



Phenomenological Study of Millennials' Assessment of Mubaligh in Indonesia

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Abstract

This research aims to analyze Millennials' assessments of Mubalighs in Indonesia. This research uses a quantitative method with a phenomenological study with a survey approach, data sources were taken from one hundred and forty-one millennial respondents by distributing questionnaires. All survey results were then analyzed descriptively. The results of the research show that the millennials' assessment of the preachers they are interested in is the appearance aspect, namely simple appearance, the material aspect is material that is accompanied by clear arguments, the language aspect is light language and easy to understand, the delivery aspect is clear and firm, and the affordability aspect is accessible. on all social media. The results of this research can be used as initial data for future researchers in studying different issues related to this problem as well as various other issues that are relevant to this context.

INTRODUCTION

Da'wah in the Islamic view is encouraging people to do good and follow instructions, calling them to do good and forbidding evil deeds in order to obtain happiness in this world and the hereafter (Hendra, 2018; Nisa, 2018; Rosi, 2019; Wahid, 2011). Da'wah is oriented as an effort to create an ideal society, namely a social order that has strong monotheism, a complete foundation of faith, and at the same time has noble practices in accordance with the foundation of faith (Rustandi & Sahidin, 2019; Yuwono, 2017). Da'wah can be interpreted as an invitation to the wider community to increase goodness and leave behind evil, meaning that da'wah becomes an effort to create a better situation than before, reforming an evil and heretical situation towards an Islamic situation (Madani, 2017; Yusuf, 2019). Historians are of the opinion that before Muhammad SAW's apostolic period, the world was very damaged and dilapidated (Hatimah & Kurniawan, 2017).

The main aim of da'wah is to call humanity towards a path approved by Allah which is in accordance with Islamic teachings and comes from the Alquran and hadith (Arief, 2018). So da'wah activities involve calling for goodness, inviting, not forcing, embracing, not hitting. This means that everything that becomes material for da'wah is based on primary sources and applies them in daily life guided by the Alquran and hadith in accordance with Islamic teachings.

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Thus, all messages that are not in accordance with the main source or are contrary to Islamic law cannot be called da'wah. The implementation of da'wah must be able to invite people to the path of Allah with wisdom (wisdom) and good lessons. It is necessary to prepare personnel who are able to carry out good da'wah activities (Bastomi, 2017). Da'wah activities will be carried out well if they are supported by professional human resources so that they can move the wheels of the organization.

When society enters the era of globalization with the support of science and technology, the challenges it faces become increasingly complex. This challenge does not recognize space, boundaries, time and layers of society, but rather all sectors of human life and livelihood, including religion. This means that the religious life of mankind, including Islam, wherever it exists, will face the same challenges. The da'wah method is the way in which da'wah is carried out using appropriate and correct da'wah methods so that da'wah activities can run well and the goals of da'wah can be achieved effectively and efficiently (Santoso, 2019; Sukardi, 2018). The da'wah method that will be determined can of course be seen from various sides, both in terms of the subject of the da'wah, the object of the da'wah and the material of the da'wah (Irhamdi, 2019; Maullasari, 2019). In this way, the da'wah method used can really support the realization of the da'wah goals (Rafiq, 2016).

A missionary is a person who gives lectures and is a good example for children in behavior (Mannuhung, 2019; Zaini, 2015). Mubaligh are as educators, service providers, administrators/managers, students, and finally as researchers. Mubalighs (communicators) as implementers of da'wah are influenced by social background, a preacher in his da'wah will not be separated from the things he has gone through, such as formal or informal levels of education. Education determines knowledge (frame of reference) and experience (field of experience) of a preacher who will influence his character and behavior in dealing with mad'u to preach.

Mubaligh, if categorized as communicators, are tasked with conveying and disseminating information from sources (source) via channel (channel) which is appropriate to the communication (receiver). To be a good communicator, he is required to have high credibility, namely a high level of trust from the communicant to a good communicator who conveys information or messages (message) to the communicant as desired (Salim, 2017).

In principle, da'wah is inviting people to believe and do good deeds (Arkiang & Adwiah, 2019; Bukhori, 2014; Rahmawati, 2018). Having faith means believing wholeheartedly in the power of Allah, both in His nature, power and rights which must be exercised by someone who believes in Him (Tearisha, 2019). Doing good deeds means trying to realize one's faith by thinking and acting according to the Shari'a (Asrowi, 2019). In practice, da'wah has experienced rapid development; da'wah no longer focuses on lectures or recitations from one pulpit to another. Da'wah actors or known as da'i are starting to maximize the use of social media, considering the characteristics of modern society which cannot be separated from social media, almost every activity is carried out through social media. Starting from studying religion, studying and even mass media has become a means of business transactions.

