



## DEVELOPMENT MODEL DA'WAH OF MILLINEAL IN THE YUK NGAJI COMMUNITY

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### Abstract:

The most non-formal education that has emerged in the midst of society is Islamic educational institutions in the form of Majelis Ta'lim. Majelis Ta'lim or religious community, one of which is the hijrah community, is called the hijrah movement called YukNgaji. This hijrah movement is a hijrah community which focuses on a group of millinial children who want to change their lives by leaving the bad things that happen by becoming more obedient to Allah SWT. This research uses a qualitative method using a phenomenological approach by exploring the meaning in depth related to the educational curriculum model in the YukNgaji community in Bintaro. The development of millinneal da'wah in the Yuk Ngaji community by utilizing technology and information in delivering da'wah content in the form of da'wah of akidah, fiqh and morals.

*Keywords: Non-formal education, Majelis Ta'lim, and YukNgaji Community.*

### 1. INTRODUCTION

Education covers a broad dimension, namely formal, non-formal and informal education. In Law No. 20/2003, non-formal education is defined as an educational path outside the formal system that can be organized in a systematic and tiered manner. According to Coombs and Ahmed, as quoted by Musthofa Kamil, define non-formal education as educational activities that are organized and carried out outside the formal system, can stand alone or be an integral part of the system as a whole. This means that non-formal education provides special services to learners and helps identify learning needs in accordance with the objectives set. Non-formal education is considered a structured education system that aims to achieve learning objectives outside the scope of formal education.

According to Kamil, non-formal education plays a crucial role in the development and implementation of lifelong learning. This reflects its role in focusing not only on the formal stages of education, but also on everyday life, by providing services that suit individual learning needs and goals. Over time, the understanding of non-formal education has expanded, recognizing its significant contribution in providing access to education to a diverse range of people. By understanding the role and meaning of non-formal education, we can better understand the complexity of the education system as a whole and see how each educational pathway plays a role in shaping a knowledgeable and educated society.

According to UNESCO, out-of-school education is considered to have a lower level of discipline and uniformity compared to formal school education. Out-of-school education tends to be heterogeneous in terms of age and learning experience, allowing people to experience learning that suits a variety of age groups. Out-of-school education is considered to be an accessible means of learning for individuals from diverse backgrounds. Colin Latchen explains that non-formal education is a development of informal education, organized by various parties such as government or non-government agencies, international development agencies, non-profit providers, employer and

employee groups and others. The aim is to meet the needs of specific groups and specific learning and labor market requirements. This suggests that non-formal education has the flexibility to accommodate the specific and diverse learning needs of learners.

According to Marzuki, non-formal education is a learning process activity that is organized outside the school system or formal education, either separately or activities that have become an important part of serving certain target students and certain learning. So, it can be concluded that non-formal education is an activity carried out outside of formal education and obtained from government or non-government such as recitation groups or *majlis ta'lim* one of them.

The most non-formal education that has sprung up in the midst of society is Islamic educational institutions in the form of *Majlis Ta'lim*. Judging from the needs of the community to deepen and expand religious knowledge. *Majlis Ta'lim* as a center of education by the community, especially in overcoming the problems of life, becomes a fortress from the influence of the negative impact of the globalization of outside cultures that oppose Islamic law. The concept of non-formal education, namely *majlis ta'lim*, is contained in Law No. 20 of 2003 Chapter 3 Article 4 by stipulating: "Education lasts a lifetime and is organized in the school environment, household and community. Because, education is a shared responsibility between the government, the community and the family." The Ministry of Religious Affairs interprets *majlis ta'lim* as an Islamic educational institution with periodic, regular time but not carried out every day as in formal educational institutions in general, but the congregation is present of their own accord and is not mandatory and coercive because it is a spiritual need between each individual.

The *Majlis Ta'lim* policy is contained in the Ministry of Religion of the Republic of Indonesia regulation No. 29 of 2019 article 2 with the task of increasing understanding, appreciation and practice of religious teachings. Article 3 contains the function of *majlis ta'lim*, namely as Islamic education for the community, for the cadre of ustadz or ustadzah administrators and worshipers, strengthening friendship, providing religious and religious consultations, empowering the people's economy and enlightening the people and social control in the life of the nation and state.

