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Program Studi Manajemen Dakwah, Fakultas Dakwah dan Komunikasi
Universitas Islam Negeri Sunan Kalijaga, Kampus Timur
Jl. Marsda Adisucipto, Yogyakarta 55281, Telp. (0274) 515856
e-mail: md@uin-suka.ac.id, <http://ejournal.uin-suka.ac.id/JMD>

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EDITORIAL

SETENGAH DEKADE JURNAL MD: SAATNYA (RE) EKSPLOKASI SELURUH POTENSI

Puji syukur ke hadirat Allah SWT atas segala limpahan karunia-Nya sehingga Jurnal Manajemen Dakwah (Jurnal MD) Volume 5 Nomor 2 Tahun 2019 dapat diterbitkan. Edisi ini bertepatan dengan lima tahun atau setengah dekade perjalanan eksistensi Jurnal MD. Setengah dekade ini perlu diperingati sebagai alarm bahwa sudah saatnya Jurnal MD melakukan re(eksplorasi) seluruh potensi yang dimiliki untuk melangkah lebih baik. Perlu diketahui bahwa dalam lima tahun berkarya, bahtera Jurnal MD telah beberapa kali berganti nahkoda dan awak kapal. Di akhir tahun 2019 ini, Jurnal MD kembali mengalami transisi kepengurusan. Tim yang baru ini akan semakin kuat dengan bergabungnya beberapa reviewer dan editor baru baik dari luar maupun dalam negeri. Tentu bergabungnya mereka menjadi energi terbarukan untuk terus memperbaiki kinerja pengelolaan Jurnal MD.

Edisi kesepuluh ini tersusun dari tujuh manuskrip karya penulis dari sepuluh perguruan tinggi yang dikaji secara integratif. Perlu kita ingat kembali bahwa pemikiran manajemen dakwah yang dianut oleh MD UIN Sunan Kalijaga bukanlah dakwah doktrinal semata, melainkan dakwah transformasional yang solutif dan memberikan sumbangsih pada perkembangan peradaban. Artikel pertama merupakan penelitian kolaboratif yang dilakukan oleh tiga orang peneliti meliputi Dony Arung Triantoro (UIN Sultan Syarif Kasim Riau), Eko Saputra (UIN Sunan Kalijaga), dan Tri Wahyuni (Universitas Ahmad Dahlan). Penelitian ini menelisik tentang bagaimana hibridasi identitas keislaman anak-anak muda dikelola dalam gerakan dakwah yang atraktif. Hasil analisis menunjukkan bahwa konsekuensi dari hibridasi identitas anak muda Islam yang ada di Teras Dakwah mengarah pada kolaborasi Islam dan budaya pop.

Artikel kedua juga merupakan hasil penelitian kolaboratif yang melibatkan Ihsan Rahmat dan Ashadi Cahyadi (IAIN Bengkulu) dengan Indra Pratama Putra Salmon (Universitas Bhayangkara Surabaya).

Penelitian ini berusaha menjelaskan proses kerja inovasi manajemen masjid. Secara umum penelitian ini menemukan pola yang relatif sama di setiap program dan daerah. Namun sebuah temuan khas juga disajikan bahwa di masjid yang mereka teliti terdapat tahapan mendiskusikan pandangan Dewan Syariah Masjid yang belum ditemui di riset lainnya. Selanjutnya artikel ketiga adalah hasil riset kelembagaan yang dilakukan oleh Ahmad Nurcholis, Syaikh Ihsan Hidayatullah, dan Izzatul Laila pada IAIN Tulungagung. Hasil penelitian mereka menunjukkan bahwa dakwah Inspiratif akan berimplikasi pada meningkatnya trend dan minat generasi milenial terhadap dakwah Islam. Adapun artikel keempat karya Dian Adi Perdana (IAIN Sultan Amai Gorontalo) meneliti tentang strategi takmir masjid dalam meningkatkan *trust* dan *integrity* pada masyarakat. Hasil penelitian mereka menyebutkan bahwa strategi yang ditempuh adalah dengan mengadakan agenda kajian bulanan, menyediakan TPQ untuk anak-anak, dan mendirikan Majelis Ta'lim Al-Maghfirah khusus wanita.

