

THE CONCEPT OF DA'WAH IN CHARACTER BUILDING OF SUPERIOR GENERATION IN THE MILLENNIAL ERA- ZILLENNIAL PERSPECTIVE OF THE QUR'AN TOWARDS GOLDEN INDONESIA 2045

E-ISSN 2721-2521

<https://uia.e-journal.id/Tahdzib/article/view/4250>

DOI: <https://doi.org/10.34005/tahdzib.v7i2.4250>

Received: 13/11/2024

Accepted: 01/12/2024

Published: 27/12/2024

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Abstract (In English). *The purpose of this research is to develop the concept of da'wah in building superior generational character, as well as developing da'wah strategies in building superior generational character to realize the ideals of Golden Indonesia 2045. This method uses qualitative research, categorized as explanatory analysis, with sociological, anthropological, philosophical, and psychological approaches. The data collection technique in this research is library research related to the problem under study. The results of this study indicate that an effort to build superior generational character towards the ideals of Golden Indonesia 2045 requires the right strategy; therefore, da'wah and strategy development in character building from the Qur'anic perspective is the answer to the formation of a generation with superior character. "The Living Qur'an" Muhammad Rasulullah SAW is a figure of superior and complete character in hard skills and soft skills, a model of human life in all dimensions: ideology, education, politics, economics, society, culture, and state. Character is a behavior formed from the synergy of cognitive, affective, and psychomotor, which is inherent and spontaneous, as the uniqueness of everyone. Primary factors form a person's character; and faith, and secondary factors; are family, educational institutions/schools, environment, and government policies. Character combines a person's soft skills and hard skills competencies. The results of this study also develop the concept of da'wah specifically in realizing the Golden Indonesia 2045, namely amar ma'ruf nahi munkar through the formation of the superior character of the millennial generation with the Islamic character paradigm, where the Prophet Muhammad as a role model, a figure who has proven and tested his success throughout the ages, with universal character values. Superior character building towards the Golden Indonesia 2024 is carried out through exemplary, advice, direction, prohibition, orders, self-concept education (values education), habituation, consistency, and sustainability. Da'wah in shaping the superior character of the millennial-zillennial generation is carried out with 21st-century*



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learning strategies, namely mad'u-centered learning and contextual teaching & learning, by integrating aspects of high-order thinking skills (HOTS).

Keywords: *Da'wah Concept, Character Building of Superior Generation, Millennials, Golden Indonesia 2045.*

A. INTRODUCTIONS

The expansion of global dynamics has led to the emergence of new types of dangers that threaten not only the destruction of society's fabric but also the character and culture of the nation. The era of digitalization has the potential to damage the lifestyles of individuals, families, communities, and even the sovereignty of the Indonesian nation¹. We are entering the 4.0 era, and the rapid development of various communication technologies, information technology, and other electronic media, whether we realize it or not, like it or not, contributes to the degradation of Indonesian society's positive character and causes multidimensional crises in the fields of education, economy, social, culture, law, politics, and national security if not in good governance².

Among the character problems faced by the Indonesian people in this digitalization era are the rise of hedonistic lifestyles, materialism, violations of decency, individualistic attitudes, violations of ethical codes, public fraud, abuse of official authority, drug emergencies, and freedom that ignores social norms or rules³. In addition, there is also an increase in violence among teenagers, the use of language and words that are getting worse, the increase in self-destructive behavior such as drunkenness, online gambling, and promiscuity, decreased work ethic, low respect for parents and teachers, low individual responsibility and as a citizen, as well as the increasingly blurred moral guidelines and national culture, permissiveness, westernization of Western thought⁴, corruption, nepotism, rampant pornography, and the proliferation of isms; liberalism, capitalism, socialism, secularism, feminism, and other influences of Western thought and culture⁵.

Indonesia is a country that has abundant resources, both the availability of natural resources and human resources, with a current population of 279,514,970 people; starting in May 2024⁶ it will enter the peak of the demographic bonus, which is expected to occur in 2030, where at that time the productive age population is more than the non-productive age, which is 64% of the total population⁷. A demographic bonus occurs when the productive age population (age range 15-64 years) is greater than the non-productive age. According to the Central Bureau of Statistics (BPS), the demographic bonus in Indonesia has

¹ Susilo Adi Purwantoro, *Sistem Pertahanan Rakyat Semesta Menyongsong 100 Tahun Indonesia Emas 2045* (Bandung: Indonesia Emas Group, 2023) h. 63

² Herimanto & Winarno. (2008). *Ilmu Sosial & Budaya Dasar*. (Jakarta: Bumi Aksara. Cet.1) Hal. 192

