

Religious Educational Patterns of The Millennial Generation Through *Ngopi Senja* Activities

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Abstract: This study aims to describe the Islamic education strategy of the NDO community in Trenggalek Regency in shaping the religiosity of the millennial generation through *Ngopi Senja* and explore the implications of the activities of the NDO community in Trenggalek Regency on Islamic education and the religious attitudes of the millennial generation through *Ngopi Senja*. This study uses a case study approach with a qualitative method, namely collecting data through interviews with the committee and participants of the activity, direct observation of the *Ngopi Senja* activity, and documentation in the form of images and documents related to the focus of the research. The data analysis method in this study is based on the steps of Miles and Huberman, including data reduction, data presentation, and drawing conclusions to find the best results. The findings of this study include: 1) the Islamic education strategy used in the *Ngopi Senja* activity to shape the religiosity of the millennial generation is packaged through several stages, namely a) planning consists of formulating objectives, determining targets, themes, speakers, and facilities and infrastructure; b) implementation consists of the accuracy of the material with the target problems by utilizing digital technology; and c) evaluation of activities is carried out through comparison of target performance and monitoring through face-to-face and online; and 2) the implications of the activity strategies used by the NDO community in the *Ngopi Senja* activity have succeeded in shaping Islamic education and the religious attitudes of the millennial generation.

Keywords: Religious, Millennial Generation, *Ngopi Senja*

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan strategi pendidikan Islam komunitas NDO Kabupaten Trenggalek dalam membentuk religiusitas generasi milenial melalui *Ngopi Senja* dan eksplorasi implikasi kegiatan komunitas NDO Kabupaten Trenggalek terhadap pendidikan Islam dan sikap



religiusitas generasi milenial melalui *Ngopi Senja*. Penelitian ini menggunakan pendekatan studi kasus dengan metode kualitatif, yaitu mengumpulkan data melalui wawancara kepada panitia dan peserta kegiatan, pengamatan langsung terhadap kegiatan *Ngopi Senja*, dan dokumentasi berbentuk gambar dan dokumen terkait fokus penelitian. Metode analisis data dalam penelitian ini sesuai dengan langkah-langkah dari Miles dan Huberman, meliputi reduksi data, penyajian data, dan penarikan kesimpulan untuk mencari hasil yang terbaik. Temuan penelitian ini meliputi: 1) strategi pendidikan Islam yang digunakan dalam kegiatan *Ngopi Senja* untuk membentuk religiusitas generasi milenial dikemas melalui beberapa tahapan, yakni a) perencanaan terdiri dari merumuskan tujuan, menentukan sasaran, tema, pembicara, serta sarana dan prasarana; b) pelaksanaan terdiri dari ketepatan materi dengan problematika sasaran dengan memanfaatkan teknologi digital; dan c) evaluasi kegiatan dilakukan melalui perbandingan performa sasaran dan pemantauan melalui tatap muka dan daring; dan 2) implikasi dari strategi kegiatan yang digunakan komunitas NDO dalam kegiatan *Ngopi Senja* telah berhasil membentuk pendidikan Islam dan sikap religiusitas generasi milenial.

Kata Kunci: Religius, Generasi Milenial, *Ngopi Senja*

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Introduction

The development of the globalization era influences the younger generation's understanding of religion, morals, and ethics. Tanamal's study (2022) found that the use of information technology by adolescents has increased, which has caused their understanding of morality and religious principles to decrease. This statement was expressed by Andini (2023), who stated that there was an increase in moral damage to children in Bandar Lampung. Meanwhile, Rulmuzu (2021) showed that many adolescents and minors are already familiar with cigarettes, drugs, and other criminal acts that deviate from societal norms. Meanwhile, the results of a study by Wahyuni and Nurmala (2020) showed that the level of juvenile delinquency at SMAN 5 Kota Serang was at 87%, with indicators of controlling emotions,

lying, truancy, extorting peers, smoking, and premarital sex. These data highlight the importance of religious education for adolescents to develop religious values through the teachings of the religion they follow.

