

# The Role of Islamic Human Value and Personal Branding for Success Career in Millennial Muslim Generation

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## ABSTRACT

Career success is very important for the millennial generation, especially for the Muslim millennial generation. Millennials are very aware of the use of social media because they live in a faster technological development than previous generations. The magnitude of the effect of technology makes all kinds of values will affect the Muslim millennial generation, positive and negative values. In achieving career success, a generation of Muslim millennials, must have Islamic values in themselves. Having Islamic values help the development of personal branding in the millennial generation because it is considered to have more value than other individuals, it will also help in achieving careers that will be pursued, especially their career success. By using social media wisely, it helps millennial generation individuals develop their branding, of course, in balance with Islamic human values as the millennial Muslim generation. This study aims to examine the effect of Social Media Usage and Islamic Human Values on Personal Branding in Achieving Career Success in the Muslim Millennial Generation. The data from this study comes from 150 millennial Muslim generations at an Islamic Private University in Semarang, Indonesia and there are two stages in this research, the first is qualitative conducting interviews and observations and the second is quantitative. A total of 140 usable surveys were analysed. The results showed that the use of social media and Islamic human values had a positive and significant effect on personal branding. Meanwhile, personal branding has a significant positive effect on career success.

**Keywords:** *Social Media Usage, Islamic Human Values, Personal Branding, Success Career*

## 1.0 INTRODUCTION

The millennial generation is a generation that is very familiar with changes in the world, a generation that is very easily influenced by what they think is good. They grew up in the digital era, the technological era that has more choices than previous generations, having many choices makes the millennial generation a little restless about their security, flexibility and lifestyle which will affect their career paths in the future. The millennial generation has a very optimistic sense when talking about their career prospects, the

millennial generation will try to understand their need to work and train harder (Madara et al., 2018). Developing technology will also affect the way of thinking and learning of the millennial generation which is certainly different from the previous generation (Prensky, 2001). With all technological developments that occur, Muslims must prepare Islamic principles and values in various aspects of life including using technology. Basic human values refer to values that will become the core of the human being, such as truth, honesty, loyalty, love, peace, etc. (Memarian et al., 2007). People have value if they seek consistency between the beliefs they base on their actions (Patterns, n.d.). Taking actions that are consistent with worthwhile values will help them achieve what they believe in (Sagiv & Schwartz, 1995). Human value is defined as an enduring belief that a certain way of behaving a person (Patterns, n.d.). Technology certainly brings changes for humans, especially the millennial generation, with these changes, Islam does not only regulate in terms of worship but in the use of technology especially social media to avoid bad things and take advantage of social media to be a positive thing. All technological developments that occur, as people of the season must prepare Islamic principles and values in various aspects of life, including social media. If in social media it would be better for a generation of Muslims to also take more interact with other Muslims. This will result in a lot of positive and useful media content (Ghani, 2020). Social media has a weakness from an Islamic point of view, which is that it can cause *riya'* in showing off all the behaviours and activities that a person undertakes. But social media also helps to grow human values, especially Islamic values in helping each other, such as doing charity which will be easily known by other social media users (Slama, 2018). In essence, religious values are values that have the strongest basis of truth compared to other values because religious values come from God. Having Islamic values in the current era will help in human relations, especially in creating different values because it has a strong foundation (Malik et al., 2019). Building your brand provides value in yourself by having an idea to be successful in a field. Someone must know what strengths are in themselves and fight, for their values to build personal branding (Estudios, 2021). When someone builds personal branding for himself, then that person has a responsibility to maintain his personal branding reputation. A reputation that is built from personal branding is a commitment of values and performance, reputation can turn into positive and negative values from time to time. Personal branding itself is not static or permanent, it must evolve with changing trends. Building your own personal brand can help in achieving career success (Philbrick & Cleveland, 2015). The lack of research on the role of Islamic human values and personal branding for success career makes it important for this research to be carried out further.

