



HUMAN PERSONALITY IN THE ERA OF GLOBALIZATION FROM DA'WAH PERSPECTIVE

Hendra Wijaya

Faculty of Islamic Religion, Asyafiiyah Islamic University, Jakarta, Indonesia

Email: Akhi_hendra22@yahoo.com

Abstract:

The purpose of this research is to discover how the concept of human personality is based on age generations in the era of globalization and the challenges faced by each of these personalities in dealing with this era as well as the concept of the da'wah approach for each personality. This research is included in the type of (*Library research*) because the data sources come from written sources, both directly related to the material being studied and indirectly. Then in terms of presentation this material is descriptive analysis in nature, because this research seeks to describe the Concept of Human Personality based on the age generation in the Globalization Era and the challenges faced by each of these personalities in facing that Era as well as the Concept of Da'wah Approach for each personality. Based on the results of the analysis it can be concluded that Human Personality is different from one another based on their age or generation, so that the challenges faced by each personality generation are different in dealing with all phenomena that exist in the Globalization Era, and the Dakwah Approach must also adapt to their personality in responding to things that exist in the Era of Globalization.

Keywords: Personality, Globalization Era, Da'wah

INTRODUCTION

The Era of Globalization is a new era in which technology is developing so fast, especially in the field of communication technology, that humans as users of these technological developments must adapt in order to survive in this era (Larson, 2002).

Human personality certainly differs from one person to another, how do they adapt to changing conditions and circumstances in this Globalization Era, some of them find it difficult to adapt to all the new things in this era, some of them are in the middle of being able to adapt, will but they don't really need it, and some are even very native in the sense that their personality can blend with everything that exists in this Globalization Era, with various communication technologies. (Widagdo et al., 2016)

This difference in personality is more due to the age factor where he was born, grew and developed (Berkup, 2014). Those born far from this era certainly have certain difficulties in adapting to everything that exists in this globalization era, it is different when certain

personalities are born not far from this period. or even born in this era of globalization, of course those born not far from this era or even those born in this era will find it easier to adapt to communication technology in this era, because indeed they were born, grew and developed under these conditions. (Wibowo et al., 2020)

This is a challenge in itself how the preacher can adjust his da'i approach to the object of da'wah who have different personalities because of the generation they were born in, the preacher must map out what the positive and negative potentials of each generation are for the next to be able to map, the da'i approach anything that suits the personality of a particular generation, so that the values of da'wah can be accepted by all people with various differences in their personalities. (Indonesia, 2014)

This is the background for the author to raise this title, because many preachers in this era do not approach according to the differences in personality of the object of preaching, they preachers simply convey da'wah material without paying attention to the personality traits of the object of their preaching, so that their preaching does not get acceptance. and the guidance of Allah SWT does not enter the object of the da'i's da'i preaching. (Elhany, 2020)

There are three major descriptions that are the focus of the author's attention in this research. the challenges of da'wah that exist in this era, the third is any da'wah approach that is in accordance with the differences in human personality based on the generation they were born (Briandana et al., 2020).

Differences in human personality are closely related to how they deal with a change, in this case is technological developments in the era of globalization, of course it has an effect on how the da'i's da'wah approach to the objects of this da'wah, so the Era of Globalization is related to personality differences because of their differences in adaptation to change and when there are differences in personality, from the perspective of da'wah, one must adapt to these differences in personality. (Sabarrudin et al., 2023)

Previous research has more to do with expressing personality differences without any solutions on how to approach preaching to these personality differences, or sometimes linking the Era of Globalization with psychological personality in general, without being related to personality based on generations of birth and how they adapt to changing times, sometimes closer to the Science of Education approach. This research is different from various previous studies, because the author examines it from a da'wah perspective. (Purnama et al., 2018)

This study aims to enable preachers to preach in a professional, planned and efficient manner by taking into account the differences in the personality of the object of da'wah in this globalization era, so that the values of da'wah can be accepted and kindness can be spread widely in this world, the next goal is for people living in this era can know the positive and negative potentials of his personality, so that he can maintain a positive personality, and can improve or cover up the negative potential of his personality, so that the values of da'wah can be felt by everyone and become a social society that is civilized and pious to Allah SWT. (Ummah, 2020)

METHOD

This study uses a qualitative description method, by collecting primary and secondary data related to research from various existing journals, then the author describes the da'wah approach for each personality which is a differentiator from previous studies.

