnal Perpajakan, Manajemen, Dan Akuntansi*, 5(2).
- Muhtadi, M. (2020). Pengaruh Peran Lembaga Karya Masyarakat Mandiri Dompot Dhuafa dalam Pengelolaan Zakat untuk Kemandirian Penerima Manfaat Program. *Jurnal Ilmu Dakwah*, 40(1), 1–14.
- Noviolita, M. C., Isyanto, P., & Romli, A. D. (2020). Analisis Faktor-Faktor Yang Mempengaruhi Perilaku Pembelian Impulsif Konsumen Tokopedia Menggunakan Analisis Diskriminan (Studi Konsumen Generasi Y dan Z Pada Masa Pandemi COVID-19). *Jurnal Manajemen & Bisnis Kreatif*, 6(1), 23–40.
- Shihab, M. R., Prahawati, W., & Maria, V. (2022). Pengaruh Disiplin Kerja, Motivasi Kerja, Dan Lingkungan Kerja Terhadap Kinerja Karyawan Pada Pt. So Good Food Manufacturing Kabupaten Tangerang Tahun 2020. *Jurnal Inovasi Penelitian*, 3(3), 5481–5496.
- Suriani, N., Moleong, M., & Kawuwung, W. (2022). Hubungan Antara Pengetahuan Ibu Dengan Kejadian Gizi Kurang Pada Balita Di Desa Rambusaratu Kecamatan Mamasa. *Epidemia: Jurnal Kesehatan Masyarakat Unima*, 53–59.
- Zaidan, M. A., Relan, R., Mills, A. R., & Harrison, R. F. (2015). Prognostics of gas turbine engine: An integrated approach. *Expert Systems with Applications*, 42(22), 8472–8483.
- Zaied, B. K., Rashid, M., Nasrullah, M., Zularisam, A. W., Pant, D., & Singh, L. (2020). A comprehensive review on contaminants removal from pharmaceutical wastewater by electrocoagulation process. *Science of the Total Environment*, 726, 138095.

Copyright holder:

Erifendi Churniawan, Sapto Priyanto (2023)

First publication right:

[Jurnal Syntax Transformation](#)

This article is licensed under:

