



DA'WAH APPROACH IN THE MILLENNIAL ERA

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Abstract:

Media must really be utilized in the millennial era. Nowadays almost everyone uses the internet in sending, searching and reading information. In addition, in interacting too, most of it is done through social media rather than communicating directly. Millennials have authority over themselves in using the media they access. The millennial generation is able to show distinctive patterns of diversity influenced by technology. The internet is used as a teacher and friend for the digital society. The digital generation is a new group that receives da'wah messages with contemporary concepts. Network communities that are active in commenting, criticizing and carrying out da'wah activities by sharing through the platform used. In approaching da'wah, the Prophet SAW taught us his people to deliver Islamic da'wah according to the language, terminology and perspective of the target of da'wah itself. It is a must for dai and daiyah to know the ins and outs of the terminology and communication model of the millennial generation to make it easier for him to convey da'wah messages.

Keywords: Da'wah, Millennials and Information Technology

INTRODUCTION

Da'wah is an attempt to influence others so that they behave and behave like what is preached by the da'i (Firusyurahkan, 2018). In carrying out his da'wah mission, a preacher will use all the resources (potential) he has for the benefit of his da'wah (Arifin & Zaini, 2019). The resources in question include the potential of the soul (anfus), property (amwal), time, facilities and infrastructure owned (vehicles, property), including power and influence in the midst of the community where the da'i is located.

In this new era, preachers need to take advantage of advances in communication technology for the benefit of da'wah (Thaib, 2019). The world's great cleric, Yusuf Qardawi called on Muslims, especially preachers, to take advantage of this opportunity (Gendron, 2017). For Al-Qardhawi, da'wah is no longer adequately carried out only in surau-surau, pesantren, mosques, and taklim assemblies alone, but is carried out globally by utilizing advances in existing communication technology.

By looking at the side of opportunity, Al Qaradawi called the era of technological progress that gave birth to globalization as a favor from Allah, and should be used for da'wah, spreading and teaching Islam to all corners of the Islamic world, as a religion that rahmatan lil 'alamin.

The explosion of information and technological advances in various fields must not be allowed to pass by (Said, 2013). Muslims should try to prevent and anticipate by strengthening *aqidah* that combines science and technology (GHOZALI, 2021). Not a few people who have become victims of the effects of globalization of information that makes their Islamic identity blur and the future of the younger generation increasingly bleak (Ahmed, 2005).

If Muslims are lulled by the luxury of life with its various facilities, it will slowly abandon the teachings of religion (Anwar, n.d.). Thus, there will be a spiritual void that actually damages the personality of every human being (Wahid, 2019). In addition, the weakness and lagging behind of Muslims in accessing information from time to time, in turn will also make our *da'wah* steps increasingly lagging behind (Toni & Saputra, 2018).

So that the problem of *da'wah* is not more tangled and protracted, it is necessary to immediately find a way out of the crisis of the problem faced (Wartini, 2015). Muhammad Amin Rais, in his book *Political Morality of Muhammadiyah*, offers five "Homework" that need to be completed so that Islamic *da'wah* in the current information age remains relevant, effective and productive (Fauzia, n.d.).

First, there needs to be a serious cadre to produce preachers with a neat division of labor (Gorlizki, 2002). The mere knowledge of *da'wah* is not enough to support the *da'wah* process, but it also requires various mastery in the latest information technology (Suherdiana & Muhaemin, 2018).

Second, any Islamic organization interested in *da'wah* tasks needs to build a *da'wah* laboratory (Purwanto et al., 2019). From the results of this "Labda" will be known the real problems in the field, so that it is clear what will be done (Herrero-Zazo et al., 2013).

Third, the process of *da'wah* is no longer limited to "*da'wah bil oral*", but must be expanded to *da'wah bil haal*, *bil kitaabah* (writing), *bil hikmah* (in the political sense), *bil iqtishadiyah* (economics) and so on.