Suradi's study (2018) used multicultural Islamic religious education values to improve students' religious understanding through subject matter and application in the learning process. Hafidh's (2023) research shows that Instagram can be used for information on religious identity, sharing religious knowledge, and encouraging Islamic values that are relevant to the modern era. Wibowo's (2018) research focuses on character-based religious values in the formation of adolescent characters who love their God and are independent, trustworthy, polite, generous, optimistic, tolerant, and humble. Meanwhile, according to Munawaroh and Zaman's (2020) research, *Majelis Taklim*'s activities help increase the congregation's faith, encourage families to form peaceful families, support the poor, and advance harmony in the community. Although many studies have examined Islamic education strategies, few have examined their impact on increasing religiosity. This study aims to fill this gap by exploring how Islamic education strategies can improve understanding and attitudes of religiosity in *Ngopi Senja* activity participants.

Several studies related to religious education show that many people still have a low level of religious understanding. Therefore, researchers decided that research on patterns of religious education, especially for the millennial generation, is fundamental. One of the means that can be used to increase the religiosity of the millennial generation is *Ngopi Senja*. The uniqueness of this activity is the Taklim assembly activities carried out in contemporary cafes, according to the characteristics of millennial children. With this uniqueness, researchers will focus this research on 1) the characteristics of the millennial generation, 2) the strategy of religious education based on *Ngopi Senja*, and 3) the implications of *Ngopi Senja* activities on increasing the religiosity of the millennial generation.

Ngopi Senja's activities have a significant role in shaping the pattern of

religious education for the millennial generation. *Ngopi Senja* effectively conveys religious and spiritual values through content that is relevant and interesting for the millennial generation. *Ngopi Senja* activities, both through videos and social media interactions and offline activities, are thought to attract attention and motivate the millennial generation to explore religious teachings further and apply them in their daily lives. In addition, the patterns of interaction and communication in *Ngopi Senja* are also hypothesized to provide space for the millennial generation to discuss, exchange ideas, and strengthen their understanding of religiosity communally. Thus, *Ngopi Senja* is predicted to be able to make a positive contribution to the religious education of the millennial generation, both in terms of their knowledge, attitudes, and religious behavior.

Literatur Review

Religious Education

Religious Education is the appreciation and understanding of a person's religious values, which can be applied to daily activities (Febriana & Qurniati, 2021). Based on the theory presented by (Andini, 2023), aspects of religious education include:

1. Belief: This aspect includes a person's belief in religious teachings, belief in God, and the religious principles to which he adheres.
2. Religious Practices: includes religious activities such as prayer, fasting, reading the Qur'an, and other religious activities that are carried out routinely and consistently, such as religious study groups.
3. Relationship with God: This aspect includes a person's closeness and religious relationship with God, as well as experiencing religious teachings in daily life.
4. Ethics and Morality include the application of moral and ethical values taught in religious teachings, such as honesty, compassion, and justice in social interactions.

Characteristics of the Millennial Generation

Abbas (2022) argues that millennials were born in the 1980s to early 2000s. The millennial generation is considered unique because of their tendency towards technology (Fuad et al., 2021). The following are some of the characteristics of the millennial generation according to (Ampuno, 2020):

1. Technology as a Means of Da'wah: Da'wah and Islamic values are usually spread by the millennial generation through technology such as social media, so they can also get information from social media.
2. Independence and Self-Confidence: Millennials tend to be independent and self-confident, which helps them make decisions and face challenges.
3. Creativity and Innovation: Millennials are known as innovators who seek new ways to change various aspects of their lives in a good way, such as faith and religious practices.
4. Socialization and Community: Millennials are good at socializing and are active in various communities, including religious ones. They also use social media to interact and share Islamic values.
5. Wise Use of Technology: Millennials are expected to use technology wisely and avoid its adverse effects, such as internet addiction or content that is contrary to religion. This is even though they are very familiar with technology.

