

Negative Prejudice Resistance Of Baby Boomer Generation Toward Social Media Through One Day One Juz Program

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Abstract

The research approach used is qualitative with primary data sources in the form of informants using direct interviews or using questionnaires through google forms. Then secondary data in the form of important documents regarding the One Day One Juz ROHIS Irhamna program at SMA Negeri 1 Wiradesa, books, manuscripts, and documentation. And the use of the naturalistic inquiry method to obtain research results in the form of resisting the negative prejudices of the baby boomers generation towards social media through the One Day One Juz program at SMA Negeri 1 Wiradesa. The results show that the One Day One Juz program exists to resist the negative prejudices of the baby boomers generation towards social media. The One Day One Juz program was created to answer the use of social media, both for school learning (the world) and the benefits of the hereafter. The program also received a good response from the baby boomers generation because of the use of social media as a place to read the Qur'an together. Moreover, the One Day One Juz program can also resist negative prejudices from the baby boomers generation to the 13th generation in SMA Negeri 1 Wiradesa, which is 57.14% millennials in surfing on social media.

Keywords: Baby boomers, Social Media, One Day One Juz

Abstrak

Pendekatan penelitian yang digunakan adalah kualitatif dengan sumber data primer berupa informan dengan menggunakan wawancara secara langsung maupun menggunakan kuesioner melalui *google* formulir. Kemudian data sekunder berupa dokumen penting mengenai program *One Day One Juz* ROHIS Irhamna SMA Negeri 1 Wiradesa, buku-buku, naskah, dan dokumentasi. Serta penggunaan metode *naturalistic inquiry* untuk mendapatkan hasil penelitian berupa meresistensi prasangka negatif generasi *baby boomers* terhadap media sosial melalui program *One Day One Juz* di SMA Negeri 1 Wiradesa. Hasil penelitian menunjukkan bahwa program *One Day One Juz* ada untuk meresistensi prasangka negatif generasi *baby boomers* terhadap media sosial. Program *One Day One Juz* dibuat untuk menjawab pemanfaatan-pemanfaatan media sosial, baik digunakan untuk pembelajaran sekolah (dunia) maupun untuk kepentingan akhirat. Program tersebut juga mendapatkan tanggapan baik dari generasi *baby boomers* sebab akan pemanfaatan media sosial sebagai ajang untuk membaca Al-Qur'an bersama. Serta program *One Day One Juz* juga dapat meresistensi prasangka negatif generasi *baby boomers* hingga generasi 13th *generation* yang ada di SMA Negeri 1 Wiradesa yaitu sebanyak 57,14% Namun juga tidak bisa dipungkiri prasangka negatif dari generasi *baby boomers* masih akan tetap bermunculan karena untuk mengontrol generasi milenial dalam berselancar di media sosial.

Keywords: Baby boomers, Social Media, One Day One Juz

Introduction

The development of the industrial revolution from 1.0 to the industrial revolution 4.0 has made people from generation to generation have different cultures and attitudes. According to experts, these differences are caused by differences and historical events in the year that passed, differences in place or location, differences in geographical location, and other fields of science that developed at that time. People living in industrial revolution 1.0 and people living in industrial revolution 2.0 communicate directly without using tools more often. In contrast to the people who lived during the industrial revolution 3.0 to 4.0. People who are familiar with technology as an effective and efficient communication tool will prefer to use this technology to facilitate communication activities (Putra, Y.S., 2016).

Communication which often carried out by the community today (4.0) and is considered effective is social media. Social media is a combination of sociology and technology that turns monologues/one person talking to many people (one to many) into dialogue/responding to each other (many to many) and information democracy that changes people from content viewers to publishers or content creators. People do a lot of communication without any time or place restrictions, only with their hands or often called smartphones (Septiana Pane, E., 2014).