Fourth, print mass media and especially electronic media must be considered now as *da'wah* media (Thaib, 2019). Electronic media that can be a vehicle or means of *da'wah* need to be owned by Muslims (Kalam, 2014). If the air of Indonesia in the future is filled with messages of other religions and quiet from Islamic messages, then of course this situation seems unfavorable for the increase of Islamic *da'wah* in the country (Farid & Lamb, 2020).

Fifth, seizing Indonesian teenagers is a long-term Islamic *da'wah* task. Children and youth are invaluable assets (Mellor, 2017). They must be saved from the erosion of *aqidah* that occurs due to the "invasion" of non-Islamic values into the heart of various Islamic communities in Indonesia. If our children and adolescents have a strong fortress in today's era of globalization and information, it can be concluded that the future of *da'wah* will remain cheerful.

METHOD

This research uses qualitative methods with a literature review approach. Literature review is a systematic, explicit and reproducible method for identifying, evaluating and synthesizing research works and thoughts that have been produced by researchers and practitioners. The step in writing this review literature begins with the selection of topics. Perform a library or source search to gather relevant information from Google Scholar, CINAHL, Proquest, Ebsco, or National Library databases. Determine keywords or keywords for journal searches. After the data is collected, it is processed, analyzed and conclusions drawn.

RESULTS AND DISCUSSION

A. Understanding the Da'wah Approach

1. Approach is the process, deed, way of approaching; effort in the framework of research activities to establish relationships with the person studied.
2. Approach is the thing (deed, effort) approaching or approaching .
3. Approach is an effort so that the problem can be solved.
4. In the book Science of Da'wah by Rini Setiawati, that the da'wah approach is the determination of strategies and archetypes and steps of da'wah in which there are methods and techniques to achieve the goals of da'wah.
5. The da'wah approach is our starting point or point of view on the da'wah process. Expressing three approaches to da'wah; namely cultural approach, educational approach and psychological approach. These approaches look more at the condition of da'wah partners.
6. Da'wah approach is the determination of strategies and basic patterns and steps of da'wah in which there are methods and techniques to achieve the goals of da'wah.
7. Prophet Muhammad SAW in delivering Islamic da'wah used various methods including: stealth methods, blatant da'wah, government politics, correspondence, warfare, education and religious teaching. This method is part of the methods of da'wah of the Prophet Muhammad SAW in carrying out da'wah missions in Makkah and Medina.
8. The Da'wah approach is no longer sufficient with conventional methods. The development of modern times and eras, increasingly fast technology demands adjustment. Da'wah must be more optimally delivered through social media, because the millennial generation is more likely to use interactive media and applications, such as Whatsapp, YouTube, Facebook and others.
9. Explicitly, Allah the Exalted provides methodological guidelines in fulfilling da'wah, namely with wisdom and mauizah hasanah , as He says in Sura An-Nahal verse 125.

Call the way of your Lord with wisdom and good advice and argue with them in the best way

"Invoke men to the way of your Lord with wisdom and good teaching, and argue with them in a good way." (an-Nahl (16) : 125)

If we carefully look at the content of Surah An-Nahal verse 125, we will find three methodologies of approach in preaching, namely:

1. The method of wisdom, which is to preach by paying attention to the situation and conditions of the da'wah target by emphasizing their abilities, so that in carrying out the further teachings of Islam, they no longer feel forced or objected.
2. Mau'idzoh Hasanah method, which is to preach by giving advice or conveying Islamic teachings with compassion, so that the advice and teachings of Islam conveyed can touch their hearts.
3. The method of Mujadalah, which is to preach by exchanging ideas or refuting as well as possible by not exerting pressures and not by demonizing the person who is the target of his da'wah.

In terms of language, Al Hikmah mentioned in Fairuz Abadi's Al Qamus Al Muhith means just, gentle, prophetic, Quran, Gospel and also good thought. As for the understanding of shara', wisdom has many meanings, including the accuracy of speech and deeds (Tafsir Ath-Thabari III / 60 and Tafsir Ar-Razy IV / 73). In Al Bahrul Muhith juz I, wisdom is interpreted as putting something in its portion.