Artikel kelima adalah hasil dari penelitian Abim Rizqi Rohmawan dan Bagas Dwi Praptowo (UIN Sunan Kalijaga). Mereka menjelaskan bahwa aktivitas bisnis kuliner tidak hanya berfokus pada pencapaian peningkatan laba atau profit, karena ada hal yang lebih bernilai yaitu etika dan spiritualitas berupa kejujuran, keadilan, dan kesadaran berbagi dengan sesama. Berikutnya artikel keenam adalah karya Abdul Asis Ibrahim (UIN Mataram) yang menjabarkan bahwa zakat memiliki peran penting dalam perbaikan sosial dan pertumbuhan ekonomi. Kekayaan sumber daya alam Indonesia merupakan faktor pendukung dan peluang zakat dalam mewujudkan kesejahteraan masyarakat jika benar-benar dikelola sesuai dengan nilai-nilai Islam. Sampailah pada naskah ketujuh yang merupakan karya dari Sri Hati Putri (UIN Imam Bonjol Padang) dimana dia meneliti tentang fungsi manajemen pada kegiatan Malam Bina Iman dan Takwa (MABIT) di Kecamatan Tanjung Harapan Kota Solok yang menekankan pada *planning*, *organizing*, *actuating*, dan *controlling* secara konsisten.

Tujuh artikel yang disajikan dalam edisi ini merupakan sebuah ikhtiar untuk menganalisa dan mencari solusi atas problematika manajemen dakwah secara lintas disiplin demi mencari berbagai perspektif baru sebagai solusi alternatif. Dari situlah muncul harapan akan adanya *indigenous da'wah management* atau *hybrid da'wah management* yang mampu menjembatani

keragaman dan memperkaya kemanusiaan (*bridging diversity, enriching humanity*). Tim redaksi menyadari bahwa dalam penyajian edisi ini masih terdapat berbagai kekurangan atau ketidaksempurnaan sehingga saran dan kritik yang konstruktif sangat diharapkan untuk akselerasi perkembangan Jurnal MD ke depannya. Akhirnya tim redaksi mengucapkan terima kasih kepada seluruh pihak yang telah berkontribusi dalam penerbitan edisi ini serta mengapresiasi kepercayaan yang telah diberikan kepada Jurnal MD sebagai media publikasi ilmiah yang didedikasikan untuk membangun profesionalisme keilmuan manajemen dakwah. Selamat membaca.

Yogyakarta, Desember 2019
Atas Nama Tim Redaksi

Bayu Mitra A. Kusuma

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INSPIRATIONAL DA'WAH FOR MILLENNIAL GENERATION: STUDY AT IAIN TULUNGAGUNG

Ahmad Nurcholis

*State Institute for Islamic Studies (LAIN) Tulungagung
Email: cholisahmad87@gmail.com*

Syaikhu Ihsan Hidayatullah

*State Institute for Islamic Studies (LAIN) Tulungagung
Email: ihsansyaikhu@gmail.com*

Izzatul Laila

*State Institute for Islamic Studies (LAIN) Tulungagung
Email: izzatullaila@yahoo.co.id*

Abstract

The millennial's interest towards Islamic da'wah is decreased significantly, caused by the da'wah approach and strategy which are still conservative, monotonous, and only delivered on lecturing way. In fact, on the other hand, the millennial generation expects an inspirational, modern, elastic, dynamic, innovative, and entertaining da'wah. This study aims to describe, analyze, and interpret the implications of inspirational da'wah conducted by the Da'wah Management department of LAIN Tulungagung in increasing the young generation's interest in Islamic teachings and da'wah. In principle, inspirational da'wah has been carried out by Suryadharma Ali, the Minister of Religion of the Republic of Indonesia on 2009-2014, who stated that one of the main jobs of UIN and LAIN is to maintain and develop scientific traditions in the field of Islamic studies which are increasingly less desirable by the community because there has been a change in community orientation toward Islamic da'wah. So, the quality of Islamic institutions in Indonesia needs to do the more serious, systematic, and measurable efforts in order to increase the quality of Islamic da'wah, as well as PTKIN graduates must be more competitive. The ideas of this article inspired by the Grand Theory of Medan Da'wah promoted by K.H. Ahmad Muwafiq that the success of the da'wah is influenced by the theological, cultural, and object of the da'wah when the implementation of the Islamic da'wah is delivered. Furthermore, the Islamic da'wah is an inspiration to realize the teachings of Islam in personal and social life in line with the culture of the society in terms of life that aim to uphold

amar ma'ruf and nahi munkar. This is qualitative research with a descriptive method of phenomenological analysis. While the results of the study are: First, Inspirational da'wah has implications for increasing trends and millennial generation interest for LAIN Tulungagung students towards Islamic da'wah. Second, the inspirational da'wah referred to in this study is the iain tulungagung hijaber community, inspirational da'wah comedy, electronic da'wah bulletin, da'wah literacy, and online da'wah through the official campus website.

