



## THE PHENOMENON OF RELIGIOUS ACTIVITIES IN THE DIGITAL ERA: STUDIES ON INDONESIA STUDENTS

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### **Abstract**

**Keywords:**  
digital era;  
religious activities;  
undergraduate  
students

*This study aimed to describe the phenomenon of students carrying out religious activities in the digital era. This type of research is qualitative with a phenomenological approach. Data collection through questionnaires, documentation, and observation. The limitation of problems in classifying religious activities in question is in the form of Islamic da'wah activities that students participate in through social media platforms and student religious strengthening activities through gadget devices. Researchers conducted data analysis through respondent data classification, data reduction, and conclusion. This paper produces findings of two things, first, about students' religious activities in witnessing da'wah on social media, which dominantly chooses ustaz with melancholy content. Second, students in the digital era strengthen their religion more through electronic media than visiting teachers to read holy books, imitate worship procedures, and take religious literature that is considered relevant.*

### **Abstrak**

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**Kata kunci:**

era milenial;  
aktivitas  
keagamaan;  
mahasiswa

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Penelitian ini bertujuan untuk mendeskripsikan bagaimana fenomena mahasiswa melakukan kegiatan keagamaan di era milenial. Jenis penelitian ini adalah kualitatif dengan pendekatan fenomenologis. Pengambilan data melalui angket, dokumentasi, dan observasi. Pembatasan masalah dalam pengklasifikasian kegiatan keagamaan yang dimaksud adalah berupa aktivitas dakwah Islam yang diikuti mahasiswa melalui platform media sosial dan aktivitas penguatan keagamaan mahasiswa melalui perangkat gadget. Peneliti melakukan analisis data melalui tahapan klasifikasi data responden, reduksi data, dan penarikan kesimpulan. Tulisan ini menghasilkan temuan mengenai dua hal. Pertama, tentang kegiatan keagamaan mahasiswa dalam menyaksikan dakwah di media sosial yang dominan memilih ustaz dengan konten melankolis. Kedua, mahasiswa di era milenial lebih banyak memperkuat keberagaman mereka melalui media elektronik dibandingkan mendatangi guru secara langsung, baik untuk membaca kitab suci, meniru tata cara ibadah, maupun mengambil literatur keagamaan yang dinilai relevan.

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## **INTRODUCTION**

The digital era is an era of technology in expanding communication networks, information, and the speed of knowledge rotation in various fields of society, including education (Shepherd, 2004). At this level, it can be said that the development of information and communication technology is significantly capable of supporting the development of

science. Thus, the actors who are involved in and involved in the world of knowledge are deemed to need to upgrade their abilities, knowledge, and everything they have so they are not left behind. Without exception for academics, one of them is students. Of course, students in this digital era have attitudes, expectations, preparations, strengths and weaknesses, and even different tendencies from previous generations. Experts say there is an impact on significant differences in the social, economic, and technological contexts mastered by each generation.

Meanwhile, for different individual contexts, of course, how they think and believe in something is undoubtedly different, according to their prevailing beliefs. Overall, students at the current level are different from the previous batch of cadres. What's more, some of the qualities associated with millennials are positive, some are negative, and some are purely descriptive. This generation is often called baby boomers (Goldman & Martin, 2016).

The majority of millennial adolescents belong to a progressive religious group. Students are adolescents who have a psychological need to study religion. Consequently, numerous students engage in religious activities on campus, both during organizational studies and during non-structural moments. Student religious organizations are an example of a group that facilitates religious activities. However, participation in religious learning activities on campus is less appealing to many students. Some students are exhausted by the approach to religious activities and the subject matter of the lessons. Even so, campus religious activities are regarded as conventional, specifically recitations from the pulpit. This is one factor contributing to students' lack of interest in religious activities (Junaedi, 2014).

Student religious activities on campus are increasing along with the progress of the digital era. Students interact more in their daily lives through social media devices. The development of modern information

and communication media technology with sophisticated facilities has implications for disseminating studies on religious activities in Indonesia through various virtual instruments. Religious media has developed before in the form of oral and written; in the digital era, it includes verbal, written, and image media, as well as audiovisual and soft skills (Yahya & Farhan, 2019). The current phenomenon of pupils who tend to be individualistic has implications for their religious expressions (Prasasti & Prakoso, 2020). According to Weimann (2015), the digital era has encouraged terrorist organizations such as Al Qaeda and ISIS to recruit youth from outside their region, such as Saudi Arabia, Egypt, and Indonesia. This phenomenon reveals something intriguing about the devotional activities of Indonesian students in the current digital era.

