

ISLAMIC DA'WAH IN THE DIGITAL AGE IN IMPROVING THE AKHLAK OF THE SANDWICH GENERATION

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ABSTRACT

This article discusses Islamic teaching in the digital age. The goal of this study is to find out influence da'wah on the internet has in the process of increasing akhlak Sandwich generation. Regardless, the method of writing is a type of descriptive with a literate tone. Documentation is the data collection technique used. The findings of this study indicate that the advent of the digital age had a significant impact on many facets of life, particularly for the average person, whom we now refer to as the sandwich generation. These impacts are positive impacts and negative impacts that emerged after absorbing da'wah the internet. There must be proper knowledge and akhlak shield to convey information in order to maximize positive impacts and minimize negative impacts. The single best way to maximize the benefits of the digital age is to fully encapsulate digital content. In addition, a lot of content is available through digital platforms that are widely used in everyday life, helping to improve the Sandwich generation.

Keywords: *Sandwich Generation, digital age, Islamic da'wah, akhlak.*

INTRODUCTION

The speed of information continues to increase every day. The digital era is indeed very influential in life, especially for teenagers. It seems that the progress of the times has made us more and more negligent and dependent on technological sophistication. With easy access to all digital, it makes people lazy and less creative. These internet users are teenagers, teenagers, namely those who are still in school and those who are already working. Apart from being lazy, the visible impact is due to high dependency on using social media and the internet, namely, decreased akhlak, being too anti-social and preferring to imitate western style and culture. Starting from the problem of a lack of religious knowledge, this was the beginning for them to fall into bad things such as dropping out of school because they had violated religious regulations (pregnant out of wedlock). As a result, they become teenagers who lose the opportunity to study at school and become young people who only take care of their children and their families. This is one proof of the weakening of morals in adolescents. If we draw on the daily lives of teenagers who cannot be separated from the grip of social media and the internet, it will have a continuous negative impact that can undermine the youth and make them lose their true identity. Even so, teenagers are actually looking for their identity. So, there needs to be a bridge to overcome the negative impact in the process of finding one's identity, and further improve akhlak.

In accordance with the word of Allah (QS. AL-Baqarah; 152)

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Meaning: "Therefore, remember Me, I will remember (also) you, and be grateful to Me, and do not deny (favor) Me," It is clear that Allah will remember us and help us when we also remember him. So, fix our akhlak that way Allah will fix everything. There are also hadiths that explain morals (HR. Bukhari, Muslim)

إِنَّ اللَّهَ كَرِيمٌ يُحِبُّ الْكَرَمَ وَمَعَالِيَ الْأَخْلَاقِ وَيُبْغِضُ سِفْسَافَهَا

Meaning : "Indeed, Allah is Most Gracious loves generosity and noble akhlak and hates low (despicable) morals,"

Therefore, the right means to overcome the low good morals for adolescents mentioned above is by using da'wah. Da'wah on social media and the internet can provide positive value for teenagers in using gadgets and inshaAllaah they will be wiser in dealing with this rapid development of the era. In fact, da'wah is an invitation to do good and stay away from Allah's prohibitions. In line with that, the lack of interest of adolescents in the intake of knowledge will also gradually decrease. As Furin Nurdianto said, in his writing, one of the results of his research shows that the use of the internet has a positive and significant effect on student social morals. Because using the internet is good for communication, as a digital library, as a complementary medium for access to subject matter to add insight and knowledge, to fill free time, and so on, it can lead to increased social morality.

