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# Praise Communication Network On Social Media (Read Map Of Millennial Era)

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**Abstract**

The development of communication and information technology has facilitated all human activities, including religion. New media, such as social media, has a flexible context that makes people easily believe even though they realize the level of truth is not guaranteed. This research examines the patterns and understanding of religion in millennial communities in Surabaya. This research uses McLuhan's technological determinism theory with a descriptive qualitative method. The research findings show that the religious patterns of millennial society have shifted at this time, namely religion is carried out regardless of the scientific chain. In addition, interest in religion is also based on interesting content on social media. As for the context of understanding religion through communication networks, people understand religion tends to be brief and fanatical.
*Keyword: Da'wa, Social Media, Millenial Era*

**Introduction**

Communication and information technology makes communication between individuals or groups easier, freely flowing to audiences as if without barriers it can influence and motivate, and can be an individual or group factor in carrying out the actions desired by message spreaders, communicators or preachers. The dissemination of this potentially wild communication message aims to be immediately known by the public, which is the goal of social media users, so that the principle of correct reporting and the accuracy of the value of information are not a major consideration.

Conditions like this make the message overloaded, news and information containing blasphemy, excessive prejudice, subjectivism, sectarianism, communalism and sub-national enthusiasm. (Alan Cann, dkk,2012). The contents of social media messages that spread freely and are easily accessible, seem to deny the existence of the main mass media as a source of factual news based on reporting ethics.

The community gets news and information from media and social networks such as blogs, microblogs (twitter) and Facebook, 19%, while another 8% listens to podcasts to access news and information.Media now or social media grows and develops supported by the power of communication technology. This media has active users of 79 million. Indonesia is one of the most active countries in social media (*Statistik Pengguna Internet dan Media Sosial Terbaru di Indonesia*, 2015). It turns out that not only in Indonesia, other countries like America also have the same phenomenon. The Pew Research Center describes its research on new media in the United States that online news consumption has increased sharply. "Respondents in 2011-2012 obtained news online reaching 50%, slightly smaller than television, but far exceeding newspapers which only reached 29% and radio around 33%."(Susanto, 2017).

New media is often referred to as social media in the context of new media that has a flexible nature. New media users have the ability to offer interactivity, have a choice of the information they need, as well as being able to control the resulting information as they wish. This media has the strength

of the ability to offer interactive relationships, this makes the mainstream mass media marginalized in the competition for information dissemination. The general public trusts social media more, although they realize that its level of truth is not guaranteed. Competition between groups is heating up, people prefer messages on social media that are filled with criticism and negative accusations against political groups that are not in line, so it is only natural that the harsher the criticism, although it is not based on factual aspects, is actually becoming more popular and growing rapidly without the boundaries of social stratification.

Social media has become a global phenomenon and is deeply rooted in life. Its existence cannot be separated from human life like two sides of a coin. As a virtual communication application, social media is the result of advances in information and communication technology. As online media, internet-based social media can share, participate, and create content in the form of blogs, wikis, forums, social networks, and virtual world spaces supported by increasingly sophisticated multimedia technology. At this time, social networks, blogs, and wikis are the most used social media and are growing rapidly among others (Mulyati, 2014:25).

Video-based social media is more effective than the others, because video is audio-visual in nature. Anyone can access to take advantage of videos from the site while also being able to upload videos. Social media is also worthy of being used as a means of preaching. Social media applications in the form of microblogs include Twitter (www.twitter.com) and Tumblr (www.tumblr.com). Twitter is a popular application in Indonesia besides Facebook, while Tumblr is a social media application founded by David Karp from New York, United States. This application is also effective for da'wah because it can post religious moral messages so that many people can access and read them. Many other social media applications can be means of preaching, such as: blogs, mailing lists, discussion groups, LinkedIn (www.linkedin.com), Scribd (www. scribd.com), Slideshare (www.slideshare.com), and so on. Dakwah through social media In 2014 internet users in Indonesia reached 15% or 38.2 million of the total population

of around 251.2 million people. Meanwhile, social media users in Indonesia also account for around 15% of the total population of Indonesia. This means that almost all internet users have social media accounts. Globally, the use of social media shows a growth phenomenon that is hard to stop. Facebook users in Indonesia in 2014 reached more than 80 million or the fourth largest in the world. This data is data for 2014. With this very significant growth, it is certain that this will experience a much more significant increase in the use of social networks by the world's population.

