Abstract
The development of social media technology has provided people with more accessible information about religious knowledge. Everyone can learn religion from social media, particularly Youtube. This phenomenon seems to force young Nabdatul Ulama (NU) kiais (religious experts) such as Gus Baha, Gus Mi'tah, and Gus Muwafiq to be more adaptive and familiar to social media platform, like Youtube. This makes them close to be called “the millennial kiais.” Using a phenomenological approach based on observations on Youtube, this paper examines the performance of millennial kiais in carrying out the process of dakwah (Islamic proselytization) and in becoming role models for social education as they do. The educational interaction carried out by these millennial kiais on Youtube seems to be very effective in attracting the interest of wider citizens. The number of their viewers reaches between four to eight
million in one year. The number of videos viewed is around one hundred. The model of social education introduced by these millennial kiais is analyzed through the Bandura theory which starts through a process of stimulation and observation, and is followed by a process in mental cognition, which creates motivation and demands a response by clicking the likes button and subscribing comments. The response marks the beginning of constant change of behavior.


**Keywords:** Millennial Kyai, Dakwah activism, Social media

**Introduction**

The 4.0 industrial revolution era is marked by the rise of digital information, through which anyone can access information anytime and anywhere. It clearly affects the change in social interaction, especially in education. The use of social media as a communication tool is familiar in broader global community, especially among the millennial generation.
The millennial generation are those born after the revolution of digital technology since the 1980s or later, who are often called the Y generation.¹ They are associated with the frequent use of gadgets and the internet, which have destroyed the boundaries of space and time. They spend much time in front of the mobile screen—around three hours per day,² and their time spending even increase to 20 percent in the following years.³

The use of social media and the Internet is one of the most activities that features the current generation. Social media like Facebook, Twitter, WhatsApp, and video sites like Youtube and blogs intensify social interaction. Such media and sites offer communication, education, and entertainment for the millennial generation in recent years.⁴ The increasing accessibility of the Internet enables them to spend more time watching videos directly through Youtube. They rely on social media as a tool to get information. The millennial generation often look for solutions to the problems of their life, including consuming religious topics through existing social media. In response to this development, the Indonesian Muslim scholars (kiais) consider to use the various types of social media for the purpose of their dakwah activism.

Social media such as Youtube, Twitter, Instagram, Facebook, and the like function as a new media of information that may generate both positive and negative impacts. The ease of accessing information through technology enable people to carry out social interactions wherever they are, without necessarily meeting up face to face. This is commonly called

“cyberculture.” But this also has a negative impact, because no one can control who has the rights to speak and upload content in the media. Frequently someone who does not have the capacity of knowing send comments and even audio responses which can be accessed by many people and are used as a reference by a community in making decisions. The media can present information quickly, but may not be able to control the presence of potentially harmful content.

The transformation of social media has invited *kiais* to adopt digital technologies in their *dakwah* activism. Previously they carried out *dakwah* from stage to stage, from lecture to lecture, which were later transformed into social media. *Dakwah* is becoming intensified because of the presence of social media. Netizens, users or followers can quickly learn Islam from clerics, *kiais*, and religious teachers. However, there are things to observe, namely the rise of “Islamic preacher celebrities” who particularly having a limited Islamic knowledge. Ideally, Muslims should learn religion from professional teachers who are indeed experts in religion. The rise of new actors in religion becomes a common phenomenon in many societies. Religious extremism that emerge in recent decades can be rooted from those Muslims who learn religion from religious actors with intolerant and even radical religious tendencies.

Creative imagination methods may overcome these problems Muslims can learn religion from *kiais* as religious experts through social media. They have become preachers along with their role as religious experts. There are some *kiais* who have been active in *dakwah* activism

through social media, like Gus Muwafiq, Gus Baha’, and Gus Miftah. They are often referred to as “millennial kiais” because they are quite familiar among millennial Indonesian Muslims and their dakwah activism through social media. Some researchers are interested in studying the educational interaction of the millennial kiais in Muslim community by employing a social learning theory. The purpose of this study is to find out and analyzes the transformation of dakwah activism through social media and how the interactions between millennial kiais and their audiences can be explained from the perspective of Albert Bandura’s social learning theory.

