The Perception of Indonesian Millenial on *Da'i:* Knowledge, Presentation, and Performance

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ABSTRACT

As a generation that has a unique character, the millennial generation is often perceived as a generation that is fashionable, world-accessible and prioritizes simplicity. This study examines the perception of the millennial generation on the performance of *da'i*, specifically regarding knowledge capacity, presentation methods, and appearance. In addition, this study also aims to measure their perception of global influence on religious life. The current study used qualitative and quantitative approaches for the best result. The qualitative approach consisted of a literature review of previous research and in-depth interviews with experts and practitioners. In comparison, the quantitative approach was to use a single regression between the variables. The findings of this study state that demography, religiosity, and knowledge significantly influence the preacher's performance.

Keywords: Dakwah, Millenial Perception, Dai Performance

INTRODUCTION

The millennial generation is familiar with and keeps in touch with financial literacy. In their book, the term millennial was coined by two American historians and writers, William Strauss and Neil Howe. "Generation of Millennial" or "Y" generation is also known as generation "Me" or echo boomers. There is literally no specific demographic in determining this one-generation group, but experts classify it based on the early and late years. The "Y" generation was classified as those born in 1980-1990, early 2000, and so on. The "Millennials" or "Y" generation are those born in the 1980s to 2000s and are currently 17-37 years old.

According to Price Waterhouse Cooper (PWC), millennial aspirations, behaviors, and knowledge will determine 21st-century organizational culture. This generation is referred to by the National Chamber Foundation (NCF 2013) as a generation full of contradictions. On the one hand, they are so ambitious

in pursuing their goals, but on the other hand, they cannot focus on pursuing them. On the one hand, they are very tolerant of differences. On the other hand, they can't stand to deal with people who are considered difficult. On the one hand, they have ambitions to contribute to the world. On the other hand, they do not want to bother with the process from scratch, starting by doing trivial things. "The millennials, they are stated for mental work" (West Midland Family Center 2012).

In 2010, according to the Pew Research Center, the identification of Millennials as a Portrait of the Next Generation. According to the research, several characteristics of the millennial generation, including more trustworthiness in the usage of unidirectional information (i.e., cell phones are preferable rather than TV, must have social media, do not like reading conventionally, know more about technology than their parents, tend not to read). Their work is ethical, loyal, and effective, and they do a lot of cashless transactions Pew Research Center (2010).[1]

The characteristics of the millennial generation that are positive, creative, connected, effective, and passionate have the potential to become innovative da'wah agents. The millennial Muslim generation needs to be prepared to become global citizens (global netizens) who are deeply rooted in their religious values and teachings (Arskal, 2018). In relation to da'wah, millennials are seen as a very large da'wah segment.[2] This is based on the facts presented by the Head of the National Development Planning Agency (Brodjonegoro, 2018).[3] The millennial population in Indonesia reaches 90 million. In addition, the millennial generation is seen as a generation with great potential to advance Islamic da'wah in Indonesia. Several phenomena of millennial generation da'wah strengthen this, including young hijrah, social media preachers, young *hafidz* and so on. In detail, the objectives of this research are: 1). Provide information about the millennial generation's perception of da'wah. 2). Explain the correlation of the popularity of a preacher with the delivery of da'wah. 3). Provide information about the performance of the da'i to attract listeners' attention.

LITERATURE REVIEW

There was a differentiation in the theory of generational popularized by Neil Howe and William Strauss in 1991. However, Howe and Strauss divide generations based on the similarity of the time span of birth and the similarity of historical events. According to Kupperschmidt (2000), the classification of generation as a group of individuals based on the similarity of the year of birth, age, location, and events in the life of the group of individuals that have a significant influence on their growth phase.[4]

The people who were born between the early 1980s and 1990s are called a millennial, as well as people born in the early 2000s defined by Merriam-Webster Dictionary. However, the Millennial generation is also known as the "Y" generation because this generation emerged after the "X" generation (the early 1960s and 1980s). And the age publications were among the first to coin the term "Y" generation, to be precise, in an editorial headline in August 1993. This age group is also called the "Peter Pan" or "Boomerang Generation" due to the tendency of some to move back to their parents, perhaps because of economic constraints, and a growing tendency to delay some of the typical adult rites of passage such as marriage or starting a career.