The enthusiasm of the community in utilizing the internet and social networks will certainly be very effective if social networks are used as a means to spread goodness (preaching) by paying attention to ethics and norms in social media. It is not permissible to utter sentences that have the potential to defame reputation, it is also prohibited to make statements that are provocative and lead to the issue of SARA. Even though the intentions may be good, it should also be noted that good intentions must be carried out in good ways. So as not to cause uproar and discriminatory actions.

The etymology of da'wah has the meaning of calling or calling, inviting or inviting. Literally, "dakwah" is masdar from fi'il (verb)da'a - yadu - dawat which means "invitation" or "call". According to Warson Munawir "dakwah" means calling (to call), inviting (to invite), invite (to summon), call (to propose). As in Surat An-Nahl [16]: 125 with the words out (exclaim). The principle symbol of preaching is al-amr bi al-ma'ruf wa al-nahy 'an al-munkar.

Based on the background above, this research focuses on examining how millennial era religious patterns in da'wah communication networks on social media and how millennial era religious values are understood in da'wah communication networks on social media.

**Research Method**

Methodology is the process, principles and processes we use to approach problems and seek answers. In other words, methodology is a general approach to studying research topics (Deddy Mulyana, 2002:145).

Research (research) means "to research for, to find". In Latin research comes from the word "re" which means again and "cercier" which means to seek. In general, research means "looking for information about something" (looking for information about something). It can also be interpreted as an attempt to find something (an attempt to discover something) (Rachmat Kriyantanto, 2009:1).

In this study, using a purposive method approach, with the assumption that even though it is easy to find many people as mosque activists. However, someone can be used as an informant by going through certain stages, such as getting acquainted first to ensure that the subject is really willing to become a research informant.

While the type of research that will be used by researchers in this study is a type of qualitative descriptive research. Descriptive research is research that is intended to collect information about the status of existing symptoms, namely the condition of the symptoms according to what they were when the research was conducted (Suharsimi Arikunto, 2005: 234).

Thus, descriptive qualitative research is research that tries to provide an overview and analytically describe a situation that will answer all the problems that exist in this study. The subjects in this study were millennials in the city of Surabaya who used social media in the da'wah communication network from February to March 2022. This research focused on tracing data related to the existence of social media as a da'wah communication network. Social media in this context involves all networks for communication that utilize the internet, chosen purposively and limited in use in the Surabaya area, because it is prioritized to have links with the use of social media for the purposes of da'wah communication.

Data analysis is a process of simplifying data to make it easier to read and present. Analyzing the data in this study used descriptive analysis by compiling the data, grouping it and interpreting it, in order to obtain an actual picture of social network analysis. propaganda communication in social media. This behavior is an effort to develop a social phenomenon that aims to understand the behavior and social situation around it. Focus questions on why people behave and culture the way they do, how opinions and attitudes are formed, how people make sense of the events that surround them (B Hancock, Ockleford, And K Windridge, 2009:7).

## Results and Discussion

### 1. Millennial era religious patterns in da'wah communication networks on social media

Technological advances and the rapid flow of information in the current era of technological and communication transformation have negative and positive impacts on all levels of society. The following are the results of research related to millennial era religious patterns:

### a. Be religious without looking at scientific Sanad

The era of technology and communication transformation is often referred to as the multi-screen era because in this era people's attention can be more or less diverted to the media such as smartphones, laptops and television (Wahyu Budiantoro,2017, hlm.264). Internet technology which has always been an interesting topic in Indonesia is the tip of the emergence of the information age which is a union between computer technology and communication technology (Ishadi,1999). The emergence of this era ushered in human life into a sophisticated, easy and practical life.

Based on the presentation of previous research data, the emergence of the internet is able to subdue its users, so that people are not aware of the need for consumption (Prasetiya Benny And R Sofyan, 2017). This causes the need for an ethical dimension in the sustainability of the

consumption process as a reference for control and responsibility for the use of science and technology. One of the ethical dimensions is the need for society to filter the consumption of science and technology carried out in the current technological era.