This study uses a qualitative research adopting a phenomenological approach. It looks at people’s enthusiasm for using virtual media, including a survey on the kiais when educating public through dakwah on social media. To do so, I observe some videos from the official accounts of Gus Muwafiq, Gus Miftah, and Gus Baha’. The data are also drawn from interviews with several viewers, and analyzed by calculating the number of viewers and summarizing comments which are interpreted by using qualitative data analysis.

**The Millenial Kiais and Their Educational Interaction in Social Media**

Through his anthropological research, Clifford Geertz uses the term kiai as an equivalence term to the concept of ulama (religious experts). Karel A. Steenbrink argues that a male person attains the title kiai because Muslims recognize his religious authority, seek his religious

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advices, and maintain him as a religious teacher.\textsuperscript{12} Indeed, being a \textit{kiai} one does not need formal criteria such as study requirements, diplomas, and so on. In Java, the term \textit{kiai} is commonly used for senior religious figure, while for young experts the title \textit{gus} is commonly used. Like in other Muslim countries, in Indonesia some Islamic religious experts serves cultural and administrative roles as they are affiliated to Indonesian Ulama Council (Majelis Ulama Indonesia, MUI).\textsuperscript{13}

The relationship between \textit{kiais} and Muslim community is very close, especially in the field of social development. \textit{Kiais} are social and cultural actors. They can adjust themselves to the needs of the society and invite Muslim public for such transformation. Contemporary \textit{kiais} consider the importance of social media to perform \textit{dakwah} activism.\textsuperscript{14} They are indeed reforming methods of \textit{dakwah} as digital technologies are becoming popular, particularly among the millenials. Important \textit{kiais}, such as \textit{Gus} Muwafiq, \textit{Gus} Baha’ and \textit{Gus} Miftah, are very popular Muslim preachers (\textit{dai}) among the millenials. Indeed, each of them introduces a different style of preaching. The material they present at \textit{dakwah} activitie is also different. The online \textit{dakwah} activism is carried out massively and openly. Moreover, the relationship between \textit{kiais} and their audiences are also less hierarchical.\textsuperscript{15}

\textit{Gus} Baha’ or \textit{Kiai} Bahaudin, a son of \textit{Kiai} Nur Salim, is a well-known preacher due to the spread of his religious lectures on Youtube. The followers of channels uploading his lectures reach thousands. His lectures primarily cover the fields of theology, the Qur’an and its commentary, and Islamic jurisprudence (\textit{fiqh}).\textsuperscript{16} \textit{Gus} Baha’ was born in

\textsuperscript{12} Karel A Steenbrink, \textit{Pesantren, Madrasah, Sekolah; Pendidikan Islam Dalam Kurun Moderen} (Jakarta: LP3ES, 1986).
\textsuperscript{13} Muhammad Qasim Zaman, \textit{The Ulama in Contemporary Islam: Custodians of Change} (New Jersey: Princeton University Press, 2002).
\textsuperscript{14} Dhofier, “Kinship and Marriage among…”, pp. 47-58.
\textsuperscript{15} Dhofier, “The Pesantren Tradition : A Study…”.
\textsuperscript{16} Nur Sholihah Zahro’ul Isti’anah and Zaenatul Hakamah, “Rekonstruksi Pemahaman Konsep I’jaz Al-Qur’an Perspektif Gus Baha’”, \textit{QOF}, Vol. 3, No, 2, 2019,
Narukan in 1970 in the Pesantren al-Qur’an Kragan, Narukan-Rembang. He is famous for his modest style, wearing a white shirt and a black cap that is pushed a bit back. His distinct style makes him a role model for his audiences, particularly millennial Muslims. The vastness of the science of al-Qur’an and the science of fiqh that he masters makes him known as an expert in these fields. He is entrusted to teach at the Indonesian Islamic University (UII) in Yogyakarta. He also becomes the head of his father’s Islamic boarding school in Narukan and teaches the Qur’an and its commentary in Bojonegoro, East Java. During his busy schedule, he also delivers his recorded lectures which are later broadcasted by his students. His relaxed but loaded lectures interspersed with some humors make his audiences feel not bored. The religious material he delivers is always integrated with the dynamics of social life, so the audiences can easily understand the message.

