

## Islamic education strategy informing the millennial generation "GREAT with ethics" in Indonesia

<sup>1</sup> Yusutria, <sup>2</sup> Yusuf Hanafiah

<sup>1</sup> [yusutria@pai.uad.ac.id](mailto:yusutria@pai.uad.ac.id), <sup>2</sup> [yusuf.hanafiah@pai.uad.ac.id](mailto:yusuf.hanafiah@pai.uad.ac.id)

Universitas Ahmad Dahlan, Indonesia

### ARTICLE INFO

### ABSTRACT

#### Keywords

Strategy

Islamic

Education

Millennial era generation

GREAT with ethics

The increasing quality of the millennial generation's understanding of religious values is a trend amid advances in communication and information technology in Indonesia, which is considered quite alarming while developing motivation, performance in religion to get closer to Islamic values based on the concept of the Qur'an and sunnah. A strategy is needed to facilitate the millennial generation with religious education and general science; having broad knowledge and having a noble character requires a mature and brilliant design. This research is library research with data collection techniques through reviewing books, literature, notes, and various research reports following the research problem. Sources of data are obtained from books and journals, which are following the researcher's questions. Meanwhile, the object of study in this research is Islamic education's strategy to shape the millennial generation era "GREAT with ethics" in Indonesia. The analysis used in this study is to find data, reduce data, present data, and analyze data, and draw conclusions. The results of this study indicate that the millennial era generation has challenges in facing advances in communication and information technology that have positive and negative impacts on understanding truth, religion, encouragement to be better than before, and a high desire to study theology. The strategy used is to provide guidance and role models through preaching based on relevant material, media, and methods by looking at the realities of life, of course, taking advantage of advances in communication and information technology. Establish good cooperation between schools, parents, communities, and government. Take a scientific disciplinary approach. Introducing the truth in understanding Islamic values by using modern practices through the use of social media as a message and leaving the traditionalist way of changing mindsets in religious rituals.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



### Introduction

The era of globalization has entered and arrived in the country of Indonesia. This is evidenced by the ease with which people can access information from various parts of the world to have positive and negative impacts (Darmawan, 2019). The positive influence of globalization can be seen in changes in values and attitudes, which result in a shift in the values and attitudes of society,

which all start from irrational to rational. While the adverse effect is that people forget that they are social beings who need to interact with others because they feel that they are facilitated so that they do not need other people in their activities (Lalo, 2018). Excessive use of information and communication technology advances has an impact on the crisis and mental, spiritual weakness because it raises an attitude of deifying reason if it is not based on faith so that it brings kufr and disbelief (Rifa & Rakhmat, 2019). This has made an era marked by putting truth and emotion aside into a motive for action, better known as post-truth. The rise of internet technology has made the millennial generation active in freely conveying ideas, feelings, beliefs (Ulya, 2018).

The changes that occur so rapidly in technology and science impact spirituality crises in human personality. Both in mindset, identity crisis, and concern for others have reached the younger generation in understanding religion. This change happens due to the excessive use of information and communication technology. In principle, it can weaken mental, spiritual power if it is not based on an understanding of religion (Rifa & Rakhmat, 2019). Somebody can do Learning and understanding religion by taking advantage of advances in science, information, and communication technology, making it easy to access and practical in understanding, answering religious issues around worship rituals (Ghofur, 2019).

The generation of the millennial era must live this modern life with the sophistication of the development of information, knowledge, and communication technology, lest this generation misunderstands it to damage the understanding and practice of religious values that exist in the millennial generation. The flow of globalization can affect social change and the erosion of local deals that live in a society (Husna, 2019). The generation of the millennial era is behaviorally and psychographically born in the age of digital technology, which has adaptive behavior, has the advantage of absorbing more information, so that it has an impact on the millennial era, both gadget addiction, not focusing on learning, irritable emotions, pornography and promiscuity (Munir, 2018). This is due to a lack of ability and desire to check the truth by thinking critically and asking people who understand these problems based on religion. To anticipate bad things that happen to the millennial generation in understanding faith, they need to understand religion well.

