

Implementation of Islamic Education and Wasathiyah Da'wah for Millennial Generation with Al-Qur'an Perspective in Facing Society 5.0

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ABSTRACT

Purpose – The purpose of this study was to determine the implementation of Wasathiyah education and da'wah for the millennial generation from the perspective of the Koran in facing society 5.0. The challenges and obstacles will be more complex.

Methods – The research method used was literature research. The data collection technique was documentation. The data were analyzed by using critically performed text analysis.

Design/methods/approach – The research method used was literature research. The data collection technique was documentation. The data were analyzed by using critically performed text analysis.

Findings – The results showed that Islamic education for millennial generation is facing increasingly rapid technological developments. They are not affected by extreme groups in the name of Islam, and it is not easy to declare heresy against someone who has a different opinion. A preacher must be creative, and innovative to adapt with the developments of technology, so that the millennial generation is interested in Islamic teaching.

Research limitations – This study has limitations on the observed cases regarding the implementation of Islamic education and wasathiyah da'wah for the millennial generation.

Originality/value – The research findings provide an overview of the deflection of the understanding of the wasathiyah concept regarding trust education for the millennial generation. Islamic education that is not delivered properly may cause radical actions. Technology makes da'wah reach all circles. In the midst of the globalization revolution, it becomes an opportunity for preachers (da'i) to be more creative and innovative in conveying messages. In other words, da'wah activities should be improved, both in terms of supplies and facilities (tools/materials).

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Introduction

The rapid development of science and technology has an impact, namely the spread of information from all corners of the world through distance and time. These impacts affect various aspects of life, one of which is in the field of education. So education must increase moral values i.e good, or bad attitude, culture or customs, and social or something related to community to face the challenges of life. One of the important elements to ensure the development of a stable and affluent nation is education. Without a clear education, life in society is far from good (Munirah, 2016, p. 209). Religious moderation is the right solution to respond to the religious issues and technological developments. With its progress, it must have had its own impact on the world of education. Islamic education plays an important role in the efforts to educate people. It is expected that they can be pious and have faith in Allah and the Messenger of Allah so that they can implement religious guidance in social life (Syarnubi, 2019, p. 87). The real challenge faced by the community is trying to preserve the value of local wisdom or culture. The Indonesian people must be steadfast in their stance, as well as open and tolerant to filter and to adopt the local culture. A firm attitude is needed to avoid contamination of other cultural values that are contrary to local norms, ethics, and culture (Fitri, 2015, p. 45).

The millennial generation is considered to have a very important role in growing and implementing Islamic educational values. A historical study, theory cannot be forced to sacrifice the facts, how big events in this country are always driven by youth, Wilaela's opinion quoted (Amran, 2012, p. 69) The millennial generation is considered to have a very important role in the development and the implementation of Islamic educational values. Historical and theoretical studies cannot be forced to sacrifice the reality, of how big events in this country are always driven by young people, Wilaela's opinion is quoted as saying (Nugroho & dkk, 2019, p. 32). The increasingly complex life of the millennial generation sometimes prevents them from pursuing religion. One of the characteristics of millennials is freedom (Nata, 2018, p. 10.).

The view of Ferdinand Tonnies, regarding the history of development (globalization), shows that every era of globalization always affects changes in social systems and people's behavior (Juhari, 2015, p. 28). Today, the media invade the highly sophisticated electronic world. Da'wah media is no longer limited. Da'wah is generally done gathered in a mosque or prayer room, in a sacred and majestic atmosphere. But now, da'wah can be done instantly through social media that transcends various boundaries such as geographic area, socio-cultural reality, and economic class. The cultural life of mankind always changes. The growth of public education make the culture dynamic. The concept of Millennial Wasatiyyah da'wah from the perspective of the Qur'an includes increasing ritual and morals, balancing science and technology, and imtaq (Azra, 2021, p. 57)

Talking about da'wah, we often encounter it through various digital platforms. This is due to the rapid development of technology every day. This cannot be inseparated from the influence of globalization, and Indonesia participates in the trend of globalization to maintain the existence of the country (Rahmawati & dkk, 2021, p. 382) It may seem difficult in a developing country like Indonesia, but it is not impossible because Japan is one of the most technologically advanced countries in the world today (Putra, 2019, p. 99). Society 4.0 is an era where people are accustomed to using computers and the internet, Society 5.0 is an era where all technology is part of humans, and the internet is used not only for exchanging information but also for daily life. This era is the peak when everything can be directly enjoyed by many people (Nastiti & 'Abdu, 2020, p. 61). Advances in communication technology are developing very rapidly. Media and propaganda channels are no longer limited to the pulpit (da'wah bil lisan) and social charity and community development (da'wah bil'amal).