Science seems to be developing quite rapidly and significantly through internet technology. Knowledge with various basics such as religious knowledge is also growing. The process of spreading da'wah is increasingly sophisticated with the emergence of internet technology. Da'wah is no longer spread by conventional means of lectures alone, but da'wah in this era can be enjoyed online through social media (MS Naqqiyah Et Al., 2022,hlm.149–168). Surabaya as a metropolitan city has a population composition including teenagers aged over 15 years as digital natives (Yuli Nugraheni And Anastasia Yuni W,2017,hlm. 13). The use of social media by Surabaya teenagers also has different levels of activity, including reaching around 81.8% of their activities used to view news online, 76.6% for uploading photos and videos, 68% for commenting while 66.2% for status updates. .

The era of technology does offer convenience to humans in religion. However, on the other hand, this era cannot control the competence of presenters of religious knowledge (dakwah) which are currently widely circulating on social media. This results in a shift in the religiosity of society and is inversely proportional to the teachings of Islamic law.

Nowadays, there are many preachers who give advice but their advice is not in accordance with the meaning and scope of the advice itself. This kind of thing happens a lot in the sphere of da'wah on social media, where giving advice is sometimes not in accordance with the capacity of knowledge they have and is still far from the truth and often leads to fraud and deviation. This has a negative impact on the da'wah message itself. It should be in a wider and more affordable scope, such as on various social media, the delivery of mauizah must pay more attention to content rather than entertainment, because the da'wah message will only be conveyed if the preacher(da'i) have a path to His Shari'ah and always be in the scope of

goodness. As opinionMuhammad Ghazali, that there are three basic characteristics that must be possessed by a preacher in the way of Allah, namely:faithful to the truth; uphold the command of truth; confront all people with the truth (M. Ghazali, 1961).

From a religious point of view, Islam teaches to choose teachers in terms of studying, especially in religious knowledge. Competence for clarity of scientific sanad is the main requirement for a teacher (Maulidatus Syahrotin Naqqiyah, 2019).

If in the previous era learning people had to come and meet a teacher in person, now through social media there is no need to do this. Science and preaching can be absorbed anytime and anywhere. This is what encourages people to adopt a practical pattern without looking at the competence of the da'is' scientific sanad that appears on social media.

**b. Interested Because Of Social Media Views**

The development of da'wah which is quite significant in the process of spreading it is a progress for the Islamic world. Many preachers carry out da'wah through social media as a breakthrough in order to keep up with the times. The symbol of interest in preachers on social media today is no longer even through tracing the scientific background of these preachers. But through how many followers the preacher has on social media (M. S. Naqqiyah & Nurdin, 2019).

Social media is experiencing very rapid development at this time. The development of social media is also able to change the pattern of communication between one person and another. Communication patterns that used to be done face-to-face are now experiencing a change, namely via the internet without having to meet face to face (Eva Harista, 2017,hlm.308–324). In addition to patterns of communication, social media also changes people's patterns of religion. In the millennial era, figures who used to be respected and even praised and glorified by generations of their era, then in this era now' this can be a debate and even a problem (Agustina, 2019). The

hierarchical culture that was previously considered to be strict has now been trimmed by advances in information and communication technology which has also eliminated the stages in the process of carrying out Sharia which are considered complicated. This later developed and became a new culture and habit, namely practical religion.

Social media presents a variety of interesting content related to da'wah. Social media also facilitates cooperation between users as content producers and a wide audience. Social media is also a tool for sharing, working together (to cope) among users and being able to take collective action, all of which are outside the institutional and organizational framework (Nasrullah, 2017).

Referring to the presentation of research data, there are several social media that are currently favored by the public, especially the millennial generation, including Facebook, Instagram, Twitter and TikTok. Social media Facebook ranks first in the social media category with the most users in Indonesia with a total of 69 million in 2014. Then Twitter in the following year reached 50 million (Prihadi, 2015) . Twitter has an attraction with its appearance which focuses on writing messages or often called tweets and can also be combined with mentions (@) to send messages to other Twitter users. Social media that are relatively new are Instagram and TikTok. Instagram is popular because it provides content that focuses on uploading photos or videos. Meanwhile, TikTok is able to attract many users with its superior features in displaying photos, videos, and even live streaming video facilities as a means of direct communication.

