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## Tarbiyah Students' Perceptions About Goodness Through Millennial Ustad on Social Media

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### **Abstract**

The piety of Ustadz millennial is a benevolent behavior of a speaker of Islam which includes the outpouring of spirituality, religion, or a combination of both, which in most forms of piety is the humility of the speaker of that religion in conveying religious messages using social media. The purpose of this study is to provide positive information to tarbiyah students in assessing the piety of a religious speaker in general. The research method used is qualitative. The results of the study will provide insight to students in general in viewing religious speakers. The implication is that students can cooperate with millennial ustadz in spreading kindness online.

**Keywords:** Social Media, Student Perception, Millennial Ustadz

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### **A. Introduction**

Piety in general is a virtue that includes religious outpouring, family relationships, peer-to-peer relationships, spirituality or a combination of both. In general, in most formations of piety is humility and personality character of a person. In the Qur'an it is also described about piety which focuses more on the husband-wife relationship, as well as the formation of morals starting from the family environment.. (Sholeh 2017) emphasizes that a person's piety can be formed due to the influence of the people around him, things that are done habitually or spontaneously. Therefore, to instill the concept of piety in a child, it is necessary to start improving the immediate environment, namely the family. The core of a child's piety can be seen from how to carry out his obligations to his

parents overcoming all demands and other moral problems. However, sometimes there are differences of opinion between children and their parents, this is due to differences in opinion and culture.

The problem is that there are many ethical violations that sometimes occur on social media whose causes can be intentional or unintentional. Millennial Ustadz sometimes become victims of these conditions, where a Millennial Ustadz personally is sometimes slandered with something bad that damages the reputation of Ustadz Millennials. This is a problem because social media is used by all human beings with different purposes and interests. In this use, every social media user has the same rights, so that sometimes there are users who abuse that freedom, this is where millennial ustadz sometimes become victims. The increase of Islamic populism is in line with a massive spread of popular culture bringing Islamic symbols. This condition has brought a proliferation of Islamic activism which promotes its discourse with popular styles familiar to millennials (Duraesa and Ahyar 2021).

The problem that will be solved is that a millennial ustadz is required to have basic knowledge regarding the use of social media in preaching in order to avoid various kinds of slander that may occur. To avoid things that are excessive to the ustadz Relevant resolutions in curbing rising trends of Islamophobia and religious intolerance are suggested.(Dauda 2021)

It is important to discuss it because in the digital era in the 21st century, the use of social media has become an information need for all students, so that millennial ustadz can use it for the purpose of preaching in goodness. Da'wah must be able to use it properly and as much as possible all communication instruments. If not, then da'wah will be left behind and increasingly slowed down so that it will affect the morals and morals of the millennial generation.(Mardiana 2020)

How to solve the problem is to provide basic knowledge to millennial ustadz regarding the use of social media, ethics in the use of social media and everything related to the use of social media. Freedom of opinion on social media is a place for people to express their will. Because this privacy issue can have a professional, personal reach and security implications. The highest privacy in the social media domain is very difficult because this medium is designed to share information. Participate in social media requires people to ignore some personal, resulting privacy constraints in several vulnerabilities. (Barrett-Maitland and Lynch 2020). in some cases, there are negative impacts that arise from social media use, especially those related to the interaction between users in it. The millennial generation, who are the primary target users of this platform, felt a significant impact.(Ardi and Putri 2020). So a millennial ustadz must have broad insight in utilizing social media. The reason for this research is that almost all students use social media for the purpose of gaining knowledge, the presence of millennial Ustadz can be used as an alternative in gaining new knowledge. Because freedom of expression on social media is a place for people to express their will. But because of that there are some people who can't control their behavior on social media.(Cholilah 2020). Social media is no longer a negligible phenomenon; tools like Facebook, LinkedIn or YouTube have taken the world in