The millennial generation is also called the post-modern era, which can also be interpreted as the era of back to spiritual and moral or back to religion, namely, returning to spiritual, ethical, and religious teachings. The millennial generation, with everything digital and online, can see the world indirectly. They can know the development of technology and information science just by surfing in cyberspace (Safitri, 2019). This arises because modern developments prioritize reason, empirical, materialistic, secularistic, hedonistic, fractional, and transactional by separating world affairs with endings. So that it makes humans free to do, behave without being based on spiritual, moral, and religious beliefs (Fadli, 2019).

The topic of the millennial generation has attracted the attention of many researchers to discuss it in various views. The discussion about the millennial era generation that has discussed it includes; Ahmad Sulaiman and Nandy Agustin Syakarofath, in their forum of "Critical Thinking: Encouraging the Introduction and Reformation of Concepts in Islamic Psychology." They explained that the combination of aspects of Islam with critical thinking is needed in anticipating the development of advances in existing information and communication technology. Critical thinking is necessary for discussing the study of Islam, especially concerning current phenomena view (Sulaiman & Syakarofath, 2018).

Zaini Miftah explained in his discussion of "The Inheritance of Islamic Education Methods for Millennial Generation," namely by making al-Qur'an and al-hadith as the primary sources of principles in acting, acting, and paying attention to effective methods, according to the times, character millennial era generation through *hiwar qur'ani* and *nabawi, amtsal, uswatun hasanah, tadrib* and *tajribah* as well as *ibrah* and *mauidzah* methods (Miftah, 2019). Furthermore, Abdul Djalal discusses "Moderate Islam and Radical Islam in the Perspective of Millennial Generation in Surabaya City." The discussion explains that the millennial generation perceives Moderate Islam as Islam adapted from changes in modern society and local culture and did not use religion as political justification. and economy. The millennial generation uses the internet median and social media as a reference as well as a role model in understanding and acting on religion and makes Pancasila the state ideology as well as requiring the state to implement Islamic law (Djalal, 2020).

Furthermore, Wildan Zahara and Komariah explained, "The Hijrah Movement: Identity Seekers for Millennial Muslims in the Digital Age," the migration movement through social media and social activities based on religion attracting the millennial generation to join the social media account. The framing becomes a movement of hijrah in preaching and becomes a guide in acting and behaving about what is justified in religion, society, nation, and state (Zahara, Wildan, 2020).

Besides, Moh Dahlan, who explained "Geneology of Islamism among Indonesian Millennial Muslims," wrote that Islamism is a trend in the millennial generation's daily life in this decade. It has a positive value impact that Islamism encourages millennial era generations to learn more, understand and practice Islamic teachings comprehensively and understand maqashid sharia correctly and adequately based on al-Qur'an and Sunnah. On the other hand, if the urge to learn, understand and practice Islamic teachings is exposed to the understanding of radicalism, intolerance which results in unrest in religion, society, nation, and state, contradicts the maqashid of Islamic sharia. Avoiding these negative values requires a level of carefulness, thoroughness, guidance, direction from someone, so that culture, learning ethos, and social and electronic media bring new trends for the millennial generation to understand Islam to be increasingly massive and popular with innovative and creative packaging (Dahlan, 2020). However, from several previous

researchers who have discussed the millennial era generation, the author has not found a specific discussion about Islamic education's strategy in shaping the millennial era generation "GREAT with ethics" in Indonesia.

Islamic education is an effort that is carried out deliberately without any element of coercion in the process of transformation and internalization of the scientific values contained in developing the potentials that exist in a person to humanize humans to become believers, devout, noble human beings. as well as being responsible for religion, nation and state, of course, based on al-Qur'an and hadith (Miftah, 2019).

So that Islamic education aims to realize Islamic values that are instilled in a person and can be learned in the reality of everyday life, making the contextual learning process meaningful because it is always associated with real-life, which is adjusted to the realities of personal, social, and social life (Johnson, 2002).

