

Measuring the Existence of Islamic Religious Instructor in Millennial Era

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ABSTRAK

Abstract The millennial era is a continuation of the globalization era as well as becoming a new era of challenges. Anyone who can make good use of it can become a great opportunity so that the challenge brings blessings. Conversely, for people who cannot utilize properly and appropriately, in navigating the ark of life this can experience failure and even deterioration. People who can turn challenges into opportunities will succeed in achieving life's ideals, reach their material and spiritual life well-being, and proportionally position their physical and spiritual needs. To help people who are not good at maximizing opportunities and challenges, especially in the millennial era, Islamic Extension take full responsibility and contribute to be part of the government to produce a generation of Workers morality, smart, smart, devoted to achieving a noble life. This article uses qualitative research with a literature study approach. A literature study is a study conducted with a focus on books, scientific works such as journals, and various other scientific writings. This article concludes that the existence of Islamic Extension Workers in the middle of the community is very strategic with several potentials. First, PAI's strategic position helps to explore various information that is directly experienced by the community. Second, PAI's strategic position helps to understand the different characters of the community and requires handling different solutions. Third, it helps the government to form a society that is virtuous, moral who are praiseworthy, devoted, love the motherland, productive, directing people to achieve world success until the hereafter.

Keywords: Islamic Extension Workers, Millennial Era.

BACKGROUND OF THE PROBLEM

In 2011, the industrial revolution 4.0. began to be known through the Hannover Fair moment. The hallmark of the Industrial Revolution 4.0 is the leap in artificial intelligence through nanotechnology, to patterns digital

economy, artificial intelligence, big data, robotic.¹ Before their millennials the era of globalization which was marked by the massive use of the internet, humans were required to be more creative in thinking, and innovative in acting. The development of extraordinary technology makes it easy for people to get information from various parts of the world, this is one of the characteristics of industry 4.0.

One of the literature states, the millennial era is a continuation of the era of globalization.² In this era, people face extraordinary technological advances. societies Productive continue to survive and develop, while fewer societies productive fall further behind. The movement for change towards a more productive direction plus high creativity and innovation while maintaining the old culture that is still relevant is urgently needed in the millennial era. The millennial generation is a generation from the age of 17 to 36 years, those who now play the role of students, early jobbers, and parents young.³ The influence of the current globalization, then continued with the millennial era gave quite significant changes in the world economy, politics, social culture, and even education.

In Indonesia, quality education is a top priority, this is reasonable considering one of the characteristics of the State if its educational institutions can produce international standards. The principle of educational institutions refers to trilogy the Ki Hajar Dewantara leadership which is very popular in Indonesia. Leadership trilogy This includes *Ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani* which means in front of giving an example, in the middle of encouraging and in the back always encouraging.⁴ We hear quite a lot of information about the attitudes and behavior of educators in formal or non-formal institutions, carrying out acts that are inappropriate in law and regional customs, such as immoral acts, molestation

¹ Sutrisno, *Ancaman Keamanan Era Milenial dan Tekstur Pendidikan Tinggi (Sebuah Pembacaan Sosiologik)*, Jurnal Ilmu Kepolisian, Volume 12, Nomor 2, Juli 2018, 16

² Abuddin Nata, *Pendidikan Islam Di Era Milenial*, Conciencia, Jurnal Pendidikan Islam, 10.

³ Iffah Al Walidah, *Tabayyun Di Era Generasi Millennial*, Jurnal Living Hadis, Vol. 2 Nomor 1, Oktober, 2017; P-Issn: 2528-756; E-Issn: 2548-4761, 344.

⁴ Tim Dosen Ketamansiswaan, *Materi kuliah ketamansiswaan*, (Yogyakarta: Universitas Sarjanawiyata Tamansiswa Yogyakarta, 2014), 43

of minors and rape, of course such actions are very sad and very dangerous. for Indonesia's young generation.