a storm. Social media has become a mainstream, modified personal relationships, allowed individuals to contribute to number of issues and generated new possibilities and challenges to facilitate collaboration.(Pentina, Covault, and Tarafdar 2015). Muslim clerics use social media platforms such as Facebook, WhatsApp, Telegram, Twitter, YouTube, and Zoom to carry out Da'wah in Northern Nigeria, using a sample of clerics from three geopolitical zones of Northern Nigeria, namely North-West, North-Central, and Northeast. The purpose of this study is to see how Muslim academics in Northern Nigeria use social media to preach.(Sule and Abdulkareem 2022). The gap in science is that the use of da'wah media so far is almost entirely done face-to-face so that the presence of millennial ustadz will add to the da'wah model that occurs. Digital platforms have empowered individuals and communities to re-negotiate long-established notions of religion and authority. A new generation of social media influencers has recently emerged in the Muslim world.(Zaid et al. 2022). Da'wah is the responsibility of everyone, whoever and whatever their profession is required to be able to convey da'wah messages so that they can be accepted by the public or society. To convey the message of da'wah, of course, one must have effective means, so that the goals of da'wah can be understood by the public. The media is one of the tools to convey these da'wah messages, even the media has a very powerful power in leading and shaping the mindset of the audience..(Karim 2016). This challenge is especially for an ustadz in following the existing developments.

The purpose of the study is to provide information to students regarding the perception of millennial ustadz in doing da'wah on social media. The innovation proposed by millennial ustadz will have a social media account that specifically preaches to convey a message of kindness to all internet users, especially for tarbiyah students. Facebook is one of the media used by students to convey da'wah messages to the general public. (Mulyana 2017)

With the positive perception of Tarbiyah Students about Piety through Millennial Ustads on Social Media, it is hoped that Ustadz will find it easier to preach in goodness.

## **B. Research Methodology**

Design This study uses a qualitative approach, so that more data can be obtained. Research Procedure, the initial stage of the research is to determine the focus of the research, namely student perceptions of piety through millennial clerics on social media. Next is the selection of informants. Data from informants will then be collected, processed and analyzed.

The research subject involved the participation of students from the faculty of education at one of the universities in Indonesia. Informants were selected purposively. The informants consisted of 9 students. Selection of informants using purposive sampling technique. selection of informants based on the characteristics possessed by the subject in accordance with the research to be carried out. The informants of this research were taken from the student element because students are educated and prepared to educate. The selection process for informants is selected from the Study Program which focuses on education,

especially on Islamic education, is active in accessing social media, and is active in Islamic studies.

Research Ethics, the researcher has applied for an interview permit to the informant and the informant gave consent through the interview consent form.

Data was collected through structured interviews. The interview was conducted in two stages. The first stage is carried out directly at the same time filling out the answer sheet on the interview question sheet. The second stage is carried out through WhatsApp media to receive more detailed answers from informants. The interview technique was chosen in order to get complete and in-depth results. Prior to the interview, an instrument in the form of a list of questions was prepared based on the research focus.

The interview guide used is the perception of tarbiyah students about millennial Islamic clerics/youth on social media and how it constructs their concept of piety. The lifestyle of Islamic clerics/youth on social media turns out to be shaping their perception of the concept of ideal piety. Question format 1. What is the perception of tarbiyah students about the concept of piety that exists in millennial clerics/facilitators 2. Why (factors) ustad/millennial youth in social/virtual media are able to form the concept of ideal piety for tarbiyah students? 3. What are the implications of the concept of piety perceived by tarbiyah students to shape their views on the ideal concept of Islamic education for young people?

How to Process Data, The results of the interviews were collected and made in the form of interview transcripts. Furthermore, the researchers made coding to categorize the incoming data. The data are then grouped into specific themes.

Method of Data Analysis using thematic analysis techniques to assist researchers in exploring in detail the data that has been obtained previously. In the thematic analysis process, there are six stages starting from: (1) understanding the data obtained from interviews, (2) compiling the code, the code referred to here is to determine the essence of the collected data in order to describe what can be shown from the data. (3) looking for themes, at this stage the code that has been made is then analyzed and combined according to the criteria to form a comprehensive theme. (4) reviewing the theme, at this stage the previously determined themes will be re-sorted if there is not enough data to support it or merge the themes into one so that the data in the theme can be systematically integrated, (5) define and name the theme, at this stage the determination and refinement themes that will be presented as data analysis, (6) produce reports, at this stage the researchers have arrived at the final analysis and report writing.