*Majlis Ta'lim* or religious community, one of which is the hijrah community, is called the hijrah movement called YukNgaji. This hijrah movement is a hijrah community which focuses on a group of millennial children who want to change their lives by leaving the bad things that happen by becoming more obedient to Allah SWT. The hijrah movement is a forum for those who want to emigrate and want to get closer to Allah SWT by participating in various studies or activities organized by the Yuk Ngaji community. As an effort to anticipate the development of adolescents who are increasingly rampant, a movement is needed according to the age of adolescents, which easily enters and is accepted among adolescents, because it is a challenge so that generations easily experience change. YukNgaji emerged because of this problem and is a hijrah movement community that needs and longs for contemporary da'wah with themes related to the problems of the younger generation, both career, entertainment, social, love and even family problems. Dawah content is also designed specifically for the younger generation using the language of young people.

## 2. RESEARCH METHODS

This research uses qualitative methods. According to Denzim and Lincoln in Herdiansyah, qualitative research aims to provide an implicit explanation of the structure, order and patterns widely found in a group of participants. This research uses a phenomenological approach by exploring the meaning in depth related to the educational curriculum model in the YukNgaji community in Bintaro. Transcendental phenomenology was pioneered by Edmund Husserl, with an existential phenomenology approach from transcendentalism. Husserl revealed that everyday life, people experience something either in the form of scientific attitudes affected by beliefs or prejudices. The natural way of life has no discipline sufficient to allow true knowledge. As for phenomenological topics, one is required to sort out phenomena, finally allowing a phenomenological research to take place.

### Foundation Theory

#### Curriculum

##### a. Definition of Curriculum

The curriculum is etymologically from Greek, namely *curir*, which means runner, *curure*, which means a racing place. The term ancient Roman times means a distance traveled

by a runner from the start line to the finish line. In 1855, the term curriculum is a number of subjects in college. The curriculum in the Webster dictionary is of two kinds, meaning a number of subjects that students must take or study at school or college to obtain a certain diploma and a set of subjects offered by educational institutions or departments. The basis of the curriculum as a foundation in the teaching and learning process of an institution. Abdul Rahman Shaleh for example, that the curriculum is defined as a set of plans and arrangements regarding the content and learning materials in teaching and learning activities

The term curriculum in Islam from the word manhaj means a bright path or path traveled by humans in various fields of life. The bright path is the path traveled by educators and training teachers with people who are educated or trained to develop their knowledge, skills and attitudes.<sup>1</sup> According to Muhammad Al-Toumy Al-Syaibani, the Islamic education curriculum means a series of programs that direct teaching and learning activities in a planned systematic and goal-directed manner reflecting the educator as an Islamic norm.<sup>2</sup> According to Imam Al-Ghazali, the concept of curriculum is related to science. Knowledge from Allah SWT must be demanded by every human being, besides that education makes a child have an awareness of Islamic law through the lessons of the Qur'an and hadith. The division of knowledge is broadly divided into two, namely muamalah science and mukasyafah science.<sup>3</sup>

**b. Development of Curriculum Theory**

The curriculum determines the teaching and learning process at an educational institution. According to Crow and Crow, the curriculum is one way of developing students from a mental, physical, emotional, social, spiritual and moral perspective by looking at previous experiences observed from the teaching and learning process, both in the classroom and outdoors. There is a comparative classification of the development of curriculum theory by Ella Yulaelawati, as follows:

Name	Year	Definition
Tyler	1945	In 1945 Tyler identified four questions as curriculum parameters as follows: <ol style="list-style-type: none"> <li>1. What educational objectives are achieved in the School?</li> <li>2. What educational experiences can be provided to achieve these educational objectives?</li> <li>3. How can educational experiences be effectively managed?</li> <li>4. How can we determine that the educational objectives have been achieved?</li> </ol>
Hilda Taba	1962	The curriculum contains: <ol style="list-style-type: none"> <li>1. A statement of purpose</li> <li>2. Determines the sorting and organization of the substance, manifesting the pattern of teaching and learning,</li> <li>3. Learning outcome assessment program</li> </ol>
Schubert	1986	The curriculum is: <ol style="list-style-type: none"> <li>1. Subjects</li> <li>2. A program of planned learning activities</li> <li>3. Expected learning outcomes</li> <li>4. Cultural reproduction</li> </ol>