RESULTS AND DISCUSSION

Portrait of the Era of Globalization

The era of globalization is often described as a historical chapter in which every country and its individuals must be able to compete with each other both between countries and between individuals. The competition that occurred in this era had negative influences and impacts if examined carefully. Globalization has indeed become a locomotive for changes in world order which of course will pull its carriages filled with culture, thoughts and materials. There are several negative impacts of globalization rolled out by the Western world which have the potential to affect the life of a Muslim, and at the same time become a challenge for da'wah in the era of globalization, namely:

First, the tendency of *maddiyyah* (materialism)

Second, there is a process of individualization. Collective life, togetherness, mutual cooperation, has been replaced by a strong spirit of individualism.

Third, secularism which always separates religious life from community affairs, because religion is considered only a private matter between individuals. Fourth, the emergence of the relativity of ethical, moral, and moral norms. So that in a community context that is considered taboo, it may be considered permissible in the context of another society. (Al-Rasyid, 2014)

Industrial Revolution 4.0

Understanding the industrial revolution 4.0 is a trend in today's era, namely cyber technology. Industry 4.0, manufacturing technology has entered the trend of automation and data exchange. This includes cyber-physical systems; internet of things clouds computing and cognitive computing. This trend has changed many areas of human life, including the economy, the world of work, and even the style of human life itself. Revolution 4.0 instills intelligent technology that can be connected to all areas of human life or the surrounding community.

Principles In this revolution has four principles, namely:

- a) suitability.
- b) Information transparency.
- c) technique.
- d) By making the task of making independent decisions

The industrial revolution 4.0 is a concept that combines technology and internally and the internet which ultimately aims to increase efficient productivity and more significant customer service (Elhany, 2020)

Da'wah; Meaning, Function and Purpose

In the Al-Quran it is explained that the presence of the Prophets and Messengers to convey Islamic messages as a way of life and as a solution in efforts to overcome human problems. The word da'wah in Arabic is rooted from the letters, (د, ع, و) (later formed into the word da'wah which means: "something that makes someone interested or a message for the beauty of words and the melodiousness of his voice). Meanwhile, from these three original letters they are formed words with various meanings according to Ahmad Warson Munawwir, these meanings are calling, inviting, asking for help, asking, begging, naming, ordering to come, pushing, causing, bringing, praying, crying, and lamenting.

As for the duties and functions of da'wah here, it is something that must be done and it is an inseparable part of da'wah. Talking about the task and function of da'wah in Sayyid Quthub's thought, this can be seen in the writings of A. Ilyas Ismail who said: according to Quthub, there

are three tasks and functions of da'wah, first: conveying the truth of Islam (Al-Tabligh wa al-bayam), second: empowering Islamic values (Al amr bi al-ma'ruf) and social control (Al Nahyi al-munkar), third: destroying crime through holy war (Al jihad fi sabil Allah). (Nasution, 2019)

Jamaluddin Kafie classifies the purposes of da'wah into several objectives. First. The ultimate goal is to invite people to know their Lord and believe in Him while at the same time following the path of His guidance. Second. The general goal is to call on people to heed and fulfill the call of Allah and His Messenger. Third. The specific goal is how to form a complete Islamic society (kâffah). 4 The formulation of this goal seems to have covered most of the basic principles of embodying Islamic teachings, namely faith, worship, submission to Allah's laws and the realization of an Islamic community life. Unlike Kafie, Abdul Rosyad Saleh divides the goals of da'wah into two parts, namely the main goals and departmental goals. The first goal is the realization of happiness and well-being in life in this world and in the hereafter which is blessed by Allah SWT. The second goal is values that can bring happiness and prosperity that please Allah. Jamaluddin Kafie classifies the purposes of da'wah into several objectives. First. The ultimate goal is to invite people to know their Lord and believe in Him while at the same time following the path of His guidance. Second. The general goal is to call on people to heed and fulfill the call of Allah and His Messenger. Third. The specific goal is how to form a complete Islamic society (kâffah). 4 The formulation of this goal seems to have covered most of the basic principles of embodying Islamic teachings, namely faith, worship, submission to Allah's laws and the realization of an Islamic community life. Unlike Kafie, Abdul Rosyad Saleh divides the goals of da'wah into two parts, namely the main goals and departmental goals. The first goal is the realization of happiness and well-being in life in this world and in the hereafter which is blessed by Allah SWT. The second goal is values that can bring happiness and prosperity that please Allah SWT. according to the field. 5 This first goal is in line with the formulation of the meaning of da'wah proposed by Shaykh 'Alî Mahfûzh that da'wah is "requiring people to do good and instructions to order what is ma'rûf and prevent what is wrong to achieve happiness in the world and the hereafter. (Jafar & Vishwanath, 2010)

Da'wah Challenges in the Era of Globalization

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

First, the behavioral perspective (behavioristic perspective). One of the goals of da'wah is to change behavior (behavior change) in people who are the object of da'wah to a better situation. It seems that people's attitudes and behavior today are almost certainly more influenced by their surroundings.