## **2.0 LITERATURE REVIEW**

Millennials are technology literate because they already live between technology and the internet. In recent years, the use of social media is quite efficient to help someone create their personal brand (Edmiston, 2016). In Islam itself, which is based on the Qur'an and Hadith, we as humans must understand which things are good and which are bad in carrying out daily activities. Meanwhile, in the formation of personal branding, it has a definition that includes values, strengths, passions, which are different from every human being and can help in achieving career success (Philbrick & Cleveland, 2015)

### **2.1 Social Media Usage and Personal Branding**

In previous studies found a relationship between social media usage and personal branding. In previous research, it was stated that using social media has the ability to make a place for someone to build their self-image or public perception of themselves (Marshall, 2010). In (Edmiston, 2014) also mentions that students who show their personal branding through the use of social media aim to prepare themselves for the workplace. While (Karaduman, 2013) also found that the relationship between social media usage and personal branding had a positive effect. Personal branding itself has a very important role in designing their lives, so literacy and social media usage will help interpersonal networks for a long time (Kawano & Obu, 2013).

H1 : Social Media Usage will have positive benefit to Personal Branding

### **2.2 Islamic Human Values and Personal Branding**

Human values can affect a person's attitude, this can also affect a change that is in him as a preference to achieve something (Allen, 2000). Humans are very objective creatures who have the freedom to choose, including in attitude and take action. The way humans behave is strongly influenced by the environment.

Humans also have a foundation of social beings who will naturally interact with each other from one individual to another. Humans are also aware that they are God's creations and of course it will affect them as a person and the way they relate to God (Sadr, 2011). Personal branding itself is based on self-presentation theory, which is the way a person explores himself to be seen by those around him. Owning and learning your own values is a process of building personal branding (Estudios, 2021). Research conducted by (Frendika et al., 2018) said that human values have a significant influence on personal branding. Strength in a person, values, personality, is a strengthening aspect in the development of personal branding even in the search for jobs later (Minor-Cooley & Parks-Yancy, 2020). A study in Saudi Arabia revealed that there is a relationship between Islamic human values and personal branding to maintain personality in social media life (Basabain et al., 2021).

H2: Islamic Human Values will have positive benefit to Personal Branding

### 2.3 Personal Branding to Success Career

Personal branding is a phenomenon of self-presentation and self-management. This is based on the theory that someone monitors the environment for others to see them and aims to build a personal image as well as a professional image (Mishra, 2018). (Morgan Roberts, 2014) said that professional image consists of the impact of impression management, social identity, and organizational behavior. Personal branding is a person's effort to form strategies and tactics that will benefit one's career (Gorbatov et al., 2019). Personal branding is effectively builds self-uniqueness by means self-competencies in specific field (Parmentier et al., 2013). A study has conducted interviews related to personal branding on career success, those who maintain personal branding do not need to look for work, but jobs will come to them (Sagdati, 2015). Building your own personal brand can serve as a paved road to success, the author says that personal branding must continue to be developed in accordance with changing trends in the field (Philbrick & Cleveland, 2015). The achievement of career success itself is closely related to personal branding which will ultimately lead to a greater job perception (Gorbatov et al., 2019).

Hence, the research empirical model can be visualized:

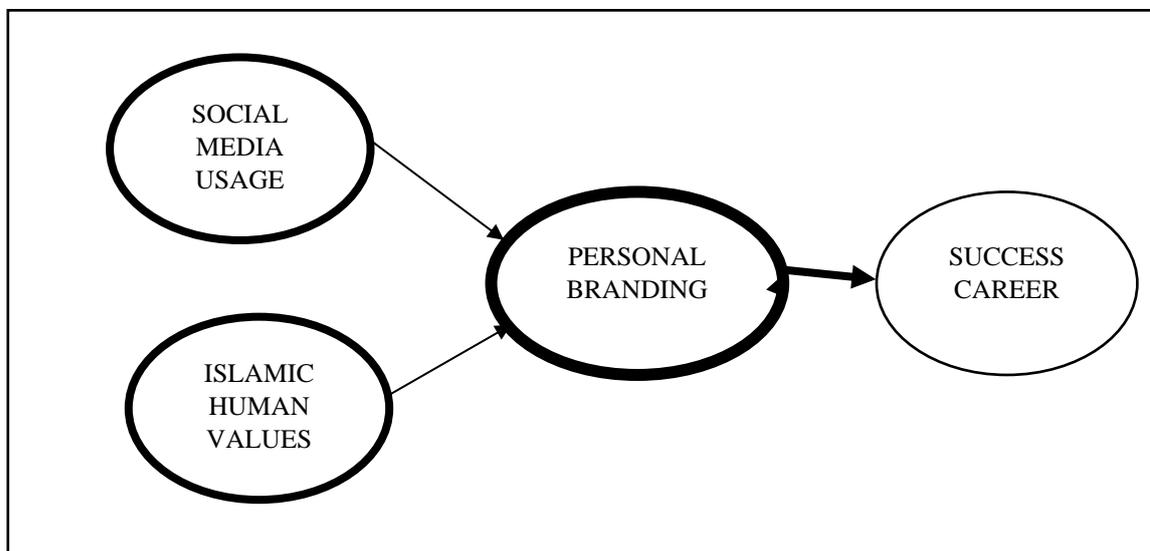


Figure 1: Empirical Model

### 3.0 METHODOLOGY

This research belongs to exploratory research (Creswell, 2014). There are two phases, the first phase of this research is qualitatively conducting interviews and observations with 6 final year student sources in Muslim millennials at an Islamic private University in Semarang, Indonesia, 4 men, and 2 women with ages 20 to 26 years. Interviewees who are willing to be interviewed are as follows, Informant 1, Informant 2, Informant 3, Informant 4, Informant 5, Informant 6. The sample in 2<sup>nd</sup> phase in this research is Muslim millennial at an Islamic private University in Semarang, Indonesia with criteria aged 20-26 years and total 140 samples.

**Table 1: Respondent Characteristics**

| Information         | Total | Percentage |
|---------------------|-------|------------|
| Number of samples   | 140   | 100%       |
| Gender              |       |            |
| -Male (M)           | 47    | 33,57%     |
| -Female (F)         | 93    | 66,43%     |
| Position            |       |            |
| -Final year student | 140   | 100%       |
| Age                 |       |            |
| -20-26              | 140   | 100%       |

### 3.1 Phase I

In the first phase, by conducting explanatory and observational studies on final year students, there were 6 interviewees for final year students, 4 men, and 2 women, ranging aged 20 to 26 years with interviewees in millennials at an Islamic private University in Semarang, Indonesia. The informants who are willing to be interviewed are as follows, Informant 1, Informant 2, Informant 3, Informant 4, Informant 5, Informant 6. In doing this phase it took 2 weeks with 4 questions about Islamic Human Values.

**Table 2: Interviews summary in Phase 1**

| Questions  | Key facts   | References   | Summary                                 |
|--|---|--|---|
| Question 1 = What kind of Islamic Human Values do you think?   | Pray before activities                                  | <ul style="list-style-type: none"> <li>● Informant 1</li> <li>● Informant 2</li> </ul>   | Islamic human value on work             |
|  | Doing every activity to achieve the pleasure of Allah   | <ul style="list-style-type: none"> <li>● Informant 3</li> <li>● Informant 4</li> <li>● Informant 5</li> <li>● Informant 6</li> </ul> | Islamic Human Value in daily activities |
| Question 2 = How do you implement istiqomah value in your daily life, especially in achieving your successful career?          | Having a firm stand in every activity                   | <ul style="list-style-type: none"> <li>● Informant 1</li> <li>● Informant 2</li> <li>● Informant 4</li> <li>● Informant 6</li> </ul> | Istiqomah                               |
|  | Not easy to feel bored and always do better than before | <ul style="list-style-type: none"> <li>● Informant 3</li> <li>● Informant 5</li> </ul>   | Istiqomah                               |
| Question 3 = How do you implement the value of tabayyun in receiving news to avoid hoaxes on social media to avoid defamation? | Finding the truth first                                 | <ul style="list-style-type: none"> <li>● Informant 1</li> <li>● Informant 3</li> </ul>   | Tabayyun                                |
|  | Consider terms of Islam                                 | <ul style="list-style-type: none"> <li>● Informant 2</li> <li>● Informant 4</li> </ul>   | Tabayyun                                |
|  | Do a re-check of the news that they received            | <ul style="list-style-type: none"> <li>● Informant 5</li> <li>● Informant 6</li> </ul>   | Tabayyun                                |
| Question 4 = In doing your work, is it balanced in the world and your afterlife,   | Do some activities with prayer                          | <ul style="list-style-type: none"> <li>● Informant 1</li> <li>● Informant 4</li> </ul>   | Tawazzun                                |