Based on the previous explanation, it can be concluded that there is no definite time limit; both the initial and final limits accommodate this group. However, many researchers have implied that this generation was born in the early 1980s, in the 1990s, and the last 2000s. Therefore, the millennial generation, around 20 – 35 years old, has some categories in many different ways. On the other hand, they are described as a "lazy" and "narcissistic" generation and tend to jump from one job to another.

Ron Alsop (2008), in his book titled "Trophy Kids," discusses how many young people have been rewarded for minimal achievements (such as mere participation) in competitive sports and have unrealistic expectations about work life.[5] In addition, Ron Alsop (2008), in a Time magazine review of polls, shows that millennials want flexible work schedules, more time for themselves than time for work, and almost relentless feedback and career advice from managers.[6]

Meanwhile, the same magazine, entitled "The Me-Me-Me Generation," stated that this generation has several characteristics, such as narcissistic, lazy, spoiled, and even a little delusional. That's not a baseless negative stereotype. However, about 80 million Americans were born roughly between 1980 and 2000, backed by a decade of sociological research. The study stated that Millennials have the ability to adapt quickly in a world that is experiencing rapid technological change. In 2012, the study found that Millennials to be more socially and politically detached, more focused on materialistic values, and less concerned about helping the larger community than the "X" generation (born 1962-1981) and "Baby Boomers" (born 1946 to circa 1961) at the same age USA Today 2012. This trend places more emphasis on extrinsic values such as money, fame, and image. They emphasize less intrinsic values such as self-acceptance, group affiliation, and community. This study is based on an analysis of two large databases of 9 million high school seniors or entering college students.

However, in general, some millennials actually oppose this trend. A study published on March 31, 2017, by the Council on Contemporary Families, found that high school students increasingly believe men should be "The Bread Winners" in a relationship and women should take care of the home. Therefore, this generation seems less obsessed with sex than the previous generation. In addition, in the survey of more than 26,000 American adults, about 15 percent of Millennials between 20 and 24 reported not having had a sexual partner since their 18th years old. The Adolescent Risk Behavior Survey by the Centers for Disease Control and Prevention also found Millennials were less sexually active than previous generations. Millennials are also more likely to use public libraries than other generations Pew Research Center (2016).[7]

In Eyres' view, maintenance relationship is to keep the situation stable so that there is no decrease or increase in a relationship. This is done so that the basic nature can be maintained as before, not only so that the relationship is maintained to be stable. When someone says they want to maintain a relationship, they are maintaining closeness, trust, commitment, and other qualities. This is because a relationship is considered to be a failure if the related parties cannot maintain a relationship related to basic traits Canary and Dainton (2003).[8]

According to Canary, 10 strategies can be used to maintain relationships, including a. Positivity is a blind attitude to pleasant interactions or giving praise. b. Openness is talking and listening to each other, opening up to each other, and exchanging ideas. c. Assurance is an attitude of providing certainty or assurance about a partner's commitment. d. Sharing Tasks. It is an attitude that performs tasks and work-relevant relationships together. e. Humor is an attitude that uses various kinds of humor to make the atmosphere fun. For example, such as giving a unique call or just saying funny things. f. A social network is an attitude that spends time communicating and getting acquainted with people around the couple. g. Joint Activity is an attitude of doing activities and spending time together. h. Mediated communication is the attitude of communicating using technology media, such as telephone, technology, cards, or letters. i. Avoidance is an attitude that avoids partners in certain situations or issues. j. Antisocial is an unfriendly attitude that uses violence against a partner. For example, it makes the partner feel guilty or shows an unfriendly attitude when the partner does not show concern.

RESEARCH METHOD

This study uses qualitative and quantitative research methods. Qualitative methods are exploratory Groat and Wang (2002), where qualitative research develops dynamically based on open questions, text analysis, and interpretation of themes or patterns.[9] In addition, qualitative methods will dig up in-depth information from academics to express their thoughts on the topic under study (expert judgment). This was done to create an initial format and concept and a design formulated for the questionnaire. As for quantitatively, this research focuses on the research design that was poured into the questionnaire. Then, the quantitative method focuses on collecting data based on numbers (numerical method). In addition, the sampling technique used is random (random sampling). Random sampling is a random sampling method without regard to population level. This is done if members of the population are considered to have the same character (homogeneous).