Second, the challenge of da'wah from a transmissional perspective. Da'wah can be interpreted as the process of conveying or transmitting Islamic religious teachings from the preacher as a source to mad'u as the recipient. When religious teachings are transmitted to the people who are the object, then the role of the media is very decisive. Ziauddin Sardar stated that the information age has actually produced a large number of problems. According to him, for the Islamic world, the information revolution presents special challenges that must be overcome, so that Muslims must be able to take advantage of it to achieve the goal of da'wah.

Third, the challenge of da'wah from an interaction perspective. When da'wah is seen as a distinctive form of communication (Islamic communication), then automatically social interaction will occur, and in it certain norms are formed in accordance with the messages of da'wah. What is the challenge of da'wah today is that at the same time the people who are the object of da'wah

must interact with other parties or the surrounding community which may not necessarily bring a good message, maybe even the opposite. (Handaru, 2021)

The era of globalization is inevitable and even avoided by everyone, including Muslims themselves. Unless he deliberately isolates himself and confines and avoids interacting and communicating with other people. When someone is still reading newspapers, or by using other media, especially by using internet service facilities, he will still be trapped in the process and social model of globalization. This proves that we cannot be separated from globalization, under any circumstances. (Gunawan et al., 2017)

Globalization and Position of Muslims

Whether we realize it or not, humans in the global era supported by modernity can enjoy a life that is more comfortable, healthier and easier. However, as Karen Armstrong revealed, at the same time modernity also often lowers human dignity, as well as reveals human vulnerability and makes it less dignified. Humans look just like robots that have almost lost affective aspects of self. Even more than that, he is nothing more than a narcissistic creature, and often metamorphoses into a creature even more ferocious than wolves or other wild animals.

Currently such phenomena seem to be present everywhere, including in front of and around us, even in the narrow spaces of our homes. Ease of communication and relationships between people, between communities or between nations in various parts of the world does not necessarily make life for the whole community better. The phenomenon that is actually happening is the widening gap between developed countries and less developed countries. Research conducted by Shanta Sharma in the first half of the 2000s demonstrates this unequivocally. Even though the study has been conducted for ten years, the current symptoms seem strongly the same, or even get worse. Generalized degrees of freedom of the symmetric Gaussian $\mathbb{R}^K$ user interference channel

Personality Meaning

As for the notion of personality, etymologically it is a translation from the English "personality". In the beginning, it came from the Latin word "persona" which means "mask", which is a mask worn by actors in plays or plays. In contemporary Arabic, personality is equivalent to the term *syakhsiyyah*. According to Abdul Mujib the term *syakhs} iyyah* has been widely used to describe and assess individual personality, it has even become a general agreement to be used as the equivalent of personality. This term has a difference with the term *morals/khuluq* (character).

Akhlak (character) only accommodates the human inner image while personality (personality) accommodates the outer and inner image. The term personality is more about the description of the character, *nature or unique behavior of an individual, while the term character* (akhlak/khuluq) places more emphasis on the aspect of evaluating the good and bad of a behavior. The use of the term personality in this article is because the term personality (*syakhs}iyyah/personality*) – as Abdul Mujib said – is more popular in psychology than the term character, while also aiming to make Islamic discourse better known to other worlds.

As for the terminology, according to Abdul Mujib personality is the integration of the system of the heart, mind, and human passions that give rise to behavior. It can be concluded that personality is the integration of the system of mind, heart, and passion which creates dominant attitudes and behavior in a person which cumulatively creates a personal image, so that a unified relationship between thoughts, feelings, and actions is spontaneously established when dealing

with other people or responding to internal or external stimulus. With this understanding, what attitude appears spontaneously for the first time from a person when responding to a stimulus from within or outside of him is said to be that person's personality.

