

Formulation of NU and Muhammadiyah Da'wah Among Millennial Generations During the Covid 19 Pandemic

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Abstract

The study aims to answer how the formulation of da'wah of the two major religious organizations in Indonesia for the existing millennial generation during the Covid-19 pandemic., The research was conducted in Central Java from July to September 2021, adjusting the implementation of restriction on community activities used to overcome pandemic. The main data are four figures in NU and Muhammadiyah who serve as administrators in the region in Central Java and six representatives of the millennial generations. Main data has been obtained through three choices of interview models: namely direct, virtual, and through filling out instruments. It was found that NU's da'wah for the millennial generation during the Covid-19 pandemic was carried out with two da'wah models, online and offline by implementing health protocols. Muhammadiyah did the same thing even though the intensity of offline da'wah had decreased drastically. During the pandemic, Muhammadiyah emphasized da'wah with action to overcome the social impact of the Covid-19 pandemic. Executive Board of Nahdlatul Ulama and Central Leadership Muhammadiyah has not set a standard da'wah formulation for the millennial generation during the pandemic. Nevertheless, PBNU has disseminated the discourse on the formulation to regional and branch administrators in the form of general policies. At Muhammadiyah, efforts to formulate formulations were carried out through the collaboration of the IT team, the Library and Information Council, and the Muhammadiyah Covid-19 Command Center. In the future, NU and Muhammadiyah need to conduct transdisciplinary studies and formulate the intended formulation to facilitate da'wah operations for millennials, especially during the pandemic.

Keywords :

Covid-19 pandemic;Da'wah formulation; Millennial Generation;
Muhammadiyah; NU

Abstrak

Penelitian bertujuan menjawab bagaimana formulasi dakwah dua organisasi besar keagamaan di Indonesia bagi generasi millennial, yang ada di masa pandemi Covid-19. Penelitian dilakukan di Jawa Tengah pada Juli hingga September 2021, menyesuaikan pemberlakuan PPKM. Sumber data utama empat tokoh dikalangan NU dan Muhammadiyah yang menjabat sebagai pengurus di wilayah dan daerah Jawa Tengah serta perwakilan generasi milenial sebanyak enam orang. Data primer dikumpulkan melalui tiga pilihan model wawancara: langsung, virtual serta melalui pengisian instrumen. Riset ini menemukan bahwa dakwah NU bagi generasi millennial di masa pandemi Covid-19 dilakukan dengan dua model dakwah, daring dan luring dengan melaksanakan protokol kesehatan. Hal yang sama dilakukan oleh Muhammadiyah meskipun intensitas dakwah luring menurun drastis. Di masa pandemi, Muhammadiyah menekankan dakwah dengan tindakan untuk mengatasi dampak sosial pandemi Covid-19. PBNU dan PP. Muhammadiyah belum menetapkan formulasi dakwah yang baku bagi generasi millennial di masa pandemik. Meskipun demikian, PBNU telah mensosialisasikan wacana formulasi tersebut kepada pengurus wilayah dan cabang dalam bentuk kebijakan umum. Di Muhammadiyah, upaya perumusan formulasi dilakukan melalui kerjasama tim IT, Majelis Pustaka dan Informasi, dan Muhammadiyah Covid-19 Command Center. Ke depan, NU dan Muhammadiyah perlu melakukan kajian transdisipliner dan merumuskan formulasi dimaksud guna memudahkan operasional dakwah terhadap kaum milenial, khususnya di masa pandemic.

Kata Kunci:

Formulasi dakwah; Generasi Millennial; Muhammadiyah; NU; Pandemi Covid 19

Introduction

Human life in the global age has been filled and flooded with information. Smartphones are no longer a luxury nowadays. Almost everyone in the city and the village owns and uses it to study, work, trade. Unfortunately, there is also a lot of “junk” information that is deliberately produced by some people for their benefit. The amount of negative content on social media such as radicalism, immoral acts and gambling is a big challenge for the nation's young generation. Ministry of Communication and Information blocked 22 internet sites deemed to contain radical content or radicalism sympathizers.¹ Coupled with the pandemic where people are only active at home, the use of gadgets is getting higher. SHAREit, a file-sharing application, states that there is a tendency for the Indonesian people to use digital content to increase. The implementation of the WFH policy or work from home and school from home is considered to be a trigger for the increase in the consumption of digital content. Based on the e-Economy report of Google, Tamasek and Brain&Co during the Covid 19 pandemic, 1 in 3 people tried new digital services, and 94% said they intended to continue

¹ Musyafak, Najahan, Maya Rini Handayani, and Kumarudin. 2017. “Implementasi Peraturan Menteri Komunikasi Dan Informatika Nomor 19 Tahun 2014 Dalam Penanganan Situs Internet Bermuatan Negatif (Studi Kasus Pemblokiran Terhadap Situs Radikal Oleh Kemenkominfo Tahun 2015).” *ICJ: Islamic Communication Journal* 2 (1).

the new habit. On the other hand, hoax news continues to grow. The spread of this information is one of the signs of globalization.