Da'wah Wasatiyyah is the process of inviting people to the teachings of Islam as a blessing for the universe by prioritizing the principle of moderation of thought, language, and action. In particular, several previous researchers have conducted research related to Wasathiyah da'wah, as seen in the literature review of this research (Muvid, 2021, p. 169), the result of this study is the concept of a temperate region (tawasuth) which later emerged as a social paradigm in the era of the Industrial Revolution 4.0, to be balanced, proportional, and tolerant. It is creating a society socially and mentally (Nurrochim, 2021, p. 133). The results of his research are creative, innovative, not long, integrated with millennial life, and interactive. Strengthen rituals and morals, balance science and technology with Imtaq, develop social media, and maintain ethical and social relations. This is in line with the research of (Sampurno, 2022, p. 9), with the title "The Effectiveness of Wasathiyah Education and Da'wah Through the Taklim Council in Makassar City". The results of this study are generally considered ineffective in creating a moderate and religious social culture. This is not considered big, because the implementation of education and da'wah activities in Makassar only provides little information and socialization about these activities to wider community and the media used is not effective.

So, the similarities of the previous studies with this research are that both studies are discussing wasathiyah da'wah. The research that has been described further explains the concept of wasathiyah da'wah in the era of globalization and the effectiveness of wasathiyah da'wah through the tackle assembly. Meanwhile, this study discusses how Islamic education and da'wah wasathiyah in the millennial generation from the perspective of the Koran in dealing with society 5.0 in-depth, especially in the study of the Koran as a source of human reference. Many share an overview of the wasathiyah da'wah process in this era of globalization with various media. The purpose of this study was to determine the implementation of Wasathiyah education and da'wah for the millennial generation from the perspective of the Koran in facing society 5.0. If we observe Islamic

da'wah in the era of technology and information as it is today, the challenges and obstacles will be more complex.

Methods

This research used literature study. Theoretical studies of various scientific references were conducted by filtering and re-reading the literature (Sugiyono, 2012, p. 144) sources of data. This research relies on library materials such as BPS (Central Bureau of Statistics), books, journals, and internet-based information. Further, the data were classified into two namely primary and secondary. Primary data sources include BPS and the Qur'an related to the topic, while secondary data includes journals or supporting books from previous research. Data collection and Analysis Techniques Data were collected using documentation from BPS data.

The framework of writing scheme, as well as the classification of research materials based on their format (research notes) in three stages. The first step is the search for BPS documents and verses from the Qur'an about education and da'wah wasathiyah. Second, the researcher conducted a study related to previous research such as journals, books including the results of several studies. Finally, while the last is data processing and analysis. Content analysis collects library materials according to their explanations, followed by reading and researching documents to be used as codes. They are collected and linked into their descriptions and interpretations in the notes.

Result

Da'wah needs to keep up with the times. One of them is by targeting millennials to be considered by the speakers. One of the reasons why we need to appeal to millennials. Millennials are known to enjoy life on online media networks. The following are tables 1 and 2 regarding the percentage of millennials who access the internet in 2018-2020.

Table 1. Percentage of Population Age 5 and Over who Access the Internet 2018-2020

No/Haven't got education			Having education			Have completed education		
2018	2019	2020	2018	2019	2020	2018	2019	2020
0.94	1.41	29.56	28.22	27.63	27.63	69.98	70.84	70.96

Source: [Survei Sosial Ekonomi Nasional \(Sensenas\)](#), BPS Notes:

- The divisor is the total population accessing the internet

Table 2. Percentage of Age Group 19-24 Years and Gender Who Access the Internet 2018-2020

Male			Female			Male + Female		
2018	2019	2020	2018	2019	2020	2018	2019	2020
51.93	51.43	51.69	48.07	48.57	48.31	100.00	100.00	100.00