		<ol style="list-style-type: none"> <li>5. Tasks and concepts that have their own characteristics</li> <li>6. Agenda for social reconstruction</li> <li>7. Currere (interpretation of life skills)</li> </ol>
Ornstein dan Hunkins	1988	<p>The curriculum approach reflects the overarching position of its philosophical basis, theory and implementation. The curriculum approach includes:</p> <ol style="list-style-type: none"> <li>1. Behavioral-rational</li> <li>2. System-managerial</li> <li>3. Intellectual-academic</li> <li>4. Humanistic-aesthetic</li> <li>5. Reconceptualization</li> </ol>
Layton	1989	<p>The curriculum is influenced by the system:</p> <ol style="list-style-type: none"> <li>1. Socio-political</li> <li>2. Economic</li> <li>3. Rational</li> <li>4. Technology</li> <li>5. Moral</li> <li>6. Religion</li> <li>7. Beauty system</li> </ol>
Cornbelth	1990	<p>Curriculum development is a continuous social activity sharpened by various contextual influences inside and outside the classroom, and realized interactively, especially teachers and learners. Curriculum is not a product that can be felt or imagined, but is a real product of daily interactions, between learners, teachers, knowledge and the environment. Curriculum includes curriculum in practice, curriculum as product, object or document, context will sharpen curriculum in practice.</p>

**c. Curriculum Components**

Educational experts have various differences about the number of curriculum components, basically the substance and understanding are almost the same. According to Oemar Hamalik argues that the curriculum components are divided into goals, methods, materials, organization and evaluation According to Soetopo and Soemanto curriculum components are divided into five parts, namely goals, content and structural programs, organization and strategy, facilities and evaluation. According to Ralph W. Tyler and Hilda Taba cited by Nana Sudjana, divide the curriculum components into four parts, namely objectives, subject matter, methods and evaluation.

**d. Curriculum Strategy**

The educational process requires a strategy or calculation of the conditions and situations in which and how the process takes place and how to avoid obstacles and disturbances both internal and external concerning the institution or the surrounding environment. Educational strategy is the knowledge or art of using all factors or forces to secure educational goals achieved through planning and direction in operationalization based on existing field situations and conditions including calculations related to obstacles both physical and non-physical

**e. Curriculum Design**

Some curriculum designs are oriented towards people's lives, namely the status quo (the status quo perspective), the reformist perspective (the reform perspective), and the future perspective (the futurist perspective) There are three criteria to be considered in the

implementation process of this curriculum. They demand real learning, are based on action, and contain value. The three criteria are:

1. Learners focus on one aspect of society that they feel needs to be changed.
2. Learners must take action on a problem facing society.
3. The learner's action is value-based, whether it is worth doing or not, and whether it requires individual or group work or both.

#### f. Curriculum Principles

According to Oemar Hamlik, curriculum development is the planning of learning opportunities aimed at getting students towards the desired changes and assessing the extent to which changes occur in students. According to Zainal Arifin, curriculum development is a cycle, an iterative process that never ends. The curriculum process consists of four elements, namely objectives, methods and materials, assessment and feedback. There are five general principles in curriculum development, namely the principle of relevance, the principle of flexibility, the principle of continuity or continuity, the practical and principle of effectiveness

### 3. RESULTS AND DISCUSSION

#### The Birth of Yuk Ngaji Community

YukNgaji community was established on July 9, 2016. In 2018, community followers consisted of 15 cities in Indonesia and 3 countries namely Malaysia, Hong Kong and Turkey. This community was pioneered by Felix Siau and four of his friends, namely Husain Assadi, Cahyo Ahmad Irsyad, Ihsanul Muttaqin and Abietyasakti. Ustadz Felix Siau is a public figure who influences the YukNgaji community. He is a convert from China, after converting to Islam then became a figure who is often invited to deliver da'wah. The YukNgaji community focuses on preaching to the younger generation by designing activities that are popular with the younger generation. Because they want to respond to the trend of young people who want to learn Islam. YukNgaji has a different tagline every year by looking at the hijrah journey of each individual who joins the community. The first year, the theme was The Power of Ngaji. According to Husain Assadi, the theme is a movement to invite people to learn ngaji or Islam for the better.