Keywords: *Inspirational Da'wah, Millennial Generation, LAIN Tulungagung*

Abstrak

Minat generasi milenial terhadap dakwah Islam mengalami penurunan yang signifikan dikarenakan pendekatan dan strategi dakwah yang masih konservatif, monoton, dan hanya berbasis ceramah. Di sisi lain generasi milenial mengharapkan adanya dakwah yang inspiratif, berkarakter, elastis, dinamis, inovatif, dan menghibur. Hal tersebut diperkuat oleh pernyataan Suryadharma Ali Menteri Agama RI periode 2009-2014 yang menyatakan bahwa salah satu pekerjaan utama bagi UIN dan LAIN adalah mempertahankan dan mengembangkan tradisi keilmuan bidang kajian keislaman yang semakin lama kurang diminati oleh masyarakat sebab telah terjadi perubahan orientasi masyarakat terhadap kajian keagamaan. Maka sesungguhnya kualitas perguruan tinggi Islam di Indonesia masih memerlukan usaha yang lebih serius, sistematis dan terukur agar kualitas dakwah Islam semakin meningkat, begitu juga lulusan PTKIN makin kompetitif dan produk akademik PTKIN dapat semakin diwujudkan secara optimal. Ide dan gagasan artikel ini diilhami oleh Grand Theory Medan Dakwah yang dikemukakan oleh K.H. Ahmad Muwafiq bahwa suksesnya da'wah dipengaruhi oleh situasi teologis, kultural, dan struktur obyek da'wah saat pelaksanaan dakwah Islam disampaikan. Maka pada prinsipnya, dakwah Islam adalah sebuah inspirasi untuk mewujudkan ajaran Islam dalam kehidupan pribadi maupun sosial yang searah dengan kultur masyarakat dalam segi kehidupan yang bertujuan menegakkan amar ma'ruf dan nahi munkar. Pendekatan penelitian menggunakan desain kualitatif dengan metode deskriptif analisis fenomenologis. Sedangkan hasil penelitian menunjukkan bahwa: Pertama, dakwah inspiratif akan berimplikasi pada meningkatnya trend dan minat generasi milenial di kalangan mahasiswa LAIN Tulungagung terhadap dakwah Islam. Kedua,

dakwah inspiratif yang dimaksud dalam penelitian ini adalah komunitas hijabers LAIN Tulungagung, comedy dakwah inspiratif, buletin dakwah elektronik, literasi dakwah, dan dakwah online melalui situs resmi kampus.

Kata Kunci: *Dakwah Inspiratif, Generasi Milenial, LAIN Tulungagung*

INTRODUCTION

The technology and modern science development affected the change of millennial generation toward a religious diversity attitude. This is indicated by the increase in the use of social media among young people. Internet users in Indonesia in 2017 reached 143,260,000 where 70% are teenagers and adults. The youtube ranks first followed by WhatsApp, Twitter, Facebook, and Instagram.¹ This research is motivated by the declining interest in Islamic da'wah of the millennial generation and their morality degradation, the ethics and lifestyle from a polite and disciplined life to a lifestyle that likes to break the rules. This has been greatly complained of by the public, educational institutions, teachers and parents. The emergence of social-psychological crash phenomena in the form of juvenile delinquency, LGBT (Lesbian, Gay, Bisexual, and Transgender), free sex, as well as millennial groups who lose their identity gathered in the bonds of Street Rock Punk, Underground, Reggae which are increasingly far from da'wah and Islamic rules.²

As a research conducted by Kalfaris Lalo in 2018 in his research entitled, "Creating a Millennial Generation Character by Character of Education to Face the Globalization Era" that the condition of the character of Indonesia's millennial generation has decreased due to their hedonic lifestyle, so it needs prevention formula and solution that are systematically planned and measured from the government through education. In addition, it also needs the efforts to increase the format of a dynamic da'wah to be interested in the millennial generation.³

¹Leonard Epafras, "Religious-Expression among the Youths in the Indonesian Cyberspace", *Ilmu Komunikasi Vol. 13 No. 1*, (2016), pp. 1-18.

²Harriot Beazley, "The Contruction and Protection of Individual and Collective Identities by Street Children and Youth in Indonesia", *Children, Youth and Environments Vol. 13 No. 1*, (2018), pp. 105-133.