Through the media, people from various walks of life and backgrounds in this era are even competing to update various content, including da'wah content on social media. The sophistication of technology in the form of social media is able to attract the attention of audiences easily. The appearance of da'wah in social media networks is also packaged through the personal branding representation of a preacher on social media. Like on Instagram, for example, there are various kinds of content creators with

various backgrounds, and abilities that are trying to process and have even succeeded in forming their personal branding. In addition, various human beings also have needs that are increasingly complex and the level of market demand is increasing. Not only bodily needs such as clothing, food, shelter but also mental needs such as education, worship, and so on. Da'wah among the ummah tries to become a supplier of spiritual food and religious education which is the inner need of every individual, especially Muslims, to bring benefits to other social media users.

Da'i through his personal branding on social media takes time to develop and during that time it is important to pay attention to every step and follow the existing trends. Other personal barandings are also formed through unique packaging both from the method of delivery or the da'i dakwah method.

## 2. Understanding of millennial era religious values in da'wah communication networks on social media

The religious pattern of society in the millennial era was able to change the community's tradition of seeking knowledge, namely that initially seeking knowledge was done by looking for a teacher figure so that they could meet face to face, so now through a communication network in the form of social media knowledge can be consumed free of charge by the public. Based on this, people's understanding of religion in the current millennial era has also changed. Based on the presentation of previous research data, the results of the study are:

### a. Understanding Religion with Short Logic

Islam is known as the religion of da'wah. The progress of Islam was none other than spearheaded by the da'wah efforts of the previous scholars who were extraordinary. Along with the current developments in the millennial era, the development of Islamic da'wah has reached the stage of online da'wah or in another sense da'wah through communication networks (social media). Social media has become one of the popular media today

because apart from being able to attract the attention of a wide audience, the level of efficiency in using social media can also be calculated.

On the other hand, the increasing use of the internet which is the basis of social media networks is currently making religious knowledge quotes even more wide open. In real terms, the existence of social media communication networks has changed people's social life. Religious knowledge can be obtained from recorded videos of Islamic studies uploaded to an account on social media (Randy Ramadhan And Henny Destiana, 2018,hlm.61). Through uploading videos on social media, without thinking twice, the public has experienced a shift in their interest in searching Islamic literature. The source of Islamic religious knowledge was originally a Kyai in a boarding school and books printed on yellow paper, so in this era the source of religious literature is the internet. If religious knowledge is obtained instantly like this, it will result in a narrow understanding of religion.

In terms of its use, social media also has a negative side. In this modern era, there are many insults, insults, insults circulating on social media. even though the consequence of this act is nothing but the emergence of conflict between the perpetrator and the victim of the act of backbiting. A behavior that is clearly prohibited in religion, in the current era has become a tradition of exhibitions on social media (Yoyon M. Darusman Et Al., 2021,hlm. 173–179).

So badly is social media currently written in a magazine from England with the title "The Economist, in the issue of 4-10 November 2017 with the headline Social Media's threat to democracy?'". The history of writing the headlines states that social media once appeared with the hope that they would enlighten the world, convey accurate information, and serve as a means of continuous communication to help good people in eradicating corruption, fighting ignorance and exposing lies. . However, ironically, social media actually causes divisions in society. many hoax phenomena that have polluted and spread poison in society. Hoax in this era is not only about

information (news), but hoax has also penetrated the side of science, especially religion.

The phenomenon of social media preachers is one of the factors for the emergence of hoaxes in religious knowledge. Everyone can become a preacher through social media networks. Social media is like a coin with two equal sides, positive and negative. The positive side of social media is as a means of information on scientific issues, so the negative side is that scientific issues that are spread can be in the form of intolerant ideas towards religious understanding. So if examined further, the ideas spread through social media can become exclusive fundamentalism that is anti-critic, especially when the information being disseminated is information that contains political, economic and legal interests, even worse if it involves the interpretation of verses religion (Muhamad Tisna Nugraha, 2018,hlm.41–62).  Based on this phenomenon, this is what causes religious understanding through social media to be obtained in a flexible manner.