The development of cognitive, affective, and psychomotor factors for students is the main target of the Indonesian education system. While the output produced cannot be said to be maximal, given that teaching and learning activities are more directed towards cognitive and affective development. This is proven by the rampant cases experienced by Indonesian teenagers, often we hear and see on social media that teenage couples have been secured by the police because of committing acts that are not commendable, such as cases of teenagers who become pregnant out of wedlock and lead to the disposal of infants, domestic violence as well, it often happens, exploitation, immorality and sexual abuse of minors. When viewed from the profile of the perpetrators, most of them were students, students, and even from state officials, not least, such as corruption.

According to data *Corruption Perception Index* (CPI) from 34 points in 2015 to 36 points in 2016 Indonesia's most corrupt country ranking increased slightly from 107 in 2015 to 88 in 2016. Based on these data, Indonesia is perceived as a country with very high levels of corruption, this conclusion is drawn from the CPI score in the range of 0-100, is very corrupt, while points 100 are perceived to be very clean.⁵ The data is unfortunate, Indonesia, the country we love together, is led by corrupt mentors. The high level of corruption in the State of Indonesia indicates that the success of our educational institutions is still cognitive and affective. The perpetrators of corruption (corruptors) are not from people who do not understand about corruption, the majority of the perpetrators are the best graduates with values almost coumload, but these achievements are unable to make them have an honest and trustworthy character, and are responsible for their positions.⁶

To catch up on various lines, especially in the industrial era 4.0. all components of Indonesian society are required to follow trends the millennial

⁵ Agie Nugroho Soegiono, *Agenda Open Government: Memerangi Korupsi Melalui Inisiatif Open Data*, Integritas, Volume 3 Nomor 2 - Desember 2017. 6

⁶ Hofman, B., Kaiser, K., & Schulze, G. *Decentralization and Regional Autonomy in Indonesia: Implementation and Challenges: Corruption and Decentralization*. (C. Holtzappel & M. Ramstedt, Eds.). (Singapore: Institute of Southeast Asian Studies. 2009.

which is identical to the era of globalization. Industrial era 4.0. This requires a renewal of the system in various fields, such as the development of national culture, healthy politics, improvement of the quality of institutions, educators, and educational outputs, especially in enhancing economic empowerment.⁷

One of the characteristics of the globalization era is that it is very easy to get information, events in various parts of the world can be accessed from Google applications, this is as a result of technological developments that are so advanced and rapid. The development of this technology has positive and negative influences. The positive influence of globalization on changes in values and social attitudes causes a shift in values and attitudes of society from irrational to rational. Furthermore, the negative influence of globalization on the emergence of a feeling that people no longer need the power of others in their activities and make them unaware even forget that humans are social beings who need to interact with each other.⁸

According to Abuddin Nata, the millennial era is called the post-modern era, does an era which that emerge as a response to the modern era that prioritizes reason, empiricism, and things that are materialistic, secularistic, hedonistic, pragmatic, and transactional or can be interpreted also with the view which separates world affairs from the affairs of the afterlife.⁹ The claim according to the author is very reasonable, considering that in the modern era community life is based on the assumption that with reason, five senses, and materially supported by sophisticated science and technology can solve various problems. But apparently, not so, precisely the reason that is coupled with the development of technology is not solving problems, but rather adding to the deterioration of the State, especially matters of morality, attitudes or behavior of adolescents.

The declining morale of students is one result of the rapid development of technology that is not matched by an increase in the quality

⁷ Seperti yang dilakukan oleh Negara maju, organisasi BRICS adalah sebuah organisasi untuk menampung dan mewadahi negara-negara ambang industri pada saat itu (10 tahunan yang lalu), dan pertamakali istilah ini dipakai oleh pakar ekonomi AS *Jim O'Neal*, seorang ekonom perusahaan keuangan global Goldman Sachs, pada tahun 2001.

⁸ Kalfaris Lalo, *Menciptakan Generasi Milenial Berkarakter dengan Pendidikan Karakter guna Menyongsong Era Globalisasi*, Jurnal Ilmu Kepolisian, Volume 12, Nomor 2 Juli 2018.

⁹ Abuddin Nata, *Pendidikan Islam Di Era Milenial*, 10.

of character students, even though the development of technology is needed by this nation to be able to compete with foreign countries. Moral decline is largely influenced by conditions socio-cultural in the surrounding community. A poor social environment is a form of lack of social institutions in controlling negative social change, this is all the influence of the modern era.