³Kalfaris Lalo, "Menciptakan Generasi Milenial Berkarakter dengan Pendidikan

Nashrillah MG also reinforced this on his research in 2018 entitled, “The Online Actualization of Dai Millennial’s da’wah: Perspective of da’wah Ethics with Case Studies in Medan City” that millennial generation is a group of young people who grow and develop in technological advancements, to understand their actualization and the phenomenon of their interest is highly needed the regeneration of dai-millennial, those who are able to preach with a sociological and psychological approach, have a higher education level, be actively involved in religious organizations, and have strong access to social media without leaving sacred, profane, and proportional da’wah ethics.⁴

The negative trend and millennial generation’s interest in Islamic da’wah could be seen by the declining quantity of *Solat Jumat* prayer, *majelis taklim*, mosques or *musola* that are rarely visited by teenagers. On the other hand, the cafe is crowded with visitors, the streets are lively with fireworks parties, and the crowded places of night entertainment that offer music, liquor, drugs, prostitution, and online gambling.

The novelty of this study is the interpretation of the inspirational da’wah carried out by the Manajemen Da’wah Department of IAIN Tulungagung and its implications in increasing the interest of millennial generation towards the teachings and Islamic da’wah. Because the far of the millennial generation from the teachings and Islamic da’wah is due to their lack of interest in conservative da’wah methods, which are lecture-based, monotonous, without involving da’wah media based on technology and information. IAIN Tulungagung as one of the largest PTKIN in Indonesia in which more than 20,000 students and 537 lecturers are obliged to hold inspirational Islamic da’wah as an effort to create a magnetic field that is able to attract the interest of millennial generation towards Islamic da’wah in the style of *ablus sunnah wal jama’ab*. The efforts carried out by IAIN Tulungagung include: First, creating tagline “Kampus Da’wah dan Peradaban” launched on December 28, 2013.⁵ Second, establishing the Manajemen Da’wah Department as the main

Karakter guna Menyongsong Era Globalisasi”, *Ilmu Kepolisian Vol. 12 No. 2*, (2018), p. 72.

⁴Nashrillah MG, “Aktualisasi Da’wah Dai Milenial di Ruang Maya: Perspektif Etika Dakwah dengan Studi Kasus di Kota Medan”, *Islam Futura Vol. 18 No. 1*, (2018), 105-126.

⁵Ahmad Nurcholis and Timbul, “Menggagas Kesetaraan Gender dan Pendidikan Transformatif di IAIN Tulungagung dalam Mewujudkan Kampus Dakwah dan Peradaban”, *Martabat Vol. 1 No. 1*, (2017), p. 2.

pillar of da'wah in the form of oration, literacy, art, and multiculturalism. Third, establishing "Ma'had al-Jami'ah" as the basis of Ahlus Sunnah Wal Jama'ah's ideology to prevent radicalism.

The reason why the researchers chose IAIN Tulungagung as the object of research was due to several factors. First, the number of millennial generations reaches more than 20.000. Second, there are many cafes and restaurants around the campus that remain open when *Solat Jumat* is being held. Third, the increasing number of boarding houses as fast as the boarding schools because the millennial generation prefers to live in boarding houses so they are freer to get along than in boarding schools which are limited by various norms and rules. Fourth, the campus policy for the students who receive scholarships must stay in boarding schools around the campus as a preventive way from the negative influence outside.

This article aims to give a contribution and scientific insights on the inspirational Islamic da'wah theory for millennial generation students of Tulungagung IAIN in order to increase their interest and motivation to know more deeply the kinds of inspirational da'wah offered by this short article so that it becomes an attraction for positive development of Islamic da'wah in the future.

METHOD

This study uses a qualitative approach in which the findings are based on paradigms, its qualitative strategies and implementation seek to interpret the phenomenon and reality of inspirational da'wah towards the increasing interest of the millennial generation of IAIN Tulungagung students. The research method uses a theoretical orientation or perspective analysis method with a phenomenological approach. The researchers try to show the meaning behind reality, so the involvement of subjects with objects is required, and subjects act as instruments to uncover the meaning behind a reality according to recognition, opinions, feelings, and willings of the object. The phenomenon in this study is the inspirational da'wah for millennial generation among students of IAIN Tulungagung.⁶

The research site is IAIN Tulungagung located on Jl. Mayor Sujadi

⁶Matthew B. Miles and A. Michael Huberman.. *Analisis Data Kualitatif*, Tjejep Rohendi Rohidi "Terj". (Jakarta: Universitas Indonesia. 2012), p. 89.

