

# The Utilization of Gadget in Maintaining Prophetic Values in Millennial Generation

Muyasaroh<sup>1</sup>, Ode Muhamad Man Arfa Ladamay<sup>2</sup>, Choirul Mahfud<sup>3</sup>, Mustakim<sup>4</sup>, Yasa Griya Sejati<sup>5</sup>

*Abstract: — Facts in a society of changing times which are followed by social changes are getting faster. Consumptive nature that puts technology forward in various fields as one of the characteristics of millennial generation makes them experience social transformation and lifestyle drastically. The use of favorable Gadget can be used to maintain predictive values such as Humanity, Liberation, and Transcendence, which have also changed their implementation. The Faculty of Islam under the auspices of the University of Muhammadiyah Gresik is one of the highest educational institutions in the education system. The students are of productive age and technology users, especially Gadget, as the hallmark of the millennial generation who are the focus of the discussion. Thus, this Filed Research study uses qualitative methods with observation data collection techniques, and interviews are then analyzed with steps to reduce data, display data, and conclusions and Verification. The results of this study describe the profile of FAI students as the millennial generation in maintaining predictive values through the use of the Gadget and maintaining the Value of student transcendence utilizing Gadget and its application for the study of wisdom, motivation to migrate to the Koran, implementation of the Koran for memorization, while maintaining the Value of humanization more on aspects of news distribution Up to date about humanity and withdrawal of social funds more easily with Gadget and to maintain the Value of Liberation in cyberspace that is to re-check the truth of a news. So that predictive values always exist in every era and generation.*

**Keywords:** Gadget, prophetic values, millennial generation

<sup>1</sup> Department of Islamic Education, Faculty of Islamic Studies, University of Muhammadiyah Gresik, Gresik, Indonesia, email: muyasaroh@umg.ac.id.

<sup>2</sup> Department of Islamic Education, Faculty of Islamic Studies, University of Muhammadiyah Gresik, Gresik, Indonesia, email: ode\_arfa@umg.ac.id

<sup>3</sup> Department of Development Studies, Faculty of Creative Design and Digital Business, Institut Teknologi Sepuluh Nopember, Surabaya, Indonesia, email: choirul.mahfud@its.ac.id

<sup>4</sup> Department of Early Childhood Islamic Education, Universitas Muhammadiyah Gresik, Gresik, Indonesia mustakim@umg.ac.id

<sup>5</sup> Department of Early Childhood Islamic Education, Universitas Muhammadiyah Gresik, Gresik, Indonesia, email: yasags92@umg.ac.id

## I. INTRODUCTION

The phenomenon of social transformation in society is unique and exciting to study. The shift in culture and lifestyle formed by modern society is increasingly developing. It is very reasonable if the change of times and learning become a barometer of change in all fields. At this time, we are entering a millennial era, an era marked by a lifestyle of using technology as the fundamental basis of life. So people who are left behind IT will be alienated. This was confirmed by previous years of research, 2010; the Pew Research Center also released a research report titled Millennials: A Portrait of Next Generation. Based on this research, several millennial generation characteristics can be formulated. Among them:

1. Millennials trust User Generated Content (UGC) more than direct information.
2. Millennials use more cellphones than watching television
3. Millennials must-have social media
4. Conventional millennial reading is less desirable
5. Millennials are more tech-savvy than their parents
6. Millennial works effectively even though it is not loyal
7. Millennial chose payment using cashless in its transactions. [1]

Based on the explanation above, cell phones are the primary needs of the millennial generation. Technological advances make smartphones (Gadget) one of the choices in society. Various applications can be served on the Gadget makes it easier for humans to meet their needs.

While the campus community is one of the millennial generation places in education. They use internet technology through Gadget and social media to interact and search for information; it does not rule out the possibility that positive and negative impacts affect the thinking and behavior of these students. Oriented from various literature above, it is concluded that this millennial generation has positive and negative values. Positive in terms of the use of technology is very dominant; they are smarter to use technology to facilitate every life. They will also be more tolerant in religion because all news can be accessed from the social media but behind it all the tech or social media users can have a negative impact on the generation they will be contaminated with western culture that is less in accordance with Indonesian cultural values based on religion in accordance with the precepts to the 1 The One Godhead Pancasila.