People who were born in the baby boomer generation (1946 – 1960), lived during the 3.0 industrial revolution. The baby boomer generation was born at a time when technology existed but had not yet penetrated the rest of society. Baby boomers are more likely to use direct relationships (Nuriana, D., et al., 2019). In contrast to the industrial revolution 4.0 when technology becomes increasingly advanced penetrates almost the entire community. The industrial revolution 4.0 makes it easier to carry out activities, such as communicating without having to meet in person. People can enjoy this development only in their hands, with smartphones (Annisa, A., 2021). Technology has also become a basic need, especially for children who are in school. The COVID-19 outbreak that hit in 2020 forced schools to use an online learning system. (Ministry of Education and Culture Circular Letter No. 1 of 2020). Conventional learning has turned into modern learning through smartphones. The learning system through smartphones and without face-to-face is called online learning.

In this day and age, schools are filled with people across generations. There are teachers from the baby boomer generation and teachers from generation X. Also, there are students from generation Y and students from generation Z. In the state of interest or lack of interest in learning technology, a teacher in the baby boomers and

X generations is required to learn technology to convey lessons to students. Students during the COVID-19 outbreak. Baby boomers who are just learning about technology and the internet are called digital immigrants, meaning they are newcomers to technology or have just stepped on the technology field. Meanwhile, Generation Y and Generation Z students who were born with technology are called digital natives (Prensky, M., 2001).

Baby boomers who have interests or activities related to technology will also understand technology to support the activities or jobs they are engaged in. For example, the baby boomer generation in schools and colleges can blend in with technology because of an obligation. Baby boomers who are ordinary and still think that technology is scary will only enjoy television technology as the main information. Baby boomers who only enjoy television technology as the main source of information hear about bad events caused by social media on smartphones. They just absorb raw information through television and conclude from one point of view without seeing the real situation on a smartphone.

The negative impact that is feared by the Baby boomers generation is the moral decline that affects the generations below. Then other criminal acts such as child abduction caused by social media, as well as misuse of personal information that can make it easier for bad people to commit other criminal acts (Jaya, S., et.,al., 2019). Students who get these bad prejudices hinder distance learning (PJJ) which is carried out through social media.

Some of the negative impacts above have also made leaders, scholars, da'i, and people who are members of the Islamic community create programs involving social media. This program makes social media more useful for many people, as well as rejecting the negative impact on people who are afraid of social media. The resistance itself is an attempt to deny the negative impact that occurs on social media that is used more positively. It includes parents, adults, and children as well as being able to hone the existing skills and those just starting to learn through social media.

Literature Review

1. Resistance

Resistance is an active process that pushes against the reasons for change. Many previous researchers have shown that this active process can be directly influenced in both negative and positive ways (Mulawarman and Afrilwida, M.T., 2020). As for another understanding, an attempt to reject and even resist to protest the changes that have occurred and which are not appropriate is called

Resistance (Barnard and Jonathan). The resistance referred to in this study is a form of rejecting the negative prejudices of social media (Komorina & Utama, 2017).

The relationship between these generations needs to remain harmonious and balanced. The baby boomer generation who is on the stronger side and the millennial generation who is at a weak point make the millennial generation has to resist the existing negative prejudices. The negative prejudice of social media brought by the baby boomer generation must be immediately resisted so that the millennial generation can take advantage of technology to be used for positive interests or activities, such as making technology a more effective and efficient learning medium (Komorina & Utama, 2017).

2. Prejudice

Prejudice, according to the Chambers English Dictionary, means to give an assessment or opinion on something that is given by people without giving reasons. It can be detrimental to a person or group who is exposed to prejudice. Anything that gets prejudiced will be a source of unhappiness for people who do prejudice and who get prejudiced. Prejudice can also be contagious like a disease, from the sufferer who has prejudice and then communicate with people who do not have negative prejudice (Khavari, K.A., 2006).