Dr. Musthafa As-Siba'i in his book *Assunnah wa Maka'anatuha fi Tasyri'il Islam* while commenting on Surah An-Nahal verse 125 said, the wisdom includes religious secrets and the provisions of the Shari'a revealed by Allah to the Messenger.

Dr. Ali Abdul Halim Mahmud concluded that what is meant by wisdom in da'wah is to do the right thing in the right way at the right time. While Muhammad Abul Fathi Al Bayanuni said, among the mazhahir (appearance; form) of wisdom in da'wah is to arrange the priorities (aulawiyat) of the movement, gradually (tadarruj) in realizing the priorities of the movement, and choose the right method for the right conditions and capacities of mad'u.

(Hefni et al., 2019), explained that the Prophet SAW had several approaches in preaching, namely:

1. Personal Approach. This approach occurs in an individual way, namely between da'i and mad'u, in a face-to-face manner so that the material delivered is immediately received. This approach was once carried out in the time of the Prophet when preaching in secret, although it does not rule out the possibility that in the modern era like now a personal approach must still be done because mad'u consists of various characteristics.
2. Educational Approach. At the time of the Prophet, da'wah through education was carried out in tandem with the entry of Islam to the Companions. Likewise, at present, it can be seen that the educational approach is applied in Islamic boarding school educational institutions, Islamic foundations or universities in which there are Islamic materials.
3. Approach Discussion. The discussion approach in the current era is often carried out through various religious discussions, dai acts as a resource person while honey acts as a listener or listener. The purpose of the discussion is to discuss and find solutions to problems related to da'wah so that what is a problem can be found a solution.
4. Offer Approach. The Prophet's bidding approach was an invitation to faith in Allah Almighty without associating Him with others. This method was done by the Prophet using the right method without coercion so that honey when responding was not in a state of distress even the Prophet did it with intentions arising from the deepest heart.
5. Mission Approach. The mission approach is to send the da'i manpower to areas outside the place of domicile. There are many organizations engaged in da'wah sending da'i-da'i to be disseminated to areas with minimal religious knowledge.

Meanwhile, (Rofiq & Santoso, 2015), Da'wah activities will reap success when carrying out 4 da'wah management functions, namely:

1. Planning (Takhtith), is the selection or determination of organizational goals and the determination of strategies, policies, projects, programs, procedures, methods, systems, budgets and standards needed to achieve goals (Hendarsjah et al., 2019).
2. Organizing (al-Tanzim), in the Islamic view is not merely a container, but rather emphasizes how work can be done neatly, orderly and systematically. In another sense, organization is the whole grouping of people, tools, tasks, responsibilities and authorities, in such a way as to create an organization that can be moved as a whole in order to achieve a predetermined goal (Selvi, 2022). Actuating/Tawjih, which is the entire process of providing work motivation to subordinates in such a way that they are able to work sincerely for the achievement of organizational goals efficiently and economically (M. Munir and Wahyu Ilaihi, 2009: 139).
4. Control and evaluation of da'wah (Controlling / riqobah), which is an effort to examine the activities that have been and will be carried out. Providing suggestions, responses, evaluations of

an organization's activities is a necessity to keep the organization existing, so the need for evaluation and supervision is needed in an organization (Terry, 1795).

An expert in da'wah and communication, (Hak et al., 2018) say; "The community should be treated to various da'wah activities that are able to channel their cultural aspirations and satisfy their cultural tastes". There is no denying that da'wah and local culture are closely related. Every da'wah event is always in the context of the local culture that accompanies it. How the subject of da'wah carries out his da'wah activities and how mad'u behaves in the midst of society, da'wah of course always brings and involves his cultural background.