Failure to predict life in the modern era is motivated by many factors, including internal and external factors. Internal factors such as crisis identity, biological and sociological changes in adolescents enable two forms of integration. First, the formation of a feeling of consistency in his life. Second, the achievement of role identity. Juvenile delinquency fails to reach the integration period second. In addition to the two integration factors above, which cause adolescent failure to find an identity because of weak self-control, adolescents who cannot learn and distinguish acceptable behavior from unacceptable will be behavior dragged into 'naughty' behavior. Likewise for those who already know the difference between the two behaviors, but cannot develop self-control to behave according to their knowledge.¹⁰

The second factor is an external factor, family love is the social unit smallest that provides the primary foundation for children's development, if the child lacks family affection during his first development can impact failure on adolescents in finding their true identity. In addition to the family, the environment and schools also contribute to the development of the child. Therefore, the merits of the family structure and the surrounding community automatically also have good and bad effects on the growth of the child's personality. All of this needs to be thought out and followed up with proper handling.

The millennial era is an era of new challenges if they can be put to good use it can become a great opportunity, so if that challenge brings blessing to everyone who does it. However, for people who cannot use it properly and appropriately, it is possible to navigate the ark of life, failing and even falling. People who can turn challenges into opportunities will succeed

¹⁰ Dadan Sumara, Sahadi Humaedi, Meilanny Budiarti Santoso, *Kenakalan Remaja Dan Penanganannya*, Jurnal Penelitian dan PPM, ISSN: 2442-448x, Vol 4, No: 2, Juli 2017, 129 - 389

in achieving life's ideals, reach their material and spiritual life well-being, and proportionally position their physical and spiritual needs.

To help people who are not good at maximizing the opportunities and challenges of the millennial era, Extension Islam partly responsible and should contribute to being an important part of government printing score generation a good virtuous, intelligent, smart, devoted to reaching a noble life.

Also, the position of Islamic Religious instructors in the community is very strategic. Providing direct, tiered and systematic counseling is an advantage distinct for understanding the character of the community, with information and understanding of the character of the community, which can facilitate PAI to provide guidance and assistance. Also, PAI can also explore various phenomena that can threaten the integrity of the Republic of Indonesia by digging information directly to the public.

Making people aware of the importance of religious literacy and moderation, especially in the family, is a serious task of Islamic Religious Instructors. PAI which succeeded in bringing about one family change has an impact on significant future changes for the Indonesian people. Based on the background of the above problems, this article discusses in full the strategic position of Islamic Religious Instructors, their main functions and tasks, as well as their challenges in the millennial era.

RESEARCH METHODS

This research is a qualitative study¹¹ with the type of library research or library research.¹² The reason for using library-type, library-type research is because the sources data in this study were taken from library sources, such as books, articles, and other documents literature.

¹¹ Metode kualitatif adalah metode penelitian yang digunakan untuk meneliti pada kondisi obyek yang alamiah, (sebagai lawannya adalah eksperimen) dimana peneliti adalah sebagai instrumen kunci. Lihat Sugiono, *Memahami Penelitian Kualitatif*, (Bandung: Alfabeta, cv. 2012), 1.

¹² Disebut penelitian kepustakaan karena data-data atau bahan-bahan yang diperlukan dalam menyelesaikan penelitian tersebut berasal dari perpustakaan baik berupa buku, ensiklopedi, kamus, jurnal, dokumen, majalah dan lain sebagainya. Lihat Sutrisno Hadi, *Metodologi Research*, (Yogyakarta : Fak. Psikologi UGM, 1990), 22

Literature research is research undertaken to solve a problem that is based on a critical study of library materials and research results related presented in new ways.¹³ In other literature (library research),¹⁴ namely, research carried out by using literature (literature), both books, notes, and reports of previous research results.¹⁵ A literature study also means a general process carried out by researchers in an effort to find a theory.¹⁶

After the data in this study are collected, further in-analysis will be conducted depth to obtain objective conclusions and be able to answer the challenges and functions of Islamic Religious Instructors in the millennial era.