Timur No. 46 Tel 0355-321513 Fax 0355-321656 Tulungagung 66221. The research subjects are the millennial generation of IAIN Tulungagung students. The research instrument is the researcher himself. Because the researchers are planners, executors of data collection, analysis, data interpreters, and finally become the reporter of the research result. The data sources are informants, events or activities, places or locations, documents or archives relating to the phenomenon and reality of inspirational da'wah for the students of IAIN Tulungagung. Data collection techniques are dept interviews, participant-observers, and documentation.⁷ Researchers used Miles and Huberman's data analysis, the activities in qualitative data analysis are carried out interactively and continued continuously until it was completed and saturated. Activities in the analysis include data reduction, data display, and conclusion drawing and verification. While analyzing this data, researchers used inductive, deductive, and comparative methods.⁸

After the data is collected, before the researcher writes the research report, the researcher checks the data that has been obtained by checking the data obtained from the interview results and observing and looking at the available documents, with this the data obtained from the researcher can be tested for validity and can be responsible. In addition, researchers also use in-depth observation techniques and triangulation. And also, with the peer debriefing method, by discussing the data that has been collected with parties who have relevant knowledge and expertise, both colleagues and moreover research partners.⁹

RESULT AND DISCUSSION

The Phenomenon of Islamic Da'wah in Millennials Generation

The millennial generation is the generation that is able to control technology and master science. The millennial generation is determined by demographics, the generation was born in the 1980s to the 1990s. This

⁷Lexi J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2002), p. 57.

⁸Huberman.. *Analisis.....*, p. 103.

⁹Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek*, (Jakarta: Rineka Cipta, 1997), p. 236.

generation plays a very important role in the next 10 years. According to BPS data, there are currently 50% of the population of productive age come from the millennial generation and will reach 70% of the population of productive age in 2020 to 2030.¹⁰ According to Absher and Amidjaya's perspective, millennial generation ranges from 1982 to 2002 and experiences google generation, net generation, generation Z, echo boomers, and dumbest generation. Tapscott stated that millennial generation is often called the Z generation with the characteristic of love for freedom, happy personalization, relying on instant information speed, likes to learn and work with an innovative environment, actively collaborating and hyper technology.¹¹

Millennial era may still be less popular for some people. The millennial era can be clearly seen from the phenomena that arise in today's society. Phenomena that can be seen from daily activities are habits, dependence on internet connections, are individual, selfish, narcissistic, exist, and mental vulnerability. Their dependence on technological sophistication, information and transformation are considered as a medium or a tool to facilitate their activities. But on the contrary, technology has a negative impact if it is not accompanied by a correct understanding of Islamic da'wah.¹²

Millennial generation is currently seizing the attention of all people. The millennial generation is often a conversation in all aspects, both in terms of education, norms, social awareness, mental conditions, including dependence on the use of technology. This is due to changes in the way of life that is striking with the previous generation. This very dominant change led to the birth of attitudes, ideologies, and understandings that were very different from previous generations.¹³

The millennial generation is considered as the carrier of negative values because of the influence consumed comes from outside. The

¹⁰Lalo, Menciptakan, p. 72.

¹¹Lalo, Menciptakan, p. 73.

¹²Hew Wai Weng, *Da'wah 2.0: Digital Da'wah, Street Da'wah, Cyber-Urban Activism among Chinese Muslim in Malaysia and Indonesia*, Nadja-Christina Schneider dan Carola Richter, ed., New Media Configuration and Socio-Cultural Dynamics in Asia and the Arab World (Baden: Nomos Verlagsgesellschaft, 2015), pp. 198-221.

¹³Mona Abaza, "Markets and Faith: Jakarta Da'wah and Islamic Gentrification", *Archipel Vol. 67*, (2017), pp. 173-202.

millennial generation is very open to technology. For example, all homes have television, even more than one. One house has each favorite channel so that it can influence the daily attitude of each individual. Everyone also has a smartphone with all the latest features offered. Facebook, youtube, twitter, Instagram, WhatsApp and so on are the most used media by the millennial generation.¹⁴

The positive side of the phenomenon of Islamic da'wah among millennial generations, especially PTKIN (State Islamic Universities) students, is their ability to use technology as a da'wah media that can be accessed internationally. They are able to obtain da'wah material quickly and practically through browsing articles on Google. In addition, the making of video vlogs of Islamic da'wah is rife and increasingly enjoyed by millennial generations. Then the internet rises famous preachers through social media such as Gus Baha, Gus Muwafiq, Ustadz Abdul Shomad, and Ustadz Hannan Attaqi where their lectures became famous through online media.