Internet-based da'wah is the defining characteristic of the digital era's evolution. This is related to the propensity for internet users to access da'wah content via social media and other online media platforms. At this level, it is essential to consider the significant ramifications of the fact that contemporary Muslim societies in Indonesia use the internet for Islamic education (Fakhruroji, 2019). In conclusion, the Internet can serve as a resource for religious information required by its consumers (Arifin, 2019).

According to Campbell & Lövheim (2011) religious practices conducted online through new media cannot be distinguished from offline practices. This statement explains that online religious practice is typically an extension of one's offline religiosity in terms of form or degree. This indirectly explains that when digital media is used as a reference source for da'wah content, his party has combined the use of traditional and new media. According to Horsfield (2018), religious practice necessitates a complex side in which religion must have a means to fulfill its functional role of providing services to the people. Both are associated with the scope of the community, religious rituals, and the phases of discovering

ideological significance in religious practice. Thus, digital media is viewed as one of the solutions to represent an extension of new media in providing a functional approach on how religious studies can mediate while simultaneously supporting new perspectives in comprehending religious aspects, particularly in interpreting the forms of da'wah that are currently evolving in Muslim societies.

Looking at the evolution of the Internet and existing technology, the most noticeable effect, particularly in terms of communication, is that distances appear to have shrunk. In this instance, technological advancements stimulate innovation in all existing disciplines. The development of religion in relation to the progress and decline of the people is related to the da'wah activities carried out, including in the context of religion (Ahmad, 2013). In this instance, the community's existence as Internet users can also be considered a support for da'wah activities conveyed via social media. As a result, some of the required da'wah information tends to be readily available, making it simpler for Muslims to work (Aziz, 2016). It was also explained that the Internet is deemed capable of influencing the lives of individuals through significant da'wah activities. Particularly, a cyber-capable public space appears, which can serve as a da'wah medium for the dissemination of religious teachings (Yoga S, 2015; Zaini, 2012).

This is supported by Bagdikian's statement (2004) that the internet and its presence have made the availability of information become mass in the world. Next, Khoiruzzaman (2016) stated that a number of da'wah activities, which were once conducted in the pulpit and in person, have shifted to da'wah that can be facilitated online, broadcast via computer devices on an online basis, and is more easily accessible to the public.

The rise of da'wah content published via the internet, when associated with da'wah strategies, this is related to efforts to mobilize audiences more quickly. The use of the internet aims to gain a massive

audience, so as to expand the global audience and be effective (Siegel, 2019). Concerning the religious activities of the younger generation in the digital age, both in terms of millennials and post-millennials or generation Z, many scientific explanations have been written about the religious phenomenon that is occurring in Indonesia today. The use of digital media as a more flexible, interactive, and innovative da'wah channel; until the emergence of the term *ustaz* YouTube in society as a representation of religious leaders (figures) who frequently broadcast da'wah content on YouTube. All of this is viewed as interconnected, especially in the context of characterizing the phenomenon that religious activities in the digital age cannot be separated independently. The multifaceted nature of the community's diversity activities makes them both a cause and a consequence of the development of the times.

One example is the research conducted by Islami, Agustina, & Rohman (2020) regarding the beliefs and activities of da'wah conducted by *ustaz* Abdul Somad on YouTube. Along with the differentiation and divergence in the manner of da'wah thought, Islami, Agustina, & Rohman (2020) found that the pattern of delivery of the form of da'wah carried out by religious leaders will eventually vary. In fact, differences and diversity in the pattern of delivering da'wah frequently encounter differences and collide with one another. Ghazali (1990) and Islami et al. (2020) hold that the da'wah activities carried out are a concrete embodiment of the dynamics of abstract thought that constitute da'wah.