THEORETICAL FRAMEWORK

1. Definition of Islamic Religious Instructors

Before discussing the understanding of Islamic Religious Instructors according to experts' religious, it will be described as in terms of partial or partial. Islamic Religious Instructor is a term used to describe the activities of instructors, the activity in question is to provide guidance to the community, become Islamic legal consultants, and provide assistance. Islamic Religious Instructor is a combination of several words, namely instructor, religion, and Islam.

In the Big Indonesian Dictionary hereinafter referred to as KBBI, the word "instructor" comes from the word "torch"¹⁷ which means the goods used to illuminate, such as torches or other lighting devices. From this understanding, the word extension is aimed at objects that can illuminate the situation in the dark. Then the word torch is affixed "pe"

¹³ Padmo Sukoco, *Penelitian Kualitatif: Metodologi, Aplikasi, dan Evaluasi*, (Jakarta: Gunung Agung, 2002), 209.

¹⁴ Kajian pustaka pada umumnya menggunakan metode pendekatan kualitatif, sebagai prosedur penelitian, metode ini menghasilkan data deskriptif berupa kata-kata tertulis atau lisan. Lihat Marzuki, *Metodologi Riset*, (Yogyakarta: Ekonisia, 2005), 14.

¹⁵ Sangadji, *Metodologi Penelitian Pendekatan Praktis dalam Penelitian*, 28. Untuk lebih mempermudah dalam memahami, penelitian pustaka (library research) adalah penelitian yang digolongkan menurut tempat penelitian itu dilaksanakan. Mardalis, *Metode Penelitian Suatu Pendekatan Proposal*, 28

¹⁶ Mundir, *Metode Penelitian Kualitatif & Kuantitatif*, 140. Bandingkan dengan Mardalis, *Metode Penelitian Suatu Pendekatan Proposal*, (Jakarta: PT Bumi Aksara, 2009)., 28

¹⁷ Tim Penulis, *Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa Kementerian Pendidikan dan Kebudayaan, 2008)., 88

so that it becomes a counselor with the meaning of a street sign or lighting provider.¹⁸ This understanding shows that the task of an instructor is very noble, by giving directions or information to the community to be a reward for the benefit of the afterlife.

Furthermore, the notion of Religion, in KBBI religion means the teachings, or systems that govern the rules of faith and worship of the almighty God and the rules relating to fellow human beings, and the environment.¹⁹ Religion is a guide to life that regulates the procedure of how humans believe and worship Allah SWT, as well as regulating the way of the community (social). As creatures, humans should adhere to the true religion, a religion that can be a guide to life in the world and the hereafter.

The diversity of Indonesian society has the potential to create gaps between individuals or between groups. For example, Indonesian people live side-side with different social conditions, from beliefs, culture, culture, and race. These differences can cause friction and social inequality if each individual does not understand each other and understand. From the potential disparities, the government must work more optimally, especially in formulating laws that accommodate all the interests of the community. One of the media that can maintain harmony among religious and religious communities is to study and explore religious teachings and practice them in life because religion regulates how to position moderate life amid society.

Religion in terms of language comes from Sanskrit which means not chaotic. Religion is taken from two-syllable roots, namely a which means no and gama which means "chaotic". If it is concluded that the notion of religion is a set of rules of life so that there is no chaos in living it.²⁰ In Islam, the meaning of religion is the same as "ad-Din", meaning submission, submission, or surrender.²¹ Thus the notion of religion is the

¹⁸ Ibid, 289

¹⁹ Ibid, 436

²⁰ Dadang Kahmad, *Sosiologi Agama*, (Bandung: Remaja Rosdakarya, 2009), 13.

²¹ Hasan Hanafi. *Islam dan Humanisme Aktualisasi Humanisme Islam di Tengah Krisis Humanisme Universal*. (Yogyakarta: Pustaka Pelajar, 2007), 23

rules on the procedure for the worship of Allah and the way of life, accompanied by heart submission and resignation.