For Muslims, amid these conditions, there is an "emptiness" in the recitation room which is communal and is usually done by Indonesian Muslim communities. What about the proper format of da'wah done?. Which gap can be taken? This question arose in the da'wah seminar.²

Millennials as the next generation of the nation's progress are required to play a role, not just follow the new trends reported on social media. It is known from Kalfaris' research, approximately 50% of Indonesia's millennial generation are of productive age. The number tends to continue to grow, estimated that by 2030 it will reach 70% of the productive age. This momentum marks the rise of Indonesia in facing the era of globalization has entered into all systems of people's lives. Of course, the Indonesian people need thorough preparation. The millennial generation needs to be equipped with a good personality and character, it is not enough to be smart, care, and politeness in interacting with others still needs to be improved. Running a patterned and measurable character education program is important for the millennial generation to undergo this global era. The existence of da'wah as part of Islamic value education both formally and non-formally needs development.³

Da'wah problems that arise among young people include exposure to negative content from social media activities, conventional da'wah (lectures) is considered less attractive and immoral acts are rampant among teenagers. This problem is also recognized by religious organizations The use of social media by millennials continues to increase along with the development of their need to interact with others in a globalized world, both for education, business, and broadcasting religion.⁴ Presenting various events that occur around the world, then being reported quickly, often bringing new values, new cultures, and new tastes. This is what the millennial generation likes compared to the previous generation.⁵ Some experts mark the generation born around 1982 to the 2000s, generally having the main behaviors, such as multi-tasking, smart and fast at work, internet addiction, but low loyalty. Nowadays, in the news in the mainstream mass media and social media, there is a moral crisis of the younger generation, even those who are still children. It is feared, if the millennial generation is weak in morals and knowledge, they will do things that are contrary to religion and deviate from noble customs. The challenge faced by the millennial generation is the swift current of globalization. if the millennial generation does not have the readiness, it will crush by the atmosphere of the era born in the industrial revolution 4.0.

² Mu'thi, Abdul. 2020. "Reformulasi Dakwah Muhammadiyah Melalui Teknologi Informasi Dan Komunikasi. Webinar Reformulasi Dakwah Melalui TIK Di Masa Pandemi

³ Sulistyorini, Siska, Ikke Pradimasari, and Ilalang Disavana. 2020. "Pembelajaran Menggunakan Blended Learning Model Online Driver Pada Masa Pandemi COVID-19 Di SD Negeri Sempu Yogyakarta." In *Eksistensi Pendidikan Islam: Basis Nilai, Perspektif, Dan Inovasi Pengembangannya*, edited by M. Nurul Ikhsan Saleh and Ahmad Zubaidi, 88–109. Yogyakarta: FIAI UII, CV. ISTANA AGENCY

⁴ Rahmi, Amelia, Korie Khoriah, Susilowati, and Rizka Indah Fitria. 2019. "Keterampilan Jurnalistik Untuk Mencegah Berita Hoax Dikalangan Mahasiswa." *Hikmah: Jurnal Ilmu Dakwah Dan Komunikasi Islam* 13 (1): 89–106.

⁵ Santoso, Edwin. 2017. *Millennial Finance*. Edited by Adindo F Susanto. Jakarta: Grasindo

The industrial revolution 4.0 era is currently a great opportunity for preachers and Islamic religious educators (teachers) to optimize existing resources to give birth to superior generations in various aspects of life. By designing and implementing the right strategy, Islamic religious education is expected to survive, offering creative solutions to the problems of the millennial generation in the global arena that is happening today.

The words of the Prophet, "Convey from me even if only one verse" have encouraged anyone who claims to be a Muslim to spread the truth of Islam brought by the Prophet Muhammad. No matter how small the teachings of Islam are known to a Muslim, then conveying it to others, has been assessed as an effort to spread Islam. With that, since its emergence, Islam has grown rapidly until now. In its implementation, da'wah is not only an individual task but also an institutional task. QS Ali Imran: 104 becomes the legal basis and spirit of enjoining good and evil in group. The Indonesian people, who are predominantly Muslim, carry out da'wah in various forms, including religious social activities and recitations. The scientific assembly at the environmental, regional, and regional levels is carried out periodically with enthusiasm and is communal.

The emergence of the Covid-19 outbreak at the end of 2019 caused da'wah activities to be in very different conditions compared to the previous year. The World Health Organization declared the Coronavirus disease 2019 as a global pandemic on March 11, 2020. From 189 countries, over thirty-nine million people were confirmed to be exposed. No one expected this outbreak to be prolonged and have a systemic impact. This epidemic has hampered all human activities. At the beginning of its appearance, the government and the people of Indonesia were stuttering and nervous about the Covid-19 pandemic. People who have a pluralistic understanding, as well as the government, which is not used to dealing with this problem, find it difficult to deal with it. During this pandemic (Javanese: *pagebluk*), people's activities must be "limited" and "controlled". Various forms and names of policies for limiting activities and social interactions, such as lockdown, social distancing, Large-Scale Social Restrictions, Enforcement of Community Activity Restrictions, emerged to break the chain of transmission of the Covid-19 virus.

Restrictions also occur on religious activities. Religious rituals are not carried out, as usual, some are even completely impossible. During PSBB and imposition of restriction on community activities used to overcome the Covid-19 pandemic, congregational prayer activities at mosques are temporarily recommended at home. The pilgrimage, which is a pillar of Islam, has also been postponed in 2000 and 2021. This has more or less caused disappointment to the prospective pilgrims who have been waiting for a very long time to be departed. However, this condition does not only occur in Indonesian Muslims but also other countries. Saudi Arabia has declared to temporarily close the Grand Mosque and the Prophet's Mosque in Medina to ensure that people who want to perform Umrah or Hajj get life safety. As reported by the mass media in Indonesia, due to the uncontrolled transmission of Covid-19, prospective pilgrims from Indonesia had felt anxiety and disappointment due to uncertainty in the implementation of the 2020 Hajj.⁶ Income and the number of deaths of people

⁶ Ningsih, Ida Nuraini Dewi Kodrat, and Narayana Mahendra Prastya. 2020. "Kebijakan Redaksi Media Di Indonesia Dalam Pemberitaan Haji Tahun 2020." *ICJ: Islamic Communication Journal* 5 (2). doi:10.21580/icj.2020.5.2.6434.

around him. The complexity of the problem has contributed to depression and psychological anxiety which can reduce not only immunity but also faith.