The generation of the millennial era, "GREAT with ethics," is the generation of millennials who are smart in facing the exposure of advances in communication and information technology not to be dragged into the uncertain flow of communication information. "GREAT" stands for Get, Read, and *Tabayyun* (confirm). So that the generation of the millennial era "GREAT with ethics," namely a generation that has ethics in providing and receiving communication and information, by upholding the values of courage and kindness whenever and wherever they are without exception (Wahyudi & Kurniasih, 2019). According to Lancaster, the millennial generation is today's young generation, whose ages are between 15 years and 34 years (Ghofur, 2019). They are called the millennial era because of the rapid development of information and communication technology (Muzanni, 2019).

This millennial generation has a character close to online media and the internet and is open to other people's ideas and thoughts. Still, this millennial generation is also easily influenced by negative character values, especially in understanding religion. Suppose they don't try. ask someone more skilled in understanding the problem. The millennial era's generation is in the spotlight and material for discussion on every side of their life. It because of changes in lifestyle that are different from the previous generation in terms of attitudes, ideology, and understanding and is open to advances in the development of communication and information technology (Kholiq, 2019).

The generation of the millennial era, based on the explanation by Neil Howe and William Strauss, is a generation born in 1982 with characteristics; Native digital culture and information technology and more dominantly using powerpoints than thick books so that they feel burdened to understand them, prefer words of wisdom that are full of motivation and morale encouragement and have a high work ethic from one place to another, and work on them in a short

period, although lacking in understanding (Agus Iswanto, 2018).

The millennial generation has the following characteristics: 1) Work orientation is not just a salary but pursues pre-planned goals; 2) Self-development takes precedence over job satisfaction; 3) Do not always want excessive orders and control from superiors; 4) Build communication; 5) Put forward the development of its strengths, and 6) Make work a part of life (Sariati, 2019).

The act of searching for the essence of the truth of an explanation to a fact requires careful care and caution in understanding it, digesting it, and drawing conclusions from the information that comes by trying to find the point of truth, and this is what is called *Tabayyun* according to Efendi (Sulaiman & Syakarofath, 2018). The millennial generation is considered unable to live up to religious values in social life and become a driver of positive social changes and society functions (Acep Aripudin, 2012).

The increase in the millennial generation in understanding religious values so that it becomes a trend at this time is considered quite worrying amid the growing motivation to understand religion to get closer to Islamic values based on the concepts of the Qur'an and Sunnah. A strategy is needed which can facilitate the millennial generation with religious education and general science (Titik Handayani, 2019). Based on these problems, it is necessary to discuss the strategy of Islamic education in depth to shape the generation of the millennial era "GREAT with ethics" in Indonesia. This research is essential to do as an effort to find an actual-contemporary conceptual framework for the millennial generation in responding to the current of globalization while still running within the corridors of ethical norms according to Islamic teachings.

## Method

The research method used is library research by collecting various information from reference books. The results of the previous study are useful as a theoretical basis for the problems to be discussed. Data collection techniques are used in research by examining books, literature, notes, and various reports of research results following the research problem. Data in this study were obtained from books and journals, following the issues addressed by the researcher. The object of study in this research is Islamic education's strategy in shaping the generation of the millennial era "GREAT with ethics" in Indonesia. The analysis used in research is looking for data, reducing data, presenting data, and analyzing data, and drawing conclusions.

## Findings & Discussion

The challenges of the millennial generation are facing advances in communication and information technology in Indonesia can be explained that with advances in communication and information technology that provide various kinds of content that are easily accessible and bring

positive and negative in understanding truth in religion, because there is an urge to be better than before. There is a high desire to study theology.

The advancement of communication and information technology in Indonesia has also brought progress and convenience to civilization. It has strengthened the ability to think logically and critically for the millennial generation to differentiate between true and false information, not emotional, thus requiring adequate internet literacy. However, this progress only creates connections, not relations that must be balanced with realities. However, the advancement of communication and information technology in Indonesia also collapses social distancing, which ultimately has an impact on perceived changes, because it grows and grows in the domination of digital culture, which is closely related to the spread of instant communication patterns and lifestyles because it is easy to find anything that is It is necessary when the virtual world is often different from the real world so that it has an impact on the moral panic that affects and is related to the issues of promiscuity, narcotics, and delinquency that haunt parents.