Religion serves as a guide in life to be happy and secure. Well-meaning people who study the teachings of religion as a guide and barometer of life, whether it is by the guidance of the Creator, Allah Almighty, or vice versa. Therefore, every effort and effort must be put in place to find the right function of life, living by the guidance of Allah Almighty and the Messenger of Allah.

The last understanding is Islam. Islamic language is word absorption from the Arabic *Salima*-*yaslamu* meaning free from disability, or safe from danger,²² as understood by the majority of Muslims.²³ Whereas what is meant by Islam in terminology is a religion revealed by Allah SWT to Rasulullah SAW as a guide for the people on earth.²⁴ This definition gives several meanings, first Islam is the only way of salvation of the world until the hereafter. Secondly, Islam is the religion of God which is only the religion of Islam blessed by Allah SWT, as mentioned in the Qur'an QS. Ali 'Imran Verse 19:

Religion (blessed) by Allah is only Islam. There are no disputes among those who have been given the Bible except after knowledge comes to them, because of the malice between them. Whoever disbelieves the verses of Allah, then surely Allah is reckoning quickly.²⁵

Based on the above understanding, from each of the word Extension, Religion, and Islam can be concluded that the instructors of Islam are people who provide information about the teachings of Islam as a guide in life religion, nation, and state. This understanding is the

²² Achmad Warson Munawwir, *Kamus al-Munawwir Arab-Indonesia Terlengkap*, (Surabaya: Pustaka Prgressif, 1997), 654

²³ Agama Islam tidak hanya menjadi agama bagi umat Nabi Muhammad SAW. Islam juga menjadi agama bagi seluruh para Nabi Allah SWT sebelum Rasulullah SAW diutus, sehingga tidak ada perbedaan terkait ajaran pokok (*Ushulu ad-Din*) agama Islam. Lihat Abu Ja'far Nuhas, *Ma'ani al-Qur'an*, Juz 1, (Ummul Qura: t.p. 1409), 418

²⁴ Abu Ja'far, *Takhriju al-Aqidati at-Thowiyati*, Juz 1, (Mesir: Maktabah al-Islamiyah, 1414), 86.

²⁵ Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, (Surabaya: Pustaka Assalam, 2010), 77

formulation of the drawn from the conclusions definition of Islamic instructors partially. Next will be discussed also the definition of PAI according to experts.

Regulation of the Ministry of Religion (PMA) Number: 298 the Year 2017 The Guidance for Non-Civil Servant Religious Instructors states that the definition of Islamic Religious Instructor is someone who is given the task, responsibility, authority, and right to carry out guidance and counseling in the field of Islamic religion and development using religious language.²⁶ Islamic Religious Instructors as defined by the PMA are included in one of the State officials who are given incentives every month to carry out guidance and counseling in the field of religion to the general public.

The State, in this case, was represented by the Ministry of Religion, hoping that ministry of Religion PAI would contribute to the success of the various visions and missions of the. In the era the leadership of the Minister Lukman Hakim Saifuddin before being reshuffled, the instructor was Islamic Religious predicted to be an important part of the minister's vision, namely creating a paradigm of thinking, attitudes, and actions of the people based on religious moderation. Then the vision was responded by several district ministries of Religion by holding competitions as a form of pride for the birthday of the ministry of religion, and one of the contests was a speech contest with the title "Religious Moderation in a Family Frame".²⁷

The theme in the speech contest is an inseparable part of the task of Islamic Religious Instructors, namely providing guidance and counseling to the community by holding on the theme of religious moderation so that the community's framework for thinking, attitudes, and actions is embedded balance in society as a forerunner to living in harmony with others human. Such a thing is not impossible to be created,

²⁶ Kementerian Agama, *Pedoman Penyuluh Agama Islam Non PNS No. 298 Tahun 2017*, 6

²⁷ Contoh pada tahun 2019, Kementerian Agama Kab. Jember menggelar lomba Pidato antar penyuluh agama Islam Non PNS dengan topik Moderasi Beragama dalam bingkai Keluarga, dan penulis merupakan salah satu peserta lomba tersebut.

moreover, PAI's position is very strategic in the community, so that with this strategic position for PAI it becomes a great opportunity to instill moderate personality and character. Because religious moderation is limited to a mere apology if it is not intensive earthed to ordinary people.