This condition then encourages contemporary preachers to use social media. Not only lectures, preachers also often have dialogues with them mad'u or the audience, so they can directly discuss the problems they are facing. Contemporary da'i-da'i also form da'wah communities to maximize their role and function, apart from being active in religious preaching they are also active in social activities, such as Alquran waqf, natural disaster relief and so on. Because, basically da'wah can be in the form of exemplary or what we know as dakwah bil hal, apart from dakwah bil hal there is also dakwah bil qalam, meaning that da'wah can also be done through writing. The scope of da'wah is quite broad, because every Muslim is obliged to preach according to his abilities and capacity (Rustandi, 2019).

Millennials or more popularly known as Generation Z, cannot escape the industrial revolution 4.0 which is starting to appear before their eyes. They are not only required to

be able to adapt to the rapid and fast development of science and technology, but they also need to be mentally prepared for the consequences of the industrial revolution 4.0. There is not enough provision for creativity and innovation. Generation Z is also required to have IPTAG quality. One of the characteristics of the industrial revolution 4.0 is the ease of accessing information from various parts of the world, so this is where the urgency of mental readiness and spirituality of millennials is needed. Mentality and spirituality will fortify them to become quality and dignified millennials.

Generation Z and technology are like two inseparable currencies, the information they receive will shape their mindset and habitat. To minimize the negative influence of technological developments, it is necessary to increase the quality and quantity of knowledge literacy, both scientific and technological knowledge itself as well as religious, social, cultural, economic and other scientific literacy. Religious literacy has its own position considering its very urgent role in everyday life, especially in the era of industrial revolution 4.0 (Fithriyyah & Umam, 2018).

Hijrah can be done based on several reasons, including a friend's invitation, a breakup, remembering death, experiencing bad things and so on. However, the phenomenon of hijrah cannot be separated from the role of mass media as a means of da'wah, a medium for friendship that shapes and transforms religious values in society. It seems that currently the face of hijrah has changed from the concept of hijrah in the past, hijrah in today's concept is synonymous with repentance, changes in lifestyle and thinking. The hijrah community with youth culture is seen as contemporary da'wah that is suitable for the souls of young people, its da'wah model does not only focus on lectures or traditional da'wah models. This community is seen as being able to be the right means to improve oneself and learn the basics of Islam that are appropriate to the times.

METHODS

The method in this research is quantitative research. Quantitative research is a research method based on the philosophy of positivism, used to research certain populations or samples, collecting data using research instruments, quantitative or statistical data analysis, with the aim of testing established hypotheses (Cantika et al., 2018; Amirudin, 2019; Arsam, 2017; Fatoni, 2019). Khusairi, (2015) quantitative research is research that emphasizes the analysis of numerical data (numbers) which are processed using statistical methods. Basically, a quantitative approach is carried out in inferential research (hypothesis testing) and relies on the conclusion of the results on an error probability of rejecting the null (nil) hypothesis. With quantitative methods, the significance of group differences or relationships between the variables studied is obtained. In general, quantitative research is large sample research. This type of research is a phenomenological study (Arifin, 2018; Marzuki & Haq, 2018; Rafles et al., 2017; Putri et al., 2018; Waldi et al., 2018). The data source was taken from one hundred and forty-one millennial respondents by distributing questionnaires. After the questionnaire was distributed to all respondents, a transcription process was carried out, then the author selected themes that were appropriate to the research needs. The author carried out this process using SPSS Windows Version 20 software.

RESULT AND DISCUSSION

Based on research conducted by the author on one hundred and forty-one millennial respondents, the results of the research analysis found five aspects of millennials' interest in Mubaligh in Indonesia. To make it easy to understand the results of this research, the author displays them in table 1 below.

Table 1: Millennials' assessment of preachers

| Aspect | Assessment | Options | Percentage | Total |
|--------|------------|---------|------------|------------|
| | Appearance | Neat | 29,8% | 100% (141) |

| | | | |
|----------------------|--|-------|------------------------|
| | Fashionable | 2,8% | respondents) |
| | Simple | 63,1% | |
| | High class | 3,5% | |
| | Charming face | 0,7% | |
| Material | Related to current issues | 14,9% | 100% (141 respondents) |
| | Accompanied by a clear argument | 38,3% | |
| | Associated with the story of the time of the prophet | 11,3% | |
| | Suitable for all ages | 17% | |
| | Using real examples | 18,4% | |
| Language | Light and easy to understand | 70,9% | 100% (141 respondents) |
| | Relaxed and social | 27% | |
| | Raw and critical | 2,1% | |
| | Seriously | 0% | |
| Delivery | Clear and firm | 32,6% | 100% (141 respondents) |
| | Soft and soothing | 30,5% | |
| | Humorous | 19,9% | |
| | Do not provoke any party | 6,4% | |
| | Always include motivation | 10,6% | |
| Affordability | No costs | 5% | 100% (141 respondents) |
| | Can be accessed on all social media | 69,5% | |
| | Can be accessed in the form of videos and sound recordings | 12,1% | |
| | Have a social media account that contains the latest talks | 13,5% | |

Based on the survey results taken using a questionnaire, the data distribution is as follows:

First, millennials tend to prefer the simple appearance of a preacher. Based on the results of a survey distributed to 141 respondents, it shows that 63.1% of millennials are interested in preachers in Indonesia who look attractive. This shows a very high percentage compared to the percentage of preachers who look fashionable, high class and have a charming face.