The accumulation of problems faced by Muslim millennials requires an approach in handling them. This context that the declining faith and piety of millennials must be strengthened and improved to be more patient and successful in dealing with the Covid-19 pandemic. The role of da'wah is very important and must have formulation according to the potential and challenges of millennials. The da'i, especially Islamic organizations are required to be able to carry out da'wah according to the demands and challenges of the times. One of the da'wah models during the pandemic has been implemented in Nigeria. Maigari said that in this Muslim-majority country, the study of the interpretation of the Qur'an continues during the pandemic by utilizing social media such as Facebook, WhatsApp, and Telegram have internet-based communication platforms, to reach mad'u interactively. Maigari adopted Lull's Gratification Theory to explain the virtual interaction between clerics teaching the interpretation of the Qur'an from a remote place and spectators watching or listening from their homes in compliance with security regulations to stop the spread of the Covid-19 disease.

NU and Muhammadiyah are the two biggest Islamic organizations in Indonesia, the country with the largest Muslim majority population in the world. So, research on how NU and Muhammadiyah formulate da'wah for the millennial generation during the Covid-19 pandemic is relevant and important in the Indonesian context. We get an overview of da'wah for the millennial generation that existed in Indonesia during the outbreak through this research, so that it can produce recommendations to related parties.

Methods

The research entitled Millennial Generation Da'wah Formulation During the Covid 19 Pandemic is field research that aims to know the formulation of Islamic religious symbols from two Islamic organizations NU and Muhammadiyah to the millennial's young generation. Among the characteristics of this generation is having a high intensity in the use of information technology. In detail, the formulation of the problem in this study is: First, what is the model of NU and Muhammadiyah da'wah to the existing millennial generation during the Covid 19 pandemic? Second, the formulation of NU and Muhammadiyah Islamic da'wah for the millennial generation through information and communication technology during the Covid 19 pandemic?

To obtain information about the millennial da'wah strategy among Nahdliyin, interviews were conducted with the leaders of Central Java NU Da'wah Institute (Kyai Aji Nugroho and also Kyai Bukhori Muslim) and The Chairperson of The Semarang City NU (Kyai Anasom). And also, interviews were conducted with the Chairman of the Central Java Muhammadiyah Tabligh Council (Ustadz Danusiri) and the chairman of the Central Java Muhammadiyah Youth (Eko Pujiatmoko)

While, the supporting informants are opinion leaders who understand the da'wah implementation in their environment, including kyais (preachers) and clerics. The consideration of choosing informants to be sources of data for this research is because they are considered relevant and capable of being asked for information about da'wah strategies and the real implementation of da'wah. We

collect the data through in-depth interviews, direct observation. Because the research is carried out during a pandemic, we collect the primary data with three interview models. For informants who are available to be met in person, face-to-face interviews are carried out by applying health protocols. For informants who are not available offline, a virtual interview is conducted. And in the condition that the informant has a busy schedule, data mining is carried out by providing an interview instrument via a google form to make it more practical and flexible in filling it out. After collecting the data, we analyze by descriptive analysis, and triangulation of sources is carried out to ensure the validity and validity of the data.

The following is explained successively starting from NU's da'wah, then Muhammadiyah's da'wah. From extracting data to informants as well as making observations in mass media and social media, the results obtained that during the Covid 19 pandemic which has lasted for almost two years, the existence of NU and Muhammadiyah da'wah is as follows:

Result and Discussion

Da'wah continues in all situations.

First, NU's da'wah activities for the millennial generation have been going on long before the Covid-19 pandemic, by carrying the Nusantara Islam model. The term Islam (in) Nusantara wants to emphasize that the Islamic identity of the Indonesian nation with its cultural, ethnic and religious diversity emphasizes harmony and moderation among the people of the archipelago. Islam Nusantara was born from moderate da'wah activities characterized by an accommodative, tolerant, relaxed, and flowering attitude.⁷ Moderation of Islam Nusantara is demonstrated by the understanding of wasathiyah, namely religious understanding that is between two currents of thought: the liberal extreme left and the radical right extreme.

Da'wah according to some people is called a profession. Maybe this is true, because from preaching, he will get some money for it. However, in essence, whatever one's profession, every Muslim is obliged to preach with the profession attached to him. Related to the context of da'wah in this internet era, Taufiq Affandi provides seven tips for reaching with social media namely: first, deepen closeness to Allah. No matter how busy you are on social media, congregational prayers must be on time at the mosque and multiply other Sunnah worships such as: dhuha tahajud and giving alms. Second, understand what the people's needs are. So that they can convey the message of da'wah in accordance with what is their concern. Third, set clear goals. Fourth, increase friendship, so that our da'wah messages will be even better. Fifth, read more (especially the stories of previous scholars, this is so that the main principles of preaching to the community remain relevant). Sixth, start from those closest to us, the people closest to us/family are more important before people who are far away. Seventh, be patient, don't give up easily and take lessons from our previous shortcomings. Even if you need to ask for advice from the teacher.⁸

⁷ Azra, Azyumardi. 1999. *Renaisan Islam Asia Tenggara, Sejarah Wacana Dan Kekuasaan*. Bandung: Remaja Rosdakarya.

⁸ Iqbal. 2018. "Memanfaatkan Media Sosial Sebagai Media Dakwah Masa Kini." <https://unida.gontor.ac.id/memanfaatkan-media-sosial-sebagai-media-dakwah-masa-kini/>.