Modern Preaching Facilities

The means of preaching aim to convey the values of Islamic teachings that are relevant to the needs of society in a particular era (Pimay & Savitri, 2021). Contemporary means of preaching are limited to activities in mosques and means of preaching that use interesting, unique, creative strategies that are appropriate for today's youth. In order to reach people who are accustomed to technology and aesthetic places, preachers need to develop their approach to be more modern, such as using cafes as places of preaching and social media, which are considered wise steps in the digital era (Meifilina, 2021).

Cafes as a means of contemporary preaching

Cafes are strategic places for interactive and enjoyable *Majelis Taklim* activities (Arisanti, 2021). This place is very suitable for the characteristics of today's society, so it can be an effective and interesting event for the community and help increase their knowledge and faith (Nata, 2018).

Social media as a means of contemporary preaching

An online platform that allows users to interact and share content, information, and opinions. Some examples of the most popular social media in modern society, especially the younger generation, are Facebook, Twitter, Instagram, YouTube, and so on (Ananda, 2021).

Method

This study uses a qualitative approach with a case study method to explore the millennial generation's religious education pattern through the *Ngopi Senja* activity (Murdiyanto, 2020). *Ngopi Senja* is an activity that focuses on religious and spiritual content packaged in a relaxed and interesting way for the millennial generation. This research was conducted at *Ngopi Senja* and included social media and offline activities. The subjects of the study were the millennial generation, who actively participated and interacted in the *Ngopi Senja* activity. Data were collected through in-depth interviews with the *Ngopi Senja* committee and several participants, participant observation in offline activities and online interactions, and analysis of documents presented at *Ngopi Senja*, such as articles, videos, and social media uploads (Anggito & Setiawan, 2018).

Data analysis was carried out using the Miles, Huberman, and Saldana model, including reduction, data presentation, and conclusions (Miles et al., 2014). The validity of the research data is maintained through the triangulation of sources and techniques, such as comparing data from various sources and using various data collection techniques (Sidiq & Choiri, 2019). The ethical

aspects of the research are considered by obtaining permission from the research subjects, maintaining the confidentiality of their identities, and ensuring that their participation is voluntary (Sugiyono & Lestari, 2021). This research method is hoped to provide a comprehensive picture of the millennial generation's religious education pattern through the *Ngopi Senja* activity and how this activity contributes to their spiritual development.

Results and Discussion

Characteristics of the Millennial Generation

Ngopi Senja is an activity or community that is often identified with casual activities and light discussions in cafes around Trenggalek Regency. Observing the characteristics of the millennial generation in *Ngopi Senja* activities can provide interesting insights into their social and cultural preferences. The characteristics of the millennial generation in *Ngopi Senja* activities can be seen in the following table:

Table 2. Interview excerpts related to the characteristics of the Millennial Generation

Informant	Interview result
Bark	I am more open and tend to want to find out more if it is related to religion.
IAR	I use Google or social media more often to reduce my curiosity, especially regarding religion.
AR	To increase my religiosity, I am more interested in creating a community that supports my spiritual growth.

The table above shows that the millennial generation, the subject of the study, has distinctive characteristics. This generation is very accustomed to using technology and social media daily. They tend to have broad access to information and tend to seek content that suits their interests and needs. In the context of religiosity, the millennial generation shows a more open and

critical attitude. They seek the meaning and relevance of religious teachings in modern life and reject teachings that do not fit their critical thinking. This generation also desires to form a community that supports their spiritual growth through dynamic interactions and sharing.

Religious Education Pattern Based on *Ngopi Senja*

The pattern of religious education in the *Ngopi Senja* activity was decided through an agreement between the committee with the following final results.

