Religious Community Movement Online: Tracking History And Transformation Of Islamic Dakwah in Indonesia

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Article Info	Abstract
Keywords: Movement; Community; Religious; Online; Indonesia;	This article generally examines online religious communities; more specifically, this article reviews religious communities in Indonesia with the object of study by the United Muslim community. Muslim United is one of the online religious communities in Indonesia. This community has various kinds of programs, including conducting da'wah activities through social media and a massive alms program at dawn which is carried out to assist in distributing fruits to class communities lewd. This article explains specifically about the united Muslim community that exists on social media. The method used in this article is ethnography, a method that collects data through the Muslim United Instagram account and also searches for other data from the YouTube, Twitter accounts that are specific about activities in the Muslim United community. This study indicates that the Muslim community is united in opening up hijrah spaces for young people and carrying out religious, social movements without any politics.

1. INTRODUCTION

At first, people in the industrial age spent their daily time in factories still in the working class because they were unfamiliar with the technology. Hence, they tended to produce products to reach changes that influenced the modern or post-industrial stage, the development of post-industrial society in technology known by another term as "the concept of informational". In an article written by Castell (2004) about the Network Society, he said that the hallmark of information is complex, integrated (Castells :14).

Technological developments have influenced aspects of people's lives with the emergence of communication tools such as computers, telephones and the internet as sources of information, changing the style and order of people's lives in the post-industrial era. So that professional workers are engaged in services, and more workers are in the process of managing information for political and social interests (Surya, 2018).

Until now, the concept of information is very influential on the way we use technology, including accessing digital media. Digital media is not limited to virtual communication tools. However, digital media has become a social platform for interaction and everything that

exists in offline reality, including the way people carry out religious activities, rituals and other religious practices represented in digital media (digitalization). According to Noorhaidi, religious discourse is no longer confined to sacred religious spaces such as prayer rooms, mosques, Islamic boarding schools and religious institutions. Nevertheless, the religious discourse has been transformed with contemporary models and is present in digital media, with new methods involving young dai-dai who use technology lately (Hasan, 2009).

Many scholars have carried out studies on digital religion. Digital religion describes how religious groups use digital media to translate religious practices and beliefs into new contexts and reconstruct religion in new media (Campbell, 2017). The development of digital media has led to a debate about the impact on the community because the internet's ability to support the community for the common good is in line with a study conducted by Netlab that the internet can integrate online with offline community activities. His study links internet engagement to the way people communicate with one another both online and off (Wekkman, 2002). This means that integrating communication technology in forming a community is active in social participation to build religious practices and scientific discussions.

Young leaders use new media such as Facebook, Twitter, Instagram and YouTube to form online communities to convey religious messages related to piety and hijrah. One of them is the United Muslim community, a community activist on social media voicing religious values, be it social participation (alms) and inviting congregations to pray at dawn as a motto for the unity of the ummah. Furthermore, in the context of online communities with various religious activities related to piety and hijrah, it cannot be separated from the birth of contemporary da'wah movements with religious narratives. This study is in the spotlight among academics as the object of scientific study. One of them is that studies on contemporary da'wah movements have been carried out before, including research conducted by Rosyad on contemporary Islamic revival movements among young people in Bandung. He mentioned that the emergence of the Islamic revival movement could not be separated from continuing the tradition of reforming the previous Islamic movement, such as Islamic unity and others (Triantoro, 2018).

Zahara et al., who wrote about the hijrah movement, conducted a different study: the search for identity for millennial Muslims in the digital age. He revealed that the hijrah movement is a new phenomenon in the Islamic movement in Indonesia, especially with new media such as Facebook, Instagram, YouTube, and others to explore religious narratives. He further said that the hijrah movement aims to bring the younger generation closer to the Koran, praying on time and conveying Islamic values through social media (Zahara, 2020).

The massiveness of Islamic movements on social media has become a hijrah movement and even a religious, social movement to re-establish the spirit of caring for fellow humans by spreading religious messages. Furthermore, many Islamic movements were pioneered by young people. They try to present a different form and packaging from previous Islamic movements, such as the youth migration movement (shift), which Hanan Attaki pioneered with the target of young Muslims. Furthermore, the pattern of the da'wah movement adapts to the tastes of young Muslims, such as the way of dressing that is packaged more casually using a European winter-style hat and ordinary clothes. This is seen as a new Muslim lifestyle that is more attractive and open, according to religious teachings, like the previous da'wah movement using skullcaps, robes and others (Zahara, 2020).