Second, millennials tend to prefer material accompanied by clear arguments. This was stated by 38.3% of respondents who were interested in preachers who delivered material accompanied by clear arguments.

Da'wah aims to create happiness and prosperity in life in this world and in the afterlife that is blessed by Allah (Alimuddin, 2007; Husain, 2020). This means that da'wah must convey values that can bring happiness and prosperity that is approved by Allah according to their respective fields. The Alquran is a book of preaching which contains the establishment of the Shari'a, because the Holy Book which was revealed by Allah to humans through Muhammad's preaching is essentially an invitation to obey and follow the teachings of Islam, where the aim is to become a guide in human life. Allah says: "Call people to the path of your Lord with wisdom and good lessons and argue with them in a good way, indeed your Lord is the One who knows best who has strayed from His path and He is the Best Knower of those who are guided" (Q.S. An-Nahl [16]: 125).

Referring to this verse, it is obligatory to call others to the path of Allah in a wise manner and always provide good lessons. The lesson can be through verbal delivery or through attitudes and deeds. In carrying out discussions with them in a good way, so that there is interest in hearing religious teachings and norms. To get maximum results, the abilities and potential of the preacher must also be maximized. The Alquran surah An-Nahl is an example of an argument that can be used by preachers in preaching (Jafar & Amrullah, 2018).

Third, millennials choose language that is light and easy to understand. Based on the results of the survey analysis, it was found that 70.9% of the respondents were interested in preachers who used light and easy to understand language in conveying their da'wah. The results of this analysis show that none of the respondents are interested in Mubaligh who are serious in conveying their preaching.

A preacher must be careful and selective in choosing words and language for preaching. The goal is to make it easier to understand and well accepted by the public. Preaching is an activity of conveying God's message, and therefore a very noble job (Ghafur, 2014). Therefore, preaching must be delivered in a good way (bill of wisdom) so that these good intentions are not counter-productive. The Alquran has several signs to convey messages through language using words saying (meaning word), which is paired with words my line (meaning gentle, that preaching must be delivered in a gentle way).

Besides my line is ma'rufa (meaning polite, gentle, kind, respectful, and not full), tsikala (meaning that the order to convey heavy things should choose someone who has a strong and sturdy soul or mentality), Karima (meaning noble, noble, and very valuable, that da'wah must be delivered with nobility of heart and noble morals, Sadida (meaning correct, honest, upright, that preaching must be honest, words and deeds must be the same), baligha (this means that the words conveyed in da'wah must reach the person being preached to, because it uses the language of the listener). As an activity to convey religious messages, preaching is not a simple job. It requires effective communication, namely language (Adam, 2018).

Fourth, millennials tend to prefer clear and firm delivery. Based on the results of the survey analysis, 32.6% of respondents were interested in preachers who convey their da'wah clearly and firmly. The results of the analysis found a low presentation on the items of delivering da'wah that is soft and calming, humorous, does not provoke any party and always includes motivation.

In carrying out the mission of da'wah, a preacher is like a seller who is promoting his merchandise. The seller usually packages the merchandise in such a way that it attracts the hearts of buyers. Various efforts were made, starting from looking for words and catching interesting presentations. In the same way in preaching, how a preacher is also required to be able to package this preaching to be attractive, so that this noble message can be delivered in such a captivating way, and mankind is also attracted to flock to welcome this call of truth. They became obsessed with its beauty, peace and gentleness, so they chose Islam as a beacon in their lives in the world (Mardiana, 2020).

One of the ways to make this da'wah be alluring is with a clear, clear, firm presentation that is able to touch the hearts of the people mad'u (object of preaching). This is what Allah ordered to the prophets and apostles through His words, "So there was no obligation for the apostles, apart from conveying (God's message) clearly" (QS. An-Nahl: 35).

Fifth, millennials tend to choose affordability which can be accessed on all social media. The results of the analysis show that 69.5% of millennials are interested in a preacher who is easily accessible on all social media. The key is that the millennial generation must be wise, intelligent and law-abiding in using social media, so that they can talk about digital socialization by covering the rules as a whole. This is important for all, especially the millennial generation, as active users of digital technology (Nurasih et al., 2020).

CONCLUSION

The development of social media which is then used as a medium for da'wah by many religious figures and preachers certainly illustrates that the flow and character of da'wah requires change. Generation Z society, as a group that has enthusiasm for living the values it believes in, needs to also be seen as an object of da'wah that needs special attention. Studies related to this group need to be studied carefully, of course apart from referring to their enormous role both now and in the future, this group has enormous potential both in a positive and negative sense. This research has succeeded in revealing that millennials now tend to be more interested and often listen to taushiah with aspects of simple appearance, material accompanied by clear arguments, light and easy to understand language, clear and firm delivery methods, and affordability that can be accessed throughout social media. At least this research can be used as a basis and reference for future researchers to study problems related to this or issues that are different but have similar context and intent.

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