### b.  Fanaticism at the Center of Civilization

Fanatical attitude can be interpreted as an attitude of loving something seriously and earnestly. Meanwhile, "ism" can be interpreted as belief (Muchammad Syarif Hidayatullah, 2022). In Indonesia, diversity can be seen through various perspectives including language, culture, ethnicity, natural conditions and religion. So that the attitude of religious fanaticism in Indonesia is influenced by the level of exclusivism which assumes that the religious teachings it embraces are the truest religions.

Examining history at the time of the Prophet who warned his people not to go beyond the limits of religion,"don't overdo it in religion because the people before you will perish because of it".

 Religion is a backbone for mankind. Every human life in this world is lived every day without being separated from religion, both physically and spiritually. Clifford Geertz said that one of the functions of religion is as a social integration as well as having a function of conflict. And among the

triggers of the conflict is the existence of differences in understanding of religious teachings and these differences are emphasized by the unilateral and absolute truth claims of each religion (Geertz, 1997).

Islam offers a solution to every existing problem of life. Both in charity and ritual worship. In Islam, starting from classical Islam to modern Islam, various firqahs (groups/groups) have appeared, all of which want to call upon the purity of Islam, the Qur'an and Hadith after undergoing a long journey of 14 centuries and experiencing various periods of civilization (Wahyudi Setiawan, 2014,hlm. 22).

In the digital era, people tend to receive information, both religious and other information through the internet. Based on the presentation of research data, the understanding of religion (Islam) in this era is none other than the background of fanaticism towards the center of Islamic civilization. This was assumed through the example of the phenomenon of debate over public views when the initial determination of the Hijri calendar was some time ago. Some views of the Muslim community assume that the determination of the hijri calendar is based on the decree of the King of Saudi Arabia where Mecca is the mecca for Muslims. But on the other hand, some people's views also assume that geographical locations between countries cannot be equated so that according to the calculations of falaq science, this cannot be equated with the conditions in Makkah as the center of Islamic civilization.

## Conclusion

The results of this study are based on research descriptions which are discussed systematically and in detail by researchers and are presented in chapters on religious patterns and understanding in religion in the city of Surabaya in the current millennial era. The important things from this research are presented in detail which are based on research related to patterns and understanding in religious society in the millennial era, including:

First, Religion without looking at scientific Sanad. The era of technology does offer convenience to humans in religion. However, on the other hand, this era cannot control the competence of presenters of religious knowledge (da'wah) which are currently widely circulating on social media. This results in a shift in the religiosity of society and is inversely proportional to the teachings of Islamic law. Nowadays, there are many preachers who give advice but their advice is not in accordance with the meaning and scope of the advice itself. This kind of thing happens a lot in the sphere of da'wah on social media, where giving advice is sometimes not in accordance with the capacity of knowledge they have and is still far from the truth and often leads to fraud and deviation.

Second, Religion is interested in the appearance of social media. The development of da'wah which is quite significant in the process of spreading it is a progress for the Islamic world. Many preachers carry out da'wah through social media as a breakthrough in order to keep up with the times. The symbol of interest in preachers on social media today is no longer even through tracing the scientific background of these preachers. But through how many followers the preacher has on social media.

 Third, Understanding of religion with short logic. Islam is known as the religion of da'wah. The progress of Islam was none other than spearheaded by the da'wah efforts of the previous scholars who were extraordinary. Along with the current developments in the millennial era, the development of Islamic da'wah has reached the stage of online da'wah or in another sense da'wah through communication networks (social media). Through uploading videos on social media, without thinking twice, the public has experienced a shift in their interest in searching Islamic literature. The source of Islamic religious knowledge was originally a Kyai in a boarding school and books printed on yellow paper, so in this era the source of religious literature is the internet.

Fourth, Fanaticism is at the center of civilization. Islam offers a solution to every existing problem of life. Both in charity and ritual worship. In Islam, starting from classical Islam to modern Islam, various firqas (groups/classes) have appeared, all of which want to call for the purity of Islam, the Qur'an and

Hadith after undergoing a long journey of 14 centuries and experiencing various periods of civilization.

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