Judging from the aspect of his meeting with preacher recipient, NU's da'wah activities during the pandemic were divided into two da'wah models, online and offline while still implementing the health protocol provisions. Second, Muhammadiyah's da'wah for millennials actually combines online and offline models. The young generation of Muhammadiyah has high enthusiasm in welcoming the digital era by creating online training and study programs. Among them are discussions and studies of wisdom with the theme "Dark September, thoroughly investigate past human rights" which was organized by Muhammadiyah Student Association. The Muhammadiyah Student Association took the initiative to reflect and recall the bloody tragedy that occurred several decades ago in the form of the PKI rebellion and the kidnapping and murder of leaders. The activity was carried out through the Zoom Meeting platform. During the pandemic, the intensity of Muhammadiyah's offline da'wah decreased drastically. Muhammadiyah prefers to focus on da'wah bil hal or da'wah in real deeds to overcome real community problems caused by the effects of the Covid-19 pandemic

What NU and Muhammadiyah do cannot be separated from the understanding that da'wah is a human obligation, which takes place in any place, time, and in any situation. Da'wah is an Islamization activity in the reality of human life, aiming to form a noble civilization that is needed every time. That's why Muslims are required to give each other advice about the truth of Islamic law. Al Qur'an Surah Al-Asr 1-3: Allah Subhanahu wata'ala also loves fellow Muslims who advise each other. Every Muslim should convey Islamic teachings according to their respective capacities and responsibilities. Thus, it can be understood that da'wah activities must be carried out whenever and wherever a Muslim is, especially for organizations that carry out da'wah missions such as NU and Muhammadiyah.

NU's offline da'wah (face to face) during the pandemic was carried out in NU communities that made it possible and safe for the implementation of offline da'wah, such as some Islamic boarding schools and NU bases in rural areas. As stated by Bukhari Muslim, Secretary of the Central Nahdlatul Ulama Dawah Institute:

"In cities, it's decreasing a lot... if in terms of lectures, tabligh, it is very low. So there are no more meetings, but now switching to recitations is using zoom, using groups with a maximum number of several people. Now it's like that. However, in terms of face-to-face da'wah in remote areas, it is still running, it's normal, even though they still carry out health protocols."

Bukhari Muslim added that this offline da'wah is for certain millennials. Muslim gave an example of the offline da'wah activities he carried out at the student boarding school he cared for at UIN Syarif Hidayatullah Jakarta. It is located in the capital city but still allows offline da'wah by implementing health protocols.

Muhammadiyah's offline da'wah activities mostly appeared in the form of bil-hal da'wah. Offline da'wah in the form of tabligh, lectures, and the like is reduced and replaced with concrete actions to tackle the social impact of the COVID-19 pandemic. By utilizing the stamina and health of young people, this activity involves many millennials. Muhammadiyah made them the object and subject of Muhammadiyah's da'wah.

It means the formulation of da'wah can use media or without media. As long as at least three main elements of preaching: da'i, madah (message content) delivered, and mad'u, already exist, then the actual process of preaching can occur simply. The real form, for example, is someone advising others who are experiencing a disaster, or the advice of a Muslim to his brother that loves the world so much that he forgets to worship with istiqamah. What NU and Muhammadiyah carry out with online and offline tausiyah to the millennial generation and by the millennial generation itself is aimed at bringing humanity back to the teachings of the One God and not getting caught up in the hustle and bustle of the world. However, mastering the world with science, technology, and religion is a must so that Islam becomes a blessing for the universe. As in a narration the Prophet SAW advised Abdullah bin Umar RA, while holding his brother-in-law's shoulder he said: "Be you in this world like a stranger or even like a traveler / just passing by. Regarding Muhammadiyah's da'wah which is considered "silent" by Azyumardi Azra its charity business has grown rapidly at this time, as an acknowledgment that da'wah is not only limited to giving advice but what is important is the reality that can be felt by mankind. Meanwhile, MC Ricklefs categorizes the Muhammadiyah organization as one of the modern organizations in Indonesia and was the most important in the early twentieth century. According to his assessment, the birth of Muhammadiyah was in the right place and time in responding to the problems of the Dutch East Indies community, especially in Yogyakarta.

Good advice and carried out with hikmah, mauidzah hasanah, and mujadalah will lead to the spread of Islamic teachings to all humans. The principle of how to convey Islamic teachings with wisdom, for example, can be through structural strategies and cultural strategies, where empowerment and emphasis is placed on the way of da'wah so that significant individual behavior changes occur.

Online is the main alternative for NU and Muhammadiyah preaching models during the Covid-19 pandemic. In addition to radio and television media, both NU and Muhammadiyah have official websites that are prepared to become da'wah media. The "NU-online" and "Muhamadiyah Cahaya Islam Berkemajuan" pages are some of the official propaganda media for NU and Muhammadiyah central management. Through the NU-Online page, facilities are also available to access other NU official platforms such as NU online news channel, NU Online Facebook account, NU Online Twitter account, NU Online Instagram account, and NU Online Youtube video channel. In addition, the regional and branch/regional administrators of these two Islamic organizations also have their propaganda media which are managed independently. The East Java Muhammadiyah Regional Board noted that there were many websites related to the Muhammadiyah associat. Not a few figures from these two organizations have gone viral through social media, such as Gus Mus, Gus Baha, Gus Miftah, Ustadz Adi Hidayat, Ustadz Abdus Shomad. This means that both NU and Muhammadiyah have experienced developments in the use of social media as online da'wah media before the pandemic and are increasingly intense with restrictions on social activities.