#### **D. Findings and Discussion**

Student perceptions of the concept of piety among millennials are not uniform. This can be seen in the table below:

Table: 1 Overview of students' perceptions of piety displayed by millennial clerics

Focus	Open Coding	
	Theme	Conclusion and Verification Points
Student perceptions of the concept of piety that exist in millennial clerics	<ol style="list-style-type: none"> <li>1. Through inspiration and wise words, he is able to captivate the audience in following his da'wah</li> <li>2. Emphasizing the concept of Sufism that prioritizes the Shari'a. As well as its simplicity and broad horizons of knowledge.</li> <li>3. The way of delivering lectures is straightforward so that it is easy to digest, and the scientific treasures are broad which includes aqidah, yataiah, fiqh and history.</li> <li>4. Apply piety such as keeping a distance from the opposite sex</li> <li>5. Provide good feedback to the audience, charismatic disposition so that it can be imitated</li> <li>6. Relaxed demeanor and gentle voice</li> <li>7. Relaxed demeanor</li> <li>8. Dive right in to give concrete examples</li> <li>9. Reflecting morality in daily life</li> <li>10. Give feedback to the audience</li> </ol>	<ol style="list-style-type: none"> <li>1. The view of the audience's admiration for the character (Isina 2013)</li> <li>2. Things the audience admires</li> <li>3. Things that attract the audience</li> <li>4. Attraction</li> <li>5. Attraction</li> <li>6. Distinctive features</li> <li>7. Attraction</li> <li>8. Attraction</li> <li>9. Attraction</li> <li>10. Attraction</li> </ol>

The table above is the result of coding statements from several informants who have been interviewed. From these data, it can be concluded that each student has his or her own view of millennial youth or who is often called millennial cleric, both in terms of how to dress, speech, patterns of conveying religious messages as well as in their lifestyle. From this, students can follow the pattern of delivering religious messages in the learning process that will be carried out both in the form of practice and in their daily lives.

The factors that shape the concept of student piety follow the views of millennial clerics on social media for several reasons as shown in the following table:

Table: 2 Factors That Cause Students to Follow Millennial Ustaz

Focus	Open Coding	
	Theme	Conclusion and Verification Points
The reason the millennial cleric factor in social media is able to form the concept of	<ol style="list-style-type: none"> <li>1. Social interaction, mindset and perspective (Kompas.com 2022)</li> <li>2. Active in conducting religious studies</li> <li>3. Wide material coverage, not radical</li> <li>4. Keeping up with the times but still adjusting to Islamic law</li> </ol>	<ol style="list-style-type: none"> <li>1. Virtue manifested</li> <li>2. The form of conveying knowledge</li> <li>3. How to transmit knowledge</li> </ol>

piety for students	5. Lectures are not radical and follow the times	4. How to share knowledge
	6. The presentation is easy to understand, and the material is in accordance with what is happening today	5. How to convey knowledge
	7. Keeping up with the times, the wealth of knowledge is quite extensive in the field of fiqh and sharia	6. How to convey knowledge
	8. The execution of the material presented is good	7. Scope of knowledge
	9. more focus on the practice of muamalah fellow Muslims	8. Scope of knowledge
		9. Scope of knowledge

Students' interest in following any Islamic content starts from the speaker's straightforward and gentle speech so that when listening to the da'wah that is delivered it can touch the listener directly even though it is online, and has a characteristic in each of his da'wah as did Ustadz Luqmanul Hakim who often voiced for infaq, sharing among others because giving some of our wealth to people in need is impossible to make us poor. In addition, the words that must be considered in carrying out online propaganda ethics are also the main topics that must be considered, one of which is often done by Ustadz Muhammad Nuzul Dzikri on every opportunity to deliver his da'wah, he never fails to apologize if there are mistakes or there are parties who are offended. by his speech and invites the audience to discuss when what he said there was a mistake.

In the concept of piety and Islamic education, the implications of the concept of piety in Islamic education are ideally perceived by students in various ways due to social media that students often follow.

