

**SOCIAL STRUCTURE AND CHARACTERISTICS OF
MILLENNIAL GENERATION IN ISLAMIC HIGHER
EDUCATION:
A STUDY OF IBN KHALDUN'S THEORY**

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ABSTRAK

Tujuan penelitian ini mendeskripsikan tatanan struktur sosial dan karakteristik generasi milenial berdasarkan Teori Ibnu Khaldun. Penelitian ini mengungkap kelebihan dan kekurangan kondisi sosial dalam membangun karakteristik generasi milenial. Terdapat perbedaan kecenderungan karakteristik antara generasi yang tumbuh di lingkungan pesisir, perkotaan, dan pegunungan. Metode penelitian menggunakan metode kualitatif deskriptif. Penelitian ini mengungkap peran pendidikan dalam perubahan sistem sosial masyarakat yang multikultural. Hasil penelitian menunjukkan bahwa secara karakteristik generasi milenial di dua perguruan tinggi (IAIN Pekalongan dan IAIN Surakarta) memiliki kecenderungan ke arah badawi/ciri tradisional. Secara sadar generasi milenial memiliki keinginan untuk mengutamakan kepentingan sosial dan menjadikan kegiatan akademik kampus sebagai bagian dari proses pembekalan kehidupan sosial.

Kata Kunci: Struktur Sosial, Karakteristik, Generasi Milenial, Teori Ibnu Khaldun

ABSTRACT

This research aims to reveal that social structures are relevant to the characteristics of the millennial generation in Islamic Higher Education based on Ibnu Khaldun's theory. This research described the advantages and disadvantages of social conditions in building the characteristics of the millennial generation. There were differences in the tendencies of the characteristic between the generations that grew up in coastal, urban and mountainous environments. The research used a qualitative descriptive method and examined the role of education in social change for these multicultural societies. The research findings indicated that characteristically, millennial generation in two tertiary institutions has a tendency towards badawi/traditional characteristics. Consciously, the millennial generation has

a desire to serve social interests and make campus academic activities part of the provisioning social life contribution process.

Keywords: Social Structure, Characteristic, Millennial Generation, Ibn Khaldun's theory

INTRODUCTION

Ibnu Khaldun is a Muslim figure who has many deep contributions in science and civilization (Wajdi, N., & Barid, M. 2015). His concepts and theories have inspired many scholars in both Islam and the west. (Saepudin, J. 2015). One of the scholars such as Misbâh alÂmily also used Ibn Khaldun's theory as a variable in the study of the comparison between Arabic thought and Greek thought. (bin Khaldun, M., & Abdurrahman, A. A. (2001). In addition, many sociologists, philosophers, historians and politicians praised the greatness and breadth of his vision (Kasdi, 2014).

The thought of Ibnu Khaldun has influenced many European philosophers and thinkers during the Enlightenment period (Rohmah, S. 2012). His various theories about science are revolutionary findings that have been acknowledged to precede and referenced by the world's great thinkers, such as Adam

Smith, Max Weber, and Arnold Y Toynbee (Wajdi, 2015). Therefore, Ibnu Khaldun is called the father of social science, economics, and history (Long, 2015).

Ibnu Khaldun's theory in the context of sociology and history is very acceptable and intriguing to study. Ibnu Khaldun categorizes the social structure of society into two levels. (Hasyim, H. 2012) First, rural communities (*badawi*), they are already living sedentary although in moderation. Their livelihoods are fishermen, farmers and livestock. Second, the city community (*madani*). They are a highly civilized society, with industrial and commercial livelihoods. Their economic and cultural level is quite high, able to meet their needs not only for basic needs, but also for secondary and luxury needs. (Dawn, A. S. M. 2019)

Social structure influences people's thinking and also their generation. One generation that looks striking because it is famous for its

diversity is the millennial generation (Leong, 2012). They were born after the 2000s and live in an era of developing technology and information (Pyöriä et al., 2017). They are also called Generation Y who have the character of being protected by their parents and society as a hope for change for the world (Delcampo, et al, 2011: 10). This generation has a tendency to rational thinking, positive attitude and selfless attitude (Strauss & Howe, 1991: 342). They enjoy using technology and become dependent on technology at an earlier age than other generations (Smith & Nichols, 2015). For Millennials, the use of technology and social media is a natural and important thing (Monaco, 2007). However, the use of this technology also gives a negative value to society (Bannon et al, 2011; Myers & Sadaghiani, 2010).

Socio-cultural conditions in the environment where the millennial generation was born have a great influence on the mind-set of life and its characteristics. (Bushardt, 2018). Culture is also influenced by demographic conditions. Therefore, people's way of life and mind-set

differ between those living in the highlands and lowlands, urban-rural, agricultural-trade, and so on. Likewise the millennial generation in higher education. Those who have backgrounds from urban and rural areas have different characteristics and traits (Deal, 2010).

This study focused on describing the characteristics of the millennial generation in terms of their social structure in accordance with Ibn Khaldun's theory. This study used two samples of universities that have different geographical conditions, between rural and urban coasts. The two campuses were IAIN Pekalongan and IAIN Surakarta.

METHODS

This study used a descriptive survey method (descriptive survey) based on Ibn Khaldun's theory. The research subjects were millennial generation from two Islamic universities, IAIN Pekalongan and IAIN Surakarta. The data were collected by using a questionnaire technique supported by documentation. After that the data was presented in the form of a percentage. The respondents came from different social, economic, and

geographical characteristics. The results of the questionnaire were recapitulated and analyzed using the percentage technique.