The phenomenon of contemporary da'wah implies a demand for the ability of the da'i to be able to determine the position of new da'wah breakthroughs in da'wah activities. The presence of the internet mass media has opened the horizons of Muslims to take part in the operationalization of da'wah

behind various discourses by using words to "anesthetize" mankind to realize the goals of the khaira ummah amid the global syndrome phenomenon following the understanding and mission it carries. Responding to these demands, many sites with Islamic identities appeared in Indonesia, such as *arrahmah.com*, *panjimas.com*, *aqlislamiccenter.com*, *almustaqbal.com*, *gemaislam.com*, *lasdipo.com*, *dakwatuna.com*, *hidayatullah.com*, *salam-inline.com*, *muslimdaily.net*, *voa-islam.com*, *ghur4ba.blogspot.com*, *thoriquna.com*, *kafilahmujahid.com*, *da'wahmedia.com*, *muqawamah.com*, *eramuslim.com*, and *daulahislam.com*, and others. By using internet services, the website appears by offering various themes according to the needs of the people. Unfortunately, based on a report by the National Counterterrorism Agency (BNPT), the Ministry of Communication and Information of the Republic of Indonesia suspects that some of them fall into the category of sites that contain radical content. However, the important point in this paper is that the proliferation of these sites shows the enthusiasm of many parties to adjust the demands and answer the challenges of da'wah in the era of the development of information and communication technology. And implicitly demands NU and Muhammadiyah as the mainstream face of Indonesian Islam (Nusantara), to balance and even be more advanced in the use of social media on the internet in their da'wah activities. The chairman of Executive Board of Nahdlatul Ulama himself, K.H. Said Agil Siradj, said this in the commemoration of the 2019 santri day: "We are the ones who understand religion, but we don't fill out social media content. Those who fill out social media are those who don't understand religion, so the contents are insults, disbelievers because the people who fill it out don't understand religion."

Based on data in the field, the use of social media by NU and Muhammadiyah in their da'wah among the millennial generation has not been optimized. This happens because of 2 (two) main obstacles, namely; First, currently, the main control of NU and Muhammadiyah da'wah lies with the baby boomers and generation X. They tend to be left behind in the use of social media compared to Generation Z, who is the madam or better known as the millennial generation. K.H. Anasom, Head of NU Semarang Branch said:

"From running 10 times, we follow only 3-5 times. Although we think it's fast. The biggest problem is there, so the old generation only understands IT, while they are already very familiar. So, this generation Z is the hardest because the earliest generation gets social media. A generation that is very passionate about social media. while the generation that has to nurture Generation Z is learning IT very slowly. Almost all parents, if they want to ask for cellphones, their children or grandchildren are smarter than them."

Second, the millennial generation has a different mindset and culture from the previous generation. Aji said: "Their mindset has advanced. For example, if in the past there was humor but there was no content, now children want humor that has content. Then the millennial language cannot be imitated by parents. There is the word 'gaes', there is the word 'Gas'. Those words never came from the old preachers."

The policy of limiting offline da'wah during the pandemic has awakened the awareness of NU and Muhammadiyah that they are still left behind in preaching on social media. What they have done has not met the expected demands, especially for millennials, a generation that has different characteristics

from the previous generation. For this reason, since the Covid-19 pandemic, efforts to maximize the use of social media have been continuously improved.

Formulation of NU and Muhammadiyah Da'wah for Millennial Generation in Pandemic Period

Regarding the formulation, until the end of October 2021, when this research took place, PBNU had not yet formulated an official formulation related to the strategy and model of da'wah for the millennial generation during the pandemic. However, the discourse of the formulation was once socialized by the central management to the regions. The general policies of NU's da'wah activities for the millennial generation during the pandemic are: Da'wah must continue in any situation; NU needs to prepare elements of da'wah following the character of the millennial generation; NU needs to strengthen the da'wah network for the millennial generation with NU's internal and external stakeholders. This policy emerged for two reasons; First, the pandemic has had a major influence on da'wah activities. Second, the millennial generation important in da'wah activities. In the expression of the chairman of the Semarang City NU Branch, KH. Anasom: "The generation that knows the previous generation and on the other hand as the first generation to know social media which is currently booming".

The booming of social media and the changing circumstances due to the pandemic have factually created anxiety among the public, including the millennial generation, feelings of worry, anxiety, fear, and restlessness. The burden of online lectures, such as piling up assignments from lecturers, worrying about not being vaccinated and anxious because they haven't hung out with peers for a long time, and fear of being infected with the coronavirus are some of the causes. The level of student anxiety as the millennial generation during the covid-19 pandemic is different (Ilahi et al. 2021). In general, their anxiety level is normal, but a small number of them experience severe anxiety. Anxiety that occurs requires good handling with a religious approach so that it does not develop further so that it becomes depression.

Based on interviews and documentation obtained in the field, researchers found several general NU policies which also apply to da'wah activities for the millennial generation. Some of these policies were extracted from several instructions, the attitude of PBNU, and reinforced by statements from NU administrators at the central, regional, branch, and NU autonomous bodies (banom). In addition to the policy that da'wah for the millennial generation must continue during the pandemic as discussed previously, there are several other policies, namely:

1. NU needs to have millennial preachers
2. NU da'wah activities need to use social media
3. NU seeks to make the millennial generation as mad'u as well as da'i
4. NU seeks to strengthen the da'wah network through internal and external cooperation.

Secretary of the Central LDNU, KH Bukhori Muslim stated:

“Along with the implementation of imposition of restriction on community activities used to overcome the Covid-19 pandemic, we have a policy. For example, LDNU has management groups in regions and branches throughout Indonesia, we continue to provide support so that the recitation does not stop, how to do it, yes, this is only limited to gadgets. We have not recommended face-to-face meetings, unless he is able to maintain health protocols, please. We remain obedient to the government, maintain health protocols, but do not abandon da'wah. Do not leave for Amar ma'ruf nahi munkar, that's about it ”.