Based on the reality of the Faculty of Islamic Students is a generation of Muslims living in the millennial territory should be able to harmonize social transformation within the framework of Islamic teachings by maintaining predictive values and be able to construct independently millennial Muslims. Whereas in KBBI, the word values are useful traits or things that are important to humanity. [2] Prophetic itself is interpreted as a predictive or prophetic nature. They are making the Prophet a perfect example in all fields. The Prophet as a noble model of moral values according to Islamic values. In the common area, the Prophet gives an example of freedom from violence, ignorance, and poverty. While the

discussion of this millennial era is related to social change, the writer focuses more on the theory of Prophetic Social Sciences or abbreviated as (ISP).

Kuntowijoyo's prophetic interpretation consists of 3 values, including transcendence, humanization, and Liberation. Humanization, as a derivation of Amar Ma'ruf, contains the notion of humanizing humanity or social piety. Liberation taken from Nahi Munkar implies Liberation from ignorance and poverty can be interpreted as intellectual intelligence. While transcendence is a dimension of human faith or religiosity. These three values have positive implications in shaping humanistic human beings. [3] Based on this, it is necessary to investigate the use of FAI students as a millennial generation in maintaining prophetic values so that there is a balance of humanism, intellectual and religious life or graceful moral and intellectual superiority

### **Formulation of the problem**

Based on the previous explanation, can the problem be formulated how the students of the Faculty of Islamic Religion as a millennial generation use Gadget to maintain predictive values?

### **Research purposes**

The purpose of this study was to determine the use of Gadget to maintain the predictive values of the education of students of the Faculty of the Islamic University of Muhammadiyah Gresik.

## **II. LITERATURE REVIEW**

### **1. Theory about Gadget**

The definition of gejed in the KBBI online dictionary is defined as an electronic or mechanical device with a practical function; method. [4] So the other term for gadget is gadgets. So Gadget is a useful automatic tool of technological development.

Gadget has various types, cellphones or smartphones are one form of gadget. In addition, there are numerous other types of gadget, including Computer / Laptop / Notebook, Tablet, iPad All Series Digital camera, Headphones / Headshets. [5]

While the gadget function can be translated into 3 points. First, as a communication tool, using gadget in the form of a smartphone in this millennial era will be more comfortable, faster, practical, and efficient in communication. The second function, as a social network, the use of social media applications, can easily share news, stories, and even establish relationships with relatives, friends, and distant relatives. While the third function is the education function. Gadget easily accesses various sciences, political science, discussions, spreading da'wah quickly and easily without having to go to the library. [6] Besides, there is an entertainment function where the Gadget application can be a music player and game both online and online.

Gadget also has a variety of applications provided by Gadget that can be enjoyed by the community, including social networking applications such as Twitter, Face Book, Instagram, | BBM, What's Up. Browsing applications include important applications that are often used such as Google, Yahoo, Opera Mini, and UC browsers and online or offline game applications such as Missions Impossible 3.

## 2. Prophetic Values

As an initial discussion about prophetic values, it is necessary to know in advance the purpose of the term value. Value or often called Value means price (in the sense of estimated costs). [7] In the big Indonesian dictionary, it is stated that Value is the amount of content, content, quality. [8] According to the language of Values means traits (things) that are important or useful to humanity. [9]

Defined by Mulyana that Value is a reference and belief in making choices. The definition was put forward by Mulyana who explicitly included the value judgment process, not just the address to which the word "yes" was addressed. [10] Bagus Lorens, in his book *The Philosophy Dictionary* describes values as follows:

- a. Value in English Value, Latin *valere* (useful, able to, empowered, valid, and strong).
- b. Value in terms of Harkat is the quality of a thing making it desirable, desirable, useful, or can be an object of interest.
- c. Value in terms of features is what is valued, highly valued, or valued as something functional. Opposite of a positive value is "not worth" or "negative value." Good will be a value and
- d. The opponent (bad, bad) will be a "negative value" or "worthless".
- e. Values are reviewed from a corner of Economics that deals with

The use and exchange value of material things, the first time a general use of the word 'value' is. [11]

Based on the understanding of the term value from etymology and the experts, it can be concluded that the intended Value is something that wants something valuable.

Whereas in the Indonesian English dictionary the word prophetic comes from the English language which is Prophet which means Prophet. [12] Prophetic is also interpreted as a prophetic or traits that exist in the Prophet himself. Namely the nature of the Prophet who has the characteristics of an ideal human spiritually-individually, but also became a pioneer of change, guiding society towards improvement and make a relentless struggle against oppression. [13] So what is meant by prophetic values are important things that are sourced from prophets that are useful for humanity.

