

THE INFLUENCE OF THE PREACHING APPROACH ON THE MILLENNIAL GENERATION IN JAYA DISTRICT, ACEH JAYA REGENCY

Nurul FITDARI¹, Khairul HABIBI², Fakhruddin FAKHRUDDIN³

^{1,2,3}Ar-Raniry State Islamic University, Indonesia

Corresponding author: Nurul Fitdari

Email: 210403008@student.ar-raniry.ac.id

Article Info:

Received: 2025-04-29

Revised: 2025-05-29

Accepted: 2025-06-15

Volume: 4

Numbers: 2

Pages: 36 - 43

Keywords:

Dawah Approach,
Millennial Generation,
Influence, Linear
Regression, Aceh Jaya.

Abstract:

This study aims to determine the effect of the da'wah approach on the millennial generation in Jaya District, Aceh Jaya Regency. This study is a field study with a quantitative approach and descriptive design. The population in this study is the millennial generation in Jaya District, Aceh Jaya Regency, with a total of 100 respondents. The sample in this study was determined using an accidental sampling technique. Data collection was carried out through a closed questionnaire, and the data were analyzed using a simple linear regression method with the help of the SPSS version 25 program. The results showed that the da'wah approach has a positive and significant influence on the millennial generation, with a regression coefficient value of 0.414 and a significance level of 0.000 (<0.05). The determination value (R^2) of 0.254 indicates that 25.4% of the variation in the behavior of the millennial generation can be explained by the da'wah approach, while the rest is influenced by other factors. Thus, it can be concluded that the da'wah approach has a significant influence on the behavior of the millennial generation.

INTRODUCTION

Da'wah is the activity of inviting people to the teachings of Islam, carried out peacefully, gently, consistently, and with commitment. The scope of da'wah is broader than the concept of tabligh. Da'wah encompasses verbal da'wah (daily preaching) and nonverbal da'wah (daily preaching), while tabligh only encompasses verbal invitation. (Khalbi, Razzaq, & Assoburu, 2025)

Islamic da'wah encompasses invitations, role models, and concrete actions to carry out good deeds for the safety of this world and the hereafter. As explained in Surah An-Nahl, verse 125, the command to invite people to the path of Allah is clearly stated, as stated in Allah's Word:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: "Call (humans) to the path of your Lord with wisdom and good lessons and refute them in a good way. Indeed, it is your Lord who knows better about those who stray from His path. Moreover, it is He who knows better those who are guided." (Qs. An-Nahl (16): 125). (Arkiang & Adwiah, 2019).

Tafsir Al-Madinah Al-Munawwarah/ Markaz Ta'dzhim al-Qur'an under the supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, professor at the al-Qur'an faculty at the Islamic University of Madinah. Allah ordered the Prophet Muhammad to order jinn and humans to follow the religion of Islam wisely, as Allah has revealed to him, and to teach them useful lessons with great gentleness, and to debate those who disagree with him in a good way and with strong arguments. Indeed, Allah is All-Knowing of His servants who want to go on the right path.



This open-access article is distributed under a
Attribution (CC-BY-NC) 4.0 license

Based on this verse, da'wah practitioners can take the basis for da'wah in the following ways: wisdom (al-hikmah), namely firm and correct words that can distinguish between right and wrong, good lessons (al-maw'izhah al-Hasanah), and good debate. (Wisatawan et al., n.d.) However, the latter method is rarely used in Islamic da'wah because debate and dispute will harden the heart and cloud the situation, leading to a reactive defensive position. Therefore, the method most used by da'wah practitioners is the wise method (bil-hikmah) and good debate. (Aris, 2022)

Humans are living creatures destined to possess consciousness. Their vertical relationship requires faith, worship, and righteous deeds, as well as piety. (Minnallah, Horisontal, Hablun, & Annaas, n.d.) A person's success in practicing religious teachings will provide a purpose in their life, no matter how small the deeds performed sincerely. Therefore, humans are both objects and means of carrying out da'wah.

As special creatures created by Allah SWT, humans are given the ability to think, cultivate culture, and adapt to their environment. (Dan & Dalam, 2025) According to Toto Tasmara, the da'wah approach is a method used by a preacher (communicator) to achieve a specific goal based on wisdom and compassion. In other words, the approach must be based on a human-oriented perspective that places noble respect on human beings.

There are several approaches to preaching, one of which is utilizing the culture within the community. However, the changing times have shifted all aspects of life, leading to the erosion of traditional cultures or ancestral heritage due to the influx of modernity. It is also evident in Jaya District, Aceh Jaya Regency, where the approach to preaching, utilizing the culture within the community, is beginning to erode (Ummah, 2019).