The interest of the Millennial Generation on Islamic Da'wah

The millennial generation interest depends on 3 things: First, the use of the internet and social media as the main media for online da'wah. Second, the trends and lifestyles of millennials tend to be flexible and free away from normative and binding. Then the Islamic da'wah will be accepted by them if they provide positive inspiration. While the positive impact of social media is the use of videos related to Islamic da'wah material that can be obtained through the applications offered. A variety of da'wah tutorials, da'wah skills, and also da'wah challenges are all available through applications and videos available on the internet.¹⁵ The use of social media that is almost 24 hours enjoyed not only presents accurate information. There are also many modes of crime, fraud, pornography, violence which are intensely broadcast by unscrupulous against millennial generation, especially the hoax news that makes disunity within the nation

¹⁴Joshua Barker, "Playing with Publics: Technology, Talk and Sociability in Indonesia", *Language and Communication Vol. 28 No. 2*, (2018), pp. 127-142.

¹⁵Iffah Al Walidah, "Tabayyun di Era Generasi Milenial", *Living Hadis Vol. 2 No. 1*, (2017), pp. 317.

and the interfaith community. These conditions almost cover every activity occurs in cyberspace. Finally, human mentalities are now slowly changing, both rapidly and slowly.¹⁶

Social values in Indonesian society such as *silaturrahim*, mutual cooperation, and helping each other have been replaced by brawl, violence, and hostility. The customs that become social control have been abandoned by young people. They prioritize rationalism and selfishness in responding to something. When their understanding does not reach the emotion will surface. Anger, curses, insults, brutal actions are commonplace today.¹⁷ The most severe is when the Islamic values that have been the pride of Muslims are slowly poisoned by thoughts that aim to mislead the people. Modern words are used as an excuse while religion is seen as old-fashioned. Modern is recognized when humans are now able to live like Westerners in all aspects of their lives. Modern is recognized if it is able to behave as many people do, no longer based on religious values or traditional values.¹⁸

Apart from the negative influences that are considered to dominate the millennial generation, there is another side that refutes this condition. Behind the negative label attached to the millennial generation, they feel there is no problem with the existing conditions. The millennial generation considers that current progress must be optimally utilized.¹⁹ This sophisticated era is a pride for millennials who really enjoy the sophistication that exists today. The learning process that used to be done only at school and at certain hours, now students can access through the existing media without any time and place restrictions. The books are also not only in the form of paper, but e-books are also now available. Likewise, the size of an object now can be innovated with the completeness of all its features.

The positive and negative impacts of the progress of the world today are active boomerang on all sides. When progress is considered a direction

¹⁶Al Walidah, Tabayyun....., p. 322.

¹⁷Muhammad Habibi, "Optimalisasi Dakwah Melalui Media Sosial Di Era Milenial", *Al-Hikmah: Jurnal Da'wah Vol. 12 No. 1*, (2018), pp. 101-116.

¹⁸Muslimin Ritonga, "Komunikasi Dakwah Zaman Milenial", *Komunikasi Islam dan Kebumasan Vol. 3 No. 1*, (2019), p. 54.

¹⁹Ritonga, "Komunikasi.....", p. 58.

for the millennial generation. The direction of freedom, the direction of the truth, the direction of modernity is considered as practiced by ordinary people. Though not everything that many people do is always right. There will be times when that truth will be unfamiliar because few people understand and carry it out.²⁰ The lack of understanding of the millennial generation towards the values that exist in Islam causes it to run away from the real truth. Then they blame Islam as an obstacle to progress, a barrier to freedom, creator of hostility, a source of terrorism, and others. All of these opinions are consumed by millennials through the media that exists today. Religion is considered as something which gives birth to discrimination for its adherents. This is a big piece of homework for Muslims to rectify this understanding.

Islam as a religion of *rahmatallil 'alamin* never shackled Muslims to move forward. Islam comes like a light when darkness pervades the universe. Islam comes like rain in the desert which brings coolness and peace to others. Islam has never shackled human creativity today. Islam only gives clear signs about a case so that it is not wrong in reacting to it. Islam never chooses family, wealth, power and others. Islam sees all humans as having the same position, only devotion being the difference. So, it is a big mistake when the majority of assumptions that declare Islam as a barrier to progress at this time.²¹ Individualism, egoism, hedonism that dominate the millennial generation will be minimized through religious approaches. A good understanding of religion for millennials will make it a real human being. Believe in the truth of Islam, aware of individual and social needs. Life is not only for promoting egoism, but the ability to accept the existence of others is also important. Individualism is also not the true teachings of Islam, Islam tells its Ummah to be brothers and sisters, to have mercy on each other, please help in goodness and not help in badness.²² Millennials have been given a choice of what they want

²⁰Heru Dwi Wahana, "Pengaruh Nilai-Nilai Budaya Generasi Millennial Dan Budaya Sekolah Terhadap Ketahanan Individu (Studi Di SMA Negeri 39, Cijantung, Jakarta)", *Ketabanan Nasional Vol. 21 No. 1*, (2015), pp. 14-22.