³ Prasetio Rumondor, *Gelora Membangun Indonesia Menuju Generasi Emas 2045* (Yogyakarta: Deep Publish, 2019) h. 4

⁴ Nurul Zuriah & Hari Sunaryo, *Rekayasa Sosial Model Pendidikan Karakter. Dinamika Historis Model Pendidikan Karakter Bangsa Dari Masa Orla-Orba-Reformasi*. (Malang: UMM Press, 2017) Hal.1

⁵ ABRI, *Mimbar Kekayaan ABRI* (Penerbit: Angkatan Bersenjata Republik Indonesia. 1994, Edisi 283) h. 41

⁶ Worldometer. <https://www.worldometers.info/world-population/indonesia-population/>. Diakses Mei 2024.

⁷ Kementerian Koordinator Bidang Perekonomian Republik Indonesia. "Maksimalkan Potensi Demografi, Peningkatan Kualitas Sumber Daya Manusia Menjadi Hal yang Krusial". *Ekon*, 17 Februari 2022. <https://ekon.go.id/publikasi/detail/3723/maksimalkan-potensi-demografi-peningkatan-kualitas-sumber-daya-manusia-menjadi-hal-yang-krusial>.

occurred since 2015, with the peak period estimated to occur between 2020 and 2035⁸, currently, the number of millennials is 25.87%, and 27.94% of the total population of Indonesia is composed of zillennials⁹.

Success towards the Golden Indonesia 2045 vision will depend on the readiness and quality of Indonesia's human resources to oversee it. Education aims to improve knowledge, skills, and quality to build the morals and character of the Indonesian nation¹⁰. Referring to the purpose of education, coaching at the level of faith, sharia, and morals must be the main and first concern. Parents are responsible for shaping and instilling religious character values in children¹¹. Religion is a strong attitude in embracing and carrying out religious teachings as a reflection of one's obedience to the religion he adheres to. Humans are not born with the completeness of this spiritual attitude, but this attitude is born and develops along with the education and experience he gets¹².

An individual's success stems from two core elements, namely spirit and strategy. Spirit is related to the heart, while strategy involves the head. The spirit (heart) is part of the soft aspect, and the mind (head) is concerned with the hard aspect of a human being. Spirit is the character that emerges because of the exercise of spirit and taste, while thinking is the competence generated by the exercise of ratio and exercise¹³.

As a leader, Rasulullah SAW is competent in hard and soft skills. Rasulullah SAW's skills include compound intelligence, Katonah, healthy physical, toughness, strength, strength, and dexterity in acting and making decisions. The soft skills Rasulullah SAW possesses are the nature of Siddiq, trustworthiness, *tabligh*, compassion, gentleness, and broad wisdom in addressing and providing solutions to various aspects of life (*ipoleksusbudhankam*). The collaboration of hard skill and soft skill competencies is then summarized in the meaning of the Prophet Muhammad as a human figure with the character of bastion *fil 'ilmi wal jism*¹⁴. The Qur'an mentions many discussion points regarding the formation of human character, reflected in the command to do good (*ihsan*) and virtue (*al-birr*).

This research will discuss the concept of da'wah in the formation of generational character in the millennial and zillennial eras and how the Qur'anic guidance prepares a generation of superior character towards Golden Indonesia 2045. This research aims to develop the concept of da'wah in building superior generational character and developing da'wah strategies in building superior generational character to realize the ideals of Golden Indonesia 2045.

⁸ Badan Pusat Statistik. 2024. Diakses pada <https://bigdata.bps.go.id/>

⁹ Susi Setiawati. "Gen Z-Milenial Wajib Bangga! Anda Jadi Penentu Next Presiden". CNBC Indonesia, 05 December 2023 <https://www.cnbcindonesia.com/research/20231204154618-128-494398/gen-z-milenial-wajib-bangga-anda-jadi-penentu-next-presiden>

¹⁰ Puji Astuti.. *Perencanaan & Penganggaran Program Responsive Gender*. (Surbaya: Scopindo, 2023) Hal. 78

¹¹ Benny Prasetya, dkk. *Metode Pendidikan Religius Paling Efektif Di Sekolah*. (Lamongan: Academia Publication, 2021) Hal. 101

¹² Hadi Pristian Putra & Wisnarni, *Wawasan Al-Qur'an Dan Hadist Tentang Karakter*. (Indramayu: Adab, 2022) Hal 3

¹³ Arief Yahya, *Great Spirit Grand Strategy. Corporate Philosophy, Leadership Architecture, and Corporate Culture for Sustainable Growth*. (Jakarta: Gramedia) Hal. xviii

