

KAJIAN MUSAWARAH : CONTEMPORARY DA'WAH, PIOUS IDENTITY AND VIRTUAL UMMAH

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Abstract

This article analyzes da'wah developed contemporary movement in Indonesia, especially on Kajian Musawarah community that massively stirs da'wah of celebrities hijrah. Da'wah movement is increasingly developing as technology develops. This article discusses how the popularity as the part that stirs da'wah contemporary. This study is important, to see how celebrities place themselves as new religious authorities who join in uplifting da'wah contemporary, online and offline. Moreover, this article also sees how the celebrity's popularity appears as a godly identity. This study also discusses how new media unites Muslims through the imagination community. This article conducted through observation on Instagram and Youtube of Kajian Musawarah and supported by a literature study. This study result shows that Hijrah celebrity popularity supports the birth of da'wah movement in the celebrity circle, even triggers the formation of new religious authority and godly identity. Furthermore, Kajian Musawarah encourage the formation of virtual umma and imagination community through new media.

Keywords: *contemporary da'wah; piety; celebrity hijrah; new authority; new media*

Abstrak

Tulisan ini menganalisis tentang perkembangan gerakan dakwah kontemporer di Indonesia, khususnya pada komunitas Kajian Musawarah yang secara masif menggerakkan dakwah dari kalangan selebriti hijrah. Gerakan dakwah akan semakin berkembang seiring berkembangnya teknologi. Artikel ini mengkaji bagaimana popularitas menjadi bagian untuk menjalankan dakwah kontemporer. Studi ini penting dilakukan untuk melihat bagaimana selebriti memposisikan diri sebagai otoritas keagamaan baru turut membangkitkan semangat dakwah kontemporer, baik secara online dan offline. Selain itu, artikel ini juga melihat bagaimana popularitas selebriti hijrah tampil sebagai identitas keshalehan. Studi ini juga mengkaji bagaimana media baru menyatukan Muslim melalui komunitas imajinasi. Artikel ini dilakukan melalui pengamatan pada instagram dan youtube Kajian Musawarah serta didukung dengan kajian literatur. Hasil studi ini menunjukkan bahwa popularitas selebriti hijrah mendukung lahirnya gerakan dakwah di kalangan selebriti, bahkan memicu terbentuknya otoritas keagamaan baru dan identitas keshalehan. Selain itu, Kajian Musawarah mendorong terbentuknya virtual umma dan komunitas imajinasi melalui media baru.

Kata kunci: *dakwah kontemporer; kesalehan; selebriti hijrah; otoritas baru; media baru*

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مستخلص

تحلل هذه الورقة عن تطور حركة الدعوة المعاصرة في إندونيسيا ، وخاصة في مجلس مساورة الذي يجلس فيه مجتمع الفنان الذين هاجرون في هذه الأيام. حركة الدعوة أقرب إلى التطور مع تطور التكنولوجيا. تحلل هذه المقال كيف الشعبية تسلك طريقا أو منهجا لتكون جزءا، وهم شاركون في نشر الدعوة المعاصرة. هذا التدقيق مهم للبحث فيه، لمعرفة كيف أن الفنان يضعون أنفسهم كسلطة دينية جديدة الذين ساعدوا على رفع حماسة الدعوة المعاصر سواء على الإنترنت أو غير متصل بالإنترنت. يبحث أيضا في هذا المقال كيفية انتقال شعبية الفنان ليظهروا كشخص متدنية ومصلحة. تتناول الدراسة أيضا كيفية الوسائل الجديدة في توحيد بين المسلمين من خلال مجتمع الخيال. جاء هذا المقال من خلال ملاحظات ولإطلاع على إنستاغرام ويوتوب ودراسة المشاورة ويدعمه بمراجعة الأدبيات وبعض الكتب . تشير نتائج هذه الدراسة إلى أن الفنان الذين هاجروا ساعدوا علي ولادة حركة الدعوة بين الفنان، بل يؤدي هذا الأمر إلى ظهور سلطة الدينية الجديدة و تشكل الشخصية الصالحة. والأمر الثاني ، أن هذه الدراسة بطريقة المشاورة تشجع على تكوين مساحة افتراضية للأمة والخيال من خلال وسائل الإعلام الجديدة.

الكلمات الرئيسية: الدعوة المعاصرة، الفنان الذين هاجرون، سلطة جديدة، مصلحة، وسيلة جديدة

A. INTRODUCTION

This paper discusses the emergence of new *da'wah* movements in Indonesia. Contemporary Islamic symbols and movements are massively happened after the collapse of the New Order regime.¹ This impacted on middle Islamic groups with Islamic concepts based on rationality and plurality, so it is referred to as "new Muslims".²

Studies related to contemporary *da'wah* movements have been reviewed by scholars.³ Dermawan argued politics, the sphere of *da'wah* and the movement of *da'wah* are intertwined creating a dialectic behind the presence of Islamic groups.⁴ The presence of religious leaders as holders of authority are to answer modern questions and issues. He examined how modern Salafi groups now have the power to mobilize *da'wah* and politics.