|   |  |   |          |
|---|--|---|----------|
| especially in achieving a successful career?  |  |   |          |
|   | Trying to balance everything between life in the world and afterlife                         | <ul style="list-style-type: none"> <li>● Informant 5</li> <li>● Informant 6</li> </ul>                        | Tawazzun |
|   | Humans have a sense that is not easily satisfied and don't be arrogant in pursuing something | <ul style="list-style-type: none"> <li>● Informant 2</li> <li>● Informant 3</li> </ul>                        | Tawazzun |
| Question 5 = In daily life how do you apply the value of ta'awun? help your fellow Muslims? | Humans are social creatures who always need the help of others                               | <ul style="list-style-type: none"> <li>● Informant 2</li> <li>● Informant 4</li> </ul>                        | Ta'awun  |
|   | Help each other to make things easier in the future  | <ul style="list-style-type: none"> <li>● Informant 2</li> <li>● Informant 3</li> <li>● Informant 6</li> </ul> | Ta'awun  |
|   | Will help others as much as possible to increase the solidarity of Muslims                   | <ul style="list-style-type: none"> <li>● Informant 1</li> <li>● Informant 5</li> </ul>                        | Ta'awun  |

### 3.1.1 Discussion

As Muslim millennials, they believe in the importance of having Islamic Human Values in this era. Islamic humanity judges themselves in their perception that in carrying out all their daily activities they start by praying and doing all work in learning and activities outside of learning solely to seek the pleasure of Allah SWT. The Islamic values that they apply are the values of istiqomah and having a firm stand in every activity, putting aside the boredom that exists within them when pursuing a learning activity or outside of learning activities, trying not to get bored easily and always wanting to try to be better than previous activities as well as in the following days, so that they assume that their dreams, their careers, the expected jobs will be per what they want. They apply the tabayyun value in receiving something because in receiving information they have to choose which one is good and which one is bad. After all, when they receive the information and want to pass it on to others, they must not convey wrong information if conveying wrong information there will be slander. In achieving a career, of course, as a millennial Muslim generation, they are not only fixated on worldly affairs but also think about the hereafter because they believe that if everything involves Allah SWT the way will be easy, and they try not to be arrogant. about the skills they have, because they believe that everything they have got or they have it by the will of Allah SWT with the skills they have, then there must be a balance between this world and their hereafter. The last value is ta'awun, because humans are social beings who help each other, they as Muslim millennials must also help each other in any way, especially in achieving a career later. They believe that if we help someone, God will also help us in achieving career success.

## 3.2 Phase II

### 3.2.1 Measurement

#### i. Social Media Usage

Using and accessing social media is very necessary because of the easy access to information that will be obtained (Isah Shehu et al., n.d.). As we know, social media has a huge influence on a person's point of view. Some sites on social media can change the perspective is socializing and communication, it is also able to influence a person's lifestyle. Nowadays using social media in the millennial generation has a lot of impact and influence, not just for mere fun but they are also able to explore themselves more in an easy way. Sosial media usage has two indicators developed by (Parveen et al., 2015).

**Table 3: Social Media Usage Descriptive Statistics**

| Code                       | Indicator                                 | Mean         | Criteria    |
|----------------------------|---|--------------|-------------|
| SMU (Social Media Usage).1 | Social media to improve personality       | 4,221        | High        |
| SMU (Social Media Usage).2 | Social media to improve personal branding | 4,500        | High        |
| <b>Total Average</b>       |   | <b>4,361</b> | <b>High</b> |

The analysis result in Table 2, shows that the mean in Social Media Usage is in the high criteria with a total average of 4,361. The high average indicates that Muslim Millennials in one of the Islamic private University Semarang have high the ability to use social media properly. The highest assessment occurred in the SMU (Social Media Usage).2 indicator, namely “I use social media to improve myself”, with a mean of 4,500. These results indicate that Muslim millennials use their social media to improve their personal branding. Meanwhile, the lowest assessment occurred in the SMU (Social Media Usage). 1 indicator, namely “I use social media to improve myself”, with a mean of 4,221. However, other indicators contribute to the formation of social media usage.