¹⁴ Eni Setyowati. (2019). *Pendidikan Karakter FAST (Fathonah, Amanah, Shiddiq, Tabligh) Dan Implementasinya Di Sekolah*. (Yogyakarta: Deep Publish) Hal. 3

B. METHOD

This research uses qualitative research methods. This research examines or collects data in words or sentences separated by category to obtain conclusions. The data collection technique in this research is library research, namely by looking at books and documents related to the problem to be studied. This research is categorized as explanatory analysis, in which the researcher describes his understanding of the phenomenon being studied and then analyzes the data through detailed explanations. Descriptive analysis is a way to explain the logic of a social phenomenon obtained in the field in the corridor of a particular theory or concept. Theories and concepts are prepared in advance by studying previous literature like the phenomenon studied. To sharpen the analysis, researchers use sociological, anthropological, philosophical, and psychological approaches¹⁵.

C. RESULTS AND DISCUSSION

1. The Nature of Da'wah

Etymologically, the word da'wah comes from Arabic, namely da'a دعا, *yad'u* يدعو, *da'watan* دعوة, which means calling, calling out, inviting, begging, asking, praying¹⁶. Terminologically, da'wah means all activities carried out by a believer who aims to invite all humanity to Islam in a good way and with noble morals to obtain sa'adah both in the present and in the future according to his abilities¹⁷. The term da'wah has the same meaning as the terms tabligh, 'amr ma'ruf nahi munkar, tabsyir, tarbiyah, ta'lim, mau'idzoh hasanah¹⁸.

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

“And let there be among you a group of people who call to virtue, enjoy the good, and forbid the evil. And they are the fortunate ones”. (Qs. Ali Imran: 104)

Moh. Ali Aziz defines da'wah as a persuasive activity, namely, inviting people subtly to carry out the teachings of Islam without violence, coercion, intimidation, threats, or various other forms of violence. Da'wah activities cover three components: da'wah actors (preachers), da'wah messages, and da'wah targets (da'wah partners). These deliver Islamic teachings to humans wisely to create individuals and communities who live and practice them in all aspects of their lives¹⁹.

Da'wah is not only interpreted as the delivery of prophetic messages but also moral cognitive learning, which can touch the psychological side or mental attitude so that it not only influences changes in cognitive thinking but is also accompanied by changes in cognitive actions²⁰. Allah SWT states that human nature is the religion of tawhid, so it is not by their nature that humans choose

¹⁵ Abuddin Nata, *Metodologi Studi Islam* (Jakarta: Rajawali Pers, 2016) h. 38

¹⁶ Abdullah, *Ilmu Dakwah Kajian Ontologi, Epistemologi, Aksiologi Dan Aplikasi Dakwah*. (Depok: Rajawali Press, 2019) h. 4

¹⁷ Muchlas, Dkk, *Dakwah Muhammadiyah Dalam Masyarakat Digital: Peluang dan Tantangan Kado Mukhtamar Muhammadiyah #48 dari Universitas Ahmad Dahlan*. (Yogyakarta: UAD Press, 2020) h. 48

¹⁸ Yasril Yazid & Nur Alhidayatillah, *Dakwah & Perubahan Sosial* (Depok: Rajagrafindo Persada, 2017) h. 3

¹⁹ Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta: Kencana, 2017) h. 11

²⁰ Faizah dan Lalu Muchsin Effendi, *Psikologi Dakwah* (Jakarta: Prenadamedia, 2018) h. 8

other than tawhid. Deviation from the religion of monotheism is an influence that comes from outside the self (environment). So, the role of da'wah is to return humans to their fitrah, namely monotheism, and carry out their mission of life as servants and caliphs on earth with trust to achieve the goal of a happy and successful life in the world and the hereafter as a place of eternal survival²¹.

2. Character Building of Superior Generation

The definition of the word 'character' in the Big Indonesian Dictionary (KBBI) is character: psychological traits, morals, or character traits that distinguish one person from another²². Ari Ginanjar, in the book "The Secret to Success in Awakening ESQ Power," states that character is seen from a person's daily activities²³. Aisyah revealed that character is a set of values embedded or internalized in the human soul that makes it different. It becomes his basis and guide for behaving, acting, and thinking²⁴. According to Sofwan, the character is a person's way of thinking that implements the value of goodness in behavior and action to characterize each²⁵. Steven Covey says character is the combination of a person's life habits²⁶.

The character has an important position and vital function in building human civilization. The Qur'an is the main foundation of character education in Islam, which contains values and guidelines on how humans should behave. The Qur'an provides a lot of learning, examples, role models, motivation, and reminders in running life. The stories contained in the Qur'an are important stories to be lived and used as lessons, guidelines, and guides in the lives of generations of humanity²⁷.