In a different source, the understanding of Islamic Religious Instructors is religious counselors who are given full duties, responsibilities, and rights by officials authorized to carry out religious outreach activities.²⁸ From this understanding, the existence of an Islamic Religious Instructor is very strategic in the community. In addition to the extension of Islam being an accomplice of the Ministry of Religion at the lower level, religious counselors are also protected by the State and its recognition is recognized so that the instructor can move freely to search for information or convey information about problems that are felt to threaten the unity of the Republic of Indonesia.

More broadly, Islamic Religious Instructors aim to accommodate the existence and at the same time accommodate the expertise and skills that can help carry out some of the government's tasks in the development of life religious. Community life is so complex that it becomes a challenge and opportunity big for religious instructors to become an important part of the government to maintain harmony and help solve community problems when needed.

The existence of Islamic religious counselors for the ministry of religion is expected to be a mouthpiece to all elements of society, both intra or interfaith in conveying important information from the ministry of religion as a representation of Islamic laws. Thus, harmony and harmony will be created among religious communities under the Unitary Republic of Indonesia by mutual understanding differences.

In carrying out their duties, religious counselors form foster groups. The target group is a member of the Muslim community Indonesian. Then, the fostered groups that have been formed will be guided and counseled about Islam regularly. Material delivered from the

²⁸ Mamik Syafa'ah, *Bahan Ajar Tugas Dan Fungsi Penyuluh Agama Non Pns*, Balai Diklat Keagamaan Surabaya Kementerian Agama RI Tahun 2019

basics, such as the laws of fiqh about to harsh, kinds of Torah, unclean understanding, and how to purify them, up to higher material, with due regard to the capacity of the target group.²⁹

2. Functions and Duties of Islamic Religious Instructors

There are two main duties of non-PNS religion instructors; first; carry out Islamic religious guidance, namely the process of assisting individuals in a sustainable and systematic manner carried out by Islamic religious instructors who have received special education and training. Second; carry out counseling Islamic religious, the process of efforts to change behavior in religion through the dissemination of information, communication, motivation and education both verbally, in writing, demonstration and assistance to the target groups.

The task of religious counselors in assisting the community requires special abilities. Before carrying out extension work, religious instructors are required to attend education and training to receive education and training to increase the competency of religious counselors. Religion extension workers who have followed training at the same level of training, and has passed the standards for values above the average in the test, will be given a certificate as a religious educator. With this certificate, religious counselors can carry out their duties, in the form of guidance and counseling to specifically guided groups and the community in general formally.

To increase the ability of religious counselors to carry out the task of counseling, they need abilities and skills so that in carrying out their duties it will run effectively and efficiently, including:

- a. Identifying the potential of the target group
- b. Make a work plan for religious instructors
- c. Compile counseling material
- d. Conduct religious counseling either through face to face and or counseling
- e. Prepare reports on the results of extension activities.

²⁹ Ibid,

Additional tasks for Islamic Extension Workers include:

- a. Carry out the tasks given by the leadership.
- b. Become a lecturer on Islamic holidays.
- c. Be a guest speaker at religious social activities.
- d. Becoming an administrator in a religious organization
- e. Community empowerment

There are several functions of the Religious Instructor, including informative, communicative, educative and motivating. What is meant by the informative³⁰ function is that what is conveyed by Religious Instructors must be informative both of which serve to increase knowledge (positive), change attitudes and behavior, as well as advice for the audience as servants and representatives of God on earth.

The communicative³¹ function is that the delivery of religious instructors should be communicative both supported by oration techniques, intonation, tools, and media, as well as the language style used. And finally, the educational function, namely in providing counseling, delivering religious materials, and various information relating to religious education, instructors not only convey knowledge and moral messages but also serve as examples and role models.

While the intended function of motivation is that motivating counseling is not easy but very important both through exemplary delivery and support of stories heroic that are relevant to the theme of counseling.