The Islamic movement becomes a community that strengthens the identity of Muslims based on Islamic teachings. With the development of Islamic movements or millennial da'wah, more and more followers have migrated to become pious millennials. Millennial da'wah and piety have a significant influence and are overgrowing in Indonesia. This cannot be separated from groups and personal desires to become better Muslims from an Islamic perspective. Moreover, one of the priorities of millennial youth is to invite everyone back to the right path according to the teachings of Islam through da'wah's media (Mughni, 2011).

As for the massive practice of piety carried out by the Muslim United movement, including conducting studies on sunrise, dawn alms and philanthropy. The Islamic movement (hijrah) increasingly exists in Indonesia by using platforms through social media. Young people use this social media to spread religious values and seek to create a space of piety for millennials. one of them is Muslim United as a da'wah movement that invites young clerics (hijrah) with a young audience. With this new media, the community has a broader network. Not only information obtained about social problems, but also religious issues, Islamic studies, even known as public Islam, where it can open new networks in social space (Hasan, 2009).

Because public Islam is a religious activity that is freely expressed by the public in the public sphere, religious practices are based not only on rituals but also on social, cultural, economic, and even political activities that cover the space of daily life. Based on the description above, this article explicitly reviews the community in Muslim United as the study's object of study. Furthermore, question how the united Muslim community takes place as a social movement.

2. METHODS

This study uses an ethnographic method with data collection methods through the Muslim United Instagram account. Besides that, the writing will also look for other data from youtube accounts that specifically contain activities in the Muslim United community. The author will track how the pattern of preaching Muslim United on social media and analyze the religious discourse narrated by Muslim United. The author will then find out how the united Muslim religious community exists in online media (social media or the internet) (Annisa, 2019).

Furthermore, the author consistently follows the activities carried out by Muslim united and other da'wah activities carried out by young people in Yogyakarta, such as hijrahfest and others and online observations by observing Instagram, Facebook, Twitter and YouTube accounts of the United Muslim community with their characters.

3. RESULT AND DISCUSSION

The emergence of the internet in Indonesia is a paradox. In certain areas, the number of internet users is very high, especially in the western region, especially in Java Solahudin, 2019). Based on the 2018 e-marketer report, Indonesia has 123 million internet users. Then, digital technology becomes a part of life, work, culture, and identity for those who live in urban areas (Solahudin, 2019).

The presence of the internet, in general, has given rise to what Castles says is a network society. The network society has given birth to social practices in the digital area, not just social practices that are interactive and mainstream in everyday communication. However, the internet and digital media have created a religious space in the digital realm; religious practices and religious discourses exist and thrive in digital media with digital packaging. Religious and pious practices that exist in digital spaces then give birth to what is called an online religious community.

Online religious communities began to emerge in the 1980s. Lochhead, in his study of the presence of Christian discussion groups, Lochhead found that online religious groups began to form a sense of identity as a community independently of the various devices they chose to communicate digitally. They use several platforms as religious conversation spaces (Campbell, 2012). This can be seen in the last two decades. New online communities have started to emerge whether used as an interaction tool such as second life, forming conversational communities through blogs and sites to spiritual, social networks located on sites such as Facebook and others (Campbell, 2012).

It seems that the presence of new media and online communities makes it easy to communicate between humans. Furthermore, people's freedom to have conversations is not limited by time in online communities, whether business conversations, religious conversations or other things. A community is a group in which various members are united by a common vision, mission, and community goals. In Indonesia, the formation of communities cannot be separated from the similarities they have, starting from the similarity of hobbies so that the motorcycle gang community is formed, the hijabs community, the da'wah community, even the social and the hijrah movement community. Religious movements and communities in the public sphere are very diverse, with various segments and very varied da'wah, one of which is Muslim United.