Source: [Survei Sosial Ekonomi Nasional \(Sensenas\)](#), BPS

The researcher found that millennials, especially those who graduated from school, have the highest percentage of internet access in Indonesia. Large-scale community activities in Indonesia, especially on social media. One of them is influenced by the increasing number of internet users. Technological developments have changed the way people communicate. Today, most people use it to send, to search, to view, and to read information. Most of them interact through social media rather than direct communication. This is influenced by several factors, including the rapid development of technology and the tendency of millennial society to rely heavily on the media. The rapid development of science and technology has implications for the dissemination of information from all corners of the world in distance and time. This influence affects various fields of life, one of which is the field of education (Wulandari, 2021, p. 1). According to Omar Muhammad AlToumy AlSyaibani, education is a process of changing individual behavior, personal life, society, and the natural environment. Teaching is a basic activity and profession of society. For example, Islamic education comes from the words *al Wa`dz*. It means teaching, conscience, or warning. In various variations, the word *al wa`dz* is repeated 28 times in the Qur'an (Nurrochim, 2021, p. 133), like Surah Luqman verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

This means: "And (remember) when Luqman said to his son when he taught him: "O my son, do not associate partners with Allah, indeed associating partners with (Allah) is a great injustice"

Therefore, the essence of *Al Wadz* or *al-mau'idzah* is education by providing inner support and enlightenment to raise awareness to change someone into a good person. Islam is present in the world brought by the Prophet Muhammad SAW, who teaches the beauty and the diversity of humans, and Islam and Muslims interact with each other (Sismanto, 2021, p. 559). In the process of da'wah symmetrically between education and da'wah, like two sides of a coin that cannot be separated. In education, there are da'wah activities and in the implementation of da'wah there are educational activities (Tanjung, 2020, p. 29). The point with wasathiyah da'wah is the role of strategic media to convey the message of da'wah. Because of today's changes and developments, it needs to be balanced with the way of carrying out da'wah (initially conventional ones were developed with the media, for example). Da'wah needs to be dynamic, full of innovation, more grounded, and creative to make it beneficial to the people. *Don't let da'wah become a burden on society and segregate them.* (Sutrisno, 2020, p. 56).

Discussion

The millennial generation is one of the generation groups that are very vulnerable to the effects of radicalism and intolerant actions amid the rapid flow of information spread on social media and the internet. Any information is not filtered & even uncontrollable (Musyafangah, 2019, p. 32). The millennial generation is one of the generation groups that are very vulnerable to the effects of radicalism and intolerant

actions during the rapid flow of information spread on social media and the internet. Syafi'i Ma'rif's opinion, quoted by Syamsul in his journal, explain that there are 3 theories resulted in a radical movement, namely: (1), the failure of Muslims to face the currents of modernity, as a result, they look for a belief argument to "entertain themselves", (2) the encouragement of a sense of solidarity towards several Islamic countries experiencing conflict, such as Iraq, Afghanistan, Syria, and so on and (3) the failure of the state to realize state expectations in the form of social justice and equitable welfare in the Indonesian context (Huda & Djalal, 2020, p. 1).

The concept of Islamic wasathiyah was thought of as the dream of every Muslim in all parts of the world after global Islam was worried about using the release of 2 opposing currents of thought in the name of Islam. In addition, as a guide for human life, the Qur'an functions as a medicine and a savior based on various kinds of dangers. The Qur'an is also revealed to be a solution and a problem for human life and as a source of new human views until the end of time. So it has become imperative to position the Qur'an as the basic concept for *wasathiyah da'wah* education in Indonesia and to be able to face technological developments. Education is meant as an effort that is aimed at directing, guiding, and building the character of the millennial generation to love peace (Ritonga, 2021, p. 72)

1. Establishing Wasathiyah Da'wah Education in the Qur'an

The deviation in understanding the wasathiyah concept is the narrow understanding of trust education for the millennial generation. Internal factors of Islamic education that do not function properly are also the causes of radical actions. Educational institutions are centers for the learning process, using all components of learning in harmony, starting with learning objectives, curriculum, education, and infrastructure. If one learning component uses the other, it does not function properly, then the stability of learning will be disrupted (Ritonga, 2021, p. 72). Islamic education is highly desirable for moral and religious training for the younger generation, and skills in using technology for learning aspects of attitude (Latipah, 2021, p. 215). Now the millennial generation decides to spend their time using gadgets based on listening to lectures at places of worship. Therefore, many preachers innovate to attract the younger generation by delivering Islamic teaching through social media (Putri & Astutik, 2021, p. 273).