The following research is the writings of Qudsy & Muzakky (2021) about the dynamics of online recitation in the hashtag Gus Baha (#GusBaha). This article discusses explicitly how da'wah content, especially in the context of the living Qur'an, is delivered in online recitation packages titled Gus Baha hashtags (#Gus Baha) as an information search tool on social media. The findings in this paper are stated to be able to facilitate the community in learning and interpreting the Qur'an in a form that is more

flexible, easily accessible, and lighter for the community. As a support, other research discussing Gus Baha was written by Rohmatulloh, As'ad, & Malayati (2022). In his writings, Rohmatulloh et al. (2022) describe the figure of Gus Baha through the *Santri Gayeng* program as a traditional preacher who is able to adapt to social media.

Various forms of da'wah also refer to the emergence of the digital trend carried out digitally, whether delivered by a religious figure or by content creators (media creative workers). Dessy, Zaenal, & Nurchotimah (2021) stated that there was a trend of digital da'wah carried out by content creators on Tiktok social media, especially during a pandemic. This research was further supported by Rakatiwi, Halwati, & Nawawi (2023) writings about the FYP (For Your Page) facility on Tiktok as a digital propaganda medium for millennial digital creators. There are also the research from Zahara, Wildan, & Komariah (2020) regarding the concept of *hijrah* carried out by millennial Muslims; the youth representation of "hijrah" on the YouTube channel (Yusuf, Rahiem, Wartono, & Fitrananda, 2021); and the emergence of the concept of cyber religion as a form of religious expression through the internet in the "Shift" community (Toni, Rolando, Yazid, & Adity, 2021).

In this instance, the existence of digital media influences and supports the migration efforts of millennial Muslims, as a significant portion of the information required for these migration efforts is obtained from da'wah content in digital media. In addition to social media, other phenomena regarding religious activities in the current digital generation can be observed in digital media audio-visual shows that broadcast or present the figure of the millennial *ustaz* through web series programs. In his writings, Aula (2022) explains how the relationship between religious aspects and the existence of the media enables the millennial generation to construct religious characteristics.

The presence of YouTube, for instance, is viewed as having its own allure, allowing it to be utilized optimally in relation to the production of da'wah content for public consumption. YouTube is frequently used as an alternative social media platform to disseminate religious messages and respond to contemporary issues with religious overtones (Arifuddin, 2016). Because YouTube is viewed as being more engaging and less monotonous than television. YouTube is also among the most widely used social media platforms among Indonesian internet users (Kemp, 2020).

The research findings pertaining to the preferences of urban Muslims, specifically millennials, regarding sources of Islamic da'wah, revealed that 45.45% of the respondents selected *ustaz* Hanan Attaki; Quraish Syihab in 9.09%; Felix Saw in 8.18%; Abdul Somad (UAS) with a score of 6.36%; Yusuf Mansyur, Adi Hidayat and Rizieq Syihab each with a value of 2.72%; Gus Miftah, KH. Said Aqil Siradj, and Cak Nun with each of 0.90%. Approximately 5.45% of the participants indicated a lack of knowledge regarding the prospective selection. Based on the findings of this study, a preliminary inference can be made that the contemporary millennial cohort exhibits a greater inclination towards religious figures who possess a relatively young age and demonstrate proximity to digital technology, such as Hanan Attaki. Furthermore, it has been noted that Hanan Attaki possesses the ability to effectively convey instructional content through her preaching, resulting in a heightened level of engagement and perceived relevance to the lives of contemporary millennials (Farchan, 2020).

This study primarily examines students' religious activities within the context of the contemporary digital era, building upon the abovementioned issues. In light of societal evolution and intergenerational shifts, the ongoing digitization process will persist in offering numerous prospects for media advancement. Additionally, it enables examining communal digital media usage patterns pertaining to religious practices.



The aspect of religion encompasses not only the fulfillment of beliefs, but also the provision of comprehensive religious information necessary for the community. Therefore, it is important that the phenomenon regarding religious activity will continue to develop along with the progress of the times and will continue to be interesting to study according to the development of each generation.

## **METHODS**

This paper is the result of qualitative research using a phenomenological approach. The research flow begins with determining research methods consisting of data collection methods and data analysis methods. The data collection stages included making a questionnaire instrument, the device's validity, and reliability, determining the sample, surveying, and observing. Data analysis uses a phenomenological approach to find a close relationship between theoretical research and phenomena in the field (Walliman, 2022).