Bad prejudice that is transmitted to other people will cause a good relationship tie to crack which makes people do not trust each other. Islam also does not allow humans to have bad prejudices. As in QS. Al Hujurat verse 12, which states :

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Messages that can be retrieved from QS. Al Hujurat verse 12 is that there are 3 prohibitions for believers, they are :

- a. Believers are prohibited from being suspicious of their fellow human beings because being suspicious is a sin.
- b. Believers are prohibited from looking for other people's accidents or faults.
- c. Believers are prohibited from gossiping about others.

If a believer does the three forbidden things above, it will make the believer like a person who eats the flesh or carcass of his own brother. It is a very disgusting act (Shukri, 2020).

3. Baby Boomers

Generational separation is caused by an event that affects a group of people living at the same age or the same event. Karl Mannheim was the first researcher to study the differences between generations. The research was outlined in his work entitled "Essays on The Sociology of Knowledge" with the title The Problem of Generations. He said that people born in the same generation were those who were born in the same twenty years of history.

Then, research on generational differences was developed by other researchers including Neil Howe and William Strauss who further differentiated generations according to the time of birth and similar histories. The following is the grouping of generations according to Neil Howe and William Strauss (Santoso, B.R., 2019) :

- a. *Silent Generation* year of birth 1925 – 1943
- b. *Boom Generation* year of birth 1943 – 1960
- c. *13th Generation* year of birth 1961 – 1981
- d. *Millennial Generation* year of birth 1982 – 2000.

All generations above have different levels of technological development. The difference in the level of technology also results in differences in the nature of accepting the existing and increasingly advanced technology.

4. Social Media (*WhatsApp*)

Social media is also a technology that is loved by many people, especially young people. Even at an early age, they are already familiar with social media. As the millennial generation who has received or has been able to access it since birth, there has been a smartphone with them. It makes them familiar with social media. The millennial generation surfs and even makes social media a second world. All information on social media is consumed and they are afraid of being left behind by new trends. For millennial generations who are creative and active on social media, it can make their thoughts continue to grow and use social media for useful activities (Harahap, M.A. and Adeni; S., 2020).

Various kinds of instant messaging are widely used in social media. There are Facebook, WhatsApp, BlackBerry Messenger, and many others¹. Communication media are emerging and scattered in various forms, from instant messaging to audio-video calls. Some appear in the form of applications that can be downloaded and installed on smartphones. Instant messengers are directly linked to the

¹ T. Trisnani, "Utilization of WhatsApp as a Communication Media", (Jurnal of Koinfo, 2017), p. 12.

number stored on the cell phone, such as WhatsApp, Kakaotalk, BBM, and others. The application that is very popular today and is often used is WhatsApp. According to HootSuite's research in 2021 in January, the WhatsApp application got the second most usage with 87.7% (Riyanto, A.D., 2022).

According to research conducted by Raihan in 2019, WhatsApp is a suitable medium for spreading da'wah, especially in groups of users of the WhatsApp application. There were previous studies regarding the WhatsApp messenger application used for da'wah media. By creating a WhatsApp group accompanied by participants who want to join, KPI UIN STS Jambi students created it to spread religious knowledge as well as a discussion forum. There are also other programs created by Islamic communities. Among them are the Hafiz On The Street program, One Day One Hadith, and One Day One Juz and other programs that are currently in great demand by teenagers and adults (Afnibar and Fajhriani, D., 2020).

5. *One Day One Juz* Program

The One Day One Juz program is booming and in demand by teenagers and adults. Teenagers and adults who want to make themselves more diligent and want to be *istiqomah* to read the Qur'an will be very enthusiastic about finding and participating in One Day One Juz. The initiator of One Day One Juz Online is Ricky Adrinaldi and Fatah Yasin. He saw Fatma (her sister-in-law) is *istiqomah* reading the Qur'an which was previously rarely done. His sister-in-law told him that she joined a group that reads the Qur'an one juz every day which consisted of 30 people. Then the 30 people finished reading the Qur'an together (*khataman*) (<https://onedayonejuz.org/info-detail/36>).