According to Kuntowijoyo to the teachings of Islam, especially aspects of theology requires a new interpretation in order to understand the ever-changing reality. The attempt to reorient religious understanding, both individually and collectively, is to address empirical facts from a divine perspective. [14] So reorienting religious understanding becomes a necessity as a form of action or responding to an ever changing era, but this interpretation must be in the

corridor of Islam as a form of transcendence. Kuntowijoyo explained his idea of Prophetic Social Sciences (ISP) which has three values including:

Humanization in religious language, the concept of humanization is the translation of amar al ma'ruf whose original meaning advocates establishing goodness. In the language of science etymologically, humanization comes from the Latin language which means "human beings", "the condition of being human". In terminology means to humanize humanity, eliminate material, dependence, violence and hatred from humans . [15] Furthermore, it can be interpreted as social sensitivity or concern for the community.

Liberation in the view of Kuntowijoyo The language of religion is Nahi munkar. If in religion , nahi munkar means to prevent all acts of destructive crime, then in the language of science, nahi munkar means freedom from ignorance, poverty or oppression. [16]

Etymologically, Liberation comes from the Latin language liberare which means to be free. In terms of, Liberation can be interpreted as Liberation, all with connotations that have social significance. [17] All this can be realized if you have intelligence (intellectual) so that humans are free from the folly of oppression and poverty can be realized.

Transcendence in Latin is transcendere which means "to go up". In English is to transcend which means "through", "past", "beyond". Meanwhile, according to the term, it means traveling above or beyond. What is meant by Kuntowijoyo is transcendence in theological terms that means God, supernatural beings. [18] So all the activations of activities that make people carry out the commands of God and are always in the corridors of Islam.

According to Forman in his book Roger Garaudy, if humans do not accept God as an authority, it will appear: 1. Full relativism, where values or norms are entirely personal matters, 2. Value depends on the community, so the Value of the dominant group will rule and 3. Values depend on biological conditions, so social Darwinism, egoism, competition and aggressiveness are values of virtue. [19]

Oriented to the three values presented by Kuntowijoyo, it is concluded that the Value of transcendence makes God the highest authority holder and as an action is realized with the Value of humanization and Liberation in social life. On the other hand, it can be interpreted that khablum minnas can be maintained well, namely Humanization and liberation and Khablum minallah as a transcendence of godly beings.

### 3. Millennial Generation

The current millennial generation are those aged 17-36 years, those who are now acting as early jobber students and young parents. Millennial Born between 1981-2000 (Ali and Lilik Purwadi, 2017 P.8)

Connecting gadgets to the internet, resulting in community connections with each other to cross regions, countries, and even continents. Connected in this case means that you can carry out conversations, search, and even spread information in the form of text (chat), oral (telephone), to video calls. Thus, the development of ICT has blurred geographical boundaries.

Generations in this millennial era include: google generation, net generation, echo boomers, and dumbest generation. Therefore, the millennial generation can be marked by the increasing use of communication tools, media

and information technology used. For example: internet, MP3 player, YouTube, Facebook, Instagram and so on. Millennial are innovators, because they seek, learn and work in an environment of innovation that relies heavily on technology to make changes in various aspects of their lives.(Endang Fatmawati, 2010)

Millennial Generation, Overview This generation greatly appreciates differences, prefers to work together rather than taking orders, and is very pragmatic when solving problems. Work habits, have a high sense of optimism, hard-working people who want personal appreciation, believe in change and self-development. [20] In addition to the above characteristics millennial generation is more dominant using the internet as a means of facilitating matters, so the shift in meaning to humanization is very different.

The effects of using gadget have positive and negative effects. Gadget as a place of promotion, connecting silaturahmi, dissemination of information, development of skills and intelligence while negative effects such as cybercrime, cybercrime, addiction, pornography and gambling. It is hoped that this millennial generation will be able to utilize the positive Value of Gadget to make their lives easier.

#### 4. Utilization of Gadget in Maintaining Prophetic Value in Millennials

Please note that gadget has a positive and negative impact. But the use of gadget for positive things can make it easier for the community to survive and even maintain the prophetic values that fade. Through maximizing the Gadget application as a Social Networking Application and Browsing Application.