Table 3. Interview Excerpts related to Religious Education Strategies

Informant	Position	Interview result
DM	Manager	We determine the theme of research or viral topics. Speakers are selected according to the theme and schedule, including from outside Trenggalek. Live streaming on YouTube and discussions in WhatsApp groups are also provided.
AY	Chairman of the committee	To attract participants, we designed the most modern activities possible. Determining the theme, speakers, and places that teenagers like today, also utilizing existing media to facilitate participants who cannot attend. We also free participants to take part in evaluating the activities through admin chat.

Based on the interview excerpt in the table above, it can be understood that the *Ngopi Senja* committee has developed various strategies to educate and inspire religiosity among the millennial generation. The strategy for educating religiosity used in the *Ngopi Senja* activity to shape the religiosity of the millennial generation is designed through several structured stages.

The planning stage includes formulating objectives, namely inviting as many millennials as possible to migrate to the path of Allah; determining targets, with the main focus on the millennial generation but also involving a small portion of Generation Z; determining relevant and contextual themes such as *Ngaji Ayik*, Couple Interview, and *Curhat* with *Ustadz*; determining

speakers who are by the theme, for example, a married couple who are experts in marriage science for the Couple Interview theme; and determining the facilities and infrastructure, with activities held in cafes around Trenggalek Regency and broadcast live via YouTube Narasi Dakwah Organizer.

The implementation stage includes the delivery of material by speakers in an interesting way, utilizing digital media such as the live feature on YouTube for participants who are unable to attend, and good coordination among the committee to ensure the smooth running of the activities. The evaluation phase is carried out through face-to-face meetings twice a month to discuss activities, team performance, funding, and coordination of future events, as well as online using WhatsApp for further coordination and to receive participant input and suggestions. With this comprehensive strategy, *Ngopi Senja* has succeeded in creating an interesting and relevant educational environment for the millennial generation, as well as having a positive impact on increasing their religiosity.

Implications of *Ngopi Senja* Activities on the Religious Education of the Millennial Generation in Trenggalek City

Based on the research findings on the implications of the *Ngopi Senja* activity on the religious education of the millennial generation in Trenggalek City, this activity significantly shapes religious understanding and practice among participants. The *Ngopi Senja* activity, packaged in a relaxed manner but still full of religious meaning, has succeeded in attracting the millennial generation's interest to delve deeper into their religious teachings. This is evidenced by the results of interviews with *Ngopi Senja* participants as follows:

Table 4. Interview Excerpts related to the Implications of *Ngopi Senja*

Informant	Interview result
Bark	The <i>Ngopi Senja</i> activity taught me to build faith in the teachings of Allah, so that I tend to stay away from His prohibitions. Because I am afraid of His

Informant	Interview result
	wrath. After I participated in the <i>Ngopi Senja</i> activity, I feel that I have become more diligent in worship, both in terms of praying on time and from the sunnah things that I now often do. Now, I can be calmer in facing problems in my life.
IAR	By participating in the <i>Ngopi Senja</i> Activity, I had the opportunity to strengthen my belief in Islamic teachings. The <i>Ngopi Senja</i> activity became the starting point for me to often carry out the sunnah worship ordered by Allah, such as reading the Qur'an, dhikr, and attending Islamic studies. I became more critical in thinking in studying and analyzing the material presented.

The *Ngopi Senja* activity has significant implications for the formation of the religiosity of the millennial generation. Through the content presented, *Ngopi Senja* has succeeded in attracting the attention of the millennial generation and motivating them to delve deeper into religious teachings. The use of relaxed and easy-to-understand language, as well as an inclusive and non-judgmental approach, makes the millennial generation feel comfortable and accepted. In addition, the interactions that occur in the activity, both online and offline, help form a community that supports their spiritual development. The millennial generation feels more connected to others who have the same interests and values, so they can strengthen each other in their spiritual journey.

Another implication is that the attitude of religiosity includes aspects of belief, such as strengthening faith in God, overcoming doubt or uncertainty, and increasing commitment to religious teachings; religious practices, such as being more diligent in worship; and ethics and morality, which include peace of mind in facing various situations by following the guidance given.