Meanwhile, Kiai Ahmad Muwafiq, known as Gus Muwafiq and once served as Gus Dur’s assistant during his presidency, introduces a unique method of preaching to attract his audiences. Gus Muwafiq’s simple appearance, long-haired, loud voice, and big tall body make him more easily recognized. His audiences cover not only adult Muslims but also the millennials. Gus Muwafiq often delivers historical material when delivering religious lectures, from the history of human civilization at large to the history of the Indonesian archipelago.

As a former student movement activist, Gus Muwafiq has a good understanding of political complexities. He is quite familiar with contemporary issues encountered by Muslim society. With his organizational backgrounds at Pergerakan Mahasiswa Islam Indonesia/PMII—a youth organisation belonged to the traditionalist NU—he

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experienced intellectual adventures from his almamater of The State Islamic University (UIN) of Sunan Kalijaga in Yogyakarta to foreign countries as serving as secretary-general of Muslim students in Southeast Asia. So it is not surprising when he is still often invited to give some lectures abroad. His humorous style makes him admired by his audiences who feel that listening to his lectures is entertaining. The language he uses is easily understood by both youths and adults—either with good academic backgrounds or not. Addressing lay people, he often uses popular stories. Likewise, when interacting with young people (the millennials), he appears to be more relaxed and shows more flexible gestures. That is what makes Gus Muwafiq an idol among the NU members.

Meanwhile, Kiai Miftah Maulana Habiburrahman, known as Gus Miftah, originates from Ponorogo, East Java. He began his dakwah activities at the age of 21 years old. In contrast to a common description of kiais who preaches at mosques and religious congregations (majelis taklim), Gus Miftah often delivers his sermons in places associated non-religious settings, like brothels and night clubs. His appearance in these places makes him quickly famous, but also controversial. He talks a lot about peace education throughout his preachings. Performing dakwah activities at entertainment venues, he receives the pros and cons of the Muslim community because it is seen as not normal. Gus Miftah encountered many challenges at that time. Using a persuasive approach, in 2000 he started giving lectures at brothels and other entertainment venues in Yogyakarta. Often, some of his audiences change their lives for the better and repent from the ‘sins’ they committed. Some even devoted themselves to Gus Miftah’s pesantren, namely the Ora Aji Pesantren in Tundan, Purwomartani, Kalasan, Sleman Yogyakarta, which was founded in 2011.

19 Ibid.
Gus Miftah was known to the public as his video recording his *dakwah* activism at a night club in Yogyakarta was uploaded in *Youtube*. Performing *dakwah* at night clubs is almost unnoticed by many Indonesian Muslims. Gus Miftah on the other hand believes that everyone deserves Islamic callings. He believes that Allah’s guidance might come to everyone, including those who come to night clubs. It seems that Gus Miftah’s lectures are so touching that many are listening to him solemnly. Sometimes some of them are even sobbing and repenting for their sins.