B. Understanding the Millennial Era

1. Era Means The period of time in history, the number of years in the period between some important event in history .
2. Time span, time span, historical span .
3. Millennials are the demographic group after generation X. there is no definite timeline for the beginning and end of this group. Experts and researchers usually use the early 1980s as the beginning of the birth of this group to the early 2000s as the end of birth.
4. The millennial generation is a generation that is synonymous with technological advances, especially social media and the internet. According to Pew Research Center research (2010) the millennial generation cannot be separated from the use of technology, especially those related to the internet which is considered a basic need (Meifanny, 2016).
5. According to Kominfo, The term millennial generation was developed by two American historians and writers, William Strauss and Neil Howe in several books. There is literally no specific demographic in determining this one generational group. The generation Y classification is formed for those born in 1980 to 1990, or in early 2000, and so on.

According to Cavan (Lillard & Willis, 1994) in his book entitled Juvenile Delinquency states that juvenile delinquency as a disorder in children and adolescents to fulfill some obligations expected of them by their social environment. According to (Isnaeni et al., 2017) Juvenile delinquency is a symptom of social illness in children and adolescents caused by a form of social deviation, so that they develop a form of deviant behavior.

Social and cultural influences play a large role in the formation or conditioning of criminal behavior of adolescent children. Therefore, the religious approach must be in harmony with the interests of society. That is, a da'i must be able to understand his mad'unya. If it is related to the typology of society in general, it can be said that the millennial generation as an innovative society, because generally they always think ahead. The technique of carrying out da'wah is more emphasized in a way that suits their own conditions.

The Prophet SAW was a hasanah uswah in approaching da'wah; Included in approaching the millennial generation. He gave a "secret" that the ability to communicate with millennial language became the entrance to preach to them. In a rule of da'wah it is stated:

Address people as much as their minds

It means: "Talk to people according to their level of knowledge"

Ahmad Mubarak in the book Psychology of Da'wah revealed that da'wah activities are communication activities, where da'is communicate the message of da'wah to mad'u, both individually and in groups. Technically, da'wah is the communication of da'i (communicator) and mad'u (communicant). The laws that apply in communication science also apply in da'wah.

Communication barriers are barriers 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.

C. Da'wah Challenges in the Millennial Era.

As society enters the era of globalization with the support of science and technology, the challenges faced are increasingly complicated. These challenges do not recognize space, boundaries, time and layers of society, but to all sectors of human life and living standards, including religion. That is, the religious life of mankind is no exception Islam wherever it is will face the same challenges. Soejatmoko emphasized that religion is now being tested and challenged by the times.

Today's very complex da'wah challenges can be seen from at least three perspectives, namely:

First, the behaviouristic perspective. One of the objectives of da'wah is a change in behavior (behavior change) in the community that is the object of da'wah to a better situation. It seems that the attitudes and behaviors of today's society are almost certainly influenced more by the surrounding conditions.

According to the author, da'is have an important role in bringing change in the midst of society. Every da'i can create "creativity" in doing amar ma'ruf nahi munkar without having to go against the flow and values that are being loved by millennial young people today. By sharing free wifi, for example, a da'i can provide enlightenment and useful advice before millennial children continue their online gaming activities.

Second, the challenge of da'wah in the transmissional perspective. Da'wah can be interpreted as the process of conveying or transmitting Islamic religious teachings. When religious teachings are transmitted to the society that is the object, the role of the media is decisive. Ziauddin Sardar suggests that the information age has produced a large number of problems.

The more frequency of meetings between a preacher and millennial teenagers, the potential to change and influence their mindset of good values is increasingly open. A preacher who thinks creatively, he will arrange the yard of the house that is a gathering place for millennial children by providing a place for ablution, a millennial prayer room, a reading corner, and chanting Quran muratals that will accompany their breaks.

Third, the challenge of da'wah interaction perspective. When da'wah is seen as a distinctive form of communication (Islamic communication), then social interaction will naturally occur, and in it certain norms are formed according to the messages of da'wah.

D. Effective Da'wah Methods in the Millennial and Digital Era.

In today's millennial and digital era, a preacher is obliged to use the right means and methods of da'wah to be accepted by the general public. The millennial young generation is the best asset of future Muslims if they can be "forged" by Islamic preachers.