Millennial who are internet users in general are less able to sort out information. Nowadays there seems to be a tendency for internet users to often put aside moral and ethical values in communicating and spreading information on social media. Whereas in social order, ethics is really needed in order to avoid friction that results in conflict. This triggered the spread of hoax news in the community. In the words of Gun Gun Heryanto, the hoax in the Cambridge Dictionary is a plan to deceive large groups of people; can also be translated as a hoax. In essence, hoaxes are massive information dissemination not based on correct data as a hoax to deceive the public. [21]

The challenge of this millennial generation is enormous moral degradation due to the use of the internet that is free to be a scourge in society. Life is visualize and egocentric which is built so that it is not sensitive to the social environment. With the advancement of this technology, it must naturally be balanced with an increase in the quality of character or prophetic values.

The efforts that can be made in maintaining prophetic values in millennial generation include the first Gadget to make quality human beings to be anti-social, not caring about the environment around them. But those who use gadget to spread up-to-date social conditions in maintaining humanization values, such as floods, fires or accidents. So that raising social assistance is easy.

Second, the duty of a Muslim in a digital world is to preach. This is an extraordinary use of technology and this helps Islam in general. Basically, social media is very attractive to this young generation and is a very good place to disseminate information as a form of rapid Liberation to anyone and anywhere. But it needs to be fooled in the

community needs to be anticipated by maintaining intellectual reason. Although in cyberspace there is a lot of information but it must be verified as a lot of hoax information.

Third, as an effort to establish the Value of transcendence by following information on Islamic studies and interactive dialogue on science around religion in cyberspace. Much information was shared on the internet regarding the information of this study including the schedule, speakers and where they were carried out. In addition to the application of the call to prayer and the prayer time fardhu, the application of the Qur'an is also an indicator of efforts to shape the Value of millennial generation transcendence. In this way, then a Muslim can continue to maintain its quality as a true form of Islamic tendency and be useful for oneself and others.

Sometimes, using technology is not only needed to use it wisely, but we must be intelligent people in accessing extensive information on the internet. This is related to the condition of Indonesia lately the emergence of fake sites or sources that cannot be trusted as a source of Islamic Science. Irresponsible people try to divide people in Indonesia by creating fake sites. The last thing to note is that the younger generation holds fast to Islamic values [22].

### **III. METHOD**

This research is a research that uses descriptive analysis. This research includes field research using qualitative methods that are used to examine natural object conditions. [23] On the other hand it can also be called an interpretative method because the data of research results are more concerned with the interpretation of data found in the field. [24]

Research with qualitative methods is more focused on everything that happens in the field and the data taken is more phenomenological in nature. In this research, the efforts made by students as millennial generation in utilizing Gadget in the form of cellphone to maintain prophetic values become the main focus to be examined. The data taken can also come from students of the Islamic Faculty of Muhammadiyah Gresik University.

Data collection techniques using interviews, observation, and documentation. While the data analysis technique uses the Miles and Huberman model, namely 1) data reduction, 2) data display , and 3) Conclusion.

drawing / verification (stating conclusions / verification). [25]

### **IV. RESULTS**

#### **1. Overview of research objects**

A brief history of the Islamic Faculty is under the auspices of the University of Muhammadiyah Gresik. This is based on the commitment of the Association as Muhammadiyah's Charitable Enterprises that uphold the amar ma'ruf nahi munkar, namely the establishment of Islamic Religious Education. The Faculty of Islamic Religion with the original name Tarbiyah UMG was established in 1991 based on the Minister of Islamic Republic of Indonesia. No. E / 1998/388. On December 8, 2008 changed its status to the Faculty of Islamic Religion. [26]

In 2019 the Faculty of Islamic Studies had 2 active flagship study programs. The Islamic Religious Education Study Program (PAI) on May 28, 2019 was accredited with the rating of "Accredited A" based on the decision of BAN PT

No. 1796 / SK / BAN-PT / Akred / S / V / 2019. While the Early Childhood Islamic Education Study Program (PIAUD) which was established on July 10, 2016 has submitted an Accreditation process and is awaiting a Visitation schedule.