Discussion

Characteristics of the Millennial Generation

The millennial generation, also known as Generation Y, refers to the demographic group born between the early 1980s and early 2000s (Abbas, 2022). This generation grew up with the rapid development of digital technology and the internet, which greatly influenced their lifestyle (Arisanti, 2021), the way they communicate (Fuad et al., 2021), and their work patterns (Tampubolon, 2020). This generation is also known for their collaborative and inclusive spirit, often more open to diversity and inclusion in their surroundings (Munir et al., 2023). They often prioritize experience and continuous learning, and prefer a culture that supports innovation and creativity. Millennials remain optimistic and try to find ways to achieve stability in this world and the hereafter (Anwar & Salim, 2018).

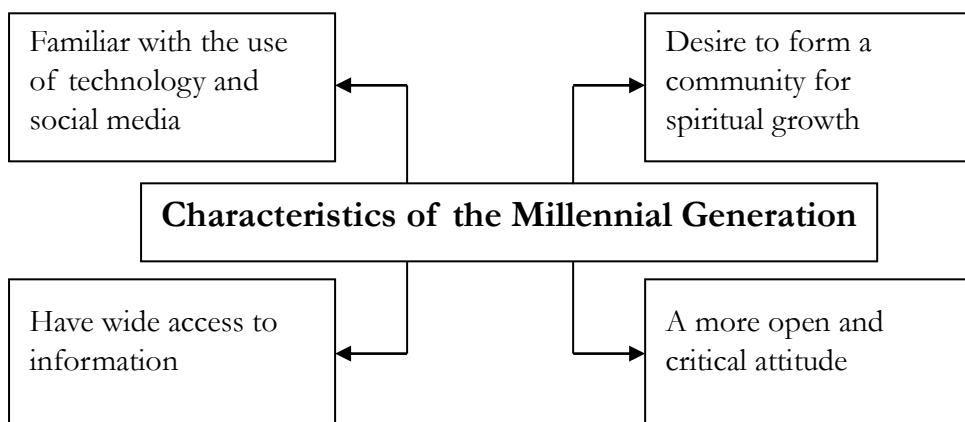


Figure 1. Characteristics of the Millennial Generation

The results of the study conducted on the *Ngopi Senja* activity related to the characteristics of the millennial generation are in line with the theory expressed by (Abbas, 2022) which states that the millennial generation is accustomed to using technology so that they have wide access to information. They also have an open mindset and a love of dynamic interactions so that they have a strong desire to form a community to support their spiritual growth.

The majority of millennials tend to be less attached to traditional religious institutions and prefer a more personal and spiritual approach to their faith (Nata, 2018). They may be more attracted to forms of religion that offer flexibility and relevance to modern life. Many millennials seek deep meaning and purpose in their lives and find ways to integrate spiritual values into their daily lives (Statistik, 2018). In addition, millennials are often more critical of religious teachings that are considered exclusive or intolerant, and are more supportive of inclusivity, equality, and human rights (Hidayatullah et al., 2018).

Religious Education Pattern Based on *Ngopi Senja*

The strategy of religious education in the *Majelis Taklim* involves a structured and comprehensive approach to deepen the understanding and religious practice of its participants (Febriana & Qurniati, 2021). Starting with the development of a clear and structured curriculum, the *Majelis Taklim* must have systematic themes and sub-themes covering aspects of faith, worship, morals, and Islamic history. The materials used must come from reliable and valid references. A personal approach through mentoring and group discussions allows for more intensive and interactive guidance, where members can share their views and experiences (Sudigdo & Abidin, 2019). The use of technology such as applications, social media, and e-learning platforms is also very important to disseminate materials and information, as well as reach members who cannot be physically present (S. Wahyuni & Bhattacharya, 2021).