Character in Islam has a meaning enclosed in the word *akhlaq*, which means temperament *as-sajiyah*, disposition *at-tabi'ah*, habit or prevalence *al-'adah*, and regularity *ad-din*. Akhlak refers to universal human traits: temperament, disposition, habit, regularity, custom, good nature *al akhlaq al Hashanah*, or praiseworthy nature *al akhlaq al mahmudah*²⁸. The teachings of Islam have determined that the best example of character is the Prophet Muhammad SAW, as He said in the Qur'an.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

“Verily, there is a good example for you in the Messenger of Allah (i.e., for those who hope for the mercy of Allah and the Last Day and who mention Allah a lot”. (Qs. Al Ahzab: 21)

²¹ Abdullah, *Ilmu Dakwah Kajian Ontologi, Epistemologi, Aksiologi Dan Aplikasi Dakwah*. (Depok: Rajawali Press, 2019) h. 69

²² Kamus Besar Bahasa Indonesia (KBBI). 2024. <https://kbbi.web.id/karakter>

²³ Ari Ginanjar Agustin, *Rahasia Sukses Membangkitkan ESQ Power. Sebuah Inner Journey Melalui Ihsan* (Jakarta: Arga, 2003) h. 249

²⁴ Aisyah M Ali, *Pendidikan Karakter. Konsep dan Implementasinya*. (Jakarta: Kencana, 2017) h. 11

²⁵ Sofyan Mustoip, Muhammad Japar, dkk, *Implementasi Pendidikan Karakter* (Surabaya: Jakad Publishing, 2018) h. 39

²⁶ Steven R Covey, *The 7 Sevent Habits Of Highly Effective People* (New York: RosettaBooks, 2009) Page 45

²⁷ Daud Rasyid, *The Wonderful Sharia* (Jakarta: Robbani Press, 2020) h. 25

²⁸ Badan Litbang Dan Depag Agama RI, *Tafsir Al-Qur'an Tematik. Etika Berkeluarga, Bermasyarakat, Dan Berpolitik*. (Jakarta: Lajnah Pentashihan Mushaf Al -Qur'an, 2019) h. 2

In Tafsir Fi Zhilalil Qur'an, Sayyid Qutbh explains this verse as a statement that the Prophet Muhammad is the best example for humans who seek examples for themselves, for people who want the pleasure of Allah, for people who always remember Allah, for various movements and for leaders in achieving success and goals. Rasulullah SAW is a protective figure, trusted, tough, strong, sturdy heart, brave, trustworthy, intelligent, calm giver, high optimism, hope giver, soft, sweet, giving glory, peace, and full of compassion²⁹.

Allah SWT created the human soul along with good potential and bad potential, and humans are also the ones who determine whether they choose good or bad, with the tools of reason that Allah SWT has given them. Character-building methods are carried out by³⁰: showing good examples in behavior, habituating good actions, telling stories and taking lessons from the stories, discussing and thinking about all good actions, and encouraging others to implement them. Factors in the formation of superior character include Exemplary conditioning³¹: activities carried out regularly or repeatedly, determination, strong will, and patience.

Allah SWT, through the teachings of the Prophet Muhammad, SAW, ordered humans to form themselves with superior character, as guided in the Qur'an. In the context of preserving human nature and the function of its existence as a servant and *khalifatul fil ardh*, the Qur'an is a reference, guideline, guidance, and guardian for humans to remain in their nature, have resistance to changing times that are increasingly experiencing moral degradation and decadence³². Among these superior characteristics are³³: critical thinking and attitude, honesty and truthfulness, respect for parents and teachers, compassion and gentleness, not being wasteful and living simply, generous, tough, diligent, and so on.

²⁹ Sayyid Qutbh, *Tafsir Fi Zhilalil Qur'an. Di Bawah Naungan Al-Qur'an. Jilid 7* (Jakarta: Gema Insani Press, 2003) h. 240

³⁰, Ridwan Abdullah Sani & Muhammad Kadri, *Pendidikan Karakter. Mengembangkan Karakter Anak yang Islami* (Jakarta: PT. Bumi Aksara, 2016) h. 23

