EDUCATIONAL STRATEGIES IN THE MILLENNIAL ERA; MEASURING EFFORTS OF COMPETENCE AND MILITANCY

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Abstract

Industrial revolution 4.0 is a tough challenge for education in Indonesia. The fourth industrial revolution (4.0) is changing economies, jobs, and even society. These changes require a strong character, especially religious character, to equip the next generation with good character, high literacy skills, and superior 21st-century competencies. They were namely being able to think critically and analytically, creatively, communicatively, and collaboratively. Rapid progress in the industrial revolution 4.0 and the global pandemic situation forces every generation to behave and adapt to the current digital world and social media. To achieve these goals and targets, and needs, it is essential that every educator has adequate competence and high militancy by providing education or training both informally and informally so that students can contribute significantly and effectively to Islamic da'wah education in this millennial era.

Keywords: Industrial Revolution, Millennials, Competence, Professional and Proportional

A. Introduction

Education aims to form good behaviour in the younger generation of Muslims, which is based on the Islamic creed and monotheism to Allah SWT. Islam aims to instil an essential and valuable community spirit later when he is married. A young man must practice in society little by little so that later he will have no difficulty when he is directly involved in society. In other words, learning is said to be effective if there is maximum interaction. However, there are also obstacles or difficulties experienced

by teachers in carrying out learning activities, for example, the condition of students, the number of students, inadequate facilities, the location of the school (Liana et al., 2021).

Education, and Islamic da'wah, has an impact on the formation of good morals. Suppose someone initially does not know about religious knowledge. In that case, he has the intention to deepen his religious knowledge by studying at a religion-based school then, over time, he will understand the science of religion. In addition, his morals are also better than before. Then when in society, he is ready when asked for help to do something related to religion. Education is also a means to learn aspects of life that give young people a solid foundation of thought. Because with that, one becomes accustomed to thinking critically and with the basics of Islamic religious education, one can think clearly and not be confused when facing life's problems.

Da'wah in short is to invite Islam in a pure and integrated manner, not mixed with forbidden things and not separated or partial (Mulyono, 2020). So it can be concluded that da'wah is an activity to convey Islamic teachings or invite others to embrace Islam/implement Islamic teachings for the sake of happiness in the world and the hereafter (Munfaridah, 2013).

According to the 2020 Census Results from the Central Statistics Agency report that the number of Millennial Generation of Indonesia's population of 270.20 million people is 25.87% (69.38 million people). This generation is defined by BPS as those born in 1981-1996 with an age range of 24-39 years (*Badan Pusat Statistik*, 2021).

The term millennial generation is indeed familiar (NW et al., 2010; LaFrance, 2016; *What Is the Millennial Generation*, 2021). The term comes from millennials which was coined by two American historians and writers, William Strauss and Neil Howe in several of their books (KOMINFO, 2016). Millennial characteristics vary by region and socio-economic conditions. However, this generation is generally characterized by increased use of and familiarity with digital communications, media and technologies (Smith & Nichols, 2015; Vogels, 2021).

The teacher as Da'i are those who are able to manage all the administration, activities, materials and targets of the people who are the object of their da'wah (Setiawan, 2021; Saputra et al., 2021; Arianto, 2021). In other words, they must have careful and well-planned preparation, because if the preparation is only superficial, it will certainly cause problems and problems. When their da'wah is misunderstood, it can even mislead the people themselves. Cultured human development can be done through educational institutions. Likewise, religious-based culture or morals can be done through education or religious schools environment (Nasikhah et al., 2021).

Therefore, according to Yusuf Qardawi, a preacher needs to have the following core competencies: A strong set of aqidah/faith, high morals/morality as well as scientific tools and Islamic insight (Furqoni, 2015; Soage, 2010; Barnhard, 2015). Dai's abilities in this millennial era are also very important to be upgraded and enriched according to their needs. Carrying out da'wah activities using digital facilities, mass media and social media can target all segments of society with various characters, so the impact will also have a big impact (Farisi et al., 2021; (Zainab et al., 2019a); *Difusi Dakwah Digital Di Era Covid-19 Bagi Generasi Millenial | SALIHA*, 2021).

In the Big Indonesian Dictionary, Militancy is translated with the meaning of toughness in fighting (facing, difficulties, fighting, and so on) (Kenney, 2009; Stankov, 2014; also see *Militant Definition and Meaning | Collins English Dictionary*, 2019). While what is meant by militancy Da'i are those who walk with a tempestuous fighting spirit and steely toughness in carrying out their da'wah duties. Passion, passion, and toughness in a struggle are the fruits of ripening (Pongener et al., 2014).

The preparation is nothing but a continuous cadre process. It is in this regeneration that the teacher as da'i are trained mentally and physically with the principles of struggle. Among the many principles of the da'wah struggle that must be adhered to by every da'wah *mujahid* are: (1). Faith, (2) Love, (3) Sacrifice, and (4) Patience (see Uyuni, 2021; Munfaridah, 2013).