### ii) Islamic Human Values

Since ancient times, traditional human values such as spirituality, a strong sense of kinship, respect for someone older, assisting to nature, respect for one's trading system, joy and friendliness towards humans have been highly emphasized. In Islam, it is taught to cultivate a sense of humanity, because humanity itself is equivalent to Islam, namely the degree of submission to Allah SWT. That value itself can be defined as the vision that individuals have in deciding what is good for themselves in life according to Rescher (Mashlah, 2015). In addition, researchers also argue that values convey things that are important to the lives of individuals, where every value that individuals have can be considered important for themselves but not necessarily for others (Weber, 2017). Islam introduces general concepts based on human values and preserves Muslim culture to provide a comprehensive view of the universe and life. Humans themselves were created by Allah SWT as the best living creatures and were given the gift of intellect and knowledge to choose evil or carry out a good wisely and do some work (Sadr, 2011). This variable is measured by using four indicators.

**Table 4: Islamic Human Values Descriptive Statistics**

| Code                         | Indicator  | Mean         | Criteria    |
|------------------------------|--|--------------|-------------|
| IHV (Islamic Human Values).1 | The ability to be an istiqomah person            | 4,479        | High        |
| IHV (Islamic Human Values).2 | The ability to be a tawazzun person              | 4,371        | High        |
| IHV (Islamic Human Values).3 | Always instil Islamic human values in doing work | 4,364        | High        |
| IHV (Islamic Human Values).4 | Apply Islamic values in daily life               | 4,343        | High        |
| <b>Total Average</b>         |  | <b>4,389</b> | <b>High</b> |

The analysis result in the Table 3, shows that the mean Islamic Human Values in the high criteria with a total 4,389. The high average indicates that Millennial Muslims in one of the Islamic private University Semarang have Islamic Human Values in themselves to reach success career and to daily life. The highest assessment occurred in the IHV (Islamic Human Values). 1 indicator, namely “I am very diligent, earnest and steadfast in doing work related to my future”, with a mean 4,479. These results indicates that Muslim millennials have istiqomah values, namely taking a firm stand in achieving their careers as well as in daily life. While the lowest score occurred on the IHV (Islamic Human Values).4 indicator, namely "I apply Islamic human values in my daily life", with a mean of 4,343. Then, the score is relatively low compared to other indicators.

### iii) Personal Branding

Personal branding itself has a definition of various personal attributes, values, drivers, strengths and passions that individuals have to differentiate themselves from others. This has a purpose for a person or an institution to collaborate with individuals who have the personal branding. Personal branding itself has a relationship with achievement and effective strategies for the fulfilment of success (Philbrick & Cleveland, 2015). The research (Kapidzic, 2018) shows that social media is the most widely used platform to create or develop characteristics in their personal branding. The act of combining one's skills and talents to produce value for someone is also called personal branding. Personal branding is a person's reputation and uniqueness (Minor-Cooley & Parks-Yancy, 2020). This variable is measured by using three indicators form (Gorbatov et al., 2018).

**Table 5: Personal Branding Descriptive Statistics**

| Code                     | Indicators  | Mean         | Criteria    |
|--------------------------|---|--------------|-------------|
| PB (Personal Branding).1 | Social media way to make human personal branding                                    | 3,914        | Moderate    |
| PB (Personal Branding).2 | Build personal branding with social media can make my image to reach career success | 4,029        | High        |
| PB (Personal Branding).3 | Aware to have good reputation in their life   | 4,314        | High        |
| <b>Total Average</b>     |   | <b>4,085</b> | <b>High</b> |

The analysis result in Table 5 shows that the mean personal branding in the criteria with a total average of 4,085. The high average indicates that personal branding is important to form the perception and values to reach career success for muslim millennials in one of Islamic private University Semarang. The highest assessment occurred in the PB (personal Branding).3 indicator, namely "With good personal branding can help us to finding a job with good reputation", with an average (mean) 4,314. This result indicates that Muslim millenials realized their personal branding can help them to finding a job with a good reputation. Meanwhile, the lowest assessment appears to PB (Personal Branding). 1 indicator, namely "I use social media to build my personal branding", with mean 3,914. Then, the score is relatively low compared to the other indicators.

### iv) Success Career

For individuals, career success is a way to fulfil the need for achievement and power (Lau & Shaffer, 1999). Therefore, career success is able to increase a person's quantity or quality in life (Kilduff & Day, 1994). In each individual, the level of career success refers to materialistic, power, and satisfaction terms (Gattiker & Larwood, 1990). This variable is measured by using from indicators form (Ballout, 2009) and (Purba et al., 2020).