Da'wah movements are more accessible to do online than religious communities that are increasingly existing in Indonesia. This development is certainly not uncommon for digital society because, with increasingly sophisticated technological changes, religious materials can be accessed quickly. Referring to Manuel Castells, the advancement of information technology changes the human perception of space and time in the logic of the network. Time becomes unlimited, and on the other hand, time is pressed to produce something instantaneously (Castells).

This means that the presence of new media makes it easier for young people to form online communities to convey religious messages instantly and more accessible for the public to get and understand. With the development of technology, da'wah has experienced dynamics among the Islamic community, da'wah is no longer a method to convey Islamic values , but da'wah has changed into a religious commodity, a political movement and even a pious movement. Da'wah cannot be separated from religious, political, cultural and other discourses in an Islamic movement. This condition has received attention from academic circles as the object of scientific study. Studies of the modern da'wah movement have been carried out before, including research conducted by Rosyad on the contemporary Islamic revival movement among young people in Bandung. He mentioned that the emergence of the Islamic revival movement could not be separated from continuing the previous tradition of reforming the Islamic movement, such as Islamic unity and others (Triantoro, 2018).

The transformation of da'wah among young people has changed from da'wah's essence carried out by the previous Da'i. However, the da'wah that takes place from social media platforms is more inclined to religious commodities. This da'wah movement is built from the narrative it conveys and the updated products on social media. Among them, Nanang Syaifurrazi, when delivering da'wah materials by saying "I have a business called the colour house, asked the congregation, does anyone use colour house products?" the

congregation answered by saying yes. Then Nanang said, "you have helped buy my child's milk". This means that da'wah has undergone a change that at first conveyed Islamic values or invited people to goodness, but in reality, it has become a religious commodity. Massive product content is published on social media, such as clothes, skullcaps and hats (Eickelman, 2004).
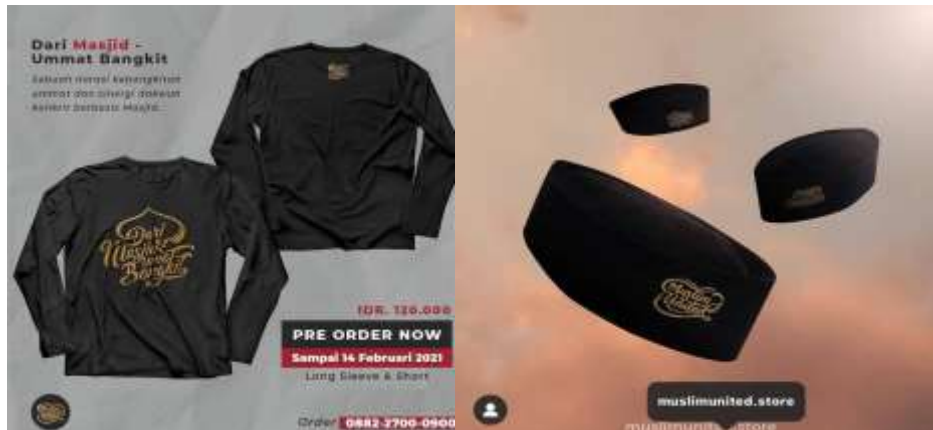
According to Salvatore and Eickelman, this phenomenon is inseparable from the public sphere, giving birth to Islamic market narratives in da'wah's packaging with variables in urban Muslim life such as socio-economic services, cosmetic products, recitations and public policies (Eickelman, 2004).

Noorhaidi Hasan further said that this phenomenon is an expression of the "public sphere" as the second volume of Islam (Post-Islamism). The existence of Muslims in the second stage of this volume undergoes a process of "banalization" where Muslim figures involved in the public sphere have no doubts about entering the modern era, following consumption patterns, studying market rules and even approaching individualism and professional values (Hasan, 2018).