The location of the Islamic Faculty of Muhammadiyah University Gresik on Jalan Sumatra No. 101 GKB Randuagung Kebomas District Gresik Regency. Vision and Mission of the Faculty of Islamic Religion The establishment of the Faculty of Islamic Studies has a clear direction, as outlined in the Vision and Mission .The vision is:

In 2030, he became an Excellent and Independent Faculty in organizing Islamic Education to produce scholars who were imbued with Islamic Entrepreneurship Values on the North Coast of Java Island. While the missions include:

- a. The implementation of education and teaching in the field of quality Islamic Education;
- b. Carry out research to develop the science of Islamic education and its application;
- c. Carry out community service activities through the application of Islamic Education knowledge to the community;
- d. Organizing learning that can foster the spirit of Islamic entrepreneurship.

The Faculty of Islamic Studies has 14 lecturers consisting of 8 lecturers under the auspices of the Islamic Religious Education Study Program and 6 lecturers of Early Childhood Islamic Education. [27] While the 2019 Islamic Faculty Students were 166 students. 138 students of Islamic Education Study Program and 28 students in the number of Early Childhood Islamic Education Study Programs. [28]

## 2. Data Presentation

As explained in the previous chapter, generations in the millennial era have characterized the use of technology more evenly. The Central Statistics Agency explained that the main characteristics of millennial generation include the increased use of technology in the form of communication, media and digital technology. They involve technology in all aspects of life. Because they are spoiled and raised in the scope of technological advancements. The fact this millennial generation uses a gadget / smart phone. By using these tools millennial can become more productive and efficient individuals. [29]

## V. DISCUSSION

Based on the documentation and observation of researchers, FAI students consisting of 2 Study Programs (Study Programs) namely Islamic Education Study Program (PAI) and Early Childhood Islamic Education Study Program (PIAUD) 100% have Gadget in the form of cellphones .Students take advantage of the Wifi network that is given free campus that can be accessed for 24 hours. They enable cellphones with a variety of applications including google search, Yahoo, Face book, Instagram, YouTube and WhattsUp and even students take advantage of all the applications presented by Gadget including online games.

In line with the results of observations and documentation, about the use of gadget for students of the Faculty of Islamic Religion, the head of the Islamic Education Study Program Mr. Noor Amirudin, M.Pd.I explained that

"Students of the 2016 Islamic Religious Education Study Program have conducted online courses that use smart phones to communicate on entrepreneurship courses with lecturer Dr. Suyoto, M.Sc "and God willing, the 2019-2020 academic year will be required to be online for every lecturer in 1 course, so students should have a gadget in the form of cellphones or laptops that can be connected to their wives and can be online. [30]

The interview was also conducted by researchers at the head of the PIAUD Study Program Ibu Fitri Ayu Fatmawati, M.Pd. related to the ownership and use of gadget (HP) owned by PIAUD students. Young u explain:

"100% of active PIAUD students from the 2016, 2017 and 2018 batch of 28 students have a Gadget in the form of a cellphone, and they even use it to make YouTube to be sent to the competition and win 2nd place in the National Children's Creation Dance Contest at UNESA on 28 February 2019. Can be seen on Youtube "Come dolanan reekk" Wadon Sumringah - Study Program PIAUD Unmuh Gresik <http://youtu.be/H98HyoaPsGM> . [31]

As a millennial generation, students of the Faculty of Islamic Religion are not technologically illiterate, but they accept technological developments and use them to facilitate their lives both at campus and at home, even the lecture system will be required online so that wherever and whenever they can learn online.

Islamic-based faculties, students of the Islamic Religion Faculty should be able to maintain prophetic values. Even though they live in a military era and are full of technological sophistication, they must not be blinded, let alone flax in the negative impact of technology. Researchers conducted interviews with PAI and PIAUD students to explore information about the crystallization of prophetic values in this millennial era.

The first discussion is related to the Value of transcendence. This Value emphasizes the aspect of religiosity that is related to *hablum mina allah*. that is, as millennial generation that is covered by technology or smart phones. How do you use smart phones to improve religiosity? Eva Apriyanti, a 2015 PAI student after the thesis session, explained that:

"To maintain the Value of religiosity, I use Gadjet and download the Koran application to memorize memorization and join one day one juz in the Whats Upp group, Instagram and face book ODALF Gresik Mengaji, the group also holds interactive dialogues among members and there is time specifically for silaturahmi and study together ". [32]

The same question was given to students of the 2016 sister group Ana Safitri, Miratun Nisa and Nur Lesia Lewang, they explained as follows:

Ana Safitri, "I have a Koran app and a reminder of the call to prayer 5 times a day and follow the Instagram Literacy of the Koran here provides motivational words for inviting true paths through verses of the Qur'an". [33]