The second year, YukNgaji carries the theme The Miracle of Hijrah. Showing togetherness in doing hijrah, namely with the jargon added knowledge, added friends. The most important aspect in the YukNgaji-style hijrah community is togetherness and ukhuwah Islamiyyah. The third year of the title is Share Your Happiness, sharing happiness after doing hijrah. The YukNgaji community viralizes with the hashtag #temanijrah, where the YukNgaji community becomes a forum and means for brotherhood and hijrah together. This hashtag is the purpose of the reason for establishing the YukNgaji community. YukNgaji is very active on social media platforms by uploading original da'wah content with certain themes while promoting online studies and even delivering da'wah twice a week, namely Saturday and Sunday live. Not only these three themes, but the YukNgaji community study carries themes with contemporary issues that occur in the younger generation such as K-Pop, dating and so on.<sup>4</sup>

Husain Assadi said that the symbol or logo of YukNgaji was formed unconventionally. The shape of the box with a pointed hollow reflects callout, which means speaking inward or awareness from within.<sup>5</sup> That way the YukNgaji community invites its followers to have an awareness of religion, as well as being a person who is critical of religion. YukNgaji has 38 regional official accounts developed by FAST alumni, namely:

@yukngajiceh.official, @yukngajibali.id, @yuk\_ngaji\_halikpapan, @yukngajibintaro, @yukngajibsd and so on.

The following social media platforms owned by the YukNgaji community are:

<https://yukngaji.id/>, @YukNgajid, with 542 K followers, @komunitasYukNgaji with 159 subscribers

#### Purpose of Yuk Ngaji Community

The purpose of the Yuk Ngaji community, as expressed, includes broad aspirations to create a noble civilization and build a better generation of Muslims. In general, the objectives of the establishment of this community include creating a noble civilization, building a better Islamic generation, deepening Islamic knowledge, making Islam a guide to life, educating and enlightening the Islamic generation, being a useful part and building religious awareness. With these goals, the Yuk Ngaji community tries to be a place that provides positive added value in character building and religious life for its members and the general public.<sup>6</sup>

Concluding on the purpose of the Yuk Ngaji community as a forum for the millennial generation to get to know Islam deeply and comprehensively, it also wants to accompany them with a variety of potential, enthusiasm, ideas, innovative, ideas, and inspiration so that they can be conveyed and shared within this community. For segmintasi or target da'wah in the Yuk Ngaji community, namely the millennial generation. If you look at the study participants in the form of weekly study activities, KEY, with professional backgrounds, the majority are the millennial generation in the age range from 20 years to 30 years.<sup>7</sup>

### Dakwah Curriculum Strategy in the YukNgaji Community

Based on the results of research related to the educational curriculum strategy in the YukNgaji community, there are a number of strategies echoed by the YukNgaji community, which are considered as an attraction for the younger generation in deepening religious knowledge. The strategies include

#### 1. Digital Utilization

Digitalization has a very important role such as social media whose context contains education. Technology has been able to place itself as a reference in religious knowledge. In particular, the younger generation or millennial generation, which in fact has an open and rational nature of thought, makes the internet a source of knowledge. Digitalization as a model of teaching Islam has many benefits such as adjusting to the needs of the audience, instant feedback, practical and efficient. There are various ways digital technology is utilized such as social media platforms, online groups, application development, video boosters.