The head of ROHIS SMA Negeri 1 Wiradesa had the same idea to invite friends from an organization to be *istiqomah* in reading the Qur'an. One Day One Juz is a Spiritist program for SMA Negeri 1 Wiradesa which also uses the WhatsApp application. The program has been carried out by many communities engaged in the religious field. On One Day One Juz, SMA Negeri 1 Wiradesa was inspired by the use of social media. However, this program operates independently (<https://onedayonejuz.org/info-detail/36>).

Research Methods

This study used a descriptive-analytic research type with a qualitative approach. Qualitative research is research based on nature. This qualitative research was

conducted by investigating several cases that occurred in more detail. Also, the results of the research were in the form of understanding (Susilana, R., n.d.). By using the Naturalistic inquiry method, research directly sees activities that occur in the field naturally in accordance with related research (Ramadhan, Z.H., 2019).

The sources used in this study consisted of two sources, they were primary data sources and secondary data sources.

1. Primary Data Sources

The primary data sources in this study were the baby boomer generation and students of SMA Negeri 1 Wiradesa who were involved in the One Day One Juz program.

2. Secondary Data Source

Sources of secondary data in this study were books, reports, research results, journals, articles, and supporting data.

This research had data collection techniques, including:

a. Observation

Observation is one part of data collection. Collecting data in the form of observations in the form of data that is researched by getting into the field to be studied such as organizations and communities that are bound by a problem in research. The researchers mingled with ROHIS of SMA Negeri 1 Wiradesa which has the One Day One Juz program and observed how to respond to cross-generational thinking on social media used for One Day One Juz online tools.

b. Interview

Interviews are a method used to obtain information through social relations activities between researchers and those to be studied (Edi, R.R.S., 2016). Interviews conducted by researchers through offline and online. The offline interviews were conducted face-to-face at the SMA Negeri 1 Wiradesa school. For interviews conducted online using Google forms.

c. Documentation

Documentation is the process of collecting data in the form of notes, journals, books, magazines, transcripts, newspapers, meeting minutes, agendas, and others (Suharsimi & Arikunto, 2006). A document means a closer recording of events using conversations, involving personal matters and requiring interpretations related to the One Day One Juz events and program conducted at SMA Negeri 1 Wiradesa.

Data analysis is one of the research processes that is carried out after all the data needed have been obtained completely. The data analysis method used in this research was descriptive analysis. Descriptive analysis is a statistic that is used to analyze data by describing the data that has been collected as it is without intending to make conclusions that apply to the general public and be concluded.

Result and Discussion

1. Prejudice of the baby boomers generation towards the use of social media at SMA Negeri 1 Wiradesa

The baby boomers, especially those in SMA Negeri 1 Wiradesa, previously had negative prejudices against the use of social media. Because in theory their characteristics, baby boomers tend to be difficult to adapt to technology. According to Fozahl Dana Wahl, the reason is that it arises from baby boomers who are not native to technology and eventually find it difficult to accept more advanced technology. Non-native means that the baby boomers are newcomers to a technology whose generation has not yet stepped into the field of technology or is often called a digital immigrant or not a native of the technology world. Baby boomers are also more frequent and prefer direct contact rather than the use of technological services. According to research through interviews, the baby boomers who come from the parents of SMA Negeri 1 Wiradesa students still have negative prejudices against the use of social media. Several times children were asked to provide evidence while doing assignments or doing distance learning..

Prejudice is a thought or can be in the form of sharp speech that can affect many people and can have a heavy effect on the person who receives it. It also happens to the students of SMA Negeri 1 Wiradesa who are in the millennial generation with their parents who are part of the baby boomer generation. The millennial generation is used to social media so it is used as the main thing when looking for an explanation that is not yet understood. Then, with the arrival of a long enough pandemic, social media has made its position as a vital tool and must be studied and understood to replace offline learning (C. Umar, personal communication, April 7, 2022). Prejudice generated by the baby boomer generation will hinder distance learning and hinder the use of social media to make it easier for the millennial generation to produce useful da'wah programs.