Regarding dakwah activities among the Muhammadiyah millennial generation during the pandemic, Danusiri, Chair of the Central Java Muhammadiyah Tablighi Council, explained as follows:

"The special formulation of the tabligh assembly is only a recommendation from the central management, so it has only been worked on by young people. Now, before the imposition of restriction on community activities used to overcome the Covid-19 pandemic period, we usually collaborated with the younger generation, and it took certain moments, for example during fasting, now there is a study before fasting, that's in each Muhammadiyah branch management, that's the young generation. In the youth generation of Muhammadiyah youth, there is an autonomous organization of its own Tabligh Majlis”.

The absence of a da'wah formula for the millennial generation during a pandemic does not mean that there is no da'wah to them. In line with Mursyidah and Salim, in conveying the content of da'wah, Muhammadiyah classifies what can and is important to convey to mad'u, including tabligh, taujih, irsyad, and himayah (Mursyidah and Salim 2012). Tabligh, which explains the Islamic concept of "shalihun li kulli zaman wa makan", means that every inch of the teachings offered must be able to always be pious and run in harmony in each era and different places/spaces. For example, how Islam teaches how to deal with a pandemic. Or health protocols in the view of Islam. As for taujih is to guide and direct the people. This (taujih) is important for the preachers so that the people as a whole can manage physically and spiritually to stay healthy during the pandemic. As in this digital era, so much information comes and goes, this information sometimes makes those who read it anxiously, causing division or suspicion. And on the other hand, some people are even ignorant and underestimate health protocols. So vigilance is needed in dealing with any information. Thus, this taujih activity can be in the form of spiritual guidance which in turn will be able to strengthen the people's mentality when facing a pandemic like today.

Meanwhile, Irshad is to direct and accompany the people. During this difficult time, which started with the virus (health) problem, it has had an impact on economic problems, education, and even the political atmosphere. The difficulty of getting fortune to support the family, or the difficulty of parents in accompanying children who have to study from home online. In the midst of the community's inability to deal with the complexity of problems and demands of multi-function and roles, da'i is expected to be able to stimulate philanthropic activities, as well as various other activities in the form of community economic

empowerment, increasing self-potential so that they remain resilient in the face of this new normal period. Thus, a preacher gets three challenges at once, namely as a preacher, muwajih, and murshid. And another important aspect is himayah, which is to protect the people. What efforts can be made, such as solving social and economic problems, problems with online school children's education, domestic violence problems that parents do to their children because they are impatient in accompanying children to study, as well as various problems that have arisen due to Covid-19.

Millennial Generation: object or subject of da'wah?

The thing that is quite interesting and needs to be known is the concept of millennial preachers. NU views that the millennial da'i is not only preachers from the older generation and generation X who are master social media as a medium for preaching to the millennial generation, but also the millennial generation itself who became da'i for their generation. and generations after. This means that the millennial generation becomes an object as well as a subject of da'wah. Kyai Muslim (LDNU) says:

"Well, this is interesting. Your question is honest. We will initially make them objects because they lack religious knowledge in quotation marks, so they need to learn. When they know, we don't need to teach them in depth because these children can't have a learning style like in the cottage, I mean general millennials, you know. When we think that we understand adab, morality, we make them as icons, so that in their environment, they become subjects. For example, all this time he didn't know NU Da'wah Institute or LDNU, then he joined the training, apparently, he was able to tell, oh in NU like this, that's how it is. What we initially made as objects, we practiced, finally he told his friends, even though this is a small and very simple thing but I think it's cool because these millennials are temporarily far from knowledge but with the way I said earlier they finally want to spread it to others".

This is becoming increasingly important because the motivation of millennials when using social media such as YouTube is different. Based on her research, Amalia found that shows that contain Islam on YouTube that they access and generate satisfaction are then used as activity references, antidotes, knowledge, motivation and as an escape (Amalia 2019).

Aji Nugroho (LDNU for Central Java Region) added:

"In the past, they were the object of da'wah. Now, we also need a preacher from the millennial circle. It was difficult for the previous generation to follow the millennial culture. My last study shows that the millennial language cannot be imitated by previous generations. There is the term gaes or gas. Those words never came from the old preachers."

One of the expressions of young people showing their existence is through language practice. Each generation of young people always appears with their distinctive style of language. In the 1990s, there was a prokem language among the youth, while the millennial generation developed their slang. The practice of using this slang in their verbal conversation, as well as being massively used when communicating on social media. Therefore, preaching among the millennial generation needs to pay attention to the cultural aspects of their language as well

as pay attention to which content is suitable and important to convey to millennials. According to Ganjar Harimansyah, Head of the Central Java Language Center, the change in language in each generation is due to the creation of the language used by its predecessor (SM 2021). The function of language creation among the millennial generation can be seen from three aspects, First, there is a changing communication need where each new generation adapts language. Second, the need and communication skills of the current generation are different from the previous generation. Third, age is a factor that causes special variations in choosing a language.

Another reason for making the millennial generation the object and subject of da'wah emerged from Anasom. According to him, the millennial generation on the one hand still needs input from other people, but on the other hand, they are the ones who are more in control of social media and can use it as a medium of da'wah.