3. Challenges of Islamic Religious Instructors in the Millennial Era

From several reviews related to the millennial era, in this era, people began to realize the positive and negative effects of the rapid flow of globalization and its social impacts. Problems that occur in the community environment such as juvenile delinquency, users, users, and narcotics dealers, pregnancy out of wedlock, husband and wife divorce

³⁰ Materi yang disampaikan harus jelas dan mudah dicerna, tidak berbelit-belit.

³¹ Dalam KBBI pengertian komunikatif adalah dalam keadaan saling dapat berhubungan. Tugas penyuluh tidak hanya menyampaikan materi dengan baik dan benar, penyuluh juga dituntut menjadikan kondisi kelompok binaan dapat saling berkomunikasi, agar sama-sama mengerti keadaan antara penyuluh dan binaan, sehingga materi bisa lebih efektif dan efisien.

rates continue to soar, the killing and disposal of infants resulting from adultery can provide lessons important that make us aware, that Indonesian people need a new spirit, the namely religious spirit or spiritual behavior.

This religious spirit is expected to provide change and function as the main stronghold in limiting the activities of adolescents. Grounding spirit religions can not be directly directed to the nation's generation before the family, especially parents, receive guidance and assistance in advance about the importance of the younger generation. Parental awareness has implications for changes in reasoning patterns of thinking and conditions in the family environment. If this can be resolved, then the next step can be ascertained to be easier because there is strong support from the internal millennial generation.

In addition to the millennial generation internal environment, it is important that equal cooperation between the State apparatus from top to bottom level, including the environment of the Ministry of Religion of the Republic of Indonesia. The appointment of Islamic Religious Instructors is one form of the Ministry of Religion's concern over current problems in the country. The Ministry of Religion felt it was important to move to change the mindset, attitude, and behavior as part of the revolution mental launched by Indonesian President Joko Widodo.

To follow up on the matter, the Ministry of Religion entrusts the Islamic Religious Instructor as an extension to conduct guidance, guidance, counseling to the community. Religious Instructors Islamic with 8 members in their respective fields are assigned to each district in the regency or city. The existence of an Islamic Religious Instructor is expected to able to bring changes in the patterns of thinking, attitudes, and behavior of the community to be more productive in living life, especially increasing religious behavior.

The existence of Islamic Religious Instructors in providing guidance, consultancy, and guidance in illuminating the truth in the millennial era is far more difficult because of enemies its toughest

modern developments and technological advances. People Indonesian every second is treated to a variety of different types of Gadget. The type of Gadget that is most in touch with the community is the type of Gadget Mobile, the people from the lower to upper classes utilize this type of Gadget.

Industrial era 4.0. It becomes a challenge, especially in the millennial generation, whether the generation with social experience in the era of globalization can capture moral messages or, on the contrary, this generation is increasingly enjoying life-world that is too seductive. For generations who are unable to respond to and properly utilize modern developments and technological sophistication, they are like a weapon to eat, whenever they fall.

Islamic Religious Instructors in the millennial era are demanded to be more creative in preaching, to update various methods of preaching, to study and master social media so that they can be used to preach, innovating lecture models including an important part of this era. Conveying religious spirit with the method present and reducing conventional methods which are less interesting becomes *Sunnah Muakkad*, because of the existence of Islamic Religious Instructors in the context of conveying religious spirit is truly demanded to be creative and innovative.

The emergence of demands for Islamic Religious Instructors to think creatively innovative, up to date, be receptive to change because the flow of development flows rapidly so that Islamic Religious Instructors are required to balance themselves with modern developments and technological advances.

CONCLUSION

The Millennial era is a continuation of the globalization era. Society, in general, has felt the positive and negative impacts of modern developments with advancements technological. As we have felt and faced together, the impact negative of this development seemed to dominate. Therefore, the

general public needs new media that can touch the spirit of each individual. Instructors Islamic Religious appointed and appointed by the Ministry of Religion, assigned to deliver religious messages correctly and lovingly, as the Prophet Muhammad (PBUH) exemplified. But in its journey, Extension Workers Islamic face very complex social and religious issues, especially in the era millennial. Modern developments such as information technology are increasingly advanced, becoming a challenge for Islamic Religious Instructors to think more creatively and innovatively to attract the attention and interest of technology users.

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