In the emergence of new media (eg WhatsApp, Instagram, Youtube, Facebook, Podcasts and Twitter), their use is more dominated by millennials or young people. They are more literate with the internet and consume information in high intensity. This should become a spirit for self-taught religious studies easily through their habit of using social media and the internet.(Furi Nurdianto ,2021)

In this day and age, it's not only youth in uniform who need to improve their morals through preaching in the digital era. However, we are leaving the fate of the sandwich generation behind. The sandwich generation or the sandwich generation, the generation that is in the middle. Like bread, this generation of sandwiches is squeezed in the middle to support themselves, their parents and their own children. Therefore, the sandwich generation can be a key that can affect two souls at once. For this reason, selfimprovement of the sandwich generation so that they continue to filter information on Islamic da'wah on social media and the internet must always go well. Even though they have busy schedules, such as taking care of their children, husbands, parents and running their jobs, some are even continuing their college education. So many roles are played by the sandwich generation, but morals still need to be held tightly and even have to be upgraded every day.

RESEARCH METHODS

The research method is a type of descriptive approach with literacy reviews. The data collection technique used is documentation. According to Wina S, (2013: 59)



descriptive research is research conducted to describe or explain systematically, factually and accurately regarding the facts and characteristics of certain populations as has been presented in the sense above, that descriptive research is research that aims only to collect data -data as it is by describing it precisely. This study also describes the development of Islamic da'wah in the digital era in improving the morals of the sandwich generation based on research results. Data results from interviews are described in documentation. Therefore, researchers will describe the influence of Islamic da'wah in the digital era in increasing the morals of the sandwich generation and the impact that is felt on digital da'wah in everyday life.

RESULTS AND DISCUSSION

1. Islamic Da'wah

Communication as a means of da'wah in Islam is the basis of the most effective spread of Islam. Everyone has the right to convey da'wah in their own way. The existence of communication leads people to formulate ideas and ideas as well as the ability to reason. This is a step towards the creation of knowledge. When we refer to the meaning between communication and da'wah, both conceptually may be different, but operationally they have similarities. Talking about Islam, will not be separated from da'wah because Islam itself means preaching. Islam is a da'wah religion that contains various instructions so that humans individually become good, civilized and quality human beings. Islam invites its people to always do good so that they are able to build an advanced civilization that is free from various threats and is in a humane (fair) order of life (Pirol Abdul, 2018). The spread of Islam is wide enough to all corners of the world. This cannot be separated from the hard work of preaching Muslims in the various media used.

2. Da'wah in the Digital Age

This digital era has been marked by many innovations in various fields, so that cyber technology plays a central role in human life. Culture and local wisdom are unable to change themselves to be the cause of this change, the cultural symbol of the millennium era is no longer a determining factor in the code of ethics of society, but culture as an instrument of power political interests. Kartono said that these different environments offer a great possibility for someone to have multiple personalities caused by upheaval



which, if left unchecked, can lead to deviations. In addition, the internet media gave rise to a new forum for communication, namely virtual communication, the use of which has led to a shift in human styles or habits in communicating with each other. Society does not attach importance to the same time and place in communicating. It is clear that through virtual communication on the internet, classic problems such as distance, time, costs and other difficulties are not a barrier. This is because the internet as a virtual communication medium is not limited by space so that the general public can convey information to anyone, anytime and anywhere. The form of virtual communication, makes someone interact but in reality they are in a different time and place. Simply put, there is an understanding that explains that virtual is an application of the image of a reflection of a real being in a different time and location. With the sophistication of this virtual communication, namely through social media and the internet, we can use it for anything, including Islamic da'wah. In order for da'wah to run well, it is necessary to pay attention to the various elements and pillars of da'wah, namely as follows:

a. Da'i (preacher)

Da'i is Arabic as an isim fail from the word da'a, yad'u which means a man as an actor or subject in upholding da'wah. It can be concluded that Da'i are people who carry out da'wah activities, as callers to the way of Allah and carry out the teachings of the Prophet Muhammad SAW.

b. Mad'u (partner / object of da'wah)

Mad'u is an object of da'wah (human) that is not limited by religion, gender, race, ethnicity, language, skin color and so on. The object of da'wah in general is starting from oneself, family, close relatives, humanity in general.

c. Maddah (preaching material)

Maddah is da'wah material that refers to Islamic teachings, whether in the form of creeds, morals, muamalah, worship taught by Allah in the Qur'an through Rasulullah SAW.

d. Washilah (dakwah media)

Washilah is a medium or tool used in preaching. Da'wah media can be written, spoken, audio, video, pictures, morals (real actions) etc.

e. Tarikah (proselytizing method)

Tarikah is a certain way of conveying da'i's da'wah to maddu to achieve goals based on affection.

f. Atsar (proselytizing effect)

Atsar, namely the effect or reciprocity of maddu, this atsar can be used as material for evaluating the dai in conveying da'wah.