According to Muhammdiyah, in his priority bil-hal da'wah, he views that every millennial generation, especially those in Muhammadiyah autonomous organizations, such as Muhammadiyah Youth, Tapak Suci, Hizbul Wathan, Muhammadiyah Student Association, Muhammadiyah Student Association, and Nasyiatul Aisyiyah are not just objects of da'wah. Every young person and millennial generation during the COVID-19 pandemic is not only used as an object of da'wah but must have a role to participate in preaching according to their main function so that they can contribute to some of the problems being faced during the pandemic. Muhammadiyah took a policy to limit Muhammadiyah members or autonomous organizations and assemblies related to Muhammadiyah offline activities and to comply with health protocols and reduce mass mobility according to government policies. As stated in the Muhammadiyah Central Leadership Circular No. 02/Edr/I.O/E/2020 Regarding Guidance for Worship in Covid-19 Emergency Conditions, which were jointly formulated by the PP Muhammadiyah Tarjih & Tajdid Council, PP Muhammadiyah Tablighi Assembly, PP Muhammadiyah Public Health Supervisory Council, PP Muhammadiyah Disaster Management Institute, and the Muhammadiyah Covid-19 Command Center (MCCC). Uhamadiyah da'wah activities are prioritized on bil-hal da'wah according to urgent needs during the Covid-19 pandemic. This is in line with the da'wah of the Prophet which is not only spiritually oriented. Inviting and teaching Islam to those who are not yet Muslim and who have embraced Islam not only in human affairs with God, but also the social aspect of society which has received great attention. The Messenger of Allah overcame muamalah issues, empowerment, and social diseases that arose in the community by doing special ways (Usman 2010). In Islam, the measure of good and bad deeds is clear, and absolute by referring to the Qur'an and hadith. For this reason, the da'wah step needs to pay attention to three things: (1) continuous preaching, (2) straightening the creed of the people, and (3) strong will / political will.

Interdisciplinary Studies in the Formulation of Da'wah

Based on the overall findings of the discourse on the formulation of NU and Muhammadiyah da'wah ideas, it appears that both have different priorities in formulating da'wah strategies for millennials during the pandemic. In a pandemic atmosphere, NU prefers to build da'wah tools. His work is to ensure the

continuity of da'wah in all situations, prepare elements of millennial da'wah, and build a millennial da'wah network internally and externally. These three policies are in line with the findings of Saputra and Nazim in 2017, that NU's online da'wah strategy includes: building collaborations with media that have the same vision, increasing da'wah content on social media, and developing NU-Online website facilities (Saputra and Nazim 2019). This means that the three general policy discourses found in this study have not been specifically addressed for the benefit of the pandemic. Whereas on the other hand, factually NU also carries out many social actions during the pandemic, some of which have even appeared on NU social media, such as on Instagram @NU-Online-id (B. R. Santoso, Fatmasari, and Nurcholis 2021). With the wide network of NU administrators, the echo of NU's da'wah for the millennial generation should be more exposed on social media. Thus, there needs to be an official formulation that can be a reference for NU da'wah activists when preaching to the millennial generation during the pandemic.

Muhammadiyah considers the importance of da'wah bil verbal and bil kalam both offline and online, but in an atmosphere of pandemic da'wah bil is more important. Many people have been infected with the Covid 19 virus, and tens of thousands of people have died from it, so Muhammadiyah chose to limit the recitation (da'wah bil oral) offline. Instead, Muhammadiyah carried out more social activities. With the jargon of progressive Islam, Muhammadiyah takes advantage of many business entities and other Muhammadiyah potentials to participate in providing solutions to social problems during the pandemic.

In responding to Muhammadiyah's da'wah strategy for the millennial generation during this Covid-19 pandemic, virtual da'wah is one of the best options to provide enlightenment and direction to the millennial generation and the entire community more broadly. In this case, da'wah activities are not only limited to tabligh activities but can touch various aspects, such as educational activities in mu'alimin, services at Muhammadiyah hospitals, and other things that are included in da'wah activities. Some of these things will be even more effective if the da'wah method is adapted to the situation and conditions during the COVID-19 pandemic. The current Covid-19 pandemic should not reduce the enthusiasm of activists of Islamic movement organizations to continue preaching. The current covid-19 pandemic should be an opportunity and an initial milestone for the rise of Islamic da'wah entering the era of the industrial revolution 4.0 which is marked by rapid advances in technology, information, and communication. Therefore, da'wah actors must be able to adapt and be able to keep up with the times.

Based on the findings of data on Muhammadiyah's da'wah activities during the pandemic, it can be understood that although this does not mean that Muhammadiyah has put aside efforts to prepare other da'wah elements, which are suitable for millennials, the discourse of da'wah formulation prioritizes the *atsar al-da'wah* aspect. With the priority on *bil-hal* da'wah, Muhammadiyah hopes that what they are doing will immediately provide alternative solutions to the problems faced by the millennial generation, especially during the pandemic.

What the two largest Islamic organizations in Indonesia are doing is very important. In an atmosphere of restrictions on offline da'wah activities, the choice of using social media is undeniable. Saputra and Nazim (2019) mention three reasons why online da'wah has become a necessity: first, the current

changing times have led to the development of information and communication technology or ICT; Second, da'wah and information technology are like two sides of a coin that cannot be separated; Third, there is a tendency for young people to use cyberspace to access pornographic sites. On the other hand, currently the da'wah process needs to adjust to the pandemic atmosphere. Da'wah bil-hal as the priority of Muhammadiyah's da'wah during the pandemic, the benefits of the community affected by Covid-19 are immediately felt. However, in an emergency, what Muhammadiyah did was not socialize in the community. Thus, there is a need for a da'wah formulation that is able to integrate the necessity of using media as well as provide solutions in answering the complexity of the problems posed by the Covid-19 pandemic.

Each of the priority choices of NU and Muhammadiyah is not a simple matter. The formulation of the da'wah formula for the millennial generation through social media requires a dialogue between religious studies and science. The same thing is needed when Muhammadiyah wants to give a religious touch in da'wah bil hal for the millennial generation who are affected by the Covid-19 pandemic. And it will be more complex when you want to combine the two priorities at once.

According to Sulthon in an online seminar on da'wah science journals. Da'wah studies need to be integrated with other sciences such as counseling, the environment, etc. Da'wah activities need to be developed to adapt to changes that continue to occur in society. Therefore scientifically it is important to do research, where research results will help provide information on how da'wah should and should be carried out in the future. Why is it necessary to think of da'wah as an object of study, because if we reset da'wah to mere faith then Islam will have no energy. In the interest of counseling guidance, Anwar said "We are looking at da'wah how to integrate da'wah into counseling guidance with a transdisciplinary approach". The same thing needs to be done, the paradigm of transdisciplinary da'wah can be used to formulate da'wah formulation for the millennial generation in the midst of the Covid-19 pandemic.