The advancement of information technology is the reality of the times that has brought many advances and conveniences for civilization, which has strengthened the ability to think logically and critically of the millennial era generation in distinguishing true and false information, not emotional requires adequate internet literacy. However, this progress only creates connections, not relations that must be balanced with real relationships. In an Islamic context, no matter how comfortable and as much information is available, it will not be able to ignore the educational process accompanied by real experiences (Rusdiyanto, 2019). From the perspective of the Qur'an, it is emphasized that the orientation of education is to construct humans physically and spiritually into the best human beings and the primary human being (Abdullah et al., 2019).

The expansion of information and communication technology, undermining social distances, ultimately impacts the changes felt by the millennial generation. They grow and grow in digital culture domination, which is closely related to the spread of instant communication patterns and lifestyles because it is easy to find whatever is needed. Anxieties that quickly occur in the millennial generation, when the virtual world is often different from the real world, resulting in a moral panic that affects and is related to issues of promiscuity, narcotics, and delinquency that haunt parents (Hasan, 2018).

The advancement and sophistication of communication and information technology must be maximally utilized by millennial generations who are intelligent in their minds and are expected to be able to use and exploit, create, disseminate communication and information technology for the common benefit in building the character of the nation's generation towards a "GREAT with ethics" generation (Wahyudi & Kurniasih, 2019).

The millennial generation must communicate in excellent and easy-to-understand language

and master technology so that it is very easily influenced, making lifestyles more modern by changes and developments. This is influential in recognizing Islam's truth and values by using social media as a symbol and leaving the traditionalist way of changing mindsets in religious rituals. The emergence of religious behavior in the millennial generation is influenced by a culture that is identified with righteousness in appearance, a culture of Islamic learning through recitations, and the ability to access unlimited social and electronic media to encourage the birth of a spirit of learning Islam, through independent social or electronic media.

It is in line that the millennial generation faces three challenges to become the "GREAT with ethics" generation, namely, first: fluent in communicating by mastering international standard languages and skilled in operating computers and collaborating globally. Second, the Millennial generation is a consumptive technology generation. Third; problems inaccessible character education (Safitri, 2019). The millennial generation recognized the truth and understood Islamic values by using modern approaches that use social media as their symbol and leaving the traditionalist way of changing their mindset in religious rituals. This is better known as hijrah in the millennial generation. However, amid the popularity of the hijrah in the millennial generation in an Islamic way, it seems that it has lost its original substance by seeing the hijrah itself as a symbolic transition, while the meaning of hijrah is not only reinforcement of religious values, but the essence of hijrah further has a mission in every aspect of social life, society, economy, education, and politics (Addini, 2019).

The millennial era generation is marked by social use in various aspects of life so that it is easy to influence generational behavior and make lifestyles more modern (Khamim, 2019). The growth and development of the millennial generation cannot be separated from the development of communication and information technology, as the primary social media in interacting to connect with groups outside ourselves, so that it has an impact on the fast process of sending messages, but also has the potential to become a group that is anti-social with the environment because the interaction is carried out more using the community, not directly with the object of receiving communication messages (MG, 2018). Therefore, millennials are required to have good spiritual intelligence. Spiritual intelligence in this context is a combination of intellectual and emotional intelligence, both of which will form a person who is capable of dealing with the transformation of the rapidly developing times (Bhakti et al., 2019).

The emergence of religious behavior in the millennial generation based on; first; There is a cultural trend that is identified with righteousness and obedience in dress and appearance (Anang, 2019). Second, the increasing trend of Islamic learning through recitations in big cities, thus building optimism and motivation to live in prospering mosques, attending mosques, attending science majlis. Third; the trend of social and electronic media to encourage the emergence of a



spirit of learning Islam, through independent social or electronic media, instantaneous with an unlimited variety of information (Dahlan, 2020). Religious behavior based on the actions of a person has character values, ethics, and norms based on religion (Muzayanah, 2018). The strategy of Islamic education in providing millennial generation *tabayyun* to form the "GREAT with ethics" generation is to provide the right guidance in practicing worship rituals and actualization in daily life both in terms of quality and quantity, of course, based on Islam (Rifa & Rakhmat, 2019). Apart from the above, Muhammadiyah, as one of the oldest community organizations in Indonesia, offers a holistic education concept. An integral educational idea, especially in the context of cultivating and strengthening character. Holistic education is an educational concept that combines worldly and spiritual sciences with an orientation to reinforce the values of character education (Akhmad, 2020).