When we understand and examine further from these elements and make all the elements as a unit, then da'wah will go well and will continue to develop until it is perfect.

Da'wah activities carried out using digital media or technological media have a specific purpose, namely, so that preachers are able to keep up with the times by using technology so that da'wah will spread properly, quickly and quickly. Virtual da'wah is preaching through multimedia such as the internet or others. There are so many benefits that can be taken if you use internet media, especially in preaching. Through reels on Instagram, videos on Facebook, meme tweets on Tweeter, vlogs on Youtube and pamphlets that are distributed via WhatsApp, for example, we can send da'wah messages anywhere in the world without having to meet face to face. In this way, it can make the nuances of preaching more varied so there is no boredom in mad'u. Given that in the application, there is a view that can be changed according to the wishes of the user and the preacher. That way, the use of social media and the internet will be more useful. Every human being has an obligation to preach, in all professions da'wah is carried out every day both at home, in the office and in everyday life in the world. Because da'wah can be done in the multidimensional aspects of life. It has been understood that Islamic da'wah is not only bil-lisan (with expressions/words), but also bil-kitab (by writing), bit-tadbir (management/organization) and bil-hal (social action). A good preacher who can be an example not only understands the content of the da'wah, but also must understand the culture of the people who are the target of his da'wah. This is what makes it easier for preachers to choose words and find out what strategies to implement. Rasulullah SAW said which means: "Talk to people according to the level of their intellectual ability." (HR. Muslim) (Sinung Restendy Muhammad, 2019).

As we know and feel that change is happening more closely, if it is related to the



current conditions which are all digital and the use of the internet is no longer a rarity, da'wah can be channeled through internet media. According to Bagdikian (2004: 56) in (Usman, 2016) suggests that the existence of the internet and websites(sites/portals) makes the availability of a great deal of information in the world that was never imagined before. The flow of online media information is so large and the flow of globalization cannot be stopped. Therefore it is necessary to make efforts to make online media a method of Islamic da'wah communication. (Fadly Usman, 2016)

3. Sandwich Generation

There are various names for generations that we know, namely: baby boomers, gen-z, gen-y, gen-millennium, gen-alpha etc. The sandwich generation was invented by Dorothy A. Miller. an American sociologist. in the philippines, the vulnerable age of the sandwich generation is, 30-35. while the British state is, 45- 54 years. However, this doesn't always happen in that age range, because maybe their parents have died and their children have grown up. So, the sandwich generation there doesn't have to bear the financial burden. different from Indonesia, in Indonesia it is not related to age. Many teenagers are already married and have many dependents.

Sandwich generation type:

1. Traditional Sandwich Generation

Those who bear the needs of parents and grown children.

2. Club Sandwich Generation

Those who take care of their parents, children, grandchildren, even grandparents

3. Open Faced Sandwich Generation

Those who work in social activities, (nursing homes)