²¹Hilman Latief, "Islamic Charities and Da'wah Movement in a Muslim Minority Island: The Experience of Niasan Muslim", *Journal of Indonesian Islam Vol. 6 No. 2*, (2017), pp. 221-244.

²²Arifuddin, "Da'wah through Internet: Challenges and Opportunities for Islamic

to look for, what style they will follow, what material they need, all of this they can get through the available sites. When is the time, how long, where, everything can be arranged by the millennial generation because of all these options are available.²³

The Representative Da'wah Areas for Millennial Generation

Social media and internet now become the appropriate and effective instrument for da'wah. This is because social networking is used by people of all ages and professions around the world. Da'wah can be done anywhere and anytime. The rapid acceleration of technology, bringing communication and information technology into a new paradigm. Advance technology offers a source of communication information that can be accessed without knowing the time and place. The internet is a set with social media, both are able to distribute messages widely and easily spread information to many people. In the millennial era, the internet and social media have become so large and powerful as a means of information and communication that cannot be ignored.

This certainly makes a significant change in the world of da'wah communication. Previously limited by time and space, da'wah can be done more easily and effectively. Through social media and the internet, da'wah can be conveyed well compared to da'wah through Islamic events. This is possible because of the community - in this case, the owners of social media accounts - are in a 'not forced' situation. "Convey from me, even if only one verse!", the sentence that comes out of the glorious spoken words of the Prophet Muhammad SAW. A sentence that is very well known in the midst of his people, shows how important the urgency of Islamic da'wah. And often becomes the main motivation of the preachers do not hesitate and be afraid of conveying the verses of heaven to every creature of the earth, even though it is only one verse. The sentence continued to roll throughout the ages, becoming the spirit of the preachers in their practical level in the field. Various ways are displayed. From time to time.

Preachers in Indonesia", *Ar-Raniry: International Journal of Islamic Studies* Vol. 3 No. 1, (2016), pp. 161-118.

²³Doran C. French, Urip Purwono, and Airin Triwahyuni, "Friendship and the Religiosity of Indonesian Muslim Adolescents", *Journal Youth and Adolescence* Vol. 40 No. 12, (2018), pp. 1623-1633.

It has its own methods.²⁴

The Implications for Millennial Generation Interest of IAIN Tulungagung

First, Hijabers Community. The purpose of da'wah from the hijabers community is to make the hijab or veil not only hide the genitals but also has the function of beauty, security, protection, and it can also be used as a media for Islamic da'wah. So, the group of female students at IAIN Tulungagung were led by Meylisa Zahra then establish an independent community as a missionary space for the millennial generation called Hijabers Community Tulungagung (HCT). So far, their number reached 7,000 members in 2019 and continues to increase to 12,000 members in early 2020. Besides to show the Islamic fashion, HCT also carries out positive activities in the form of social service, free medical treatment, bazaars, female talk shows, and scientific discussions about teenage issues. The implication is that there are many millennials who prefer to wear the hijab, dress modestly, and reject *jilboobs* that is wearing the hijab with tight clothes. In addition, the activities stretch friendship among members.

Second, Inspirational Da'wah Comedy (CDI). It is managing the students to be creative in developing da'wah through entertainment methods, which is da'wah interspersed with fresh humor to attracts student interest. It is held every 2 weeks in the PSKD laboratory attended by 20 students. This program began in 2019 and has increased by 50 members. They are gathered in a WhatsApp group called Inspirational Da'wah Comedy of Managemen Da'wah IAIN Tulungagung (CDIMD IAIN Tulungagung). The implication of this program through CDI is the increase of millennial generation interest in accessing Islamic teachings and da'wah content through social media such as Facebook, Instagram, and YouTube. This is proven by the increase of followers comes both from IAIN Tulungagung students and others.

Third, Electronic Da'wah Bulletin. The supervisor of the bulletin Da'wah and Peradaban is the Head of Management of Da'wah Department Dr. Ahmad Nurcholis, M.Pd. This bulletin was launched in

²⁴Lucy Pujasari Supratman and Asep Wahyudin, Digital Media Literacy to Higher Student in Indonesia, International Journal of English Literature and Social Sciences Vol. 2 No. 5, (2017), pp. 51-58.