Prior to the pandemic, the baby boomers were very reticent when their children used social media for too long. It is undeniable that it happened because

of the baby boomer generation's fear of negative things happening to their children. The real thing that is feared is mainly eye damage when playing on a smartphone too much. Then accompanied by other fears such as kidnapping or things that are less desirable. When a pandemic occurred and made social media as a place to use for distance learning media. The baby boomer generation of teachers began to study the media so that the lessons were delivered well. Many teachers of the baby boomer generation find it difficult to adapt. There was 30% of teachers having difficulty and being assisted by young teachers to keep the learning going. It's just that the use of media is less colorful or not optimal (C. Umar, personal communication, April 7, 2022).

Among the baby boomer generation taken from students' parents, many still have a negative attitude toward the use of social media. Baby boomers must be notified in advance and provide evidence when their children are doing distance learning via smartphones (S. Rokhanah, personal communication, April 7, 2022). There is also a generation before the baby boomer generation, namely the 13th Generation (1961 – 1981) who have become parents of students of SMA Negeri 1 Wiradesa. It turns out that they still follow the attitude of the baby boomer generation who are less receptive to the existence of social media. The generation before the baby boomers was born when new technology emerged. There are those among the 13th Generation (1961 – 1981) who can accept social media, especially the 13th Generation who are teachers, social media is used for distance learning which is beneficial for their children. They are smart in keeping their children learning religion and balancing it with learning technology (Najma, personal communication, April 7, 2022). For example, the One Day One Juz program is the use of social media at SMA Negeri 1 Wiradesa.

The following types of negative prejudices against the use of social media are generated when conducting interviews with parents/guardians of SMA Negeri 1 Wiradesa students:

- a. When social media is used as a medium for distance learning, many parents/guardians of students still think that their children use social media to play games.
- b. Parents are also worried that if they often use cell phones for a long enough duration, it will cause eye problems.
- c. Some parents feel suspicious because their children often play on cell phones while they are actually completing tasks that are sent via cell phones.

d. There are students' parents/guardians who immediately judge not to continue playing with cell phones because they are afraid that they are not able to manage their resting time. Students usually work on their assignments up to late at night.

The results of the research survey showed that 77 parents/guardians of students gave negative prejudice, 2 numbers from the baby boomer generation, 60 from the 13th Generation, and 15 from the earlier generation who had become parents/guardians of students. There were also 23 parents/guardians of SMA Negeri 1 Wiradesa students who gave positive responses regarding the use of social media. Negative prejudice against the use of social media tends to be more than positive prejudice.

2. Implementation of the One Day One Juz ROHIS program at SMA Negeri 1 Wiradesa

There are several stages in the One Day One Juz program implementation system at SMA Negeri 1 Wiradesa, they are:

a. *Planning*

The One Day One Juz program organized by ROHIS Irhamna of SMA Negeri 1 Wiradesa starts by reading the Qur'an together at the Al-Azhar prayer room (school prayer room) face-to-face. ROHIS Irhamna of SMA Negeri 1 Wiradesa updates it by using the WhatsApp application to facilitate the passage of data and make it flexible for students to read the Qur'an anywhere and anytime within one day.

b. *Organizing*

The One Day One Juz program organized by ROHIS Irhamna SMA Negeri 1 Wiradesa started by reading the Qur'an together at the Al-Azhar prayer room (school prayer room) face to face. ROHIS Irhamna SMA Negeri 1 Wiradesa updated it by using the WhatsApp application to facilitate the passage of data and make it flexible for students to read the Qur'an anywhere and anytime within one day.