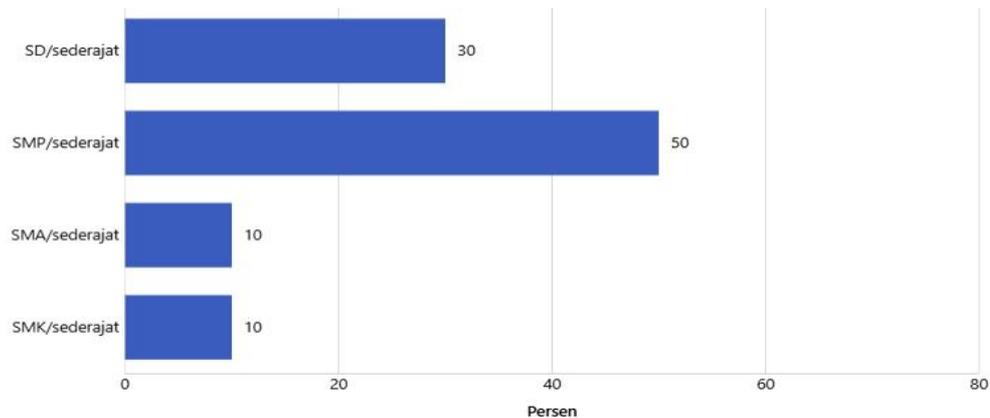
³¹ Pistian Hadi Putra & Wisnarni, *Wawasan Al-Qur'an Dan Hadist Tentang Karakter* (Indramayu: Abad, 2020) h. 14

³² Daud Rasyid, "Al-Mawdudi, Da'i dan Pemikir Muslim Kontemporer", *Jurnal Al-Risalah: Jurnal Studi Agama*, Universitas Islam As-Syafi'iyah, Jakarta, Vol. 11, No. 1, 2020, h. 75

³³ Hidayatullah, *Karakter Kepemimpinan Nabi Musa, As Dalam Perspektif Al-Qur'an, Ananlisis Pada Kisah Nabi Musa, As. Serial Kepemimpinan Profetik* (Yogyakarta: Deep Publish, 2022) h. 187

3. Millennial and Zillennial Problems in Indonesia

Bullying in Formal Education Institutions ³⁴

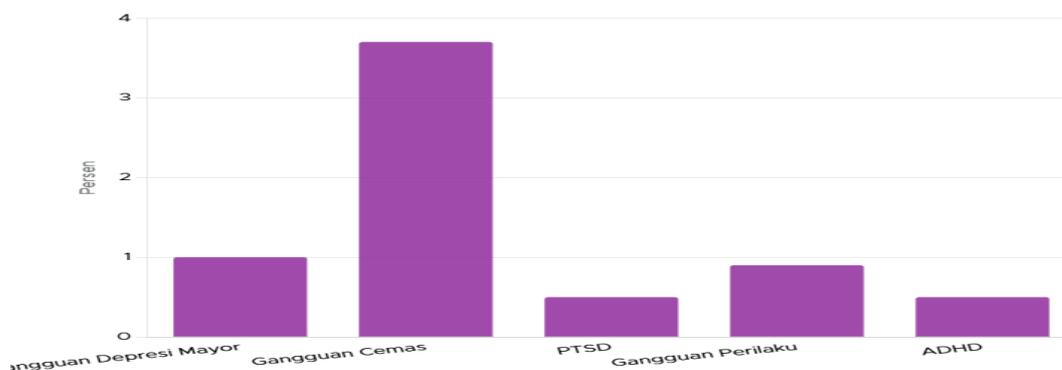


There has been an increase in the number of cases of bullying in Indonesian schools, from 21 cases of bullying previously to 30 cases of bullying in 2023, showing a percentage of bullying cases of 50% occurring at the junior high school level, 30% occurring at the elementary school level, 10% at the high school level, and 10% of bullying occurring at the vocational high school level. With the distribution of bullying cases occurring as much as 80% in schools under the Ministry of Education, Culture, Research and Technology (Kemendikbudristek), and 20% in schools under the Ministry of Religious Affairs.

The function of the school is as an institution that forms and develops cognitive (hard skills), affective, and psychomotor potential as the character of students to create a superior generation of the nation's future who take part globally but remain in the Indonesian personality to achieve victory in the struggle for life and the achievement of the ideals of the nation and state, high self quality is needed, especially realizing Golden Indonesia "*baladun hoyyibatun wa robbun ghofur*".

³⁴ Cindy Mutia Annur. Ada 30 Kasus Bullying Sepanjang 2023, Mayoritas Terjadi di SMP. Databoks, 20 Februari 2024. <https://databoks.katadata.co.id/demografi/statistik/c1f93aec967f9ff/ada-30-kasus-bullying-sepanjang-2023-mayoritas-terjadi-di-smp>

Mental health Data of Gen Y and Gen Z in Indonesia ³⁵.