Data collection in this study basically used a questionnaire with a number of open-ended questions to sample students from 10 universities in Indonesia. This is done to facilitate the mapping of data findings by taking data from 10 universities in Indonesia that have been determined previously. Through the one-shot method within 30 days, the distributed questionnaire obtained 267 respondents. Then, technically the authors made instruments in the questionnaire to explore students' interest in carrying out religious activities through validity and reliability tests from previous research. The data findings regarding the description of students in carrying out a number of existing religious movements refer to secondary data findings.

Furthermore, the author observes and documents various student religious activities on campus at the direct and virtual observation levels. In the final stage, the author analyzes data by analyzing the phenomenon

of religious activity in the digital era with classical and contemporary religious activities with theoretical analysis (Connolly, 2001). In this case, in order to deepen the analysis of the research, for some of the distribution of the theoretical constructs used, the researcher uses a number of studies related to the concept of da'wah and digital media.

## **RESULTS AND DISCUSSION**

In the digital era, people massively use the internet in their daily lives to search for information, communicate, work, and study. The main factor behind Indonesia's entry into the millennial phase is the development of accommodating computers and cell phones. Now they have developed into mini-computer devices (smartphones). Personal computers or laptops also have features and functions supporting users' daily activities. Smartphones and laptops also feature internet access, allowing people to communicate interactively without being constrained by time and space. The nature of laptops and smartphones is mobile and portable, so people are comfortable using them. It is not surprising that the Internet waves have completely facilitated today's practice of everyday human life through gadget devices. Nowadays, people no longer rely solely on face-to-face communication with colleagues or partners to get work done. The digital era shows significant changes in the behavior patterns of human life (Perdana, 2019).

The evolution of the field of da'wah, particularly in terms of how da'wah is conveyed through digital media, has resulted in a propensity for multiple religious interpretations as opposed to a singular viewpoint. In this instance, the concept of religion takes on a more democratic quality, as it incorporates various manifestations that can be interpreted in multiple ways, as opposed to being limited to a single interpretation (Rumadi, 2012). Access to religious knowledge is no longer restricted to religious elites or religious leaders (Hasan, 2019), but is available to all individuals based on

their preferences and requirements. In addition, it is possible that a person who requires answers to a religious problem they are experiencing does not have to directly consult the clergy. However, they are able to discover the answer and make decisions based on the information gleaned from the utilized media. Thus, extant religious fatwas are no longer the property of traditional religious leaders (*ulama*), but can be obtained from a variety of media-based information sources (Jinan, 2013), including digital media.

The American NCES (2000) reports that the enrollment of white students decreased from 81.53 to 69.38 percent between 1980 and 2000, when Generation X students entered college, and 2000, when Millennials entered college. Women's participation increased from 51.45 percent to 56.12 percent of the total. Additionally, the number of Asian-American pupils has tripled. This information demonstrates that we recognize the characteristics of Millennial students on campus due to their racial and ethnic diversity (DeBard, 2004). According to the counselor, this phenomenon results in changes in the psychological requirements of students with increased contextual variables. Racial, ethnic, and religious conditions can provoke racial tensions and stereotypes, which negatively impact academic performance and mental health. For instance, if students are unaware of or oppose specific racial and ethnic intolerances, they may have a tendency to discredit other races (Ancis, Sedlacek, & Mohr, 2000).

The large population of the younger generation is a significant factor in Indonesia's rapid transition to the digital age. 49.52 percent of internet consumers in the country are between the ages of 19 and 34. This group manages new cyberspace-based occupations, such as Selebgrams (Instagram personalities) and YouTubers (YouTube content creators). Second, 29.55 percent of Indonesian internet consumers are between the ages of 35 and 54. This demographic is at a productive age and adapts readily to change. 16.68 percent of the population is comprised of adolescents between the ages of 13 and 18. 4.24 percent of adults over

the age of 54 use the internet. The technological impact has two effects. The first effect is positive, as it facilitates human interaction and makes information more accessible. In contrast, the second effect is negative: humans will become egocentric and instantaneous, and their interactions with the environment will be utterly inappropriate (Achmad W, Poluakan, Dikaywana, Wibowo, & Raharjo, 2020).