As social beings, humans certainly cannot avoid social interaction, which sustains the demands of their life. Interactions that take place within human life can be transformed into “interactions of educational value”, namely communications consciously carried out in putting a goal to change one’s behavior and deeds. The educational value interactions are often referred to as “educational interactions”, which have been widely used in the classroom.\(^{21}\)

In the learning process, the relationship between teachers and students is exercised through educational interaction. As technology develops, communications are not only performed directly in a face-to-face way. Interaction can be mediated by existing social media such as *Facebook*, *Twitter*, *Youtube*, *Instagram*, and *Telegram*. Likewise, in education, educational interactions can be performed through technology-based social media; even now, it can use elaborate tools that can increase the ability to train and educate people more effectively.\(^{22}\) Currently, a *kiai* can deliver material through existing social media; he may just record while delivering his lectures and upload it on social media at the same time. People can follow his lectures at any time.


The process of educational interaction contains several norms or ethics. All these norms must be transferred to the students. Educational interaction does not occur in an empty space. It functions as a bridge that links between knowledge and deeds, an ethical consequence of education received by students. Thus, it can be understood that educational interaction is a two-way relationship between teachers and students with some norms as a medium to achieve educational goals.

The interaction that occurs between teacher and student not only happens in the teaching and learning process but also takes place amid society in which the teacher becomes a moral agent as well as a role model of what he has taught. Thus, students are able to witness a role model of the good personality from the teacher (uswa al-hasana), which demands an adjustment between words and actions. When teacher’s behaviours do not correspond to with his words, students may neglect his words, and this negligence also brings Allah’s wrath towards him. In this case, Imam al-Gazālī likens a teacher and his student to a stick and its shadow; how can the shadow be straight if the stick is just bent? Therefore, it is essential to see the personality of a teacher in the al-Gazālī’s concept of education because not only does the teacher perform knowledge transfer but also transferring value. A teacher must be able to set an excellent example following what he has taught to the students. It seems that his sufi inclination orients al-Gazālī in defining educative interactions between the teacher and the student in the learning process.

The characteristics of educative interactions include several aspects: objectives to be achieved, materials or messages that constitute the contents of the communication, the teacher, the student who actively experiences the learning process, a conducive situation, and an assessment.

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of the results of the interaction. Thus in the process of educational interaction, there is a two-way relationship between teachers and students with some norms as a medium to achieve educational goals.

Contemporary kiai, like Gus Baha’, Gus Miftah, and Gus Muwaffis, deliver their sermons through social media. Though these media, kiais can deliver certain characteristics of educational interaction that may be different from the previous method. With the new method, a kiai does not need to interact directly with the audiences. Nowadays, new communication media have facilitated people with easier ways to access information, including listening to religious sermons. With new media people can relatively access whatever and whenever they want and in wherever they are. They can also respond to the material they watch by clicking like or dislike. Interaction on social media can be seen by the public so that it can also influence others in responding to the material presented by a kiai. The audience can give any comment about the content of a topic delivered by a kiai as a form of dialogue in social media. His comments may not directly be responded by the kiai in question, but at least others may give comments on his. So, it becomes visible as to who agrees or disagrees with the presented content. More interestingly still, the educational interactions on social media are not merely between the teacher and his students but involving others as well. (Virtual) dialogue provides opportunities for people to exchange opinions, even though sometimes it generates debates. In this regard, ethical standards are highly needed on social media to avoid unnecessary conflicts.

Public responses by giving comment or clicking “like” or “dislike” in fact represent a public value given by the audiences to videos or

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contents uploaded in relation to the material delivered by the kiai and the performance of the kiai. Examples can be seen from videos on Youtube by the Santri Gayong, Gus Miftah official and Gus Muwafiq official.