**Table 6: Success Career Descriptive Statistic**

| Code                  | Indicator                                      | Mean         | Criteria    |
|-----------------------|--|--------------|-------------|
| SC (Success Career).1 | Success career commitment                      | 4,664        | High        |
| SC (Success Career).2 | Confident in ability to achieve career success | 4,557        | High        |
| SC (Success Career).3 | Have interpersonal motivation                  | 4,614        | High        |
| SC (Success Career).4 | Life success is meaningful                     | 4,621        | High        |
| <b>Total Average</b>  |  | <b>4,614</b> | <b>High</b> |

The analysis result in Table 5 shows that the mean success career in the criteria is high with total average 4,614. The high average indicates that success career is the one of goals for their life for Muslim millennials generation in one of Islamic private University Semarang. The highest assessment occurred in the SC (Success Career).1 indicator, namely "I have commitment to reach my career success" with a mean 4,664. This result indicate that Muslim millennials generation have commitment to reach their career success. Meanwhile, the lowest assessment occurred in the SC (Success Career). 2 indicator, namely "I'm confident with my ability to reach my career success", with mean 4,557. This mean that respondents not sure with

their ability to reach their career success, so the score given is relatively low compared to other indicators. But all indicators contribute to the formation of career success.

#### 4.0 RESULT ANALYSIS

Table model measurement shows that the outer model measurement determines how to measure the latent variables. It evaluates the outer model by testing the internal consistency reliability (Cronbach alpha and composite reliability), convergent validity (indicator reliability and AVE), and discriminant validity (Leguina, 2015).

**Table 7: Model Measurement**

| No | Variable             | Mean  | Cronbach's Alpha | Composite Reliability | Fornell Larcker | AVE   | Validity |
|----|----------------------|-------|------------------|-----------------------|-----------------|-------|----------|
| 1  | Social Media Usage   | 4,361 | 0,487            | 0,795                 | 0,813           | 0,661 | Valid    |
| 2  | Islamic Human Values | 4,389 | 0,803            | 0,870                 | 0,793           | 0,629 | Valid    |
| 3  | Personal Branding    | 4,085 | 0,743            | 0,851                 | 0,810           | 0,656 | Valid    |
| 4  | Success Career       | 4,614 | 0,808            | 0,874                 | 0,797           | 0,635 | Valid    |

**Table 8. Table Fornell-Larcker Criterion**

| Fornell-Larcker      |                      |                   |                    |                |
|----------------------|----------------------|-------------------|--------------------|----------------|
|                      | Islamic Human Values | Personal Branding | Social Media Usage | Success Career |
| Islamic Human Values | 0.793                |                   |                    |                |
| Personal Branding    | 0.433                | 0.810             |                    |                |
| Social Media Usage   | 0.450                | 0.560             | 0.813              |                |
| Success Career       | 0.631                | 0.521             | 0.451              | 0.797          |

All the variables in this study were measured using a five-point Likert scale ranging from 1 = strongly disagree to 5= strongly agree. The mean score lower than 2 is rated as low, 2 to 4 is rated as moderate, and higher than 4 is rated as a high perception of understanding each variable (Radzi et al., 2018). Thus, all mean are stated by high criteria. Traditionally, "Cronbach's alpha" is used to measure internal consistency reliability in social science research but it tends to provide conservative measurement in PLS-SEM. Prior literature has suggested the use of "Composite Reliability" as a replacement and that shown to < 0,6 (Bagozzi & Yi, 1988). That means the measurement has good reliability to measure each latent variable.

Fornell-Larcker assures discriminant validity where the square root value of AVE for each variable is higher than the correlation value of the latent variable. The correlation value of each latent variable can be seen in the Fornell-Larcker table with yellow highlights. The Islamic Human Values variable has an AVE square root of 0,793, the Personal Branding value variable has an AVE square root of 0,810, the Social Media Usage has an Ave square root of 0,813, the Success Career variable has an AVE square root of 0,797.

The AVE value describes the amount of variance that the latent constructs might have. Thus, the better latent construct variance, make the greater representation of the manifest variable to its latent construct. (Radzi et al., 2018) suggested the use of AVE as a criterion in assessing convergent validity. At least, the AVE value criterion above 0,5 (Barclay, D., Thompson, R., dan Higgins, 1995).