Islamic education strategy in shaping the millennial era generation "GREAT with Ethics" in Indonesia through da'wah by utilizing advances in communication and information technology-based on suitable and acceptable material, media, and methods based on reality in everyday life by prioritizing the cultivation of faith and devotion to Allah. Furthermore, there is also a good collaboration between the school and parents and the community by presenting the government to solve problems that occur in the millennial generation so that they can ensure the source of information, reputation, feasibility, and trustworthiness and ensure the truth aspect of the content and meaning based on the context of the place, the time and background when the information was presented.

Another strategy to prepare the millennial generation is to take disciplinary approaches in history, sociology, phenomenology, anthropology, and archeology. Through the internalization of personality values with the practice of dhikr, fikr, and good deeds, to form a generation that has good spirituality, good morals based on mature religious scholarship. Islamic education should provide opportunities and freedom and approach the millennial generation to express an effective response to the stimulus received by finding solutions to problems that occur. This can be done if there is a high incentive and motivation to do good by directing to carry out real moral values in the reality of life.

Millennial generation faces three challenges to become the "GREAT with ethics" generation: first: fluent in communicating by mastering international standard languages and skilled in operating computers and collaborating globally. Second, the Millennial generation is a consumptive technology generation. Third; problems inaccessible character education (Safitri, 2019).

The strategy of Islamic education in providing millennial generation *tabayyun* to become a millennial generation "GREAT with ethic" can be through da'wah, with a preacher who will convey



*tabayyun* to the millennial era generation, suitable and acceptable material, media and methods to be used in preaching, so that makes it easier for the millennial generation to accept and understand the preaching delivered so that it has an impact on reality in everyday life (Ritonga, 2019). BJ. Habibie explained that building the millennial era generation through two wings, the right-wing with faith and piety to Allah and the left with the development of science and technology, so that the millennial generation needs to be prepared carefully and with a good strategy.

The strategy of Islamic education in providing *tabayyun* for the millennial era to become the "GREAT with ethics" generation is good collaboration between schools and parents and the community; of course, the role of the government is also expected to be present in solving problems that occur in the millennial generation. Furthermore, by ensuring that the source of information is exact in terms of personality, reputation, worthiness, and trustworthiness as well as ensuring the correctness of the content and its meaning is based on the context of the place, time, and background when the information was presented (Wahyudi & Kurniasih, 2019).

Da'wah methods that can be used and applied are, of course, paying attention to the ability and accuracy in selecting, sorting, and matching techniques in objective conditions, of course, according to the times' circumstances, especially for the millennial generation. The material that has been prepared is expected to provide motivation, direction, guidance, and educational values that will become a reference in acting and behaving in the reality of everyday life to achieve the goal of experience in this world and the hereafter. This, of course, requires intelligence in responding to differences so as not to cause hostility and mutual respect for existing opinions by exchanging argumentative views. Everything has been explained in *Surah An-Nahl* verse 125, namely in preaching it should be with wisdom, *mauidzah hasanah*, and *mujadalah* (Amin Samsul Munir, 2008) (Acep Aripudin, 2011), (Nurdin, 2019).

Islamic education uses an interdisciplinary approach strategy to answer problems and debates that occur to provide *tabayyun* to the millennial era generation "GREAT with ethics." This is done through several disciplinary approaches that can be used, namely: 1) Historical science approach, the current advancement of information and communication technology science to enrich the repertoire of Islamic understanding, not to get rid of traditional Islamic studies; 2) a sociological approach, because religion is a social reality for religious communities, not as a dogmatic doctrine; 3) The phenomenological approach that rests on the understanding of people who are strong in understanding religion which is based on the concept of al-Qur'an and hadith; 4) An anthropological approach, namely a cultural approach so that it can lead religious adherents to be more tolerant of local differences that occur; and 5) an archaeological system based on the development of Islamic culture and civilization in an area (Muzanni, 2019).