Mental health data of gen Y and gen Z in Indonesia. The data above shows the result that 1 in 20 adolescents in Indonesia has one mental disorder that occurred in the last 1 year. This data shows that the percentage of Indonesian youth (age group 10-17 years) experiencing mental disorders in the past year reached 5.5% or 2.45 million. Anxiety is the most common mental disorder with a prevalence of 3.7%, major depressive disorder at 1%, major behavioral disorder at 0.9%, posttraumatic stress disorder or PTSD at 0.5%, and attention deficit hyperactivity disorder or ADHD at 0.5%.

Anxiety disorders are the most common psychiatric problems that occur at various ages: children, adolescents, adults, and older adults, both men and women³⁶.

Islam provides long-term solutions in the aspect of healing. The most important cure is prevention from the beginning, namely through a healthy lifestyle, protecting the soul and heart from diseases that infect the heart because the source of all diseases starts from within the human soul (psychology); both health problems in the form of physical and mental psychiatry. So, the main aspect of improving the quality of human life is to strengthen the spiritual aspect, namely through worship, dhikr, wired, and practices that are by the concept of Islamic teachings based on the example of Rasulullah SAW³⁷. As the word of Allah SWT in Qs. Ar Ra'adu verse 28:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

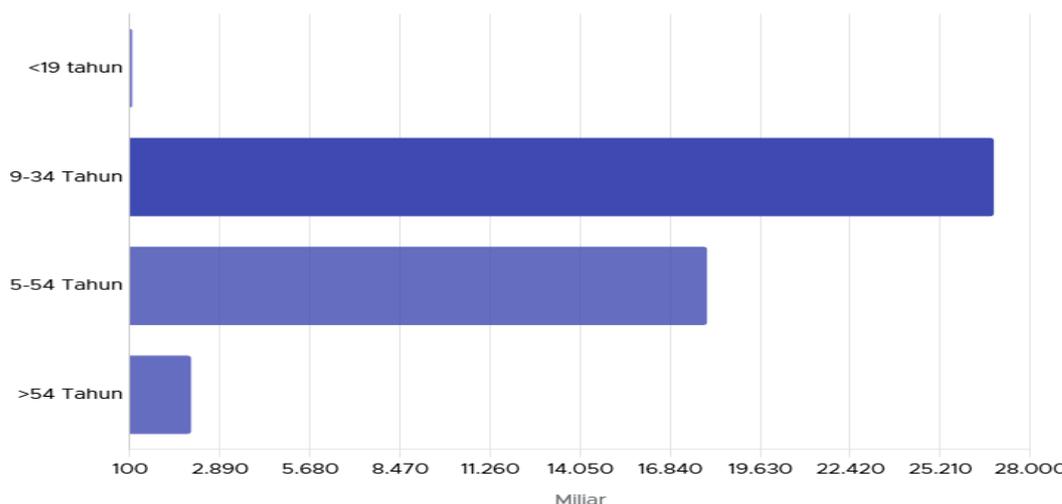
³⁵ Nur Aini Rasyid. "1 dari 20 Remaja Indonesia Mengalami Gangguan Mental". Data, 17 April 2024. <https://data.goodstats.id/statistic/1-dari-20-remaja-indonesia-mengalami-gangguan-mental-o57VZ>

³⁶ Abdul Majid Bin Aziz Al-Zindani, *Mukjizat Al-Qur'an dan As Sunnah Tentang IPTEK* (Jakarta: Gema Insani Press, 1997) h.220

³⁷ Azhari Akmal Tarigan, *Al-Qur'an Dan Ilmu Kesehatan Masyarakat Perspektif Integratif*. (Medan: Merdeka Kreasi, 2021) h. 180

“(Those) who believe, and their hearts are calmed by the remembrance of Allah. Remember, it is only with the remembrance of Allah that the heart is at ease”. (QS. Ar Ra’du:28)

Gen Y and Gen Z Online Loan Usage ³⁸.



Data on online loans shows Millennials and Zillennials (aged 19-34 years) as the largest users of online loans, with a value of Rp26.87 trillion. Furthermore, the age range of 35-54 years was recorded as the second largest user of online loans, with an amount of Rp17.9 trillion. This data shows that Millennials and Zillennials are the highest users of online loans. Millennials and Zillennials are experiencing a “doom spending trend,” or an impulsive shopping style carried out to overcome stress or feelings of helplessness by making unreasonably large expenditures, also known as the trend of mindless shopping”³⁹.