## 4.1 Analysis of Partial Least Square (PLS) and Hypothesis Testing

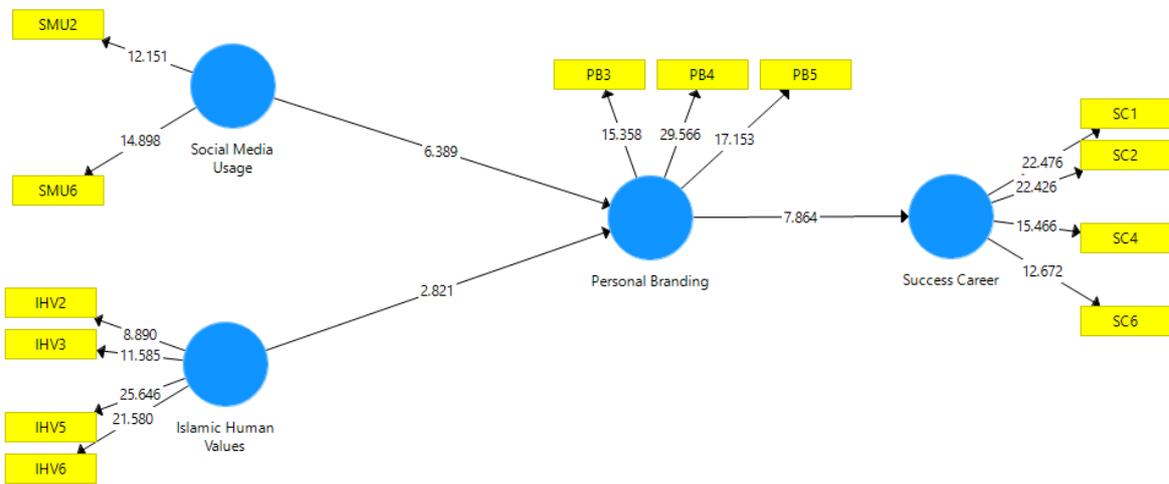


Figure 2. Analysis of Partial Least Square (PLS)

In this study, the hypotheses were tested by using the bootstrapping method in the Path Coefficients table. The significant value identify with (p-value) is  $<0,05$ , a significant value is 5%, and if the t-statistic value is  $> 1,96$  then the path coefficient is significant (Leguina, 2015).

Table 9: Hypothesis Test Result

| Variable | Original Sample (O) | Sample Mean (M) | Standard Deviation (STDEV) | T Statistics ( O /STDEV) | P Values | Hypothesis Test Result |
|----------|---------------------|-----------------|----------------------------|--------------------------|----------|------------------------|
| SMU →PB  | 0,458               | 0,458           | 0,073                      | 6,293                    | 0,000    | Supported              |
| IHV →PB  | 0,227               | 0,240           | 0,082                      | 2,761                    | 0,006    | Supported              |
| PB→SC    | 0,521               | 0,528           | 0,067                      | 7,754                    | 0,000    | Supported              |

Note : Social Media Usage (SMU), Personal Branding (PB), Islamic Human Values (IHV), Success Career (SC)

### 4.1.1 Hypothesis Test Result

Hypothesis 1 stated that Social Media Usage as named SMU has a significant effect on the Personal Branding as named PB. Based on the test analysis, this hypothesis is supported by a path coefficient (O) of 0,458, a t-statistic value of 6,293, and a significance level 0,000 which is smaller than  $= 0,05$ . The positive coefficient indicates that the higher of the Social Media Usage in the Muslim Millennials in Islamic private University Semarang, the more personal branding they will have. Using social media properly, will create a personal branding because social media is easy for others to see.

Hypothesis 2 stated that Islamic Human Values as named as IHV has a significant effect on the Personal Branding as named as PB. Based on the test analysis, this hypothesis is supported by path coefficient (O) of 0,227, a t-statistic value of 2,761, and a significant level 0,006 which is smaller than  $0,05$ . The positive coefficient indicates that the higher Islamic Human Values held by the muslim millennials in one of Islamic private University Semarang, the more personal branding they will have. Personal branding that is balanced with Islamic Human Values will add another value to themselves from others.