In addition to the above abilities, an educator is also required to be able to eliminate conflicts that exist in every work relationship between individuals and groups. Conflict handling relates to one's attitude and capacity to stimulate conflict, control conflict, and find optimal solutions. The skills needed in conflict handling are manifested in the breadth of one's views and insights in looking at every problem, both those with different and the same frame of mind (Jaelani et al., 2021). Conflict handling skills are manifested in finding solutions to conflicts that do not harm individuals or organizations. Conflict can be both constructive and destructive. Since the impact is not always harmful, it needs to be managed and handled correctly (Sudianto, 2021).

B. Method

This type of research is library research (Supriyadi, 2017, also see Sari, 2018; Pringgar & Sujatmiko, 2020). Data collection techniques that emphasize more on aspects of text analysis and study, library research is carried out by collecting literature related to research material, both in the form of books, magazines, articles and opinions and primary books in this study da'wah in Muslim activities.

This research uses a normative analysis technique, namely examining da'wah's phenomenon in the millennial era (Sonata, 2015). Because this research is library research, the data obtained through primary data sources and secondary data, both through sourcebooks from both directly and from other reading materials, the authors describe by arranging them according to the theme, primarily related themes with the study theme (Supriyadi, 2017).

The method used is descriptive qualitative data analysis that leads to system thinking to find meanings from the existing data. The author draws a generic conclusion using an induction thinking pattern (Prasanti, 2018; Rijali, 2019; Yuliani, 2018).

C. Finding and Discussion

1. Finding

The challenge of Da'wah in the Millennial Era can be seen from the many da'wah participants who ask questions with various variants and backgrounds. In the implementation of da'wah, it is often found that there are deficiencies, errors or irregularities in the components of da'wah, such as inappropriate material (Zainab et al., 2019).

Da'i who do not master the media of da'wah, limited funds and so on (see *15-Effective Concepts and Methods of Dakwah - Siroj-Badrah | PDF*, 2020). But all of that is not a barrier to stop preaching, because basically no human is perfect, only Allah is the most perfect. The most important thing here is how these weaknesses can be immediately overcome and solutions are sought so that da'wah activities can run well.

So in order to gain experience in carrying out da'wah a Da'i should be more creative and practice a lot and take examples from Da'i who are experts and experts in their fields. When a Da'i knows his shortcomings and weaknesses, he can then correct his shortcomings so that his da'wah is successful.

In this millennial and information era, society changes faster than the da'wah itself. This generation is much preoccupied with increasingly competitive needs, competing with various challenges and even sacrificing body and soul. This includes the development of science and technology that has brought about changes in humans to follow their own interests without ignoring the interests of others, it is even possible to often cause conflicts between humans (Nasution, 2019; also see *Millennials at Work*, 2021).

Many people experience a moral crisis, by leaving worship and other good deeds. Therefore, every Da'i must always be aware and alert to the development of today's society so that they can be

more sensitive or sensitive to the problems of the people (Iwuagwu, 2018; Sarbini & Rahtikawati, 2021; Panggabean, 2015).

2. Discussion

Islamic da'wah in this millennial era must be based on the main principles, namely the Qur'an and Sunnah by respecting and adapting to local wisdom (Farisi et al., 2021). In other words, maintaining the already good values by making new breakthroughs that are much better.

Religion actually does not contradict the science of religion and non-religious science. In fact, the science of religion must be able to create religion in today's millennial era as a motivator and dynamist of scientific development, hard work as a pious charity, noble personality, maintaining moral values where religion is able to create Rabbani and Quranic quality human beings.

In the face of this millennial era, Islam has a big role with the *amaliah* foundation of its faith (Munadi & Rahayu, 2019). Islam must be able to provide a bulwark against cultural influences that are not good according to Islam (see *The Changing Face of Indonesian Islam*, 2021; *Religion in Indonesia | Indonesia Investments*, 2021). In this era where there are no boundaries of time and territory, we should place Islam's position not as a victim or victim of the era of globalization which is the era of communication and information as a result of technology in the process.

Islam should be able to fill and take advantage of this millennial era. Islam, which is universal in nature without denying the values of local wisdom, has become something interesting to express through the media and other sophisticated communication tools (Rakhmawati, 2014)

E. Conclusion

In preaching, the competence of a *da'i* as a *da'wah* modality is very important, because a call in the name of religion if it is not accompanied

by a qualified and adequate *da'wah* modality will be able to mislead the people. Like the story of Prophet Yusuf as who was appointed as royal treasurer because of his professionalism and competence he was able to save the country at that time from famine and transition seasons (Q.S. Yusuf: 55). Ibn Kathir in his interpretation explains that $\hat{h}afidz$ is a professional person (with integrity) while is an expert (competent) person.

Likewise, being the best preacher of course not everyone, there must be people who intensively explore this da'wah task proportionally so that the quality of the preachers becomes better and relevant to the needs of the times (Q.S. Ali Imran: 104). Imam Qurtubi in his commentary said that this verse gave specialization only to the Ulama. This educational da'wah task is given because not all humans can become Ulama. Thus, it is clear that the modality of da'wah in this millennial era needs to be prepared with adequate competence quality and high militancy.

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