Data Collection

The data collection technique used is using interviews by filling out questionnaires. Interviews were conducted at an early stage to gain expert opinions regarding the object of the research. In addition, expert opinion serves as legitimacy and expert judgment to understand the topic in more depth. Opinions and expert judgments are used as an initial reference in compiling and perfecting the questionnaire in terms of dimensions, variables, and content. Questionnaires that have received this assessment are used to obtain data from informants.

This research was conducted in Greater Jakarta (Jakarta, Bogor, Depok, Tangerang, and Bekasi) by selecting respondents by purposive sampling of the millennial generation aged 18-40 years from campus-based millennial communities, mosques, and youth organizations. This research collects data from February to April 2021, that is, for a duration of three months. The number of respondents selected was 1,159 people to conduct in-depth interviews and fill out questionnaires. The data that has been collected is then verified, validated, and mapped according to similarity characteristics.

Data Analysis Technique

In qualitative research, data validity is crucial so that the collected and obtained data can represent the phenomenon under study with a good level of truth. The validity and reliability of the data used is the triangulation method. This method of checking the validity of the data by checking or looking for comparisons against the data. One way is to compare the interview results with other research informants Moleong (2011).[10] The data of the study is based on the analysis of the qualitative method of the Miles and Huberman model. The steps used are data reduction, categorization, synthesis, and formulating working hypotheses.

Validity Test

A validity test is used to determine the feasibility and accuracy of each questionnaire item submitted to identify a variable. A measure of whether or not a question is valid can be seen from the SPSS 25 output in the form of the total statistical value of the item (statement) of each questionnaire. A questionnaire item is declared valid if $r_{count} > r_{table}$. The r_{table} value with a significance level of a = 0.05, N = 191, and rtable 0.1413. The results of the SPSS 25 output obtained for testing the validity of the variables demography (X_1), religiosity (X_2), knowledge (X_3), and perception (Y) can be seen below:

The data revealed that the results of the validity test on the demography variable (X_1) show that from the 3 statement items, each statement item is declared valid because rcount $> r_{table}$, with a significant level of 0.05, which is 0.1413. Thus, the existing data on the demography variable (X_1) is feasible to be used as research data. In addition, the religiosity variable (X_2) shows that of the 5 statement items, each statement item is declared valid because $r_{count} > r_{table}$, with a significant level of 0.05, which is 0.1413. Consequently, the religiosity variable (X_2) data should be used as research data. However, the religiosity variable (X_2) shows that of the 5 statement items, each statement item is declared valid because rcount $> r_{table}$, with a significant level of 0.05, which is 0.1413. Therefore, the variable is valid to be used as research data.

However, the results of the participation variable validity test (Y) show that of the 16 statement items, each statement item is declared valid because $r_{count} > r_{table}$, with a significant level of 0.05, which is 0.1413. Thus, the existing data on the perception variable (Y) deserves to be used as research data. Therefore, it can be concluded that all questionnaire statement items are used in the demographic variable (X_1). Religiosity (X_2) and knowledge (X_3) on perception (Y) were declared valid or appropriate to be used as research data.

Reliability Test

The reliability test was conducted to determine the stability and consistency of the respondents in answering questions related to the questions compiled in the questionnaire. A construct or variable is said to be reliable if it gives a Cronbach's Alpha value > 0.60 Ghozali (2006).[11] The results of the reliability output above obtained that the Cronbach's alpha value of the demography variable (X_1) is less than 0.60 unreliable. While religiosity (X_2), knowledge (X_3), and perception (Y) are more than 0.60, so they are reliable.

Classic Assumption Test

The classical assumption tests that will be used in this study are:

1. Normality Test

This test aims to determine whether the data regression is necessary. The confounding or residual variables have a normal distribution or not Ghozali (2017).[12] A good regression model has a normal distribution of residuals or is close to normal. There are two ways to detect whether the residuals have a normal distribution, namely by graphical analysis and statistical tests.

The normality test can be seen if the P-Plot graph spreads around the line diagonally and follow the direction of the diagonal line or the histogram graph shows a normal distribution pattern. Then the regression model meets the normality assumption. The following is a test by looking at the Normal P-Plot image for testing data normality:

Normal Graph P-Plot
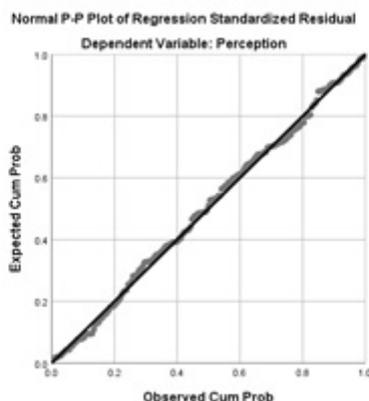
Source: Questionnaire Processed Results Through SPSS 25

Normal P-Plot Image is a straight-line transverse from the bottom left corner to the top right forming a diagonal direction to be called the normality reference line. The picture above shows that the normal P-Plot graph line shows that the points spread around the diagonal line, and the spread follows the diagonal line current.