### ***The Student Religious Activities In Indonesia***

The growth of religious activities in Indonesia is challenged by a shift in values. Islam is the predominant religion among Indonesian pupils. Globalization's inherent values, such as capitalism and materialism, rationalism and liberalism-secularism, decadence, individualism, and extremism, have begun to displace Islamic values in society. Various social problems, such as poverty, ignorance, violence in society, backwardness, moral decadence, and oppression, contribute to this change, which has multiple effects (Nawawi, 2008). In general, Islamic students respond to religious activities based on three criteria. The first criterion is "wisdom" It implies that those who can think critically and swiftly can comprehend the problem's meaning. They are better equipped to engage in religious activities through rational explanations and logical arguments. Second, the criteria for non-Muslims or *mau'idhah hasnah* groups. Specifically, a group of students who are incapable of critical and in-depth thought and have not yet grasped theoretical propositions. They prefer to use their conscience to receive communications with moving content. Third, the "*mujadalah bi al-lati hiya absan*" criteria. Specifically, the faction whose intellect fell between the two preceding factions. They enjoy discussing a topic, but they are unable to conduct extensive investigation on it. Encouraging them to use their minds and hearts through dialogue and the exchange of thoughts and emotions qualifies them to participate in religious activities (Nurbini, 2011).

Through campus mosques, campus religious activities, and various religious events, campus religious activities are compassionate. In the age of media digitization, campus proselytizing has evolved into a variety of religious activities via social media. The phenomenon of virtual religious activities (internet) began to develop in Indonesia in 1994, concurrently with the establishment of Indonet as the country's first internet service provider (ISP) in Jakarta. Since various social media tools that support internet devices, such as Twitter, Facebook, Blogger, Youtube, and Instagram, and even new devices such as Facebook and Instagram, can broadcast live activities, the use of the internet as a medium for proselytizing has increased. As a communicator, *da'i* engages in conversation with the communicant and provides feedback. Online religious activities make it simpler to evangelize to communicants than traditional religious activities. Moreover, virtual religious activities are relatively inexpensive. The increasing number of Internet consumers has an effect on the number of potential participants in religious activities. Using Islamic law, religious scholars can respond dynamically to any contemporary discourse or event. The instantaneous and unrestricted emergence of students' religious comprehension is a negative effect of virtual campus religious activities.

The institution for campus religious activities exists to organize Islamic religious activities among students. Campus religious activities institutions are religious organizations that can be found on all Indonesian campuses. On campus, religious institutions may be housed in student activity units or external Islamic student forums. According to the khittah, the Campus Religious Activities Institution (LDK/*Lembaga Dakwah Kampus*) is administered by students participating in Islamic religious activities on campus in order to carry out Allah's sentence of *amar ma'ruf nahi mungkar*. The primary objective is the campus community, and students are essential. Campus Religious Activities Institutions as Media for Community Development is one of the criteria for campus religious

organizations. In this instance, LDK has a strategic position due to its ability to conduct general coaching activities for the academic community and the campus community (Aisyah BM, 2015).

The community has assigned a negative stigma to the existence of campus religious activities, institutions, and organizations. Various research and media reports on the relations between on-campus religious organizations and radical student movements have given rise to a negative perception. Hizbut Tahrir Indonesia (HTI) is among the extremist Islamic groups in Indonesia. HTI represents Islamic radicalism in terms of political beliefs by emphasizing a religious activities-centered approach and dialogue. The Indonesian government has dissolved the HTI, which seeks a fundamental political change to become transnational Islam. Campus Religious activities institutions have also been stigmatized negatively due to their affiliations to international radical Islamic movements, such as ISIS, which promote religious violence (Rofiq & Bhakti, 2018).

The involvement of campus religious activities organizations with national and international Islamic extremist movements requires in-depth discussions and research. Nonetheless, the stigma that arises in the community, particularly the campus community, compels campus religious activities activists to engage in additional efforts to preserve the existence of religious activities institutions and dispel the stigma. Campus religious activities institutions are, in fact, synonymous with unique impressions, beginning with the *ustaz* they create as religious activities facilitators and the manner in which they cultivate relationships with the campus community. This perception also discourages college students from participating in religious activities activists' initiatives.