Social Learning Model of Millenial Kiais

Humans, as social creatures, certainly require a learning process in their lives. Learning process requires a conducive environment. Social learning theory tries to explain how a social environment influences a person’s personality and how a person can change a certain situation.\(^{27}\) The learning process undertaken by humans certainly involves the social environment. It is called a stimulus responded by human behaviours. Social learning theory is a theory that seeks to explain socialization and its influence on personality development, and studies learning processes, personality formation, and environmental impacts on individuals who are socializing. Socialization in turn influences individuals in influencing their environments.\(^{28}\)

![Figure 1. Viewers of Gus Baha’, Gus Miftah and Gus Muwafiq](image)

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In the context of education through *dakwah* activism, millenial *kiais* stimulate the audiences by using *Youtube* to adjust to the trends of society in the millenial era. Their lectures can be followed by individuals anywhere and whenever via *Youtube* channels. Compared to lectures delivered in face-to-face spaces, online lectures are more flexible. It can be seen from the results of data analysis through interviews and observations on *Youtube* viewers of Millenials’ *kiais* videos. The statistic (fig. 1) shows that the number of the viewers of the *Youtube* accounts of *Gus* Baha, *Gus* Miftah and *Gus* Muwafiq ranges between 4,000 and 8,000 viewers. This number is concluded from the official accounts of the millenial *kiais* from November 2018 to November 2019.

A large number of viewers shows that the social learning model of millenial *kiais* is widely welcomed by the public. Social learning theory also emphasizes individual identity, which is not only the result of subconscious thinking as suggested by Sigmund Freud’s psychoanalytic theory, but also involves the individual’s responses to the expectations of others. The behavior and attitude of a person grow because of encouragement or confirmation from other people.\(^{29}\) Based on our interviews, the audiences are interested in following an exciting discussion from *Gus* Baha’s online contents because, despite his traditional background of religious learning\(^{30}\), he can manage himself to adapt to contemporary issues and explain the issues logically so that the public is able to understand his sermons well.\(^{31}\)

*Gus* Muwafiq has more viewers on *Youtube* because the material he delivers contains history, especially on popular history of Islam in the Indonesian archipelago. His language is easy to understand, even though he sometimes makes repetition.\(^{32}\) Meanwhile, the audiences are interested


\(^{30}\) Interview, Komunitas Guru MADIN, December 10, 2019.

\(^{31}\) Interview, Komunitas M18D IAIN Madura, December 21, 2019.

\(^{32}\) Kelas PAI S3 UINSA, December 16, 2019.
in Gus Miftah’s lectures because they find Islam dynamic and flexible, not rigid. His audiences follow him on Youtube after knowing from their friends or colleagues. Many viewers respond to the content by giving likes and comments, even distributing (sharing) it to their relatives. This context depicts how online contents become viral among Muslim society today. Some who come across his contents and are not interested, they may not give any response; some even give a negative response by clicking on “dislike” or writing negative comments.

According to Bandura, humans tend to imitate behaviors of others and may obtain benefits from several things they experience directly. Humans in the process of behaving do not just make observations to be responded. Still, they also require a space for thinking over to decide whether they want to adopt new behaviors or not. When certain behaviors have to be adopted, they may have also to rethink about the acceptance of the social or community. Bandura’s theory on learning process to change someone’s personality and behavior in social learning can be described through the following procedure.

Digital transformation reserves as a driving element for the millenial kiais to adopt digital technologies and translating traditional method of dakwah into uploaded file of audio-video, like Youtube. Their

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sermons are received by the public through observation and then processed in their mental cognition, giving a birth to reinforcement in the form of emotional satisfaction and motivation that incite a response in the form of typing comments or clicking “like” or subscribe. However, if someone, who watches Youtube shows as a form of observation, and processed in their mental cognition, is not impressed or interested, he has no motivation to respond. This context indicates that individual attraction to a certain programs is essential. When the sermon does not cause any reinforcement in the form of motivation, there would be no response from the viewers. Topic of sermon plays key roles to attract viewers’ responses. The most popular topics delivered by the millenials kiai are about life concepts originating from the Qur’an, hadith, tradition of the Prophet’s companions, and stories of the Muslim prophets and the history of Islam in the Archipelago. The kiais use logical explanations and popular language. In this way, the audiences will be attracted to watching and listening to their lectures.