##### 1. YukNgaji social media

Currently, YukNgaji has 38 official regional accounts developed by FAST alumni, as for the platforms @yukngajiceh.official, @yukngajibali.id, @yukngaji\_bandungkota, @yuk\_ngaji\_balikpapan, @yukngajijb, @yukngajibsd, @yukngajipalembang, @yukngajibintaro, @yukngajijaksel, @yukngajakbar, and others. The following are the official platforms managed by the YukNgaji community:  
Ig: @YukNgajiid  
Youtube: @YukNgaji Community

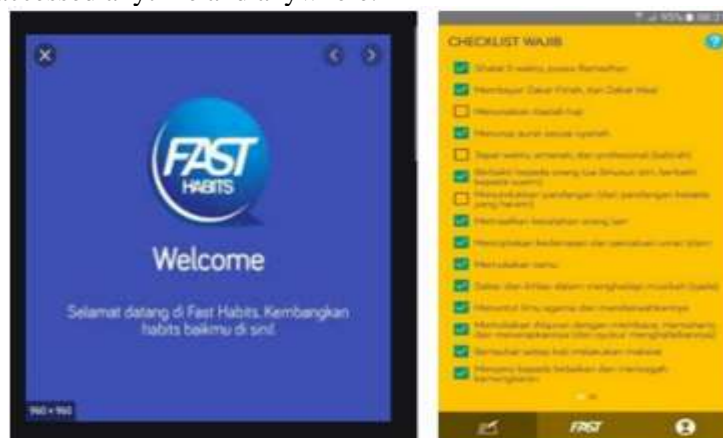
##### 2. Online Chatting Group

The YukNgaji community takes part in understanding education and Islamic religious rules by utilizing online chat groups such as WhatsApp and Telegram. (YukNgaji Instagram, November 25, 2023).



3. Developing Applications

Utilization of technology by creating applications, as for the YukNgaji community to develop an android application called Fast Habits. The Fast Habits Apk aims to make it easier to remind about the good habits taught by Islam to be more istiqomah in carrying out the hijrah process. There is a mandatory checklist menu consisting of five daily prayers, paying zakat, performing hajj, being punctual and professional, respecting parents and husbands, lowering views, forgiving others, creating a good environment and maintaining the unity of the people, learning about Islam and so on. Based on the findings, the practice of hijrah in the YukNgaji community not only focuses on worship but also on social aspects and caring for others. Apk Fast Habits also has memorization notes and books read, has a comprehensive YukNgaji study program, follows the pattern of the Ruang Guru platform online learning application in the teaching and learning process by using digitalization that can be accessed anytime and anywhere.



(Apk Fast Habits)



4. Display of Trendy Style Ustaz and Figures

Figures and ustaz in the hijrah community have a strategy on appearance aimed at impressing the younger generation. The figures and ustaz have a casual and trendy appearance when delivering education in the form of Islamic broadcasting. As for the YukNgaji community leaders with the appearance of T-shirts, flip flops, hoodies or

wearing hats with a relaxed style. This strategy is to eliminate the social gap between the leaders or ustadz and the congregation.

5. Anti-Mainstream Recitation Places

The place for recitation when carried out offline, the hijrah community chooses places such as hotel ballrooms, futsal courts, skateboard arenas, cafes, and so on. These activities are carried out simultaneously with recreational activities, such as playing futsal, cycling, camping, and others.



6. Forming a Small Community

The YukNgaji hijrah community has followers on social media is not enough. Therefore, it forms a small halaqoh group of NgeFast activity participants who have graduated from the program. This small group is required to gather and meet in studying Islam and provide support to each other in undergoing the hijrah process. This small group is expected that its members are always istiqomah in hijrah, this activity is called hanging out.

7. Doing Social Activities

The YukNgaji community not only discusses Islam, but fills it with non-religious social activities as a means of conveying religious messages. These activities include distributing social assistance, sports, and even hanging out.

8. Utilization of Third Party Figures

Utilizing third parties such as cartoon characters, anime and K-Pop idols who are going viral as a form of da'wah strategy. The figures shown are figures that are very popular with the younger generation, this shows that the YukNgaji community builds an image of closeness and understands what the younger generation likes.

With this combination of strategies, the Yuk Ngaji community is a form of successful existence by creating an attractive atmosphere for the younger generation to deepen their religious knowledge and make hijrah. Innovative approaches, the use of technology and familiarity with current trends characterize their educational approach.