2. Multicollinearity Test

The multicollinearity test aims to test whether the regression model found a correlation between the independent variables Ghozali (2017).[13] Suppose there is a perfect multicollinearity between independent variables. In that case, the coefficient correlation of the "X" variable cannot be determined, and the standard error value becomes imperfect and remains high. The regression coefficient of variable "X" can be determined but has a high standard error value which means the regression coefficient value cannot be estimated appropriately. And a good regression model is there not any correlation between the independent variables. The data will be free from the problem of multicollinearity with a tolerance value below 0.10 and the VIF value above 10 Ghozali (2017).[14]

Multicollinearity tests whether the regression found a correlation between independent variables. This test can be done by calculating the Variance Inflation Factor (VIF) of each independent variable in the regression model. The VIF value for the demographic variable (X_1) is 1.061, religiosity (X_2) is 1.571 and knowledge (X_3) of 1,504 smaller or less than 10, and the collinearity tolerance value for the demography variable (X1) is 0.943, religiosity (X_2) is 0.637 and knowledge (X3) of 0.665. Thus, can it can be concluded that all independent variables in this study have no symptoms of multicollinearity.

3. Heteroscedasticity Test

Heteroscedasticity aims to test whether there is an inequality of variance from the residuals of one observation to another observation in the regression model Ghozali (2017).[15] If the residual variance from one observation to another remains, it is called Homoscedasticity; if it is different, it is called Heteroscedasticity. A good regression model is Homoscedasticity or Heteroscedasticity does not occur. In this study, the way to detect the presence of Heteroscedasticity is to use the Gleyser test. If the independent variable is statistically significant, affecting the dependent variable, then Heteroscedasticity occurs. On the other hand, if the independent variable does not significantly affect the dependent variable, then there is no heteroscedasticity. In the Park Gleyser test using a probability significance

coefficient at an accuracy level of 5%, if it is greater than or equal to 5%, it can be concluded that the regression model does not contain Heteroscedasticity. And based on the statistical review, there was a significant value for the demographic variable (X_1) is 0.875, religiosity (X_2) is 0.754, and knowledge systems (X_3) is 0.085, greater than 0.05. Thus, it can be concluded that all independent variables in this study have no heteroscedasticity problem.

4. Autocorrelation Test

This test aims to determine whether there is a correlation between the nuisance error in period t and the error in period t-1 (previous) Ghozali (2013).[16] If there is a correlation, then there will be an autocorrelation problem. Autocorrelation arises because of the observation that sequentially over time in relation to one another. This test is used to detect the presence of autocorrelation is to use the Durbin-Watson test (DW). In statistical analysis, the autocorrelation test can be used with several methods, such as the Durbin-Watson test. The result shows that dw=1.870. With k=3 and N=191, it is known that du=1.7951. If du (1.7951) < dw (1.870) < (4-1.7951=2.2049), it means that there is no autocorrelation.

Hypothesis Test
1. Partial Significance Test (t-Statistical Test)

The t-statistical test basically shows how far the influence of an explanatory/independent variable individually in explaining the variation of the dependent variable Ghozali (2017).[17] To perform the test by looking at the probability value of the t-test results using the degree of confidence of 5% or 0.05. The decision-making criteria are:

1). Accept H0 (reject H1) if $-t_{table} \leq t_{count} \leq t_{table}$ and significant $t \geq \alpha$ (0,05)

2.) Reject H0 (accept H1) if $t_{count} < t_{table}$ or $t_{count} > t_{tabel}$ and significant $t < \alpha$ (0,05)

The t-statistical test or partial significance test was used to test whether an independent variable influences the dependent variable. SPSS output for the t-test using SPSS 25 is as follows:

1. Demography (X_1) has a value of t_{count} (0.557) < t_{table} (1.97273) with a value of 0.578 > 0.05, so accept H01. Therefore, the demography variable has no effect on the perception variable (Y).