As for observation techniques in social learning, there are three kinds of observations: life, instructional, and symbolic models. Individuals can make observations with instructional models, by listening carefully to the lectures and explanations of these millennial kiais delivered on Youtube. Individuals can also find symbolic models by observing the figures of the millennial kiais, observing their life, educational backgrounds, and career in dakwah activities. A modest appearance represents a symbol that delivers some precedence. The depth of knowledge delivered inspires enthusiasm in learning various books. An open and flexible attitude towards diversity inspires a tolerant and moderate life.

Whereas in the processing stage, the function of education as conducted by these millennial kiais shows how knowledge becomes the

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concept of life that direct people’s deeds according to Islamic teachings. The core concept in social learning theory is that first humans can learn through observation. The second is that cognitive mental states are an essential part of the learning process, and the third is that learning does not necessarily produce behavioral changes.35

Audiences of mediated religious contents can learn by observing phenomena that occur, through which they find solutions by discussing with their colleagues36 and teachers. Bandura’s theory has the nuances of cognitive-developmental theory. Bandura calls his approach a social cognitive theory. The theory considers that, in addition to social factors, the cognitive and mental elements of individuals play an essential role in learning processes. Cognitive factors are the expectations of individuals to achieve success.37

From the above theory, when a kiai conducts the education process with lectures on social media, all that can be seen is his appearance during delivering lectures. What appears here is a verbal instructional model. Through verbal instructional model, a kiai describe and explain his lecture topic by giving examples that are closely related to the life experience of the audiences so that the content can be easily understood and implemented in their everyday life. The audiences’ response is undoubtedly different because the language style and appearance of every kiai are also different as can be seen in the following table.

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### Table 1. Social learning differences of millenial kiais

<table>
<thead>
<tr>
<th>Aspects</th>
<th>Gus Baha’</th>
<th>Gus Muwafiq</th>
<th>Gus Miftah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youtube account</td>
<td>Santri Gayong</td>
<td>Gus Miftah official</td>
<td>Gus Muwafiq official</td>
</tr>
<tr>
<td>Num. of viewers</td>
<td>5.834.166</td>
<td>8.464.930</td>
<td>4.361.721</td>
</tr>
<tr>
<td>Source</td>
<td>Tafsir Jalalain Fiqih Tasawuf</td>
<td>Islam Nasantara</td>
<td>Moral temporary</td>
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<tr>
<td></td>
<td>Nasbohal Ibad</td>
<td>Aswaja Islamic history</td>
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<td></td>
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<td>in Contemporary Indonesia</td>
<td></td>
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<tr>
<td>Event</td>
<td>Ngaji weton</td>
<td>Public lecture</td>
<td>Routineed lecture</td>
</tr>
<tr>
<td>The educational method through dakwah activities</td>
<td>Delivered in <em>wetonan</em> (thirty-five-day), lectures take one particular topic with a special reference to the Qur’an and hadith. Material is delivered with a broad and profound explanation of the proposition. It is interspersed with straightforward and pleasant statements. The material with reference to classical books is more favored by pesantren students. For general public, lectures are delivered by using quotes and short videos about beautiful sentences from lecture conclusions.</td>
<td>Storytelling is used in relation to contemporary problems. The style is straightforward, funny, and communicative. Lectures are delivered in Muslim community in general, general public, boarding schools, and agencies. Lectures are equipped with short videos and quotes for Muhibbin on social media.</td>
<td>He uses a slang language, and reflects on contemporary problems. Lectures are delivered communicatively and humorously. Lectures are delivered at cafes, brothels, celebrities circles, mosques, and offices.</td>
</tr>
<tr>
<td>Appearance</td>
<td>He wears a simple, white shirt, black cap, protrudes to the top, and a sarong. It gives the impression of a simple, modest, low profile.</td>
<td>White shirt dressed, long hair, pure, low profile. This gives the impression of closeness, easy to communicate.</td>
<td>He has long hair, and wears a blangkon (a typically Javanese hat) combined with trousers, which gives the impression that anyone can join regardless of different ages and professions.</td>
</tr>
</tbody>
</table>