The research locations were geographically different, rural and urban areas. Two universities represented different characteristics of students, University A (IAIN Pekalongan) most of its students come from the lowlands, rural areas, and the north coast. University B (IAIN Surakarta) most of its students came from urban area and industrial areas.

DISCUSSIONS

Millennial Generation Social Structure

The social structure of the millennial generation in university A and B has a good environment with parenting patterns that care for their children. Their parents gave them controlled freedom and taught them to live independently. They still consider that kinship is very important and still uphold the interests of the community. They still attach importance to common interests (74%) and continue to support each other to solve various problems (100%) together.

The comparison percentage of cultural diversity is 70%:64% while in terms of working collaboration is 64%:70%. This shows that students in rural areas have a better cooperative or collaborative attitude than students in urban areas. This is due to the existence of kinship relations and social relations (organizations) in university B. It is different with university A which does not attach importance to this, so that kinship (18%) and social relations (70%) do not become obstacles and causes difference.

The millennial generation students from both university A and B have carefully managed their future (88%:86%) and believe in success in what they plan to do (88%:98%). Both of students from university A and B chose majors with their own preferences (92%:92%). Their parents are very supportive of what they take (100%:98%). One way that parents do in giving attention, response, and responsibility to their children who are students is to always monitor their children's activities, both intra-curricular and extra-curricular activities on campus

(76%: 88%). on the other hand parents are not too restrictive of children and demand high achievement (54%:54%)

The needs of the community are their priority reasons for choosing a major in higher education, not only considering getting a job in the future (78%:64%). Students from university A are very enthusiastic in participating in campus organizations to support academics and develop a sense of social community (40%). 34% of students from university A join campus organizations with the aim of supporting their future careers. As many as 22% are also involved as organizational administrators with the aim of being able to train themselves to become leaders in the community in the future. They are not ignorant (94%) and always complete assignments on time (92%). They are called the generation of IT experts because they always take advantage of developing technology to support lecture assignments.

Meanwhile, in University B, millennial generation students were proficient in mastering information

technology (100%). It was also used to support lecturing activities (98%). For the millennial generation, of course, this is normal since they were born in modern era and technologically advanced. This means that they were not left behind with advances in digital technology as it is used in everyday life such as internet.

Millennials in University A and B participated in community social activities in their respective neighborhoods (38%:82%). Some were also actively involved in the daily management of community organizations (26%:58%). The process of balancing the theory they get at campus with the reality in society must always be exercised. In this case, community organizations can be used as a forum for millennial generation to explore the knowledge obtained (40%:72%).

In the organization, millennial generations of University A and B can be compared in the involvement or activeness in discussions to provide important suggestions or proposals with the result of 36%: 82%. They contributed to the progress of society (54%:94%), and

have a goal of community service after completing their studies (74%:94%), especially in the field of education (90%:92%).

Based on the results of the study, there is a similar trend between millennial generations A and B in terms of their characteristics and attitudes. Both have the characteristics of a *badhawi*/traditional society. Even though they are a generation that lives in an era of very rapid technology and progress, they still uphold traditional values.

The Characteristics of Millennial Generations based on Ibn Khaldun’s Theory

The development of a person's characteristics and

psychology is influenced by several factors including genetic and internal family, spiritual, intellectual factor, and external factors such as environmental conditions, socio-cultural local customs, to family upbringing (Kowske, 2010). This millennial generation grew up in the era of globalization with advances in technology and information. This generation has characteristics that are more extroverted and have the freedom to determine the direction of their lives in the future. Customs in the community have a big influence in shaping a person's characteristics. This also occurs in the mindset of the millennial generation as shown in the following table.

Tabel 1. The Characteristics of Millenials in University A and B based on Ibn Khaldun’s Theory

No.	Features	Characteristics	University A		University B	
			Yes	No	Yes	No
1	Modern/ <i>hadhari</i>	Economically Stable	98%	2%	72%	18%
2		Protect each other	84%	16%	64%	36%
3		Good personality	100%	0%	100%	0%
4	Traditional/ <i>Badawi</i>	Helpful	100%	0%	100%	0%
5		High social concern	74%	26%	74%	26%
6		Kinship	60%	40%	82%	18%
7		Supportive	100%	0%	100%	0%

8	Patience	94%	6%	84%	16%
9	Hard environment	6%	94%	8%	92%
10	Work hard	66%	34%	84%	16%

The millennial generation students at University A are mostly born from groups of people who are economically stable (98%). They prioritize noble behavior in everyday life (100%). This characteristic is also owned by parents who have the character of always protecting their children (84%) because they have regular rules and traditions of a civilized society.

This is similar with the characteristics of the millennial generation in University B. They were born from families that have a good economy level (72%) with noble character (100%) and always protectful (64%). The condition of society that has these characteristics is a characteristic of civil society as in Ibn Khaldun's theory. Higher education as the basis for learning for millennials aged 18-23 years must always understand these characteristics. One way is to understand their type according to the tuning cycle (Howe, N & Strauss,

2003). It is intended that higher educations, especially Islamic universities, can contribute in providing good and quality learning services as a reference in the community.

CONCLUSION

Based on Ibn Khaldun's theory, the characteristics of the millennial generation who live in rural and urban areas both have a tendency to have traditional/*badawi* characteristics. This generation is developing in the age of technological progress, but they still uphold the values of togetherness from the local culture. The social structure and characteristics of the millennial generation in universities located in rural areas (*badhawi*) in the majority have a less stable economy, behave gently, and have protective parents. The urban (civil) millennial generation has a stable economic situation, hard character, open minded parents, and tends to be individualistic

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