### Curriculum in the YukNgaji Community

The curriculum in the Yuk Ngaji community has several principles and steps in its design. The following are the steps and mechanisms applied in designing the majlis ta'lim curriculum:

1. Recitation Material Design

Religious leaders design recitation materials that will be delivered within a certain period of time, for example in the long term such as one year. The recitation material must include aspects that are relevant to religious understanding and practice, as well as considering the needs of the congregation.

2. Discussion with the Management and the Congregation

The religious leaders discuss the draft recitation material with the management and congregation of the majlis ta'lim. This discussion aims to get input, feedback and approval regarding the material taught.



### 3. Material Proposal from the Congregation

Religious leaders open opportunities for administrators and worshipers to provide suggestions for recitation materials that are desired or needed. These suggestions can include social issues, people's problems or other relevant matters.

### 4. Identification of Social Problems

Religious leaders together with administrators and congregants identify social problems that are considered worthy of discussion in majlis ta'lim. The identification of social problems aims to make the recitation material can provide understanding and solutions to actual problems.

### 5. Determination of Material and Time

Religious leaders determine the material to be discussed within a certain period of time, as an agreement with the management and congregation of majlis ta'lim. The material should reflect the needs and interests of the congregation and be relevant to religious developments.

These steps ensure that the majlis ta'lim curriculum in Yuk Ngaji Community is developed by involving the active participation of religious leaders, administrators and worshipers. This aims to create a curriculum that is responsive to the needs of the community, focuses on religious understanding and practice and is able to address social problems faced by the congregation.

## **Da'wah Development Model in YukNgaji Community**

The learning model in the Yuk Ngaji community includes a variety of methods to ensure a diverse and engaging learning experience for the congregation. Here are some of the learning methods implemented:

#### 1. Ceramah

The lecture method is used to convey learning materials verbally by the asatidz/ah. The advantages of the lecture method are that it is effective in conveying basic information or complex concepts. Combined with the question and answer method for further interaction.

#### 2. Demonstration

The demonstration method involves a demonstration or physical example of a religious concept or practice, such as the procedures for ablution, prayer, hajj and umrah. The advantage of this method is that it visualizes the steps or practices directly.

#### 3. Question and answer

The question and answer method provides an opportunity for worshipers to ask questions and discuss. The advantages of this method are that it increases interaction and understanding and facilitates mastery of the material.

#### 4. Discussion or Seminar

The discussion or seminar method involves the active participation of the congregation in discussing a religious topic or conducting seminars related to religious issues. The advantages of this method are that it encourages critical thinking and the application of religious teachings in the context of daily life.

#### 5. Ready Practice or Drill

The ready practice or drill method provides intensive practice on certain skills, such as reading the Qur'an, hadith or yellow book. The advantage of this method is that it improves mastery of practical skills.

#### 6. Problem Solving

The problem solving method is used when the learning material is problematic, requiring the congregation to find solutions to religious challenges or problems. The advantage of this method is that it encourages analytical thinking and problem solving.

#### 7. Team Teaching

The team teaching method involves two religious leaders who deliver recitations in turn, especially on dialogical or comparative discussions. The advantage of this method is that it adds variety to the delivery of material and viewpoints.

#### 8. Learning in the Natural Environment

The learning method in the natural environment organizes learning activities outdoors, such as in a café, hotel ballroom, or futsal court. The advantages of this method are that it creates a different learning atmosphere and avoids boredom.

With this combination of learning methods, the Yuk Ngaji community can provide a holistic learning experience, adapt to the diverse learning styles of the congregation and maintain diversity in the learning atmosphere.