*Table 1. Social learning differences of millenial kiais*
The above comparison shows how Gus Baha’, Gus Miftah, and Gus Muwafiq have educated the Muslim public through dakwah activism on Youtube. They have many viewers between 4,000 and 8,000 as can be concluded from their official accounts, from videos uploaded from November 2018 to November 2019. Gus Baha’s account uploaded 129 videos with 5,834,166 viewers; Gus Muwafiq’s with 79 videos and 8,464,930 viewers; and Gus Miftah’s with 72 videos of 4,361,72 views. The above table suggests that there has been an educational interaction within the framework of social learning theory with massive interaction effects, reaching about eight million marks in one year with a number of videos under one hundred. It shows how effective the educational interactions that have taken place using social media.

The videos of these millennial kiais are also equipped with Indonesian translation to facilitate viewers who do not understand the Javanese language. Language barrier is then anticipated as the administrator of the channel provides Indonesian translation to the Javanese sermons. Thus, the translation is essential to broaden audiences and viewers of the videos, reaching also non-Javanese speakers and viewers. Thus, the millennial kiais’ influence is likely to win the minds of non-Javanese viewers who also often raise their comments and responses.

Important to the expansion of the millennial kiais’ influence is the material of their sermons. Different dakwah materials show that these three kiais target different audiences. Gus Baha delivers lectures using such classical Islamic books as Tafsir al-Jalalain, Nasaih al-’Ibad, explaining them through other Islamic religious sciences. Gus Muwafiq regularly speaks about the teachings of Ahlus Sunnah wal Jama’ah, Islam Nusantara, while Gus Miftah on Islamic morality in general that is adjusted to the wider audiences in cafes, brothels, and nightclubs. The material of sermons, thus, exhibits identities of viewers. The Javanese pesantren communities,
for example, are forming the majority of viewers. This is because the materials of these three millenials kiais is originated from the Javanese pesantren tradition.

Despite differences in style and materials, Gus Baha’, Gus Miftah, and Gus Muwafiq do have similar techniques in their sermons. They use straightforward language, popular idioms, and humorous narratives, so that the goal of social learning can likely be achieved. Some complicated teachings of Islam which are delivered in simple language make the educational process by the millennial kiais function its role. Islam, as presented by Gus Muwafiq, becomes more integrated to local culture. The concept of wali in Gus Baha’s elaboration is easy to understand; he is someone who is highly committed to purified duties and possesses extraordinary spirit (karāma). In his lectures, Gus Miftah gives an emphasis on Islamic lifestyle; they are delivered in slang words, an effective method for wider audiences. All of these three kiais are humorous, and their style of dressing reflects Indonesian culture. Therefore, it is true that a majority of viewers can be categoriesed as viewers with a complex motivation, ranging from religious content to the entertaining content ones.

Conclusion

This study concludes that the transformation of dakwah activism among popular Muslim preacher in contemporary Indonesia. Despite differences in style, methods, and sources, the millenials kiais have sucessfully transformed dakwah activism into social media. The article also records patterns of educational interactions conducted by millennial kiais that shifts the paradigm of Islamic religious learning. The number of viewers that reach eight million within one year with the number of videos below one hundred suggests that this method of learning become increasingly popular. Through Youtube, kiais carry out educational processes through dakwah activism. Seen from Albert Bandura’s social

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39 Interview with 12 Respondents on December 8, 2019.
Evi Fatimatur; Halimatus; Masykurotin: The Millennial Kiais

learning theory, this process starts from a stimulus, which leads to observations. Observed objects are then processed in a cognitive mental state, and can cause motivation, which demands a response. In this case, the response is manifest in the form of comments, likes, and subscribes.
Evi Fatimatur; Halimatus; Masykurotin: The Millennial Kiais

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