Miratun Nisa' "I routinely follow the instagram of the Hijrah.id notes containing motivational words inviting emigration to Islam and attaining the Istiqamah degree besides having the application of the Koran to memorize short letters and recite the Qur'an after fardhu prayer so that it becomes easy not to carry the Koran the big print. "[34]

Meanwhile, Sister Nur Lesia Lewang said "if I keep Taki Malik's Instagram follow religious values, he is a young preacher and young entrepreneur is very motivating for millennials and has the application of the Koran if at any time checking the verses can easily find it". [35]

Based on the above interview it was concluded that the Value of transcendence was realized by students in accessing Islamic studies through face books or instagram, following the One Day One Juz program and installing the application of the Koran to study and memorize the memorization of short letters as well as clarifying the reading of the Koran.

Next is the interview about the Value of humanism. As an indicator of prophetic values, the Value of humanism is to increase social sensitivity. How do you use a smart phone / Gadget to increase social sensitivity to the community?

Islahuddin 8th semester student explains: with Gadget it's easier to inform disasters quickly through the whats up group, or face book. I also joined your Lazism Volunteer and joined the Philanthropy Whast Group as a volunteer. The existence of the Whats up application informs more about disasters and raises funds for social assistance in the philanthropic group. [36]

In line with the opinion of Islahuddin, Sister Alfiyatun Nurlaila PIAUD semester 4 student explained:

"Gadget in the form of a cellphone makes it easier for me to inform disasters that I encounter around my environment, such as an accident. Immediately share to inform the public so that it can be quickly conveyed to the families of the victims and asked for help from the police and ambulance." [37]

Gusnanda, a PIAUD student, also explained that the benefits of technology and especially fear for my social life are "using applications such as face books to establish friendship with friends who have long been separated and even make groups so that they know the condition of friends and even collect funds for friends in need" [38]

From the results of the interview, a common thread was drawn that in order to preserve the Value of humanism or social sensitivity of students in this millennial era, they maximized technology, especially Gadget HP to establish communication and friendship with long-separated friends. Besides the Whats up application is used to share the latest news such as floods, earthquakes, accidents, and fundraising for charity and social assistance. This makes their social sensitivity increasingly.

To find out the third prophetic Value according to Kuntowijoyo, namely Liberation which means Liberation from ignorance. [39] It can be said that the form of Liberation from ignorance is a high intellectual power. One of the intellectuality values of students can be known through the use of technology or cell phones for millennial generation, the authors conducted interviews with a number of students including the Rafiqah PAI 3rd semester students with questions. What do you think about the benefits of using Gadget in improving the quality of your intellect?

"I think all we can do freely in cyberspace through cellphones. Can explore our talents from experts who write can be distributed in blogs can make poetry articles and even daily notes and so on. Important information that I need can be retrieved from my cellphone such as shopping on line and accessing up-to-date information. As I shop online, we have to be smart, I will compare prices with prices on the market. If it's cheaper, I usually look at the specifications carefully and if we can COD or meet things, there's money, so we won't be fooled." [40]

Next, I addressed the question to Mohammad Khairul Anwar, the second semester student of PAI

How do you respond to information or news about hoaxes in cyberspace?

"I always confirm the truth first by asking friends or clarifying the truth of the news by confirming the news on TV or info from the facts in the community. Likewise, other friends in the Whats Up group or Face book, the truth of the news, usually confirm one another with one another and do not be careless or careless to spread the news before knowing the truth ". [41]

Based on the interview above, it can be analyzed that in order to preserve the Value of Liberation, students use technology, especially Gadget, to clarify the truth of the news so that they are not deceived, let alone referred to as hoax spreaders.

### 3 Data Analysis and Interpretation

Based on interview observation data and researchers' analysis analyzed that 100% of Islamic Faculty students have a smartphone or smartphone. They use the application to maintain prophetic values. The Value of transcendence as an estuary from all aspects of humanization and Liberation. Researchers try to focus on three keys to elaborate the theory of Kunto Wijoyo, namely transcendence as a form of religious humanization as a form of social sensitivity and Liberation as a form of intellect.