Another Islamic education strategy is to form a millennial era generation "GREAT with ethics" through the internalization of personality values with the practice of dhikr, fikr, and righteous deeds. These strategies can form a generation with good spirituality; good morals are based on mature religious knowledge and expertise in their fields (Munir, 2018). Teachers must be able to be role models of kindness, both in interacting learning, both outside and inside learning (Mohd Yusuf Ahmad, 2018). Omar Syaibani explained that the strategy of Islamic education in shaping the millennial era generation by motivating by looking at existing interests and talents, of course taking into account the differences in character and based on understanding, experience, and freedom of thought and providing *uswatun hasanah* (Hidayat, 2018). Furthermore, Sugianto added that another strategy is to build pleasing cooperation between the three education centers, namely education in the school environment, family environment, and community environment. While the Islamic education strategy in shaping the millennial era "GREAT Ethics" generation in Indonesia is implemented in the school environment, a teacher not only teaches students about their religion, but also invites discussions with adherents of other faiths, and also includes various religions to mutually work together to campaign for peace, justice, harmony, and involve in humanitarian work (Sugianto, 2019).

Subaedi also explained the strategy of Islamic education in shaping the millennial era generation "GREAT with ethics," by offering eight approaches, namely 1) Evocation, which provides opportunities and freedom to express affective responses to received stimuli; 2) Incultation, namely taking a method to receive an incentive; 3) Moral reasoning, namely the approach of high taxonomic intellectual transactions in finding solutions to problems; 4) Value clarification, namely inviting to seek clarity on the content of the message of moral value imperatives; 5) Value analysis, which provides incentives to conduct ethical value analysis; 6) Moral awareness, namely to raise awareness to do good; 7) Commitment approach, namely an agreement on a mindset in the value education process; and 8) Union approach, which is directing to carry out the real values of character in life (Nata, 2018).

## Conclusion

The millennial era generation faces advances in communication and information technology with positive and negative impacts in understanding truth, religion, encouragement to be better than before, and a high desire to study theology. The millennial generation is required to be able to communicate in excellent and easy to understand language, mastering technology so that it is very easily influenced, making lifestyles more modern by the changes and developments of the times. The Islamic education strategy in providing millennial generation *tabayyun* to form the "GREAT with ethic" generation is the first; offer the right guidance in practicing rituals of worship and actualization in daily life both in terms of quality and quantity, of course, based on Islam.

Second, through da'wah, based on suitable and acceptable material, media, and methods based on reality in life by taking advantage of advances in communication and information technology. Third, establish good cooperation between the school and parents and the community by bringing the government to solve problems that occur.

Fourth, taking disciplinary approaches through internalizing personality values by practicing dhikr, *fikr*, and righteous deeds to form a generation that has good spirituality, good morals based on mature religious scholarship. Fifth; introducing the truth and understanding Islamic values by using modern approaches that use social media as a message, and leaving the traditionalist way of changing mindsets in religious rituals. In principle, the massive flow of globalization marked by modern information technology needs to be addressed wisely. Millennials don't need to feel phobia of technology, but they should be able to optimally take advantage of it by continuing to walk in the corridor of positive ethics. Optimizing the use of information and communication technology will increase the significance of computer literacy (Nuryana, 2019). This, if it can run simultaneously, will have implications for the "GREAT with ethics" millennial generation.