Practical activities such as worship practices and social activities strengthen the direct application of the teachings learned. Moral and moral development is carried out through the mentor's role model and inspiring motivational lectures (Nurjanah, 2018). Regular evaluation and feedback from members help in assessing the effectiveness of the program and making necessary improvements. Scientific development through Qur'anic studies and special training is also essential to deepen understanding (Syaputra et al., 2023).

Finally, collaboration with other Islamic educational institutions and holding seminars and workshops with competent ustadz can enrich the insights and knowledge of the participants of the taklim assembly (Juliansyah, 2017).

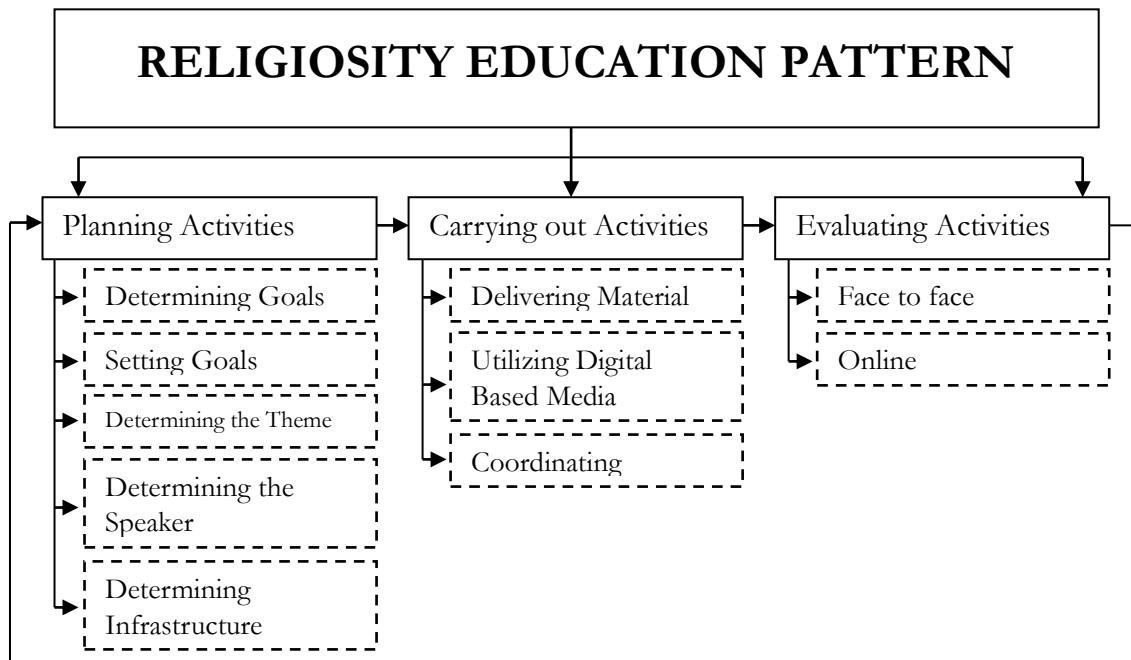


Figure 2. Religious Education Patterns

The research findings that show the pattern of religious education based on *Ngopi Senja* are in accordance with the theory put forward by (Albab, 2021) which explains that the educational patterns used to develop religiosity include:

1. Plan activities by determining goals, targets, materials, speakers, and facilities.
2. Carry out activities by delivering materials, implementing a good digital-based media utilization system, and coordinating with each administrator.
3. Evaluate and control to monitor and compare the results of activity performance through face-to-face and online.

The first point is planning activities, the first step is to formulate objectives based on needs or issues that are relevant to the audience. After that, the target participants are determined, for example based on age or

interests. The activity material is arranged to be relevant and interesting, in accordance with the goals and objectives. Speakers are selected based on expertise and relevance to the material. Preparation of facilities and infrastructure includes choosing a comfortable and easily accessible place, adequate facilities, and the necessary technical equipment (Huda, 2021).