In optimizing the facilities and methods of da'wah, Ustadz Ir. Habib Nabel Al Musawa (Caregiver of the Council of the Prophet SAW) advised that there are 5 tips that we can do when preaching in today's millennial and digital era, including:

1. Optimize all potentials in preaching.

The Prophet (peace be upon him) said: "Verily Allah requires ihsan (perfection) in everything" (H.R Muslim). That is, in the context of da'wah must really master the content to be delivered, not to just copypaste from the media without a deep understanding of the problem or issue conveyed.

Including the main provisions of a da'i are (1). Cleanse the heart and let go of intentions, (2). Making oneself a qudwah (example), (3). Mastering da'wah materials, and (4). Mastering the technical and art of interacting with society.

A preacher is an asset to da'wah itself, both on a personal scale and the organization in which he gathers. No matter how small the role he does for da'wah will undoubtedly benefit the ummah. As a simple example, it is to open an Islamic youth consultation rubric on the Facebook or YouTube homepage so that it can be accessed by millennial young people. Activities like this are something that is considered trivial by some people, but has a broad impact or influence on syiar dakwah. The Prophet (peace be upon him) said: "The best of man is that which benefits others".

2. Do comparative studies from many sources.

Preachers in the digital era, said Habib Nabil Al Musawa, should often conduct research from various sources, because the mad'u is very diverse and comes from different backgrounds and levels of education. Da'wah that lacks research will cause unwanted reactions from other parties who are opposite in their understanding.

A da'i who knows the field of da'wah will be able to place himself and position his audience in the right position. It is from Aisha (r) that the Prophet (peace be upon him) said: "Put men in their position" (H.R Abu Dawud).

It is not an insult if a preacher understands the language of the millennial generation. His understanding of the vocabulary will be a testament (way) to preach to them. Islamic da'wah will be more lively if Muslim scholars create applications that can guide the millennial generation to know Islam according to the language of their people.

3. Be careful with the interests of groups or groups.

Polite and inclusive da'wah will be more acceptable to conscience, than proselytizing that is exclusive and full of group insults and fanaticism. A da'i should stay away from ta'ashub (fanatic) attitudes, whether with thoughts, schools, groups or personal opinions. Always husnudzon, and try to embrace all parties including those who differ from us.

In the dictionary of the early generations of Muslims, maintaining the integrity and unity of the Ummah is a priority charity that ranks first of the deeds they do. And the means is to maintain, build and strengthen the bonds of brotherhood between them which have actually been bound from the beginning by Allah Almighty when someone declares his Islam.

The main duty of a da'i is to convey the teachings of Islam sincerely and purely. The establishment of God's word on earth is his highest ideal. Embracing the younger generation to return to the right path must continue to be done tirelessly.

4. The need for teamwork.

In da'wah in the digital era, we need to optimize teamwork, not single fighter or one man one show which will be troublesome and will make it difficult for ourselves, both when searching for themes, doing research, and enriching our data sources.

Teamwork also gives birth to collaboration (cooperation), and it is the most beloved charity by Allah SWT. In one narration it is mentioned "the hand (love and help) of Allah with the congregation". Similarly, it is mentioned in Sura al-Shaff verse 4, that "Allah truly loves those who struggle in His way in a state of shaff-shaff".

According to the author, da'wah will feel light soul carried by the preachers. With good cooperation, the target of da'wah achievement will be easily achieved. Each da'i can take the

best role to the exclusion of personal selfishness. In many cases there are found certain individuals or groups who limit their da'wah movements to certain segments. They forget that da'wah must be in contact with the wider community. There are language and cultural differences that certainly will not be able to be resolved by a da'i alone.

5. Avoid momentary interests in preaching.

The most tempting thing about da'wah in the digital and millennial age is the temptation of the world. This is reflected in the form of popularity, which often results in a da'wah perpetrator becoming a celebrity figure who justifies all means to increase his followers or subscriber, compared to carrying the mission of Da'wah Prophet Muhammad SAW.