Human Personality Based on Generations

In this Globalization Era, Personality by Generation can be divided into 5 Personalities including;

1. Baby Boomers Generation

This generation is a group of people who were born after World War II, namely between 1945 – 1964. They were named Baby Boomers because during the span of this generation's life, there was an increase in the number of births around the world. Children born in this era are a group of people who are familiar with television with a variety of different programs, such as the Vietnam War, the assassination of John F. Kennedy, Martin Luther King Jr., and Robert F. Kennedy. Baby Boomers believe that the rules are meant to be challenged and changed. They tend to be independent and individualistic due to the difficult environment they grew up in. They value hard work, material wealth, recognition and self-realization. They believe that hard work and sacrifice is the price that must be paid in an effort to achieve success in the future. The harsh life of Baby Boomers and the demands of independence shape them into strong people in the future. They become hard workers, have high loyalty, and a big obsession to achieve their dreams. It was they who brought about major changes in the era after 1960, and at that time innovation in various fields grew rapidly. The baby boomer's generation has the character of a hero, comfort oriented and responds to work achievements. This generation began to adapt to the surrounding environment after experiencing Elvis Presley's rock and roll season as a way of expressing their generation's identity. (Widagdo, 2016)

2. Generation X

According to Cathy Sandeen in her journal entitled Boomers, Xers, and Millennials: Who are They and What Do They Really Want from Continuing Higher Education? The social context of growing up for Generation X (born between 1961 and 1981) provides a contrast to previous generations. According to Sally Kane in an article entitled The Common Characteristics of Generation X Professionals, the characteristics of Generation X are:

- a. Individualistic/Individualistic, independent and resourceful.
- b. Technologically Adept, Comfortable with PDAs, smartphones, email, laptops, and other technology used in a legal workplace.
- c. Flexible / Flexible, well adapted to change and tolerant of alternative lifestyles.
- d. Values Work/Life Balance Values Work/Life Balance, value fun at work and support hard work (work hard/play hard mentality). (Ananda et al., 2020)

3. Millennial Generation

Millennials: the generation born between 1981-2000 (currently aged 20 to 39). Millennial Generation (Generation Y) is a demographic group after Generation X, this generation is heavily influenced by the emergence of smartphones, the expansion of the internet and the emergence of social media networks. Millennials are a "technology literate" generation. The research results released by the Pew Research Center explain the uniqueness of the millennial generation compared to previous generations, namely that their lives cannot be separated from technology, especially the internet, and entertainment has become a basic need. (Ummah, 2020)

Some of the characteristics of Generation Y include:

- A. Desire to lead, pays great attention to professional development.
- B. Can do a number of things, always seeks creative challenges and views colleagues as a resource from which to enhance their knowledge. They need a challenge to prevent boredom.
- C. They need balance and flexibility, work-life balance.
- D. Don't hesitate to leave work if it doesn't make him happy. (Amin & Rahmiati, 2018)

4. Generation Z

Based on the year of birth, Generation Z is those born between 1995 and 2010. In terms of using IT, Generation Z uses it intuitively because they are naturally familiar with IT. Meanwhile, the Baby Boomer Generation is a generation that is very dependent on self-instruction and incomplete use of technology, meaning that only certain technologies or parts are used only at certain times. Most of them actually find it difficult to instruct themselves to interact with the use of IT, others are still willing to try but are still unable to fully understand. Compared to the Baby Boomer Generation, Generation X is more confident in using IT, while Generation Y has used IT in their daily lives.

Regarding the values adopted, Generation Z has a quick reaction to anything, lives for the moment, lacks long-term thinking, seeks pleasure so that there is an overlapping boundary between work and entertainment, divided attention, no desire to understand something, lack of consequential thinking. Very different from the Baby Boomer Generation who are patient, have a high EQ, respect tradition more, are hard workers, but tend to be passive, cynical and inflexible. Generation X is more open and respects differences, hardworking, practical, fair, obeys rules but is materialistic and wants to prove their abilities. The values adopted by Generation Y demand freedom of information, flexibility, high mobility, creative, independent, happy to seek new forms of knowledge so that the knowledge is broad but shallow, does not respect tradition, low EQ and soft skills, arrogant, likes homework and part time.

The results of research conducted by The Haris Poll Research Institute (2018) in New York on Generation Z and Generation Y as many as 2587 representative respondents show the average online usage in a week by Generation Z and Generation Y. Generally, they visit websites that share videos, watch online videos and play online games. Generation Z tends to prefer Youtube or other applications for learning while Generation Y prefers printed books for learning. Nonetheless, both Generation Z and Generation Y both consider teachers or lecturers to be an important part of learning and self-development, and enjoy direct interaction with classmates as a learning experience.