Students of the Faculty of Islamic Studies responded that maintaining the prophetic Value of the millennial generation by using the gadget in the form of a smartphone they own .Maintaining the Value of transcendence through the use of applications such as following Islamic studies in the face book, following motivation and emigration in Islam through Instagram, the application of the Koran to safeguard memorization and the application of the prayer call to remind Fardu prayer times.

Furthermore, values that contain aspects of social sensitivity or humanism that can be done through Gadget are providing up-to-date news and information about social events and events such as accidents, earthquake floods or sunami, etc., and at the same time raising social funds will be easier and fast.

As for the Value of Liberation as Liberation from duping or having intellectual power, students explain that they have to be careful in using and responding to something (news or products) in cyberspace. Clarifying is one of the efforts that must be done as a smart gadget or smartphone user. Don't just spread the news without knowing the truth of the news. can be a boomerang for ourselves. Based on this, it is expected that prophetic values can be maintained well so that the values of religiosity, humanism and intellectuality as an embodiment of the Value of transcendence, humanization and Liberation can be maintained at this millennial generation, especially at students of the Islamic Faculty of Muhammadiyah University Gresik.

## VI. CONCLUSIONS

Oriented to the explanation of the researchers in the previous chapter, it can be concluded that students of the Faculty of Islamic University of Muhammadiyah Gresik University use Gadget to maintain prophetic values consisting of transcendence, humanization and Liberation through a variety of applications on smartphones. As an embodiment of maintaining the Value of transcendence by utilizing the application of the Al-Qur'an, Whats Up, Instagram, Youtube

for Islamic studies and to maintain muraja' ah or memorization of the Qur'an. The Value of humanization is realized by informing the occurrence of disasters in social media and raising social funds .While the Value of Liberation is realized in the form of confirming the validity of the news. So it is not manipulated with hoax news in cyberspace. With the use of gadget positively and maximally, it should be able to maintain the prophetic values of the millennial generation so that intellectual superiority and moral grace can be realized.

## REFERENCES

- [1] <https://student.cnnindonesia.com/education/20160823145217-445-153268/generation-millennial-and-characteristics/> , , t.thn.)
- [2] (Editorial team , Big Indonesian Dictionary Language Center, 2008)
- [3] (Rosyadi, 2004)
- [4] <https://www.dowithgadget.com/wp-content/uploads/2017/10/Understanding-Gadget-via-KBBI-Kemdikbud.png> , 1 July 2019, at 2:00 p.m.
- [5] <https://www.jurnalponse.com/understanding-gadget/> 2 July 2019 at 15.29
- [6] Praise Asmaul Chusna , The Effects of Gadget Media on the Development of Children's Character , [ejournal.iain-tulungagung.ac.id/index.php/dinamika/article/viewFile/842/586](http://ejournal.iain-tulungagung.ac.id/index.php/dinamika/article/viewFile/842/586), Vol.17.No02 November 2017, Access July 1, 2019.
- [7] <https://kbbi.web.id/nilai> , Friday 25 January 2018 at 14:08 WIB
- [8] The Drafting Team of the Central Dictionary and Language Development, Big Indonesian Dictionary, (Jakarta: Balai Pustaka, 1998), p .281.
- [9] Editorial Team, Big Indonesian Dictionary Language Center , (Jakarta: PT.Gramedia, 2008), h al .963.
- [10] Mulyana Rohmat, Articulating Values Education , Bandung, Alfabeta: 2004, page 9
- [11] Bagus Lorens, Dictionary of Philosophy, Jakarta, PT Gramedia Pustaka Utama: 2002, p. 9
- [12] Jhon Echols and Hasan Sadily, Indonesian English Dictionary (Jakarta: PT.Gramedia Main Library, 2006) Cet.XXVIII, p. 425
- [13] Sriyanto, Thesis , Tarbiyah Faculty, Walisongo State Islamic Institute Semarang, 2011, p. 32
- [14] Kuntowijoyo, Islamic Paradigm Interpretation for Action (Bandung: Mizan, 1998). Page 287
- [15] Kuntowijoyo , Islam as Science: Epistemology, Methodology , Ethics (Yogyakarta: Tiara Wacana 2007), p. 99
- [16] Kuntowijoyo, Islamic Paradigm ...., p. 229
- [17] Kuntowijoyo , Islam as Science ..... , p. 98
- [18] Kuntowijoyo, Islam As ...., p. 69

[19] Roger Garaudy, Seeking Religion in the XX Century Century Testament Philosophy of Roger Graudy , (Jakarta: Bulan Bintang), p. 261