In theory and some studies also say that the WhatsApp application has been widely used for da'wah media. Examples of da'wah media that often use the WhatsApp application include the pioneering program One Day One Juz initiated by Ricky Adrinaldi and his community, followed by the Hafiz On the Street program created by Ustadz Bobby Herwibowo and many more uses of the WhatsApp application which are used for media. da'wah. Because the WhatsApp application has many users and accessing contacts between one

another is easy, only contacts that have been stored on a smartphone will be directly connected to the WhatsApp application.

c. Implementation

Furthermore, implementing One Day One Juz at SMA Negeri 1 Wiradesa using WhatsApp media has existed since 2018 before the pandemic. Then the coach added a Google form media to make it easier to recap grades for students participating in the One Day One Juz program. To attract students' interest so that more and more students will participate in One Day One Juz, the coaches provide additional values for religious subjects for students who participate.

The One Day One Juz team at SMA Negeri 1 Wiradesa is under the auspices of the Koran Reading and Writing Department ROHIS Irhamna SMA Negeri 1 Wiradesa. For members of ROHIS Irhamna SMA Negeri 1 Wiradesa who are in other departments and coaches also help. The One Day One Juz team appointed group admins. Then the team created a WhatsApp group filled with participants who wanted to participate in One Day One Juz. After the participants are fulfilled, the program will begin by providing rules on how to read and deposit them. A list of letters and verses read will be provided in the morning. The participants were asked to choose their own letters and verses from the list. Then when it has been read, participants deposit by giving emoticons as a sign that they have finished reading. The emoticons used have been agreed upon before the start of the One Day One Juz program. Participants who have not read will be given a private message and asked what problems are there on that day. Women who are absent, for example, are not allowed to read the Qur'an first and then replaced by other participants who read two portions at once.

One Day One Juz program reads the Qur'an with a target of one juz a day, divided by a number of participants in the group. Completion of recitation of the Qur'an means 30 days. Sometimes when the school is offline, the One Day One Juz program of Al-Qur'an is scheduled with the Altaf Study on Saturday. The participants read juz 30 together before conducting the study. Then pray together as the end of khataman followed by studies. The One Day One Juz program will be re-promoted with a pamphlet if anyone wants to follow it again.

d. Evaluation

The One Day One Juz program is also monitored by parents/guardians of students participating in the program. The monitoring sheet is in the form of a list of chapters of the Qur'an from chapters 1 to chapter 30. Next to it is the reading date which is filled in individually by the student and signed by the student's parent/guardian. Parents/guardians of SMA Negeri 1 Wiradesa students finally found out that their child was carrying out the Koran together via a smartphone via the WhatsApp application. If students have finished reading the Qur'an 1 day 1 juz for 30 days the report is collected for additional value for Islamic religious education subjects.

The existence of positive feedback from the One Day One Juz program for students of SMA Negeri 1 Wiradesa can resist the negative prejudices of the Baby Boomers generation and the generation below. Parents / guardians of students who are in this generation think again about the use of social media and the use of social media more wisely.

The One Day One Juz Program directly at SMA Negeri 1 Wiradesa plays a role in resisting the negative prejudices of the Baby boomers generation. The following are the results of the analysis taken from interviews with parents/guardians of students describing the acceptance of social media to be used as a more useful communication medium:

a) Provide an understanding of the function of social media

The features that exist in social media, especially the WhatsApp application, can be used for useful activities. Such as the study group organized by SMA Negeri 1 Wiradesa, namely the One Day One Juz program. In general, social media has also been used as the main medium for distance learning during the pandemic. One of the responses from Mrs. Yulianti Kurniasih class XI MIPA 4. She said, "Initially my parents did not understand about the program but after being explained they were very supportive for me to join the program".

And some parents just found out, such as Mrs. Nurhayati as the parent of Nurul Hidayah class XI MIPA 4. She said, "At first I was surprised because of such a program on H.P., but after that I was happy and supported".

b) Provide education on the wise use of social media

One Day One Juz at SMA Negeri 1 Wiradesa is an example of using social media wisely. A lot of social media in it is used as a communication tool only with a pleasant discussion. In 2020, people are required to use

social media wisely, namely for distance learning. It also opened the eyes of the baby boomers generation to the 13th generation that social media also plays an important role to be used as a medium for basic learning and teaching activities and can be used to learn about the afterlife by joining the One Day One Juz group.