There are many efforts to encourage people to follow the Islamic teachings. Efforts to develop the people through Islamic da'wah are delivered by the da'i (Amran, 2012, p. 69). Da'wah does not only appear in the religious understanding of morality and ethos (views of life) but also towards a wider goal. Today, obligatory da'wah is also more involved in applying Islamic teachings more thoroughly in aspects of life. Islamic da'wah cannot be separated from various obstacles and challenges. The reality of Islamic da'wah as a religious issue becomes important and sometimes a dilemma. If we look at Islamic da'wah in the era of technology and facts, for example now, the challenges and obstacles will be more complex. From the explanation above, *da'wah* is a way to warn *ma'ruf nahi*

munkar, ask *ma'ruf nahi munkar*, this is stated in the Word of Allah SWT. Q.S Ali Imran: 104 which states:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning: "And let there be among you a group of people who call to goodness, call (do) what is right, and prevent what is evil. And they are the lucky ones"

The actions of Amar ma'ruf nahi munkar, ordering to do good & forbidding evil deeds, are as follows (Nurdin, 2016, p. 70): 1) Providing guidance & guidance and a way of life (life) for human beings to receive instructions & avoid being based on misguidance, 2) Changing & improving the situation people or society based on the bad for the good, 3) Giving hope for something the value of the belief (religion) that is preached, can be felt in someone or the people, becomes a need that is in their lives.

Ibn Faris has explained in the book "Maqayisul-Lughah", that wasathiyah shows the importance of fair and middle. Before understanding the importance of Islamic wasathiyah education, we must first know its meaning. Islamic education by Hasan Langgrun quotes Fitri, namely the process of preparing the millennial generation to play a role (participate) in communicating scientific treasures that are in line with human functions so that they can do good deeds in the world and get rewards in the future (Fitri, 2015, p. 45). As for the meaning of al-wasathiyah, namely placing oneself in a central position (middle). This allows people not to go left or right, something that can make humans fair in their behavior. The values of wasathiyah Islamic education are being tawassut (looking for a middle way), tawazzun (balanced), exemplary, and being fair (Shihab, 2011, p. 57). The word Wasathiyah in the Qur'an has been mentioned in various ways, and the explanation (Ritonga, 2021, p. 72):

Wasathiyah Means Share (Contribution) and Choice (Al-Baqarah: 143)

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Meaning: "And so (also) We have made you (Muslims), a just and chosen people so that you will be witnesses of (deeds) of mankind and that the Messenger (Muhammad) will be witnesses of (deeds) you"

Digital developments can now be used to educate millennials about the concept of wasathiyah. Social media literacy can be used to help people avoid being trapped in a storehouse of misinformation. Social media has great potential to promote informative and persuasive moderation messages in the form of written messages, illustrated images, and short instructional videos.

Wasathiyah Means Middle (Al-Adiyat: 5)

فَوَسَّطْنَا بِهِ جَمْعًا

Meaning: “And stormed into the midst of a crowd of enemies”

If the concept of wasathiyah is rooted in the personality of the millennial generation in the era of globalization, then peace and tolerance will be established in the life of inter-religious people in Indonesia.

2. Implementation of Wasathiyah Da'wah Education in the Millennial Generation Era

Millennials cannot be separated from social media which is often abbreviated as Medco. Social media is usually defined as online media (in the network). In short, it is internet-based, where users can easily join, create content, and share. The era of society or society 5.0 is an era of information technology-based social change and focuses on humanity (Faozi dkk., 2020, p. 787). The concept of citizen 5.0 can be interpreted as a citizen concept that is human-centered and technology-based. Society 5.0 is the concept of a new order of life for citizens. The concept of a citizen is needed to make people's lives more comfortable & sustainable. People will get products and services at the amount and when they need them. In the era of citizen 5.0, people are exposed to technology that allows them to access a dream space that feels like a physical space. In society 5.0, AI technology is based on AI data and robots that perform or support human tasks. In contrast to using the 4.0 industrial revolution which is only serious in business, at 5.0 citizenstechnology creates new values by bridging social, language, and age gaps and providing products and services that are specifically adapted to the needs of multiple individuals and the needs of many people (Nastiti & 'Abdu, 2020, p. 61).