The sandwich generation is those who have elderly parents and dependent children. In an individual sense, the term describes people who are caught between the simultaneous demands of caring for aging parents and supporting their dependent children (Ward & Spitze, 1998). Multiple roles and responsibilities, so faced with a series of challenges. The impact of the role of the sandwich generation has several negative impacts in terms of



physical, psychological, emotional, financial burden and moral decline. Working women can be part of the sandwich generation. Data on working women in the sandwich generation in Indonesia according to a demographic study stated that 6.42% of the total 7,009 households studied were the sandwich generation and 10.9-11.3% were working women (Samudra & Wisana, 2016). Research on 18 working women in the sandwich generation suggests that there are several strategies for balancing roles between parenting and parenting and work. The results of the interview stated that maintaining health and well-being, suppressing feelings of perfectionism, managing time and energy, letting go of responsibilities a little, fostering social relationships, and assistance/parties relationships that can lighten domestic burdens (Evans, et al., 2016). Family and work conflicts are also a concern for working women in the sandwich generation (Aazami, Shamsuddin, & Akmal, 2017). The sandwich generation is closely related to parenting, where the demands of parenting come from parents and children. The burden of parenting can be experienced by working women of the sandwich generation. In a study on the burden of caregiving, 68.02% of caregivers felt very burdened and 65% of caregivers showed symptoms of depression (Papastavrou, et al., 2007). 62% of caregivers receive forms of violence from the parents they care for Kusumaningrum Ayu Fitri (Yan & Kwok, 2010).

In its role as a squeezed human being, the sandwich generation has rights and an important role in the progress of children and their parents. Even though it was very heavy on their shoulders, the sandwich generation remained well-behaved. From those who initially did not pray 5 times a day to pray diligently, from those who were initially very arrogant towards their parents, now they are children who are fully responsible for their parents, from those who always prioritize work over children, now they can manage their time well, and he can also be a wife who cares for her husband. All morals can increase, due to the use of social media and the internet which contain Islamic da'wah. The verses listed touch the heart so that they quickly awaken the reader to always do good and remember Allah wherever, whenever and under any circumstances.

The sandwich generation has been the backbone of the success of the two people they love. Not far from morals, a child who is still a burden on his parents. The sandwich generation is required to cultivate good morals from an early age to their children. It will be easier for



children to understand if they start early, remembering that the conditions of the times will continue to develop. The all-sophisticated digital era can plunge children into things that they did not understand before. Social media and the internet, for example, these two things are addictive for children. They can't be away from gadgets in a day. So, it is necessary to have parental control so that it is wise to use social media and the internet. It's not just to stop using gadgets for children, because we really have to always be updated about new things. However, its use is limited and diverted to positive things such as hearing and seeing Islamic studies or preaching on social media and the internet. As parents, we also need to set an example for our children. It starts with us sharing videos and pamphlets related to Islamic da'wah to our children. That way, an increase in morals will occur not only in the sandwich generation but also in children. And here, the sandwich generation can realize that morals improve by itself when they can control their children's actions.

The positive impact that is clearly visible for the sandwich generation in improving morals in the digital era lies in controlling oneself, children, parents, husband and work. Why is that? Self-control because he can restrain himself from using his time to play and shop with his friends. Controlling children, parents and husbands, that is, the sandwich generation is smart in dividing its time so that it exerts affection and responsibility on the three parties it cares about. Control over work that is, the sandwich generation is able to position itself for family and work. Trying to carry out the role of the all-in-one Sandwich Generation, and always having good morals is neither easy nor difficult, it all depends on intentions.

4. Forms of Increasing Good Morals in Receiving Islamic Da'wah in the Digital Age

Every Muslim is obliged to seek knowledge, in the process of seeking and studying there is an important thing to pay attention to, namely morals. According to (Mubarok et al., 2008), morality comes from religious teachings. From this universal nature, morality deserves to be a barometer of whether human behavior is good or bad or right or wrong. Akhlakul karimah in Islam is the thing that is the basis for humans to live by being better than elevating themselves or others. As a person who has a noble character, it is fitting to be grateful to Allah SWT and always try to show good or noble morals (Yatimin Abdullah, 2007). Akhlakul karimah is based on knowledge, faith, charity and piety.

Morals include four aspects, namely morals to God, morals to others, morals to oneself, and morals to the environment (Zurqoni, 2013:24).