Hypothesis 3 stated that Personal Branding as named as PB significantly affects a successful career as named as SC. Based on the test analysis, the path coefficient (O) is 0,521, the t-statistic value is 7,754 and the significance level is 0,000, these are smaller than  $= 0,05$ . The positive coefficient indicates that the

higher Personal Branding that the Muslim millennials generation in one of Islamic private universities, the higher the successful career that will be achieved. Therefore, the third hypothesis, which states that Personal Branding affects successful career is supported.

## **4.2 Discussion**

### ***4.2.1 The Effect of Social Media Usage on Personal Branding***

Using social media at this time is very helpful for one's self-development, especially in personal branding. Social media platform decide the value of information, construct user's worlds and identities they performed. Like, LinkedIn, for example, reputation building networking as digital personal branding (Williams et al., 2018). Thus, by using platform technology or social media can be aimed at self-development as well as identity that will make it as self-worth for personal branding (Dwivedi & Lewis, 2020). Wise use of social media will help someone to form a personal branding of themselves.

### ***4.2.2 The Effect of Islamic Human Values on Personal Branding***

Personal branding that stands out is having different values between other individuals. Having Islamic values can make a strong personal branding. In (Gupta & Sharma, 2016) both human values and skill are extremely important in increasing one's own productivity. Successful personal branding requires effective management of perceptions and controls that will influence how others perceive and think about a person (Breen & Breen, 2015). Islamic human values themselves are based on the Quran and Hadith which teach us to always do good wherever we are, whether in real life or on social media, by holding fast to the Islamic values that we have will prevent us from bad or useless activities.

### ***4.2.3 The Effect of Personal Branding on Success Career***

Personal branding is an individualistic approach and can be defined as a process where a person is able to differentiate himself and try to stand out by identifying their unique values both professionally and personally and then using them across platforms consistently to achieve certain goals (Tariq Khan, 2014). Personal branding is one way to achieve recognition from others who feel positive and useful for the development of their self-management (Widyakusumastuti et al., 2020). The application of good personal branding, are able to identify themselves as strengths and weaknesses that need improvement which is that good strategic can impact their career (Philbrick & Cleveland, 2015). By creating a personal branding will make it a path to professional success and it will help to summarize the skills you have and good communication that is shown by a privilege of someone in the professional world.

## **5.0 CONCLUSION**

The formulation in this study is how to achieve career success for the Muslim millennial generation through personal branding, and the use of social media with Islamic human values. The results of this study indicate that the use of social media and balanced with Islamic human values will increase the personal branding of Muslim millennials in achieving their career success. In this study, Islamic human values greatly affect the sustainability of their careers, the application of Islam values such as istiqomah values that they must apply when carrying out an activity in learning or anything related to the career achievement of the Muslim millennial generation, and always be patient, thorough in accepting all information before drawing conclusions or deciding on something that might be redistributed the information, checking again when receiving information to avoid slander and all bad things related to the career achievements of the millennial Muslim generation. In trying to always do tawazzun considering that it is not always the scope of the world, but there is a next life that must be accounted for to Allah SWT so that in carrying out activities one must be careful because all actions will be accounted for by Allah SWT. and do ta'awun because humans are social creatures.

The results of the study provide recommendations for the millennial Muslim generation in Islamic universities regarding career achievement efforts. Recommendations that can be put forward are using social media wisely and of course in balance with Islamic human values that are applied in daily life and work because they are Muslim millennial generations who of course must apply Islamic values in their daily lives and of course the application of Islamic values. Islam is to reduce the negative things caused.

Having personal branding that is created in the wise use of social media and balanced with Islamic human values will increase personal branding that is different from the others. Personal branding itself will affect the achievement of a successful career, especially for the millennial Muslim generation by setting Islamic human values that will make it easier to achieve a career because it implements spiritual values according to the Qur'an and hadith to get the pleasure of Allah.

This study has several limitations, the limitation are as follows. First, there is a self-response bias for the measurement variable. Second, the distribution of questionnaires only focuses on one area and one major which is, one of the Islamic private Universities Economic Faculty, Semarang, Central Java with a total sample of final year students aged 20-26 Muslim millennials generation. The next future research direction can be conducted in areas and many departments in other Islamic Universities so that the scope of the research will be wider and the sample to be used should be larger. Finally, this research can still be developed for further research by developing models and affirmations of the relationship between variables and adding moderating variables.

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