When encountering problems related to learning, both Generation Z and Generation Y prefer to find out for themselves through the internet, books or friends rather than asking the teacher. Generation Z is exposed to media through the internet for a very long time, more than any other activity besides sleeping. Even from a demographic perspective, the active use of media via the internet affects those who live in urban and rural areas, not only for the rich, but also for those with weak economic conditions. According to Palley (2012 in Turner, 2015) 50% of Generation Z are more comfortable communicating online than in person, even when talking to friends 70% of Generation Z prefer online rather than communicating in person. Generation Z's dependence on search engines is very high, but they are less able to criticize the validation of the information they receive. Their tendency is easily satisfied (instant gratification).

In learning, Generation Z prefers to pay attention and practice, not by reading or listening to lectures. Therefore, Generation Z requires learning methods that are different from previous generations. According to Mosca and friends (2019), Generation Z has a short attention span. They more easily perceive visual images. Therefore, for Generation Z, appropriate learning is using images, animations or videos. (Hastini et al., 2020)

5. Generation Alpha

Generation Alpha is the millennial generation of children born after 2010. They are the generation most familiar with the internet of all time. The generation that is most familiar with digital technology and the generation that is claimed to be the smartest compared to previous generations. Even so, they are considered to have deficiencies, such as: bossy, dominant, and controlling; do not like to share; not wanting to follow the rules; technology becomes part of their life, and would not know the world without social networks; and the ability to communicate directly is much reduced. On the other hand, digital media offers broad opportunities and provides positive benefits, in addition to digital risks. This is where the role of the teacher is needed. (Setyo Widodo & Sita Rofiqoh, 2020)

McCrindle also predicts that the Alpha generation cannot be separated from gadgets, is less sociable, lacks creativity, and is also individualistic. Generation Alpha wants things that are instant and do not value the process. Their preoccupation with gadgets makes them socially alienated. In addition, the Jambi Tribune newspaper summarizes the characteristics of the alpha generation, as follows.

A. They are bossy, dominant, and controlling. The Alpha Child feels comfortable being the one in charge. The other children were like hens, happy to take care of others, especially the weak. It's just that they are also driven to show dominance by exploiting the weaknesses of others. This is their manifestation to be the first, the best, or known. However, that does not mean they like to bully.

B. They do not like to share. Generation Alpha children seem reluctant to share. They emphasize the importance of private property. They may no longer be able to say, "This is for you", and will say more often, "This is mine! All mine!".

C. They don't want to follow the rules. You want them to color the pictures neatly? They will definitely break the crayons. Whether you want them to wear diapers, swaddles, jackets or put them in a dining chair or car seat, they always have a way of escaping.

D. Technology has become a part of their lives, and they would not know the world without social networks. Alpha children have been acquainted with smartphones since infancy, and do not view them as tools. Technology will just be integrated into their lives. They are so easy to operate smartphones that seem complicated to Mama, and prefer them over laptops or desktop computers. They are also drawn to apps that are visually appealing and easy to use, and expect things to be built around their needs.

E. The ability to communicate directly is greatly reduced. While the use of technology can offer a great deal of information, it also has a negative impact. Alpha children rarely interact directly with other people because they are busy with their gadgets. This in itself will reduce their concern and ability to communicate. (Purnama, 2018)

How to Approach Da'wah for Each Personality

From the data above, the authors conclude that there is a need for certain approaches in da'wah according to their respective characteristics, so that da'wah or good values can be accepted by each generation. The approaches to the 5 generations above can be detailed as follows:

1. For the Baby Boomer generation, those born between 1946-1964, in the sense that in 2022 their ages range from 58 to 76, of course the approach for this generation can be done with the approach below,

A. Because this generation is getting older, and many of them have become grandparents, a good da'wah approach is to ask for advice on certain matters, with certain da'wah missions, this has been done by the two grandchildren of Rasulullah SAW, namely Hasan and Husen who saw a grandfather during his time doing ablution was not good, then the two grandchildren of Rasulullah SAW agreed to advise the grandfather by asking for advice from the person concerned, Hasan and Husen also asked for the grandfather's opinion, which of them is good and bad in ablution, they both agreed to practice good and bad ablutions. From there the grandfather replied that this was a good ablution and that was a bad ablution. That is the method of preaching to older people, without being patronizing.

B. Because this generation no longer thinks about careers and the like and their focus is to fill their old age with various activities, this is where the second approach to this generation we discuss about their past successes or stories when they were young, then the preacher reminds us about our cycle in this world nothing is eternal or we will all get our own end, in the sense that the preacher reminds death with appropriate and polite language.