Islam prohibits doom spending, known in Islam as tabzir, which is an attitude of extravagance and squandering wealth⁴⁰. The consumerism attitude of doom spending includes buying products because the packaging looks attractive and elegant, reasons of prestige, social status, or because it is attracted to gift offers⁴¹. Related to the phenomenon of doom spending, Prophet Muhammad SAW, one and a half centuries ago, delivered the regulation, as the revelation received by Allah SWT said in the Qur'an letter Qs. Al Isra' verse 27,

إِنَّ الْمُبْرِينَ كَانُوا إِخْوَانَ الشَّيْطِينِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

“Verily, the spendthrifts are the brothers of the devil, and the devil is a great denier of his Lord”. (Qs. Al Isra:27)

³⁸ Annisa Rahayu. “Gen Z dan Milenial Menjadi Mayoritas Pengguna Pinjaman Online Pada Tahun 2023”. Data, 01 November 2023. <https://data.goodstats.id/statistic/gen-z-dan-milenial-menjadi-mayoritas-pengguna-pinjaman-online-pada-tahun-2023-OyeSM>

³⁹ CNN Indonesia. “Gen Z-Milenial Diprediksi Miskin Imbas Tren Doom Spending”. 25 September 2024. <https://www.cnnindonesia.com/ekonomi/20240924145722-532-1147767/gen-z-milenial-diprediksi-miskin-imbasm-tren-doom-spending>

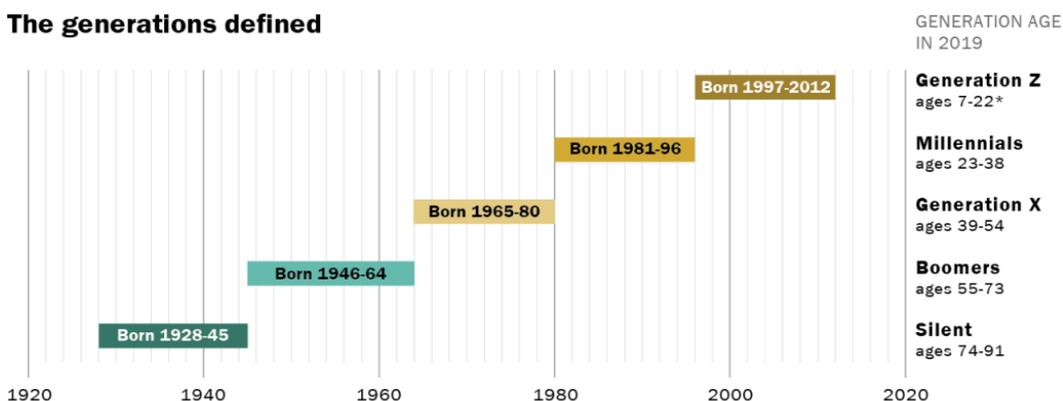
⁴⁰ Ahmad Hery Sultoni, *Sustainable Blue Economy Perspektif Al -Qur'an*. (Jakarta: Publica Indonesia Utama, 2023) h. 106

⁴¹ Dian Aswita, dkk, *Pendidikan Literasi: Memenuhi Kecakapan Abad 21* (Yogyakarta: K-Media, 2022) Hal. 111

4. Millennials-Zillennials and the Vision of a Golden Indonesia 2045

The term millennial (Gen Y) refers to the generation born between 1981 and 1996 and the Zillennial generation (Gen Z) refers to the generation born in 1997-2012, as Pew Research Center shows in the following Figure⁴².

The generations defined



*No chronological endpoint has been set for this group. For this analysis, Generation Z is defined as those ages 7 to 22 in 2019.

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Allah SWT created the entire cohort of human generations on earth with a clear purpose: to serve as caliphs, superior-quality human resources tasked with guarding, maintaining, and managing the entire order of life on earth and all its contents. Allah SWT forbids all humans from causing earth damage, not only in terms of material or management of natural resources but also in terms of thinking, attitude, and behavior.

To achieve the Golden Period of Indonesia 2045, there needs to be effort and struggle, namely the battle in the form of obtaining education, knowledge, and character-based competencies, which are always honed, applied consistently, and carried out continuously so that it becomes a process of forming superior character, both personally and collectively. Allah SWT says in the Qur'an, Surah Al Anfal verse 60,

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَعَآخِرِينَ
مِنْ دُونِهِمْ لَا
تَعْلَمُونَهُمْ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

⁴² CNN Indonesia. "Muncul Istilah Generasi Zilenial, Ahli Tunjukkan Efeknya pada Bumi". 23 Mei 2023. <https://www.cnnindonesia.com/teknologi/20230523095452-192-952800/muncul-istilah-generasi-zilenial-ahli-tunjukkan-efeknya-pada-bumi>

“And prepare to face them whatever strength you are capable of, and from horses tethered to battle (with that preparation), you frighten the enemies of God and your enemies and people besides them whom you do not know, while God knows it. Whatever you spend in the way of God will surely be repaid to you sufficiently, and you will not be wronged (harmed)”. (Qs.Al-Anfal: 60)

Sayyid Qutbh explained that Islam is a practical and realistic *manhaj* for human life, so in facing life today and in the future, the Islamic generation must have the strength that can be used to free humans from ignorance, from the influence of artificial isms and Western materialists. This verse is a command from Allah SWT so that the Islamic generation can prepare strength and various means to face challenges in the future because preparing strength is an obligation⁴³.