Table: 3 The Concept of Piety and Islamic Education

Open Coding			
Focus	Theme		Conclusion and Verification Points
The implications of the concept of piety that should shape students' thinking about the ideal concept of Islamic education for young people	1	Should be in conveying an argument with love and peace.	1 What the audience picks up
	2	Disseminate Islamic values	2 What the audience can glean
	3	Spreading religion doesn't have to be violent	3 The audience's role model
	4	Be active in social media, by paying attention to morals.	4 It becomes an example for the audience
	5	Maintain tolerance	5 What the audience picks up
	6	Do not put pressure on the audience	6 The audience's role model
	7	Giving examples in life that we are not alone but interdependent with others	

8	In broadcasting religion, it must be done according to conscience and earnestly	7	What the audience picks up
9	Motivate that with the knowledge you have there is nothing to brag about	8	Audience role model
		9	Audience role model

From the coding table above, it can be seen that students' perceptions of piety are relevant to Islamic education in various aspects.

In From their responses in line with the responses expressed by several informants, before someone takes another person as a viewer, of course first pay attention to everything related to him, according to research conducted by (Dr. Biltiser Bachtiar, Lc 2022). shows how the piety of an individual can be seen from his behavior in practicing Islamic values in his daily life, as well as in building harmony among fellow social beings.

A person's piety is judged by the way he manages between humans and other humans, and still prioritizes the relationship between humans and His God, this has also been stated by (Dr. Hj. Helmiati 2022) (Provinsi and Tengah 2022) that some of the informants said that a person's piety is not only about how he understands religious knowledge, but also how a person is able to practice what he has and is useful for many people, especially the people around him, as shown by millennial clerics seen from the procedures In his dress, speech and way of responding to a problem that befalls in life, this is the main attraction for his followers.

The existence of social media which is a center of information for the community because of the ease and speed of access to health insurance so that it becomes an alternative choice for the community to get information, one of which is about how to explore a religion by following content containing religious understanding on millennial cleric content on personal accounts. hers. (Hafid 2017) As a result of excessive social media exposure, many believe that the world is crueler than it actually is, this has become a source of fear from the community which makes it an important point that millennial clerics must pay attention to in providing spectacle treats in their content.

The difference between this study and previous research is that this study shows that by utilizing social media as a medium of da'wah as practiced by millennial clerics, it can instill different views into students about piety through various types of content, both packaged in the context of humor and casually based on polemics. what is happening in the community, of course. Previously, the use of social media in the spread of Islamic teachings, and online da'wah carried out by millennial clerics could attract the interest of young millennial generation.(SETIANDINI 2021) as in the following example, By utilizing Instagram as a medium of da'wah, Ustadz Hanan Attaki and the @shiftmedia.id team made new innovations regarding modern da'wah that were packaged attractively in a one-minute video duration. , and not patronizing. This makes young people interested in listening to the video and changing stereotypes about

ancient da'wah into modern da'wah and delivery that is easily understood by the Millennial generation.

The view of one's piety actually varies depending on the point of view from which one views it. As said by several informants who have met previously who said that to invite someone to a better direction, it is generally implemented first on oneself, so tricks like this are done by one of the millennial clerics by conveying millennial religious messages, as well as the way they are carried. the humor often reduce the offence of the listener can be minimized.

There are also those who say that the personality that is easy to get along with and easily accepted by young people, keeping up with the times and even the tastes of young people can help deliver online da'wah by millennial youth to penetrate every circle, especially among young people who are looking for identity. In addition, broad insight and concepts in delivering non-radical da'wah will be important points that must be considered. This shows how influential social media is in people's lives, the easy access process makes social media an alternative in getting information, so it is not excessive if social media is declared as a facilitator of information on social networks. With the convenience provided by social media, it requires people to be more selective in managing the information they get (Mumtahanah and Anfaul Umat 2020). To avoid the bad impact, the media can be used as the delivery of Islamic da'wah, so that through social media one can explore Islam through da'wah which was popularized by millennial clerics.

## **E. Conclusion**

The concept of piety that is perceived by tarbiyah students as prospective educators is sufficient. Students' perceptions, apart from being obtained from lecture material delivered by lecturers, are also influenced by millennial users who fill a lot of religious studies on social media or online media.

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