C. The next approach for this generation is with activities to fill old age, with sports together, playing and others. The preacher slipped God's teachings and the goodness in them into the activities of the parents. Some da'i have implemented a concept called the parents' boarding school, this concept applies activities that are appropriate to their old age and focuses on how to get death in a Husnul Khatimah manner.

2. For Generation X who were born between 1965-1976, which means they are now in 2022 generally around 46-58 years old, of course the approach for this generation can be done with the approach below,

A. The first Da'wah approach that can be done for this generation is by reminding them that all our success or all our achievements in this world are a mandate from Allah SWT, considering that the human cycle at this age has already achieved certain career successes, an established life and family.

B. The next approach is to motivate them to be able to share both in terms of knowledge, wealth, and anything they can contribute to society, considering that this generation already has sufficient experience related to life itself

C. And usually in this generation, they will face certain trials in the form of losing their closest people, either their wives or husbands, so for this generation the da'i gives directions to them the meaning of patience and sincerity to Allah SWT, in the sense that everything is entrusted from Allah SWT and will return to him.

3. For the Millennial Generation or Generation Y, they were born between 1977-1995, so this generation in 2022 will be around 27-45 years old, of course the approach for this generation can be done with the approach below,

- A. The Millennial Generation is a generation that, in terms of age, is still in the process of achieving success and stability in life, so it's only natural that at this age there are times of difficulty and struggle, so the preacher when approaching this generation is to instill patience, optimism, patriotic, honesty and time management.
 - B. Make training related to certain skills decorated with Islamic da'wah values in it,
 - C. Strengthen the concepts between Spiritual and Business which cannot be separated from one another,
 - D. Stemming their native nature towards technology, especially related to the Internet and social media with certain trainings on how to use these things in the pleasure of Allah SWT
 - E. Provide more opportunities for them to innovate and be creative by monitoring so they don't fall into things that are prohibited by religious, customary and social norms.
4. For Generation Z they were born between 1996-2010, so this generation in 2022 will be around 12-26 years old, of course the approach for this generation can be done with the approach below,
- A. Because this generation is more native than the millennial generation in terms of using technology and social media, the preacher must provide them with good and bad things in using social media,
 - B. At this time, the da'i also needs to instill commendable morals by studying Siroh Nabawiyah and Siroh Sahabat as their provision in pursuing the next life, where their opportunities are still wide and long in this life,
 - C. Motivating them not to stop gaining knowledge, both Religious Science which is the foundation of their identity as servants of Allah SWT and other knowledge that supports their respective tendencies
 - D. Providing opportunities for them to innovate and be creative by instilling the good values of each of their creativity.
5. For the Alpha Generation they were born between 2010-Present, so this generation in 2022 is around 0-12 years old, of course the approach for this generation can be done with the approach below,
- A. Because this generation, on average, are children of the millennial generation and they are still in the category of children and youth, of course, the best approach for this generation is to play games according to their tendencies,
 - B. Instill commendable morals from an early age with habits that can be instilled both at home and at school,
 - C. Introducing them to the concept of the Pillars of Islam, the Pillars of Faith and the basics of Worship as their provision When moving to the next vase.
 - D. Limiting their interaction with the internet, because many of this generation are addicted to online games, bad YouTube and other things in the internet world that can damage the motor and emotional development of this generation.
 - E. Setting an example for them either from the preacher himself or the preacher directing his parents to set an example in his home environment.

CONCLUSION

From the above research, the writer can conclude several things below, Human personality is innate, but there are factors that can change it, for example the environment, the development of the individual and the training of certain skills, The Era of Globalization is an era where the

development of communication technology is so rapid, that humans must adapt to all changes that exist, Human adaptation to the phenomenon of the Globalization Era varies according to the birth and development of humans themselves, so some are quick to adapt and some are slow. From this difference in human personality due to the changing times, the preacher should also adapt to this difference in personality so that his da'wah can be accepted, so that good values can be spread in the wider community, Humans are flexible and develop as the times always evolve from one era to another, this shows the need for missionary titles, or humans in general to live dynamically, accepting existing changes without crossing religious, social and religious norms. customs. Humans are social beings, where each individual human being has their own advantages and disadvantages, these advantages can be transmitted to other people, while other people can fix their shortcomings. Da'wah is dynamic and flexible, so that it can adapt to various differences in human personality with various approaches.

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