Good personality is very broad, not only outwardly, but also very much involves thoughts and behavior. Morals in the world (religion) fulfill various aspects, starting from morality towards Allah, to fellow creatures, namely:

- a. Morals towards Allah, this good personality does not start with the recognition and awareness that there is no God but Allah.
- b. Morals towards fellow human beings
- c. Morals towards the environment

In understanding the form of da'wah on the internet and social media such as YouTube, Instagram, tweeter, WhatsApp, line, telegram and so on. We can conclude that, in fact, the spread of da'wah contained a lot of morals, faith, and shari'ah. It is clear that the adjustments between words and pictures are for interesting results and the message of da'wah is conveyed. It can also be seen that several aspects of the form of da'wah on the internet show that the contents of the message already reflect a variety of themes, the form of da'wah presented can be understood and accessed by both internet users and the public, both children and adults. Not only that, the technique of exposing his da'wah messages can be said to be interesting so that it makes internet users feel happy. This is a sign that internet users are very enthusiastic about the dynamics of the culture of diversity and the behavior of people in this era who constantly want to get the wisdom of da'wah in attractive packaging and the contents can be digested and understood quickly and precisely, namely through social media and da'wah on the internet.

This virtual da'wah makes it easier for users to access knowledge related to morals taught in Islam. Starting from here, the generation of sandwiches can improve their morals for the better. Despite the busyness and density in carrying out daily activities, this generation of sandwiches can carry out their obligations to Allah. The sandwich generation can indeed be said to be multitalented, because they can manage their time well to divide themselves into various tasks and responsibilities as a wife, child as well as mother and as God's obedient creatures. The form of moral improvement

experienced by the sandwich generation with virtual preaching is that they can further increase their obedience to Allah in the midst of their busy lives, they can be a good child for their mother who is always scared for by them, they can become a wife who is obedient to her husband, she can be more loved and sets an example of kindness to his children, and he can carry out his work in an orderly manner. What a noble, sincerity than the sandwich generation in carrying out its role.

CONCLUSION

After the researchers reviewed and analyzed the results of research on Islamic da'wah in the digital era in improving the morals of the sandwich generation, it can be concluded that in fact, the sandwich generation has quite good knowledge of morals. Nevertheless, the application of morals in everyday life is still not optimal so that the sandwich generation still needs more knowledge and insight to improve morals. Therefore, the use of virtual da'wah through social media and the internet is very appropriate for improving morals in the digital era.

As we know, the digital era cannot be stopped, updates will continue according to the times. Humans will be increasingly entangled in an all-digital world. Various impacts will appear, both positive and negative. Social media and internet users only have two choices, namely wise users or users who fall for it. As a good Muslim, of course the sandwich generation chooses to be a good user, by utilizing the digital world as a place to seek knowledge, spread goodness and improve morals. In line with that, many are using the media as a virtual da'wah. Anyone has the right to convey da'wah, because in fact Islam itself has the meaning of da'wah.

To save the sandwich generation who are extremely busy, to stay true to Islamic teachings, virtual da'wah becomes a helper for them. The da'wah can be accessed on the internet and social media such as YouTube, Line, Instagram, WhatsApp, Telegram and so on. This activity has a big influence on improving morals in this digital era.

From this research, it can be said that the use of social media and the internet in the digital era in Islamic da'wah to improve the morals of the sandwich generation can be said to be effective. Because the material or topics presented on social media and the internet can be easily understood, presented in an interesting way, and of course useful and helpful



enough to increase the application of sandwich generation morals. Not only that, the use of language that is communicative, easy to understand, and clear also makes respondents comfortable in reading the material. Inshaallah it will attract attention and not be monotonous.

Thus, it can be said that the use of social media and the internet in Islamic da'wah as described by researchers can increase the application of sandwich generation morals, and help the sandwich generation to gain knowledge and insight about akhlakul karimah in this increasingly developing era. However, the sandwich generation themselves also need to increase their commitment and intention to improve their akhlakul karimah so that the application of akhlakul karimah in everyday life will increase over time.

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