In selecting religious activities, campus religious activities activists also conduct out religious activities developments. Initially, those who comprehended religious schools and were members of a religious activities organization participated in the spiritual activities that filled the campus

religious activities study. In contrast, as a result of millennial development, they are now willing to invite *da'i* from various organizations to their events. They also began to reduce the impression of exclusivity by involving non-member students in religious activities. The development pattern practice consists of moderate Islamic teachings, i.e., a greater emphasis on teaching peace, harmony, and religious tolerance without abandoning Islamic values. Indonesia's Islamic nation is distinguished by its moderate Islam, which is distinct from the state of Islam in Arabia and other regions. Islam in Indonesia is a secure, peaceful, and prosperous religion. Safe in the sense that no conflict threatens the stability of religion and the state, despite the existence of frictions that contribute to Muslim conflict. Peace in a multiracial, multireligious, and multicultural Indonesian society comprised of various ethnicities, religions, and diverse cultures. The manifestation of a secure and peaceful existence is prosperity (Mubarok & Rustam, 2018).

### ***The Phenomenon Of Student Religious Activities***

Religious activity among students is a distinct phenomenon. Sometimes, student religious activities differ from those of elder generations. Students are more adaptable in their use of various technological products for religious expression. The author's research on the evolution of campus religious activities in the digital age began with an examination of the fervor of student-attractive religious activities.

According to a survey, pupils of the millennial generation engage in virtual religious activities through various smartphone applications. Youtube, Instagram, Whatsapp, Facebook, and Twitter are the virtual religious activities media that students use most frequently, in increasing intensity. YouTube is where students most frequently view religious activities. The *da'i* who received the most support from the pupils were young and formal. The following type is a humorous *da'i* with a wealth of religious scholastic literature. The presence of Muslim figures in social

life is inextricable from the community's problems. Numerous virtual *da'i* themes in campus religious activities illustrate the complexity of community issues. These issues motivate college students to study. Among others, poverty, unemployment, divergent viewpoints, national unity, violations of human rights, corruption, radicalism, and terrorism (Basit, 2019). The *da'i* they participated in included *ustaz* Hanan Attaki, *ustaz* Abdul Somad, Gus Baha, Gus Miftah, and *ustaz* Adi Hidayat. Some students also follow conservative *da'i* like *ustaz* Khalid Basalamah. The openness of the media makes students free to choose *da'i* as they see fit. However, the percentage of *da'i* that attracted students' most sympathy was those who recited life motivation (55.06%). The rest of, students also look for *da'i*, who recount about fiqh (17.23%), Quran and Hadith (11.24%), eschatology studies (9.74%), and stories of Islamic history (3.00%).

A religious leader engages in da'wah communication with the intent of disseminating da'wah-related information, based on the information provided in the previous section regarding the content of the delivered da'wah. *Da'i* or *ustaz* must be able to establish values in da'wah content as part of the essential information that must be conveyed to the audience in this section. Those who receive the *da'i*'s messages serve as communicators. In this regard, it is essential to employ strategies and methods of da'wah that are considered most suitable for the intended audience, while also taking into account the conditions or circumstances encountered when communicating da'wah messages (Ritonga, 2019).

The evolution of religious activities in the digital era has implications for the study of religious activities. The in-person survey of religious activities was replaced by online research. There were 59.93% of students who chose to study campus religious activities online. Comparatively, they continue to favor conventional religious movements. This aspect of spiritual psychology is referred to as religious emotion and experiential dimension. This dimension refers to how a person feels and experiences



religious emotions and marvels from God. Emotional involvement, including perceptions and sensations of the occult or transcendence, experienced by a person in religion, such as feeling close to God, sensing his prayer, feeling safe from peril because of God's protection, and experiencing inner peace after worship, etc. (Basri, 2017).

Currently, virtual religious activities are the most popular campus religious activities activity among students. Students receive a vast assortment of preaching materials. However, vulnerability can arise when comprehension is not indoctrinated in accordance with Islamic principles. Numerous religious activity materials contain references to intolerance and extremism. The transcendental epistemology of Islamic religious activities can be weakened by virtual religious activities. In the study of thought, Islam employs at least several schools of epistemology (theory of knowledge). There are at least five models of thinking systems in Islam, namely *bayani*, *`irfani*, *burhani*, and illumination (*isyraqi*), and the transcendent method (*hikmah al-muta'aliyah*), each of which has a different view of knowledge. These three systems or approaches (*bayani*, *`irfani*, *burhani*) is also known as three schools of thought in Western epistemology with different languages, namely empiricism, rationalism, and intuitive (Supriatna, 2019).