Da'wah for the millennial generation during the Covid-19 pandemic must involve millennials and follow the millennial culture. The content is not too heavy and the duration is short, such as the new social media character, namely "short message". Da'wah content and media also need to adapt to the tendency of millennials who prefer virtual studies. Thus, a dai must be able to package virtual da'wah content with attractive visualizations. Furthermore, the contribution of millennials in Islamic organizations is very important, therefore it is necessary to encourage millennials to also be involved in da'wah activities both in an atmosphere of facing a pandemic or preparing to find solutions to other problems that arise now or later. One of the important issues is related to the rapid global climate change. Indonesia and other countries have experienced natural disasters in the last five years. Preserving nature can be an important topic for the millennial generation, either through games, animation, films or other digital platforms. In essence, the destruction of nature occurs because of human actions themselves.⁹ Da'wah has a strategic position to build millennial awareness in preventing the destruction of the universe.

⁹ Surah Maryam

Da'wah activities for the millennial generation during the pandemic are complex issues. One approach or method of da'wah is not enough to solve the problems of the people in the context of pluralistic Indonesian socio-religious life. In this position, the role of academics is very important to identify and find solutions. According to Anwar from Hobart and William College, the USA in a seminar on da'wah scholarship, how to incorporate da'wah elements as a scientific COR, and at the same time be able to integrate with other sciences to answer the challenges of da'wah in the 21st century? For this purpose, a generation of da'wah with interdisciplinary understanding is needed, even multidisciplinary. For example: dialogue humanities approach with social sciences, humanities, and technology, or humanities with medicine. One prominent feature of transdisciplinarity is that it seems to produce/produce new knowledge collectively. Based on teamwork from cross-scientific (team-based). From this transdisciplinary paradigm, the most important thing is the end, which is to produce knowledge that unites perspectives/world views.

What kind of da'wah as an object of study or scientific discourse? Da'wah as an object of study is different from da'wah as faith. Has da'wah already acted as an object of knowledge? Da'wah is related to mental and spiritual health well-being (Islamic counseling guidance) which contributes to the formation of a healthy society during the Covid 19 outbreak, for example. So the scientific dialogue in the concentration of Islamic community development with Islamic communication science becomes very important. Millennials have a transdisciplinary paradigm that will prepare humans who can contribute more to society.

Currently, da'wah requires the qualification of a dai plus in order to attract millennials, as well as the generation after it. In the past, religious figures were central in the spread of Islam. A religious leader can independently influence the attitudes and behavior of his honey directly. This is because community leaders or da'i are sufficient role models and as behavior-forming media to change the order of values, attitudes, and behavior of the people to create a peaceful and prosperous society. In the current context, the qualifications of da'i are becoming more complex. There are four requirements that millennial preachers need to have in order to be able to preach to their people: First, understand religious knowledge and be literate in IT. Second, scientists (people willing to learn and ready to adapt to change). Third, strong faith and Islam. Fourth, psychological understanding, character, and language culture of millennials. A dai must be able to improve his ability to use increasingly sophisticated social media. To stop the negative side of the global era with the flood of garbage information, and at the same time to attract the interest of the younger generation in the teachings of Islam, it is very important to prepare millennial preachers and apply contemporary da'wah methods. Millennial da'i must understand the situation and condition of mad'u both sociologically and psychologically to find the right da'wah method.

Conclusion

The Covid-19 pandemic is still engulfing Indonesia, and has a wide impact, not only regarding health security but also education, social and community diversity, including millennials. It is important to study how NU and Muhammadiyah respond to these conditions with their da'wah formulation. This qualitative study

resulted in the following conclusions. The rapid increase in technology has resulted in many social changes, both in the way people think and act. Unfortunately, the rapid progress of communication technology is not accompanied by the readiness of its human users in anticipating bad things due to these advances. At the level of reality, there is a change in human attitudes and behavior, especially in interacting with fellow humans. Indeed, change is a law of nature, and one of the main causes of social change is the internet. The gadget is another term for equipment, so the term "gadget generation" refers to young people who are always in contact and often use mobile phone communication equipment. So, mobile phone equipment seems to have become an inseparable part of everyday life. The existence of da'wah formulations for the millennial generation during the pandemic is important to get effectiveness in Islamic religious symbols for young people who may be very different from the conditions of the previous generation, their work, and challenges. The combination of methods of preaching, online and offline that are carefully planned and packaged in a contemporary way will attract the attention of the millennial generation, who in turn participate in da'wah. This explains the flexibility of Islam to embrace development, adopt and adapt it according to Islamic rules and regulations. This paper concludes that the internet not only makes it easier for humans to interact virtually but also provides opportunities for the development of virtual da'wah. Through various social media platforms, preaching takes place without meeting mad'u face to face, but the message of da'wah reaches a very wide area. This finding also shows that Facebook, WhatsApp, and Telegram are the most common internet-based interactive platforms explored and disseminated by Islamic scholars virtually to the audience. The development of virtual da'wah practices, especially in a pandemic atmosphere, requires an academic study of da'wah research. The transdisciplinary approach is a mandatory choice in the development of future da'wah so that it can be better and follow the times. Especially in the strategy of disseminating Islamic teachings with the segmentation of the millennial generation who are more familiar with social media to increase commendable morals. The author would like to thank the funding support for the 2021 BOPTN at the Walisongo State Islamic University, Semarang for this research. We would also like to thank the reviewers who since the proposal process have provided meaningful input.

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