2. Religiosity (X_2) has a value of t_{count} (2.704) > t_{table} (1.97273) with a value of 0.007 < 0.05, then reject H02. Therefore, religiosity (X_2) has an effect on perception (Y).

3. Knowledge (X_3) has a value of t_{count} (4.457) > t_{table} (1.97273) with a value of 0.000 <0.05, then reject H_{03}. Therefore, religiosity (X_3) has an effect on perception (Y).

2. Simultaneous Significance Test (F-Statistical Test)

According to Ghozali Ghozali (2017), the F statistical test aims to find out whether all independent or independent variables included in the model have a joint effect on the dependent/bound variable.[18] To test this hypothesis, the F statistic is used as follows:

1). In the study used the level of significance α = 0,05 with degrees of freedom (n – k – 1), where n = number of observations and k = number of variables.

2). The criteria for making decisions are:

1. Accept H_0 (reject H1) if $f_{count} \leq f_{table}$ and significant $f \geq \alpha(0,05)$.

2. Reject H_0 (accept H1) if $f_{count} > f_{table}$ and significant $f < \alpha(0,05)$.

A simultaneous test with F statistic aims to determine the joint effect of independent variables on the dependent variable. Based on the ANOVA test, it can be seen that Fcount is 21,604, with Ftable (k; n-k) (k; 191-3), then Ftable is obtained at 2.65. So Fcount 21.604 > Ftable 2.65 with a significance value of 0.000 < 0.05, then reject H0, which means that demography (X1), religiosity (X2), and knowledge (X3) simultaneously affect perception significantly.

3. Coefficient of Determination Analysis (R^2) and Adjusted R^2

The Coefficient of Determination aims to measure how far the independent variables can explain the dependent variables, either partially or simultaneously. Accordingly, the value of the coefficient of determination is in the range of 0 and 1 ($0 < R^2 < 1$). According to Ghozali (2017), small number of R2 means that the ability of the independent variables to explain the variation of the dependent variable is very limited. The coefficient of determination for cross section data is generally relatively low due to the large variation between each observation. The fundamental weakness in using the coefficient of determination is the bias toward the number of independent variables included in the model.

Adjusted R2 is used to measure how much confidence the addition of the right independent variable to add predictive power to the model. Adjusted R^2 is used because there are more than two independent variables in this study. Adjusted R^2 value can be negative, although the desired value must be positive. If the value of Adjusted R^2 is negative in the empirical test, then the value of Adjusted R2 is considered zero. Mathematically, if the value of $R^2 = 1$, then Adjusted $R^2 = (1 - k)(n - k)$. If $k > 1$, Adjusted R^2 will be negative (Ghozali, 2014). From this formula, it can be concluded that Adjusted R2 will have a negative value when the value of R2 is too small, while the ratio between the number of observations and the number of variables is too small, meaning that there are too little data or too many variables. Adjusted R^2 value can be determined by the formula:

$$\text{Adjusted } R^2 = 1 - \frac{(1 - R^2)(n - 1)}{n - 4 - 1}$$

Description:

R2   = Coefficient of Determination
n   = Number of Observations
4   = Number of Independent Variables

The results of the Coefficient of Determination Adjusted R-square value is 0.245 or 24.5%, while the rest (100% - 24.5% = 75.5%) is affected by other variables outside of this study that has an influence on perceptions other than demography, religiosity, and knowledge.

4.   Correlation Coefficient Analysis (R)

Correlation coefficient analysis determines the direction and strength of the relationship between two or more variables. The direction is expressed in the form of a positive or negative relationship, while the strength or weakness of the relationship is expressed in the magnitude of the correlation coefficient Sugiyono (2017). The correlation coefficient analyzed includes multiple coefficients and partial correlation coefficients, in general the value of the correlation coefficient (r) lies between -1 and 1. The closer the value is to 1 or -1, the stronger the relationship between the two variables is getting, and vice versa. If the value gets closer to zero, the relationship between the two variables gets weaker. A positive correlation coefficient value indicates a unidirectional relationship (if x increases, y increases), and a negative correlation coefficient indicates an inverse relationship (if x increases, y decreases). The correlation coefficient results mentioned that the correlation coefficient analysis for the regression

model between the independent and dependent variables at an R-value of 0.507. This shows that the value of the correlation coefficient is in the coefficient interval value of 0.40 – 0.599 with a medium level.