As said by Mr. Mustofa, parents of Elsa Afifatuz Zahro class X MIPA. He said, "I am very happy that children can use cellphones for good. We are not only looking for world affairs through cellphones, but positive things like this one day one juz. And I know that we can use our cellphones as well as possible, so we don't fall into the virtual world that parents in general are very worried about. Because it can shape the character of teenagers to be better in the future".

Then there was also a response from Mrs. Kundriyah as the parent of Nabilla Mumtahana class XI MIPA. He said, "My parents' response was very happy because cellphones also have benefits like that, not only for accessing social media, with cellphones, everything we want to know is complete".

c) Provide a positive image of social media

Starting from social media, which is thought to be just a place to play, it is less useful and wastes time. Social media raised his name to be good and get a positive image. The following is the response from Mr. Ahmad Saluchi, the guardian of Novalia Azzahra class XI MIPA 3. He said, "I'm happy because I can use my time and play on cellphones, you don't always have to open social media to play."

The One Day One Juz program succeeded in resisting as many as 44 parents/guardians of SMA Negeri 1 Wiradesa students from 77 parents/guardians of students who were successfully sampled. The percentage of success of the One Day One Juz program is 57.14%. The response from parents of students belonging to the baby boomers generation (1943 - 1960) said that they were surprised when there was a program to read the Qur'an, which was carried out through smartphones. The negative prejudice generated by the baby boomers regarding the use of social media can be resisted because of distance learning that uses social media and the One Day One Juz program which also uses social media to read the Qur'an together. In research, the baby boomers also strongly support the One Day One Juz program so that social media is not only

used for less useful games. The One Day One Juz program has succeeded in being an antidote to baby boomers' negative prejudice against the use of social media. In the program, resistance can be closed in the form of issues between one person and another so that people have the same perception as an object. However, it is undeniable that negative prejudices will still exist to control the millennial generation in surfing social media.

Conclusion

Based on this research, the following conclusions can be drawn:

For parents who were born in the baby boomers generation, it will be difficult to accept technology and create negative prejudice against the use of social media. The 13th generation (1961 – 1981) can still accept social media, especially the part of the generation whose teaching profession is required to understand technology. The results of the research survey that gave negative prejudice as many as 77 parents/guardians of students obtained 2 from the baby boomers generation, 60 from the 13th generation, 15 from the lower generation who had become parents/guardians of students. There were also parents/guardians of SMA Negeri 1 Wiradesa students who gave positive responses regarding the use of social media as many as 23 parents/guardians of students. Negative prejudice against the use of social media tends to be more than positive prejudice.

The One Day One Juz system starts from reading the Qur'an face to face when the school is offline. Then it was developed by ROHIS Irhamna SMA Negeri 1 Wiradesa to use social media in the form of the WhatsApp application and invite all students of SMA Negeri 1 Wiradesa. Afterward, the system was added back by the supervisor of ROHIS Irhamna SMA Negeri 1 Wiradesa by using the Google form to make it more effective in taking scores. The One Day One Juz program is also monitored by parents/guardians of students participating in the program. The monitoring sheet is in the form of a list of chapters of the Qur'an from chapters 1 to chapter 30. Next to it is the reading date which is filled in individually by the student and signed by the student's parent/guardian. If students have finished reading the Qur'an 1 day 1 juz for 30 days.

The Role of the One Day One Juz Program at SMA Negeri 1 Wiradesa in Resisting Negative Prejudice for the Baby Boomers Generation. Directly, the One Day One Juz Program at SMA Negeri 1 Wiradesa plays a role in resisting the negative prejudices of the Baby boomers generation by :

- a. Give an understanding of the function of social media

- b. Provide education on the wise use of social media
- c. Provide a positive image of social media.

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