The second point is implementing activities, the material must be delivered in an interesting and interactive manner according to the objectives. It is important to use digital media properly, such as online platforms for presentations and live streaming, so that all participants can participate. Effectively coordinate with each administrator through clear communication and proper division of tasks to ensure smooth activities (Sumaryati & Retnasari, 2021).

The third point is evaluating and controlling activities, it is important to monitor and compare performance results both face-to-face and online. This is done by collecting feedback from participants, measuring the achievement of goals, and analyzing attendance and participation data. This evaluation helps identify the strengths and weaknesses of the activity, so that improvements can be made for the next activity (Syalini et al., 2024).

Implications of *Ngopi Senja* Activities on the Religious Education of the Millennial Generation in Trenggalek City

The *Ngopi Senja* activity shows significant implications for the formation of religiosity of the millennial generation. Through interesting and relevant content, *Ngopi Senja* has succeeded in captivating the millennial generation, motivating them to delve deeper into religious teachings. The use of relaxed and easy-to-understand language, as well as an inclusive and non-judgmental approach, makes the millennial generation feel comfortable and accepted in this activity (Afiatin, 2018).

This approach not only attracts interest but also facilitates positive interactions, both online and offline. These interactions help form a

community that supports their spiritual development. By feeling connected to others who share the same interests and values, millennials can strengthen each other in their spiritual journey (Febriana & Qurniati, 2021).

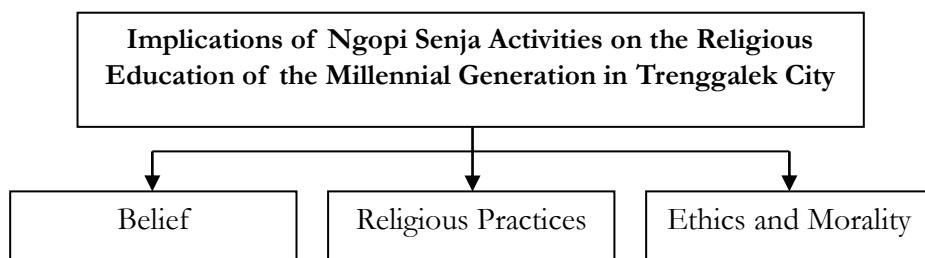


Figure 3. Implications of *Ngopi Senja* Activities on the Religious Education of the Millennial Generation in Trenggalek City

The results of the study above show that this activity has an impact on various aspects of religiosity. First, the aspect of belief, where this activity strengthens faith in God, helps overcome doubt or uncertainty, and increases commitment to religious teachings. Second, in religious practice, participants become more diligent in worship. Third, in ethics and morality, participants show increased peace of mind in facing various situations by following the guidance given. This is in line with the theory put forward by (Andini, 2023) that its aspects include belief, religious practice, relationship with God, and ethics and morality.

Overall, the *Ngopi Senja* Activity not only plays a role in increasing the religious knowledge of the millennial generation, but also strengthens belief, improves religious practice, and forms better ethics and morality. This shows that the activity has succeeded in achieving its main goal of saving the millennial generation from spiritual decline and forming a more religious and supportive community (Humairoh, 2021).

Conclusion

The millennial generation grew up with the rapid development of digital

technology and the internet, which greatly influenced their lifestyle, communication methods, and work patterns. This generation is known for its collaborative and inclusive spirit, valuing diversity, experience, and continuous learning. They tend to seek meaning and relevance in religious teachings that are in line with modern life and prefer a personal spiritual approach. In the context of religious education, millennials show a critical attitude towards exclusive or intolerant teachings, and support inclusivity and equality.

The *Ngopi Senja* activity organized by the NDO community plays an important role in educating and inspiring millennial religiosity through a relevant and interactive approach. This educational strategy includes comprehensive planning, implementation, and evaluation, as well as the use of technology to reach a wider audience. The implications of activities such as *Ngopi Senja* show an increase in millennial religiosity, strengthening their beliefs, improving religious practices, and enriching ethics and morality.

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