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### Analysis of Da'wah Content in the Yuk Ngaji Community

The da'wah content delivered by the Yuk Ngaji community can be found on several social media platforms such as youtube, instagram, android apk, twitter, telegram and so on. Besides being found on social media platforms, da'wah content is also found in the field of offline activities, such as KAPAN NGAJI (Yuk Ngaji Pekanbaru Study), MODIS (Morning Ladies) Study, and KEY (Yuk Ngaji Executive Class). There is da'wah content that includes aqidah, fiqh and morals. The following is an analysis of the da'wah content in the Yuk Ngaji community curriculum, including:

1. Da'wah Content of Akidah

No	Visual and Title Video	Date	Durasion	Viewers	Like
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1.	 <p>“Why Worship a God Like This?”</p>	25 th June 2023	7 Minutes	38 thousand viewers	4,4 thousand like
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The social media platform, namely YouTube, yuk ngaji da'wah content discusses various kinds of issues regarding religion, one of which is the discussion of faith. In the content entitled "Why Worship a God Like This?" discusses the attitude of religious people, especially Muslims regarding tolerance. According to Felix Siau, Muslims currently limit tolerance only to congratulations, such as saying "merry Christmas". This means that they are considered tolerant when they say these words. In fact, on the other hand, many of them berate the beliefs of adherents of other religions.<sup>8</sup>

2. Da'wah Content of Fikih


No	Visual and Title Video	Date	Durasition	Viewers	like
1.	 <p>“Forgot The Rakaats of Prayer, What Should I Do?”</p>	11 Januaari 2023	16.15	261 thousand	847 thousand

In the yuk ngaji content, fiqh discussions are also widely presented, one of which is about prayer. In the content entitled "Forgot the Rak'ats of Prayer, What Should I do?" it discusses forgetting the number of rak'ats in prayer. If a person is praying, then he forgets, it is obligatory to replace the rak'ats according to the number of rak'ats that he forgot. According to Iskandar, regarding the forgotten rak'at, whether in prayer or outside of prayer, it is still obligatory to replace them. Apart from the discussion of prayer, there are many more themes that discuss fiqh, such as fasting, zakat and others.<sup>9</sup>

3. Da'wah Content of Akhlak

No	Visual and Title Video	Date	Durasition	Viewers	Like
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<sup>8</sup> <https://www.youtube.com/shorts/PZRgyQyF21k>, diakses pada 13 Januari, 2023. Jam, 11.30 a.m

1.	 <p data-bbox="371 712 671 766">"Islam Adalah Agama Yang Peduli"</p>	29 December 2023	5 Minutes	67 thousand	2,3 thousand
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In the moral aspect, yuk ngaji content discusses the attitude that a Muslim should have. The attitude is presented in the content entitled "Islam is a Caring Religion". The attitude of a Muslim is proven by his concern for other Muslims which is conveyed in the form of advice. In the video snippet, Felix Siauw conveyed a hadith about people who pray but still get punished by Allah because of their indifference to invite others to pray. This means that the person who prays only thinks of himself without inviting his fellow believers.<sup>10</sup>

#### 4. CONCLUSION

Based on the researcher's analysis by identifying the development model of millineal da'wah in the Yuk Ngaji community, the researcher concludes as follows:

1. Based on the birth of the Yuk Ngaji community spread widely throughout Indonesia, as for the purpose of the Yuk Ngaji community as a forum for the millennial generation to get to know Islam deeply and comprehensively, they also want to accompany them with a variety of potential, enthusiasm, ideas, innovative, ideas, and inspiration so that they can be conveyed and shared within this community. For segmintasi or target da'wah in the Yuk Ngaji community, namely the millennial generation. If you look at the study participants in the form of weekly study activities, KEY, with professional backgrounds, the majority are the millennial generation in the age range from 20 years to 30 years.
2. The da'wah curriculum strategy in the Yuk Ngaji community utilizes technology and information, developing applications. Like the Fast Habits application to support da'wah for Yuk Ngaji community members, religious leaders change their image to be closer to the millennial generation, build small communities to exchange ideas with each other, carry out non-religious social activities and utilize third party figures.
3. Yuk Ngaji community curriculum by designing materials, discussing with religious leaders and administrators, identifying trendy issues and determining the time and place.
4. The model of da'wah development in the Yuk Ngaji community is in the form of lectures, demonstrations, questions and answers, drills, seminars or discussions, problem solving, team teaching, and learning in the natural environment.
5. Analysis of da'wah content in the Yuk Ngaji community there is material in the da'wah curriculum, namely da'wah content related to creed, fiqh and morals.

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