Technological advances have had an impact on aspects of life, especially social aspects in the form of changes in patterns of social relations as the primary current of people in the era of society 5.0. The use of technology is widely used and applied to real-life to facilitate daily activities. This of course reduces the relationship with each other in social life. The virtual world seems to be a place of connection that can be enjoyed by generations with ease. However, this can result in ethical and moral degradation in the era of society 5.0 (Bimantoro & dkk, 2021, p. 61). With society 5.0, human-centered prosthetic intelligence replaces the millions of data collected over the Internet at every level. Of course, there is also hope that it will serve as a pearl of new wisdom (field) for the social order. Undoubtedly, these changes will help people live more meaningful lives. Society 5.0 also emphasizes the need for a balance between economic achievement and social problem-solving. Previously, in electronic media, everyone needed various kinds of books and reference books. Meanwhile, in the era of globalization, people only search the internet for what they need. All the coverage needed will exist or appear in various kinds and models. At present, the call for obligation plays a more crucial role in the implementation of a more comprehensive Islamic teaching in various aspects of life. The call for Islam cannot be separated from obstacles and challenges. The (real) reality of Islamic da'wah is a crucial religious issue (crucial in the KBBI: critical or critical) and sometimes a dilemma (dilemma in the KBBI: something difficult). Moreover, if we observe Islamic da'wah in the era of technology and information, for example now, the challenges and obstacles will be more complex (Putra, 2019, p. 106).

Da'wah uses information from the internet. Digital Da'wah (Globalization Age) is a guide and a trend. Technological developments are dynamic and continue to evolve. It is very important to improve technology so that da'wah can reach all circles or broad groups. Digital media also opens up a lot of creative freedom for everyone. In the midst of the globalization revolution, this should not hinder and indeed become an opportunity for preachers to be more creative and innovative in conveying messages of appeal. Basically da'wah activities continue to better, both in terms of supplies and facilities (tools/materials). One of them is a great opportunity to spread the teachings of Islam in various parts of the world (Ahmad, 2014, p. 323). today's advanced era, we can find da'wah through the media, namely through various digital platforms that we can access via YouTube, Instagram, Twitter, and many other platforms.

The most important source of recommendation for millennials is social networks. Characters that are attractive to millennials and people who have just migrated, as well as the choice of material, and language that is simple, light, and easy to digest. The examples of the Millennial preachers are Ust. Adi Hidayat and Ust. Hanan Attaqi. Ust. Adi Hidayat is more logistical and easy to reach. Hanan Attaqi's da'wah method itself is a generational feeling and network and the material for his da'wah is not too serious and more relaxed (Huda & Djalal, 2020, p. 1). In addition to the opportunities in its development, the challenges of da'wah in the era of globalization, namely (Ummah & dkk, 2020, p. 226): 1) Competition with other entertainment content requires da'i to be creative in broadcasting their da'wah and not only rely on one-way (conventional) lecture methods. 2) In the creation or production of high-quality content, meaning that it is useful and contains education. Listeners prefer the short duration da'wah trend. If the da'wah or presenter is interesting, it will make the listeners listen for a long time. 3) Audio quality is one of the most important points. listeners want quality sound so they can provide the perfect listening experience anytime, anywhere. 4) Community recognition is a factor for da'i to continue preaching. However, if there is no acknowledgment or feedback from the audience, there is a tendency for the production to be discontinued. This challenge must be solved, especially the da'i who are not widely known by the public.

Conclusion

Based on the findings above, it can be concluded that the implementation of wasathiyah da'wah education for the millennial generation from the perspective of the Qur'an in facing society 5.0 is that a preacher must have creations, and innovations, which are following technological developments to make the millennial generation interested. It is hoped that Islamic education can guide the millennial generation to face increasingly rapid technological developments. They are not affected by extreme groups in the name of Islam. It is not easy to declare heresy against someone who has a different opinion, due to lack of knowledge. The research findings provide an overview of the deviation in understanding the wasathiyah concept regarding trust education for the millennial generation. Islamic education that does not function properly is the cause of radical actions. It is important to master technology, so that da'wah can reach all circles. In the

midst of the globalization revolution, it becomes an opportunity for da'i to be more creative and innovative in conveying messages. Basically, da'wah activities continue to be better, both in terms of supplies and facilities (tools/materials).

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