## References

- Abdullah, A., Masruri, S., & Bashori, K. (2019). Islamic Education and Human Construction in The Quran. *International Journal of Education and Learning*, 1(1), 27–32. <https://doi.org/10.31763/ijele.v1i1.21>
- Addini, A. (2019). Fenomena Gerakan Hijrah di Kalangan Pemuda Muslim Sebagai Mode Sosial. *Journal of Islamic Civilization*, 1(2), 109–118.
- Akhmad, F. (2020). Implementasi Pendidikan Karakter dalam Konsep Pendidikan Muhammadiyah. *AL-MISBAH (Jurnal Islamic Studies)*. <https://doi.org/10.26555/almisbah.v8i2.1991>
- Anang, M. E. (2019). *FENOMENA HIJRAH ERA MILENIAL ( Studi tentang Komunitas Hijrah di Surabaya )*. UIN Sunan Ampel Surabaya.
- Bhakti, C. P., Rahman, F. A., & Ghiffari, M. A. N. (2019). Strategy Guidance and Counseling Comprehensive Based Spiritual Intelligence for Student in the Digital Era. *IJISH (International Journal of Islamic Studies and Humanities)*. <https://doi.org/10.26555/ijish.v2i2.950>
- Dahlan, M. (2020). Geneologi Islamisme di Kalangan Muslim Millennial Indonesia. *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, 9(1), 1–25.
- Darmawan, D. (2019). PERSPEKTIF AL-QURAN DALAM MENJAGA HARMONISASI DAN TOLERANSI DARI BERITA BOHONG ( HOAX ) DI MEDIA SOSIAL. *Prosiding Seminar Nasional, "Harmonisasi Keberagaman Dan Kebangsaan Bagi Generasi Milenial, Lembaga Kajian Keagamaan,"* 158–167.

- Djalal, A. (2020). Islam Moderat dan Islam Radikal dalam Perspektif Generasi Milenial Kota Surabaya. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 4(2), 203–228.
- Fadli, S. (2019). Membangun toleransi generasi milenial. *Prosiding Seminar Nasional, Harmonisasi Keberagaman Dan Kebangsaan Bagi Generasi Milenial, Lembaga Kajian Keagamaan*, 120–136.
- Ghofur, A. (2019). DAKWAH ISLAM DI ERA MILENIAL. *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam*, 5(2), 136–149. <https://doi.org/10.22515/balagh.v4i1.1557>
- Hasan, N. (2018). *LITERATUR KEISLAMAN GENERASI MILENIAL Transmisi, Apropriasi, dan Kontestasi*. UIN Sunan Kalijaga Pascasarjana Press.
- Hidayat, A. (2018). METODE PENDIDIKAN ISLAM UNTUK GENERASI MILLENNIAL. *FENOMENA : Jurnal Penelitian*, 10(1), 55–76.
- Husna, C. A. (2019). TANTANGAN DAN KONSEP KELUARGA SAKINAH MAWADDAH WA RAHMAH DI ERA MILLENNIAL DITINJAU DARI PERSPEKTIF HUKUM KELUARGA (STUDI KASUS PROVINSI ACEH). *Jurnal Ius Civile*, 3(2), 72–82.
- Khamim, N. (2019). Penerapan Pendidikan Agama Islam pada Keluarga Millennial. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 15(2), 132–142.
- Kholiq, A. (2019). KADERSISASI DA ' I MODERAT ERA MILENIAL DI PENGURUS CABANG NAHDLATUL ULAMA KABUPATEN KENDAL. *Jurnal An-Nida*, 11(2), 137–152.
- Lalo, K. (2018). Menciptakan Generasi Milenial Berkarakter dengan Pendidikan Karakter guna Menyongsong Era Globalisasi. *Ilmu Kepolisian*, 12(2), 68–75.
- MG, N. (2018). AKTUALISASI DAKWAH DAI MILLENNIAL DI RUANG MAYA: Perspektif Etika Dakwah Dengan Studi Kasus Di Kota Medan. *Jurnal Ilmiah ISLAM FUTURA*, 18(1), 105–126.
- Miftah, Z. (2019). WARISAN METODE PENDIDIKAN ISLAM UNTUK GENERASI MILLENNIAL. *Al Ulya: Jurnal Pendidikan Islam*, 4(1), 72–94.
- Mohd Yusuf Ahmad. (2018). KONSEP PENDIDIKAN GOOD NETIZEN MELALUI KURIKULUM TERSEMBUNYI. *Pengajian Islam*, 2(1), 80–92.
- Munir, M. (2018). MEMBINGKAI KEPRIBADIAN ULUL ALBAB GENERASI MILENIAL. *Ta'Limuna*, 7(1), 45–59.
- Muzanni. (2019). Memotrret Generasi Millennial dalam Pendidikan Islam. *AL-IMAN: Jurnal Keislaman Dan Kemasyarakatan*, 3(2), 229–249.
- Muzayanah, U. (2018). Trend Beragama Remaja Era Milenial: Analisis Perilaku Siswa SMA di Jawa Tengah. *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan*, 6(2), 261–282.
- Nata, A. (2018). PENDIDIKAN ISLAM DI ERA MILENIAL. *Conciencia Jurnal Pendidikan Islam*, 18(1), 10–28.