[20] Lancaster, L.C. and Stillman, D. When Generations Collide. Who They Are. Why They Clash. How to Solve the Generational Puzzle at Work. New York: Collins Business 2002. Page 20

[21] Iffah Al Walidah, Tabayyun in the Millennial Era , JOURNAL OF LIVING HADIS, Vol.2 Number 1, October, 2017; p-ISSN: 2528-756; e-ISSN: 2548-4761, pp. 317

[22]

<https://www.kompasiana.com/muhammadsultana/5a49eaaef133447eec6b9652/islam-indonesia-dan-generasi-millennials?page=all> thursday, 31 January 2019 at 12.04

[23] Sugiyono, Educational Research Methods: Quantitative, Qualitative and R&D Approaches, (Bandung: Alfabeta, 2015), p.15

[24] Sugiyono , Research methods ....., h.14

[25] Sugiyono , Research methods ..., p 337.

[26] Faculty of Religion Pocket Book, Impromedia: PPS Suci Manyar Gresik, 2019.

[27] Document Form 3 B, Faculty of Islamic Studies, Muhammadiyah University, Gresik

[28] Ibid

[29] Central Bureau of Statistics .FormatiK Gender Statistics: Profile of Indonesian Millennial Generation, Ministry of Women's Empowerment and Child Protection, 2018 p.18

[30] Noor Amirudin, Interview, 1 July 2019 At 08.00 in the PAI Study Program room.

[31] Fitri Ayu fatmawati, interview 30 February 2019, at 09.00 at the PIAUD Study Program Office.

[32] Eva Apriyanti, interview, 11:00 in class I4.06

[33] Ana Safitri, interview, Monday, 15 July 2019 at 10:00 WIB in the guest room of the Faculty of Islamic Religion.

[34] Miratun Nisa, Monday, July 15, 2019 at 11:00 WIB in the guest room of the Faculty of Islamic Religion.

[35] Nur Lesia Lewang, Monday, 15 July 2019 at 12.00 West Indonesia Time in the guest room of the Faculty of Islamic Religion.

[36] Islahudin, Interview, May 6, 2019, at 10:00, at the Office of Administrative Staff of FAI UMG.

[37] Alfiyatun Nur laila, interview, July 2, 2019, at 11:00 in the living room of the Unmuh Gresik Islamic Faculty office.

[38] Gusnanda, Interview, May 6, 2019, at 13:00 in the living room of the Unmuh Gresik Islamic Faculty office.

[39] Kuntowijoyo, Islamic paradigm ....., p.229

[40] Rafiqah, Tuesday 2 July 2019 in the Class Room At 17:00 in I4.10 Sang Pencerah Building 4th floor

[41] Moh.Khorul Anwar, Friday 12 July 2019 At 16.00 at the Sang Pencerah Hall on the 8th floor.

O (S.B.A.) would like to thank ... ." Instead, write "F. A.

[42] Sliem, H., Nasr, G. Change of the aortic elasticity in rheumatoid arthritis: Relationship to associated cardiovascular risk factors (2010) *Journal of Cardiovascular Disease Research*, 1 (3), pp. 110-115.

[43] Rubendra Kurmi, Dinesh Kumar Mishra, Dinesh Kumar Jain (2016) Solid Dispersion: A Novel Means Of Solubility Enhancement. *Journal of Critical Reviews*, 3 (1), 1-8.

[44] Krishnapriya, G. Identification of Money Laundering based on Financial Action Task Force Using Transaction Flow Analysis System (2017) *Bonfring International Journal of Industrial Engineering and Management Science*, 7 (1), pp. 01-04.

[45] Vimal, R.L.P. Towards a theory of everything part III: Introduction of consciousness in loop quantum gravity and string theory and unification of experiences with fundamental forces (2010) *NeuroQuantology*, 8 (4), pp. 571-599.

[46] G.Suseendran, E.Chandrasekaran "Interference Reduction Technique in Mobile Adhoc Networks Using Mathematical Prediction Filters, *International Journal of Computer Applications*, Volume 60, Issue.6, December 2012. pp-9-16 Doi: 10.5120/9694-0843

[47] Kok, S.H.; Abdullah, A.; Jhanjhi, N.; Supramaniam, M. Prevention of Crypto-Ransomware Using a Pre-Encryption Detection Algorithm. *Computers* 2019, 8, 79.