DISCUSSION

The Influence of Religious Values on Millennial Perceptions

Religiosity is a symbolized system, belief, value, and behavior centered on issues internalized as ultimate meaning. A study by Arli, Tkaczynski, and Anandya (2019) found that a person's religiosity very easily influences their perceptions.[22] Meanwhile, the perception of preachers is the process of giving interpretations of the performance of preachers in carrying out the function of providing an understanding of Islamic spiritual values to the wider community.

The results of this study indicate that the respondent's level of religiosity does not significantly impact the decisions they make. Nelson et al. (2017) focused on college students in his research on religious beliefs and unethical behavior. Based on existing theory and research, it is stated that religiosity and spirituality can influence a person's views, decisions, and most importantly, behavior.[23] The results of this study identified that religiosity, but not spirituality, could influence their behavior in bad behavior.

The millennial generation actively checks social media accounts and always looks for information via mobile phones (smartphone addiction). And this is a problem that must be faced and found a way out. Based on the observations and interviews conducted in this study, two things become the emphasis in the da'wah carried out by the preachers in the minds of the millennial generation. The first thing is about the preacher himself, how this preacher conveys his da'wah and his daily behavior. The second thing is the material presented by the preacher, whether it relates to the generation or has a positive impact. Yuliana (2019) emphasized that a preacher must be competent in scientific qualifications, behavior, and expertise to support the task of spreading Islamic teachings. Not everyone can do da'wah well if it is not supported by values, professionalism, and structural principles.[24] Therefore preachers must prioritize aspects of preparation because if they appear without preparation will go down without honors.

The Effect of Knowledge on Millennial Perception

After analyzing the data obtained from the results of this study, it is known that out of 189 respondents, as many as 49% stated that their knowledge could influence their perceptions of Islamic preachers and da'wah in Indonesia. This research is also in accordance with Thompson (2019) that a person's level of education can affect his perceptions in several ways.[25] In addition to knowledge, leadership factors can also have an impact on individual actions and behavior. With a total of 1,159 respondents, the results of this study indicate that the leading factor of the preachers can significantly influence the perceptions of the millennial generation. This shows that preachers with adequate knowledge and good leadership can make the millennial generation perceive these preachers as a reference in increasing understanding of the value of religious spirituality. This study discovered that overall several types of leadership positively impact respondents' perceptions (Nur'aini A'yuninnisa et al., 2020).[26]

In research conducted by Naqqiyah and Nurdin (2019), the development of technological media and one's ability to use social media is a good step in the birth of an era of openness.[27] This study aims to explain the da'wah method delivered by the preachers in Surabaya. A qualitative descriptive research method is carried out in the data collection process. Thus it can be concluded that the level of

knowledge possessed by millennial society and the da'wah methods carried out by preachers can positively impact people's perceptions. Therefore, the approach of preachers who use technological adaptation in supporting the delivery of Islamic da'wah has a positive perception for the millennial generation.

CONCLUSION

Based on the results of the tests that have been carried out, it can be concluded that demography, religiosity, and knowledge factors influence the perceptions of the millennial generation in giving opinions about how preachers perform. The quantitative and qualitative methods results show that the factors that hold the highest control on one's perception of a *da'i's* performance are knowledge, followed by behavior and religiosity.

The results of this study prove that the performance of preachers in conveying their da'wah and their daily behavior patterns can be the perception of the millennial generation to evaluate figures that can be used as role models in understanding religious knowledge. The second thing is related to the material delivered by the preacher to the congregation or his students, which influences the assessment of the millennial generation in viewing the performance of the preacher.

This research has the implication that it is necessary to improve the quality of preachers' religious values in shaping the millennial generation's perceptions to make preachers become role models in studying religion. In addition to the knowledge value factor, the leadership value of preachers can have an impact on the actions and behavior of millennial individuals. With a total of 1,159 respondents, the study showed that leadership values can significantly influence the perceptions of the millennial generation.

This research has several limitations. First, this study is still limited to millennial generation objects in universities, mosques, and youth organizations. It is hoped that it can be expanded, for example, the millennial generation working in Greater Jakarta agency offices. The recommendation for this research in the future is that the object of the study range is expanded to other big cities on the island of Java. In addition to showing the performance of preachers towards the millennial generation, the broader characteristics can also be used as material for evaluation regarding the performance of preachers who need to be improved so that their followers like them. In addition, selecting other methods that are considered more precise and appropriate.

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