- Nuridin. (2019). IMPLEMENTASI METODE PEMBELAJARAN DALAM AL-QUR'AN BAGI PENDIDIK ERA MILENIAL. *PIONIR: Jurnal Pendidikan*, 8(1), 172–189.
- Nuryana, Z. (2019). PEMANFAATAN TEKNOLOGI INFORMASI DALAM PENDIDIKAN AGAMA ISLAM. *TAMADDUN*, 19(1), 75. <https://doi.org/10.30587/tamaddun.v0i0.818>
- Rifa, M., & Rakhmat, C. (2019). PENDEKATAN SUFISTIK DALAM BIMBINGAN DAN KONSELING (Paradigma Alternatif dalam Menghadapi Tantangan Era Revolusi Industri 4.0). *PROCEEDING Konvensi Nasional XXI Asosiasi Bimbingan Dan Konseling Indonesia, April*, 150–156.
- Ritonga, M. (2019). Penerapan Metode Dakwah Mau'idzah Hasanah di Era Hoax Milenial (Pemuda Warga Puri Domas Sleman Yogyakarta). *Al-MUNZIR*, 12(1), 51. <https://doi.org/10.31332/am.v12i1.1329>
- Rusdiyanto, R. G. (2019). Pola Keberislaman Generasi Milenial Manado di Era post Truth. *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan*, 7(1), 95–114.
- Safitri, E. (2019). PERAN ORANGTUA DALAM PEMBENTUKAN KEPERIBADIAN ANAK DI ERA MILENIAL (STUDI KASUS DI DESA TALANG TINGGI KECAMATAN SELUMA BARAT KABUPATEN SELUMA). IAIN Bengkulu.
- Sariati, N. P. (2019). Lifestyle Generasi Millenial dalam Kerangka Pasar Ekonomi Halal. *ISTITHMAR*, 3(2), 193–210.
- Sugianto, E. (2019). Pendidikan Toleransi Beragama Bagi Generasi Milenial. *Misykat Al-anwar Jurnal Kajian Islam Dan Masyarakat*, 30(1), 81–114.
- Sulaiman, A., & Syakarofath, N. A. (2018). Berpikir Kritis : Mendorong Introduksi dan Reformulasi Konsep dalam Psikologi Islam. *Buletin Psikologi*, 26(2), 86–96. <https://doi.org/10.22146/buletinpsikologi.38660>
- Titik Handayani, L. S. (2019). ISLAMIC SCHOOLS AS A MEANS OF MILLENIAL GENERATION ' S EDUCATION. *Tadris*, 14(1), 19–39.
- Ulya, U. (2018). Post-Truth, Hoax, dan Religiusitas di Media Sosial. In *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* (Vol. 6, Issue 2, pp. 283–302). <https://doi.org/10.21043/fikrah.v6i2.4070>
- Wahyudi, D., & Kurniasih, N. (2019). Membangun Generasi “Great” Beretika Menuju Indonesia Emas. *Tarbawiyah Jurnal Ilmiah Pendidikan*, 3(1), 46–72. <https://doi.org/10.32332/tarbawiyah.v3i1.1453>
- Zahara, Wildan, K. (2020). Gerakan Hijrah : Pencarian Identitas Untuk Muslim Milenial di Era Digital. *Indonesian Journal of Sociology, Education, and Development*, 2(1), 58–70.