Currently, the millennial generation has spread throughout the world, including Indonesia, one of which is the Jaya District, Aceh Jaya Regency. The existence of the millennial generation in Jaya District, Aceh Jaya Regency, is also inseparable from the influence of internet media, which can have both good and bad impacts on its users. Negligence of social media has made many millennials no longer think about religious values, including abandoning their obligations to Allah SWT. (Tazkiyah, 2021) In fact, some millennials in Jaya District, Aceh Jaya Regency are involved in various cases that violate Islamic law that has been implemented in Aceh, especially in Jaya District, Aceh Jaya Regency, such as online gambling, khalwat, maisir and so on, which are prohibited in Islam.

Various external influences easily influence the millennial generation in this region, and they need to be provided with a proper understanding and knowledge of religion. A relevant and contextual approach to preaching is key to reaching them without losing the essence of religion. This study will discuss various preaching methods that can be applied to the millennial generation, as well as the impact of these approaches on their behavior and mindset. For example, using social media, interactive discussion programs, or community activities that combine entertainment and education is one solution.

METHODS

In this study, the author uses a quantitative approach, and this type of research verification is a type of research that aims to test the correlation of independent and dependent variables with a quantitative approach. (Sihotang, 2023) A quantitative approach is an approach in research that uses data in the form of numbers. (Icam Sutisna, 2020) This study will analyze the influence of the da'wah approach on the millennial generation in Jaya District, Aceh Jaya Regency. The data was generated from distributing questionnaires to the community in Jaya District, Aceh Jaya Regency. The research population is thus the author concludes that in this study, the population is 100 millennials.



This open-access article is distributed under a
Attribution (CC-BY-NC) 4.0 license

nahiyah), strategy (strategy-manhaj), method (method-ushlub), technique (techniquethariqah), and tactic (tactic-syakilah). In this study, not all of them will be examined, but only focused on the da'wah approach. (Abdillah, 2018)

The da'wah approach lies between two poles: on one side is the da'i, the subject who invites, and on the other side is the mad'u, the object being invited. To create harmony and harmony between the da'i and the mad'u, an accurate approach is needed (Abdillah, 2018).

According to Sjahudi Siradj, as quoted by Muhammad Ali Aziz, there are three approaches to da'wah. Cultural approach, educational approach, and psychological approach. These three approaches to da'wah are more determined by the condition of the mad'u as the object of da'wah. (Salim, 2018) Therefore, the related components, da'i, da'wah material or message, da'wah method, and da'wah media must be in sync with the condition of the object being preached to. In accordance with the mission of Islam rahmatan lil lalamin, the da'wah approach must be carried out and disseminated with a spirit of compassion, politeness and sympathy.

According to Sheikh Mustafa Mansur in his book "Fiqhud Dakwah," as quoted by Munzir Suparta, there are two things that form the basis that the Islamic da'wah approach does not have to use a violent approach but rather must be carried out with gentleness, courtesy and compassion. First, Islam is a true religion, and its teachings are completely true and can be tested for their truth scientifically. Second, the entry of faith into the heart of every human being is guidance from Allah. No one has the right and is able to guide the heart of humans except Allah SWT. (Ummah, 2019)

The da'wah approach in this study was measured through five indicators, namely: the da'wah perspective, the role of da'wah partners, the compassionate approach, the human-oriented approach, and social participation in community life. (Junaedi, 2024) The results of the validity and reliability tests showed that all instrument items used to measure the da'wah approach had valid values ($r_{\text{count}} > r_{\text{table}} = 0.165$) and were reliable with a Cronbach's Alpha value of 0.839, which far exceeded the minimum limit of 0.60. It shows that the instrument is consistent and reliable in measuring the da'wah approach variables.

From the descriptive results, respondents gave answers that were mostly in the "Agree" and "Strongly Agree" categories. For example, in the statement that da'wah delivered with affection is more easily accepted by the community (X3), as many as 45% of respondents strongly agreed, and 16% agreed, thus reflecting a positive response to affection-based da'wah. Quantitatively, the average correlation value between da'wah approach items shows a very strong relationship. The correlation value between da'wah approach indicators ranges from 0.342 to 0.813, while the overall correlation of da'wah approach variables to the total score reaches 0.775 to 0.813, which is included in the strong category and is significant at the 0.01 level. The results of the regression test show that the da'wah approach has a significant influence on the millennial generation, as indicated by the regression coefficient value of 0.414 and a significance value of 0.000 (< 0.05). It means that every one-unit increase in the da'wah approach score can increase the positive attitude of the millennial generation by 0.414 units. With an R Square value of 0.254, it can be concluded that the da'wah approach can explain 25.4% of the variation in the attitudes of the millennial generation, while the rest is explained by other factors. This study indicates that the da'wah approach that prioritizes empathy, social cooperation, and humanistic communication has an important role in shaping the attitudes of the millennial generation in Jaya District, Aceh Jaya Regency. Therefore, a da'wah method that is adaptive and relevant to the socio-cultural context of the millennial generation is essential in contemporary da'wah strategies.