Facing mad'u (read; da'wah targets) that are increasingly critical, and the challenges of the global world that are increasingly complex, it is necessary to internally improve several elements of da'wah, namely da'wah activists, da'wah materials, da'wah methods, and da'wah media. The strategic improvement includes the following steps:

1. Increased muballigh resources.
2. Muballigh insight enrichment training.
3. Training on the use of modern technology as a medium for da'wah.
4. Development of fardiyah da'wah approach.
5. Maintain a cultural da'wah approach.
6. Intensify the structural da'wah approach.
7. Format actual and relevant da'wah material, and
8. Monitoring and evaluation (Monev) of da'wah programs.

In an article entitled Rabbaniyah 'Alamiyah, Imam Hasan Al Banna—may Allah have mercy on him—said "The most important character of our da'wah is Rabbaniyah Alamiyah".

1. Rabbaniyah is the basis of our overall goal for man to be able to know his God, as said by Allah Almighty in Sura Al Baqarah 2:21 which means "O man, worship your Lord who created you and those before you so that you may practice piety".
2. Ar-Rabbaniyyah means to introduce man to his Rabb, to seek the expanse of His gifts for the noble soul, to free his passions and conscience from material freeze to a clean, noble, and holy humanity.
3. Alamiyah (Universal) is because the message of Islam is addressed to all human beings and because human beings are essentially brothers. As long as they are one, their father is one and their descendants are one. One of them is no better than the other except in terms of his piety and in terms of his abundant goodness and the perfect advantages that one of them gives to the other.

The role of the millennial generation is very influential on religion and da'wah. Like the emergence of the Islamic da'wah community, the millennial generation is also a solution in terms of da'wah. In da'wah there is a way or method used to convey the teachings of da'wah material (Islam). When delivering a da'wah message to the millennial generation, it plays an important role, for example, although it is good, but delivered through an incorrect method, the message is usually rejected by the recipient of the message. While the intended religious da'wah material is a matter of the content of the message or material conveyed by the da'i to adolescent children, especially the current millennial generation. The material presented is sourced from the Quran and Hadith which should bring teenagers to love Islam.

CONCLUSION

Da'wah from ancient times to the present often gives its own color in human life. An invitation to the path of truth is often dominated by the elderly. However, the door of hidayah that Allah opens for someone is also very likely to be shown by even a young person (millennial).

In prophetic times, we know of the collaboration of da'wah carried out by two brothers, namely the Prophet Moses (AS) and Aaron (AS). They confronted King Pharaoh and Haman who acted as royal advisors. The shamans and court sorcerers became a means and propaganda of falsehood to terrorize Moses and his followers from the Children of Israel. Thanks to the help of Allah Almighty, Moses' staff turned into a monster snake that swallowed all the demon snakes made by the Palace sorcerers.

The target demographic of da'wah today is dominated by the millennial generation (generally students and university students) whose daily lives are connected to the internet and other social media. Da'wah activists are obliged to upgrade their personal resources to connect with the millennial generation's world. A preacher is not enough just with whatsapp and facebook applications, but he also has to penetrate the world of Instagram, Telegram, TikTok, LinkedIn, Zoom, and YouTube.

Da'wah bil Medsos today is a battleground of ideas and thoughts for supporters of truth and falsehood. Majelis Taklim and Majelis Kongkow have shifted from the face-to-face world to the virtual world where the intensity of meetings is unlimited and controlled. Celebrities and YouTubers compete to present their ultimate content to pamper their respective followers so as not to move to another heart.

Islamic da'wah must pay special attention to millennials because they are the hope of this people, religion and nation in the future. If there is a mis-communication of da'wah with the golden generation, we can understand because the Prophet SAW has advised us to speak in accordance with their daily language today. If the preachers have backwardness in terms of the use of information technology, then it becomes imperative for them to improve their knowledge and capacity.

In order to proselytize Islamiyah, we must be able to dialogue with modern culture and actively fill it with Islamic substance and nuances. This can only be done if you understand the flow of globalization correctly and are not left behind with actual information from abroad. According to futurologist John Naisbitt: "The new source of power is not money in the hands of a few but information in the hand of money." This phrase is a small picture of the information age that is globalizing and facing Muslims everywhere on this earth.

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