February 2018, and its been three years. This bulletin got good reviews from the inside campus community as well as the community outside of IAIN Tulungagung. This Da'wah Bulletin contains messages of Islamic da'wah, such as Islamic moderation, *Ablussunah wal Jamaah*, fiqh of worship, aqeedah, sharia, and Sufism. The prioritized authors are 1) students, 2) lecturers, 3) employees and also the general public. Through this da'wah media, then the writer gets a salary Rp, 50.000,- for every 4 pages article, 1.5 spaces using Calibri font. The implication of this da'wah bulletin is the increased interest among the millennial generation in showing their writing talents which are proven by the many positive contents in the form of Islamic themes to counter radical Islamic da'wah.

Fourth, Literacy Da'wah. (1) E-Magazine *At-Tadwin*. The e-magazine supervisor is Mr. Bobby Rahman Santoso. E-magazine (electronic magazine) is belonged by Managemen Da'wah department called *at-Tadwin* (التدوين), which was launched in Shawwal on June 1, 2019. This e-magazine is published twice a year. There are 3 themes, such as speech da'wah, literacy, and art da'wah, and multimedia da'wah. Besides that, there is a teenager's lifestyle theme. The implications obtained from this e-magazine are the increasing spirit on literacy da'wah, being able to find and get references of da'wah quickly and easily, improving the students' competence in writing in the field of da'wah and information. (2) E-Pamphlets. The E-pamphlet supervisor is Mrs. Aminatul Ummah. Da'wah pamphlets contain many motivations message, for example, "من جد وجد" "whoever is diligent will get", قال الإمام الشافعي: "Imam As-Syafii said whoever has never felt the bitterness of learning will feel the bitterness of ignorance in old age. The implication of the existence of this pamphlet is the increase of pamphlets based on Islamic teachings and da'wah written and made by the millennial generation both from IAIN Tulungagung students and outside. The emergence of these pamphlets shows the increasing interest of the millennial generation in the Islamic da'wah and teachings.

Fifth, Online Da'wah through the Official Site. (1) Website, the supervisor of this website is Khadziqun Nuha, M.Pd. It contains academic information such as Managemen Da'wah curriculum, KKNi based curriculum, and Manajemen Da'wah activities, especially in the fields of oration, literacy, arts, and multimedia, and contains the achievements of

lecturers' writing on both academic achievements and non-academic. This website has implications for the millennial generation of IAIN Tulungagung that is by the increase of students' response, comments on the website, and questions-answers related to Islamic teachings and da'wah. (2) Youtube. This channel contains many activities, such as DASI (Campus Inspirational Da'wah), HMJ (Student Association Department) activities, and PSKD (Da'wah Trainer Study Center) activities. The implication of this youtube channel is some comments as the evaluation comes for both students and lecturers of Managemen Da'wah. So Managemen Da'wah department gets input, suggestions, criticism and also the best advice for Da'wah development in the future, especially in the digital era, to facilitate millennial generation in accessing Da'wah content easily to increase their interest in Islamic teachings and da'wah. (3) Social Media. This social media created to serve the virtual activities of Managemen Da'wah students. This social media is made in the form of Facebook, Instagram, and blog which contains daily information about Da'wah safaris, Hajj rituals, MD scientific discussions, MAKRAB (familiar nights) activities, and all contents including national seminars and international conferences. The implication of this social media is the increasing interest of millennial generation in searching for positive content in the form of Islamic teachings and da'wah through Facebook, Instagram, and WhatsApp as well their easy access to find various da'wah references and information.

CONCLUSION

First, the Inspirational Da'wah conducted by Managemen Da'wah Department of IAIN Tulungagung are Tulungagung Hijabers Community, Inspirational Da'wah Comedy, Electronic Da'wah Bulletin, Da'wah Literacy in the form of E-Magazine *At-Tadwiin* and E-Pamphlets, and Online Da'wah through the official website, Youtube and Social Media. *Second*, generally, the implication of Inspirational Da'wah conducted by Managemen Da'wah Department of IAIN Tulungagung is the increasing interest of the millennial generation towards the Islamic teachings and da'wah. Specifically, the implications have an impact on increasing millennial interest in wearing headscarves or veil, dressing modestly,

increasing millennial generation interest in accessing Islamic teachings and da'wah content, and being able to provide a da'wah community forum for millennial generations.

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