The millennial and zillennial generations are referred to by experts as boundary-less generations, generations that have different expectations, specializations, and work perspectives, are global and give power to culture and the attitudes of the majority⁴⁴. Observing and analyzing the characteristics of the two generation cohorts, the approach method in preparing and forming the superior character of the millennial-zillennial generation can be done through becoming⁴⁵: a role model for millennials, giving high appreciation for the persistence that is done, not liking to be advised too much, advising can be done by sharing experiences or storytelling, training leadership, teaching manners, how to behave well and correctly, and the importance of being honest.

Among the formation, education or learning (teaching) and (education) for the millennial and zillennial generations can be done through the implementation of the 21st-century learning concept, as an efficient and effective learning concept formulated in the principle of⁴⁶:

- a. Instruction should be student-centered. Namely, coaching and development that is centered on the audience or students.
- b. Education should be collaborative. Learners are encouraged to collaborate with others, appreciate talents and strengths, take on roles, and adapt appropriately.
- c. Learning should be contextual. Namely, it must be linked to everyday life in coaching and developing character.
- d. School should be integrated with society. To prepare the millennial and zillennial generations with superior character and become responsible citizens, the learning system should provide facilities for learners to engage with their social environment.

Indonesia will experience its golden age in 2045, which is when Indonesia is exactly 100 years old or one century since its independence, to realize this ideal, it requires preparation in the form of quality Indonesian human resources and superior character: piousness, innovation, creativity, and high competitiveness, as an effort to realize Indonesia Emas 2045.

⁴³ Sayyid Qutbh, *Tafsir Fi Zhilalil Qur'an. Di Bawah Naungan Al-Qur'an. Jilid 5.* (Jakarta: Gema Insani Press, 2003). h. 225

⁴⁴ Parhan, Muhammad. (2022). “Budaya Islam Versus Islami Budaya Dalam Perspektif Generasi Zilenial. *Jurnal Pengembangan Pemikiran Dan Kebudayaan*, Vol. 16, No. 1, 27-44.

⁴⁵ Muhammad Danil, 2020, *Pentingnya Memahami Peran Metodologi Studi Islam Terhadap Generasi Milenial Di Era Digitalisasi.* *Jurnal Studi Islam PROFETIKA*, Vol.21, No. 2, 223-230

⁴⁶ Sulaiman, Okma Yendri, dkk. *Metode & Model Pembelajaran Abad 21: Teori, Implementasi dan Perkembangannya* (Bantul: Green Pustaka Indonesia, 2024) Hal. 7

D. CONCLUSION

The concept of da'wah specifically in realizing Indonesia Emas 2045 is *amar ma'ruf nahi munkar* through the formation of superior character of the millennial generation with an Islamic character paradigm, where the Prophet Muhammad SAW is a role model, a figure whose success has been proven and tested throughout the ages, with universal character values. The formation of superior character towards Indonesia Emas 2045 is carried out through exemplary behavior, advice, direction, prohibition, command, self-concept education (values education), habituation, consistency, and continuous. In forming the superior character of the millennial generation, Da'wah is carried out with a 21st-century learning strategy, namely man's centered learning and contextual teaching & learning, by integrating aspects of high-order thinking skills (HOTS).

Da'wah in forming the superior character of millennial-zillennial generation is done with a 21st-century learning strategy, namely mad'u-centered learning and contextual teaching & learning, by integrating high-order thinking skills (HOTS) aspects. Character is behavior that is formed from cognitive, affective, and psychomotor synergy that is inherent and unique to each individual or group. Character is related to physical, psychological, and thought dimensions that are contextual and cultural. The main factors that form a character: first is the primary factor, namely faith. Second, are there secondary factors, namely family, formal educational institutions, and the environment; society, society, culture, beliefs, and government policies in regulating the nation and state?

The millennial and zillennial generations needed to lead Indonesia to the realization of a civilized society and nation with the vision of Golden Indonesia 2045, are generations with superior character, namely monotheism and Islamic character, which unites elements of hard skills and soft skills, attitudes of worldly knowledge and attitudes of the afterlife until the ideals of Golden Indonesia 2045 *baladun thoyyibatun wa robbun ghofur* are achieved.

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