Students continue to entrust the Indonesian Ulema Council (*Majelis Ulama Indonesia/MUI*) with their understanding of Islamic Law and fiqh. 33.33% of respondents selected MUI as the foundation for comprehending Islamic law. The second-highest percentage, 29.96%, chose *ustaz/kyai* as their religious institution of choice. Moreover, it is a fascinating phenomenon that students today are eager to comprehend Islamic law. 10.86% of student respondents indicated that they could gain an understanding of Islamic law by watching *ustaz* broadcasts on YouTube and other social media platforms. Unfortunately, campus religious activities organized by religious organizations cannot meet students'

demands for religious activities. The religious activities institutions and religious organizations on campus are perceived by students as an exclusive community. In addition, students believe that organized campus religious activities have repetitive religious activities content.

For the category “preacher,” students are more likely to select preachers with melancholy messages. *Ustaz* Hanan Attaki was ranked first as one of the most in-demand *ustaz* among students. Hanan is well-known for his motivational da’wah content, soft voice, and communication styles that adapt to the communication styles of youthful people. *Ustaz* Abdul Somad assumes the position of leader with a comical da’wah. Gus Baha is in third place with a traditional Islamic preaching style, followed by *ustaz* Khalid Basalamah, who has a solemn demeanor, and *ustaz* Adi Hidayat, who has yet to capture the attention of the majority of students.

Tabel 1.

Domination Of Student Interest In Millennial *Ustaz*

List Name of Ustaz Millennial	Percentage
<i>Ustaz</i> Hanan Attaki	33,71%
<i>Ustaz</i> Abdul Somad	22,47%
KH Bahaudin Nursalim (Gus Baha)	13,11%
<i>Ustaz</i> Khalid Basalamah	7,12%
<i>Ustaz</i> Adi Hidayat	5,62%

Notes: The percentage is taken from 267 student respondents with the formula  $(n/266) \times 100\%$ .

Based on the preceding explanation, the passion of millennial students for campus religious activities falls into several categories. The media category comes first. The majority of students monitor religious activities and studies via social media. Second, the category of *ustaz* or *da'i*. Students mine *ustaz* or *da'i*, whichever they prefer, without intervention from a third party. The students' affinity for the *da'i* is exclusively attributable to the

*da'i*'s expertise in providing material for religious activities, which impacts the number of *da'i* followers on social media. Third, the material category of devotional activities. Students select the religious activities materials they require without being judged. In general, the effectiveness and efficiency of religious activities media is what motivates students to switch from traditional preaching to digital preaching. Students are uninterested in campus religious activities sponsored by religious organizations and institutions. Students view the organization as elitist, and their religious activities content is repetitive.

## **CONCLUSION AND SUGGESTION**

### **Conclusion**

The digital era is one in which the various activities of a person are largely dependent on digital technology. In the digital age, student religious activities in Indonesia have experienced accelerated growth as a social phenomenon. This study seeks to explain the phenomenon of students engaging in religious activities in the digital age. This paper provides significant information on the evolution of student religious activities in the digital age, including devotional results, preaching media, and the content of religious phone calls. As a result of millennial student worship practices, electronic media such as gadgets and the internet are utilized to peruse holy texts, imitate worship procedures, and obtain religious literature via the internet. YouTube, Instagram, WhatsApp, Facebook, and Twitter are the most popular social media platforms used by students to explore spiritual knowledge. The content of religious appeals, which was once limited to the technicalities of devotion and the strengthening of faith, has expanded to include life motivation, spiritually-based entrepreneurship, and various contemporary religious issues.

## **Suggestion**

This research has a number of limitations, which the author acknowledges. Despite the fact that the phenomenological nature of the data in this study is regarded as novel, the data obtained from this study may vary when applied to other locations and subjects. Therefore, it is necessary to make adjustments and conduct additional research in order to generate more pertinent and thematic data. Then, from a methodological standpoint, the employed research procedures can be refined by, for instance, expanding the data through a process of group interviews, such as FGDs. In addition, a more specific theory is required for discussing the religious phenomena that occur in the current generation, in which the context of da'wah, religious interpretation, and the application of accepted religious values will be closely related to technological advancements and media devices. Future research must therefore include additional analysis, particularly concerning the development of discussions involving new media theories, digitalization, and cyber analysis.

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