The results of this study indicate that the da'wah approach implemented in Jaya District, Aceh Jaya Regency, has a significant influence on the behavior of the millennial generation in the region. Based on the results of a simple linear regression analysis, the da'wah approach can explain 25.4% of the variation in millennial generation behavior, while the remainder is influenced by other factors outside this study. It indicates that da'wah carried out with the right strategy can have a real impact on shaping the character and attitudes of the younger generation, especially in a social and cultural context that must undergo changes due to modernization and the influence of digital media.

An effective da'wah approach does not only rely on verbal methods, but also emphasizes the importance of role models, compassion, and humanistic communication. (Sehari-hari, 2025) In this study, indicators such as the da'wah perspective, the role of da'wah partners, a compassionate approach, orientation to humanitarian values, and social participation were proven to have a strong correlation with the acceptance of da'wah messages by the millennial generation. Most respondents agreed that da'wah delivered with empathy and relevant to their needs and lifestyles is more easily accepted and internalized.

The millennial generation, as the target of Islamic outreach, possesses unique characteristics: openness to information, tolerance of delays in religious obligations, and the influence of a hedonistic lifestyle. (Sehari-hari, 2025) Therefore, an adaptive, contextual approach to Islamic outreach, utilizing digital media, is crucial for reaching this generation without losing the essence of religious values.

Millennial Generation. According to Manheim, the millennial generation is a social construct consisting of a group of people who share a common age and historical experiences. (Ummah, 2019). The term "millennial generation" is currently gaining popularity. The term originates from "millennials," coined by two American historians and authors, William Strauss and Neil Howe, in several of their books. (STAI Al-Ma & Buntok, 2012). Theoretically, the millennial generation is a social construct shaped by shared historical experiences and birth dates spanning the same two decades. The term "millennial generation" in this study refers to a group of individuals born between the early 1980s and the mid-1990s, who technological advances, globalization, and openness to new values have socially and culturally shaped. (Fahri, 2023). This generation demonstrates openness to information, tolerance of cultural diversity, and the strong influence of social media and popular culture. Fatimah, this is reflected in the indicators used in the study, such as openness to views through communication technology, the influence of social media on attitudes, and the influence of pop culture on life values.

However, the challenges that arise from the digital lifestyle of this generation also indicate a tendency towards postponing obligations and the influence of hedonistic entertainment. (Junaedi, 2024) Therefore, a humanistic da'wah approach that is relevant to the millennial lifestyle is very important. Da'wah that prioritizes an empathetic perspective, uses social media, and involves da'wah partners who are close to the millennial community has proven effective in reaching and shaping their religious behavior. (Pokhrel, 2024) It supports the results that the da'wah approach has a significant influence on the millennial generation in the research area.

This study shows that the millennial generation in Jaya District, Aceh Jaya Regency, has unique social characteristics and is significantly influenced by the applied da'wah approach. Based on the results of the validity test, all indicators of the millennial generation variables (Y1–Y5) are declared valid because the calculated r value is greater than the r table ($0.655-0.786 > 0.165$). The reliability test also showed good results with a Cronbach's Alpha value of 0.706 (> 0.6), indicating that the measurement instrument for the millennial generation variables is reliable.



An effective da'wah approach in this context is characterized by five main indicators: the da'wah perspective, the role of da'wah partners, a compassionate approach, a human-oriented approach, and social participation. This approach has proven valid and reliable in reaching the millennial generation, who live in complex social environments and are exposed to modernization, social media, and popular culture. The majority of respondents responded positively to this empathetic, communicative, and contextual form of da'wah.

Thus, a da'wah strategy that is relevant to the psychosocial conditions of the millennial generation and able to integrate religious values with a humanistic approach and digital media is key to shaping the religious character of young people in the contemporary era. This research emphasizes the urgency of updating da'wah methods to align with the dynamics of the times while maintaining the substance of Islamic teachings.