At the same time, the emergence of Islamic movements in Indonesia cannot be separated from the delivery of popularized religious messages with a different message than before. Moreover, the variety of Islamic movements has become a variant that has changed in carrying out da'wah activities from before. Of course, with the development of technology, there have been significant changes and newer packaging in preaching, and da'wah movements are growing in the technological era. One of the da'wah movements that recently emerged is Muslim United. Muslim united is a contemporary da'wah movement founded by young people with various supports from elements of da'wah and Islamic organizations in Yogyakarta, and Muslim United hopes to show that Islam is peaceful, tolerant, solid and far from being radical or terrorist. One sentence often heard from Muslim united is tired of being apart is "let us be together". The birth of Muslim united is in the background from a young

entrepreneur (Nanang Syaifurrozi) who admits that he is a layman and even has anxiety about religion, so he searches and learns the Koran in various places, so it is recommended to listen to the video lecture of Ustad Abdul Somad by his friend. Because he was confused as a person who had just migrated with various kinds of differences among preachers and congregational groups when preaching, and until finally he met several videos of Ustad Abdul Somad's lectures, and he felt that Ustad Abdul Somad was suitable to be made as a unifying icon for the community.

In 2017, Nanang and his friends from various communities such as the Joko Karian Mosque, Teras Da'wah, Al-Firdaus Mosque, Nurul Asri Mosque proposed to invite Ustad Abdul Somad for the 2nd time in Yogyakarta and used it to inaugurate the da'wah boarding school made by Nanang, namely At-Tasim Islamic Boarding School (*http:// www. Youtube/hijrahfestoff*). And Ustad Abdul Somad was invited again to Yogyakarta. To fill da'wah activities at the Mall and also filled with preachers from various Young Ustads (hijrah), and this da'wah event the emergence of Muslim United even though it was still a concept. Because the response from the Islamic community was very enthusiastic, Nanang contacted his friends from the Joko Karian Mosque, Da'wah Terrace, Al-Firdaus Mosque, Nurul Asri Mosque, who were members of Ukhuwah Islamiyah Yogyakarta to be able to carry out Muslim united in the congregation. Because Nanang felt that da'wah's challenge was extraordinary, it could not be done alone, and the first Muslim united activity in October 2018 was carried out, and many worshipers among students attended it.

The Islamic movement becomes a community that strengthens the identity of Muslims based on Islamic teachings. With the development of Islamic movements or millennial da'wah, more and more followers have migrated to become pious millennials. Millennial da'wah through social media has a significant influence and is growing rapidly in Indonesia. This cannot be separated from groups and personal desires to become better Muslims from an Islamic perspective. Moreover, one of the priorities of millennial youth is to invite everyone back to the right path according to the teachings of the Islamic religion through da'wah's media (Mughuni, 2011).

The United Muslim community is not just a da'wah movement, but what is often documented on social media about online activities is a sunrise study. This study is carried out after performing the dawn prayer. Another thing that researchers have observed in their social media accounts such as Instagram, YouTube and others is the dawn alms. This is done in the United Muslim community to donate food in fruits to people entitled to receive it (lower class).

This subuh alms is a program of the united Muslim community offline, which is digitized to build community identity as a social movement. In his study of the community, Campbell said that theoretically between offline and online communities are integrated into a network society because the internet, in theory, sees a broader view of community identity because of the social interactions that occur in new media as a tool to influence and reflect new things in a broader social scope (Campbell, 2013).

4. CONCLUSION

The development of information technology has opened up space for the community to convey religious discourse. In the technological era, there is an interaction between human beings and religious practices on social media. It seems that new media and online

communities make it easy for people to communicate with each other. Furthermore, people's freedom to have conversations is not limited by time in online communities, whether business conversations, religious conversations or other things. In Indonesia, the formation of communities cannot be separated from the similarities they have, starting from the similarity of hobbies so that the motorcycle gang community is formed, the hijabs community, the da'wah community, even the social and the hijrah movement community. Religious movements and communities in the public sphere are very diverse, with various segments and very varied da'wah, one of which is Muslim United. The Muslim United community, which young people pioneered, increasingly exists on social media with various diverse programs. Moreover, its success can be seen from the many programs that it carries out with new packages in carrying out da'wah and social movements that professionally build religious spirituality in carrying out more modern religious practices. Furthermore, da'wah's development has transformed the Islamic community, da'wah is no longer a method to convey Islamic values , but da'wah has changed into a religious commodity, a political movement and even a pious movement. Da'wah cannot be separated from religious, political, cultural and other discourses in an Islamic movement.

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