REFERENCES

- Abdillah, M. Z. (2018). Pengaruh Dakwah Jamaah Tabligh Terhadap Pembangunan Masyarakat Muslim di Lombok Sejak Tahun 2011-2016. *Al-I'lam: Jurnal Komunikasi dan Penyiaran Islam*, 1(2), 01. <https://doi.org/10.31764/jail.v1i2.227>
- Aris, A. (2022). Metode Pendidikan Islam dalam Perspektif Al-Quran. In *Tsaqafatuna* (Vol. 4). <https://doi.org/10.54213/tsaqafatuna.v4i1.163>
- Arkiang, F., & Adwiah, R. (2019). Konsep Dakwah Maudhatul Hasanah dalam Surat An-Nahl Ayat 125. *Murabby: Jurnal Pendidikan Islam*, 2(1), 57-68. <https://doi.org/10.15548/mrb.v2i1.329>
- Awal, M. S. (2024). Pengaruh Literasi Media Terhadap Moderasi Beragama Generasi Milenial di Kabupaten Bulukumba.
- Bahasa, A., & Kunci, K. (2024). Dakwah Islam; Media Sosial; Komunikasi Persuasif; Globalisasi; Etika Dakwah. 4(1).
- Fadhillah, A. S., Febrian, M. D., & Raden Siti Nurlaela, S. (2024). Sistem Pengambilan Contoh Dalam Metode Penelitian. *Karimah Tauhid*, 3(6), 7228-7237.
- Fahri, R. F. (2023). Literasi Digital di Kalangan Ibu Generasi Milenial Terhadap Penggunaan Media Sosial Anak Usia Dini di Kota Makassar Digital Literacy of Millennial Mothers on Early Childhood Social Media Use in Makassar City.
- Icam Sutisna. (2020). Statistika Penelitian. Universitas Negeri Gorontalo, 1-15. Retrieved from https://d1wqtxts1xzle7.cloudfront.net/62615506/TEKNIK_ANALISIS_DATA_PENELITIAN_KUANTITATIF20200331-52854-1ovrwlw-libre.pdf?1585939192=&response-content-disposition=inline%3B+filename%3DTeknik_Analisis_Data_Penelitian_Kuantita.pdf&Expires=1697869543&Signat
- Junaedi, M. (2024). Dampak Media Sosial Terhadap Perubahan Dampak Media Sosial Terhadap Perubahan Perilaku Beragama (Studi Fenomenologi Generasi Milenial di Kota Enrekang).
- Khalbi, A., Razzaq, A., & Assoburu, S. (2025). Efektivitas Dakwah Melalui Komunikasi Kelompok Pada Remaja Di TPQ Tabiatul Aftal Desa Muara Sindang Ilir Kecamatan Sindang Danau. (2), 1-13.
- Kurniawan, A. (2023). Metode Dakwah Penyuluh Agama Islam Dalam Menanggulangi Penyalahgunaan Narkoba (Studi Pada PAI KUA Kecamatan Kalianda Kabupaten Retrieved from

[http://repository.radenintan.ac.id/id/eprint/29832%0Ahttp://repository.radenintan.ac.id/29832/1/COVER BAB 1BAB 2 DAPUS.pdf](http://repository.radenintan.ac.id/id/eprint/29832%0Ahttp://repository.radenintan.ac.id/29832/1/COVER%20BAB%201BAB%202%20DAPUS.pdf)

- Minnallah, H., Horizontal, D. A. N., Hablun, R., & Annaas, M. I. N. (n.d.). Vertical Relation (Hablub Min Allah) And Horizontal 155–149), 2. (ن ل م ر ه ع ف ر ن ا ا سا ن ل ا ي ر خ).
- Salim, A. (2018). Peran dan Fungsi Dai Dalam Perspektif Psikologi Dakwah. *Al-Hikmah Media Dakwah, Komunikasi, Sosial dan Kebudayaan*, 8(1), 1581–1586. <https://doi.org/10.32505/hikmah.v8i1.401>
- Sehari-hari, K. (2025). *Analisis Model Komunikasi Dakwah yang Efektif dalam*. 5.
- Sihotang, H. (2023). Metode Penelitian Kuantitatif. In Pusat Penerbitan dan Pencetakan Buku Perguruan Tinggi Universitas Kristen Indonesia Jakarta. Retrieved from <http://www.nber.org/papers/w16019>
- STAI Al-Ma, J., & Buntok, Arif. (2012). Masdub, Orientasi Pendidikan Islam pada Era Milenial. 1(1), 54–73.
- Tazkiyah, S. (2021). Kitab Ta' Lim Mutaa' Lim Dan Relevansinya Universitas Nahdlatul Ulama Indonesia.
- Ummah, M. S. (2019). No 主観的健康感を中心とした在宅高齢者における健康関連指標に関する分散構造分析Title. *Sustainability (Switzerland)*, 11(1), 1–14. Retrieved from http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI
- Vol, T. (2021). Membentuk Generasi Milenial Qur' ani Melalui Pembelajaran PAI. 28(1), 53–63.
- Wisatawan, P., Wisata, T., Dalam, A., Tingkat, M., Di, S., Gedongsongo, C., ... Semarang, H. (n.d.). 3 1,2,3. 0–6.