¹ Wasisto Raharjo Jati, "Islam Populer Sebagai Pencarian Identitas Muslim Kelas Menengah Indonesia," *Teosofi* 5, no. 1 (2015): 142.

² Greg Fealy, "Mengonsumsi Islam: Agama Yang Dijadikan Jualan Dan Kesalehan Yang Diidam-idamkan Di Indonesia," in *Ustadz Seleb: Bisnis Moral Dan Fatwa Online* (Jakarta: Komunitas Bambu, 2012), 15.

³ Andy Darmawan, "Dialektika Dakwah, Politik Dan Gerakan Keagamaan Kontemporer (Telaah Pemikiran Nasir Al-Din Al-Albani Dan Pengaruhnya Terhadap Pembentukan Salafy Kontemporer)," *Jurnal Dakwah* XIV, no. 2 (2013): 159–79; Dony Arung Triantoro, "Dakwah Dan Keshalehan: Studi Tentang Gerakan Teras Dakwah Di Kota Yogyakarta," *2Jurnal Masyarakat Dan Budaya* 20, no. 2 (2018): 273–86; Najib Kailani, "Forum Lingkar Pena and Muslim Youth in Contemporary Indonesia," *Review of Indonesian and Malaysian Affair* 46, no. 1 (2012): 33–53.

⁴ Darmawan, "Dialektika Dakwah, Politik Dan Gerakan Keagamaan Kontemporer (Telaah Pemikiran Nasir Al-Din Al-Albani Dan Pengaruhnya Terhadap Pembentukan Salafy Kontemporer)."

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In contrast to Dermawan, Triantoro explained *da'wah* concept currently dominated by youth movement.⁵ Through Teras Da'wah community, Triantoro found that young people popularized *da'wah* movement based on popular culture (pop culture). This happened the impression that *da'wah* is no longer seen as rigid, but rather moves dynamically, especially among youth. The presence of Teras Dakwah also succeeded appearing new religious authority through negotiation on sociocultural aspects of Islam.

The same study was also explained out by Kailani. Kailani shows movement *da'wah* is packed creatively through writing.⁶ He reviewed the emergence of the Lingkar Pena Forum (FLP) not only as a forum to mobilize *da'wah* among young people, but also to create a pious identity as a trendy Muslim figure. The emergence of FLP as an effort young people to deconstruct pop culture issues that are suspected to damage the morale of young people in Indonesia.

These studies discuss the contemporary *da'wah* movements still focus in aspects of politics, popular culture and socioculturalism. This paper examines different focus than previous studies. This paper tries to show how the emergence of contemporary *da'wah* movement driven by the *hijrah* celebrity community in Indonesia. The author will focus on discourse on new religious authority, piety identity and new media.

In this study, the authors focus on examining the emergence of Kajian Musawarah in Indonesia. Kajian Musawarah was chosen as focus because this community represents as community that recently massively spreading Islam in public sphere. Uniquely, this community is the only community that covers pre-*hijrah* and post-*hijrah* celebrities. In addition, *da'wah movement* is also based on the offline method (face to face) and through online (new media).

This research is important to see how Kajian Musawarah plan the concept of *da'wah* through *hijrah* celebrity popularity. Then, through this Kajian Musawarah, the writer will discuss three specific questions. *First*, how the emergence of Kajian Musawarah? *Second*, how does the discourse relate to the popularity of *hijrah* celebrity and pious identity. *Third*, how does the context of Kajian Musawarah embrace the public, both offline and online?

To answer these questions, this article will be divided into several focuses. In the first part, this paper will discuss the focus background of this study. The second part will be discussed related to the history of the Kajian Musawarah. The third part will discuss about Kajian Musawarah as a form of contemporary *da'wah* practices. In this section will also

⁵ Triantoro, "Dakwah Dan Keshalehan: Studi Tentang Gerakan Teras Dakwah Di Kota Yogyakarta."

⁶ Kailani, "Forum Lingkar Pena and Muslim Youth in Contemporary Indonesia."

discuss about religious authority, *hiirah* celebrity and pious identity. The fourth will be discussed regarding the new media used by the *Kajian Musawarah* to spread contemporary Islamic da'wah. This sub-chapter will also discuss virtual ummah. Through new media, the author will discuss how *Kajian Musawarah* establishes connection with new media users to unite Muslims or is called a virtual ummah.

This paper will be analyzed through descriptive qualitative. The author will observe and search through *Kajian Musawarah* through Social media accounts, such as Youtube and Instagram. The reasons are because, *first*, because the author want to see how the media package and deliver information related to *Kajian Musawarah*. How does media explain the rule of *da'wah* by *Kajian Musawarah* tim. How media convey to the public related to the authority of artists as activists of art and *da'wah*. *Second*, the author found difficulty while trying to interview *Kajian Musawarah's* member. To answer some questions in this article, the author tried to look for the information through online lecture "kajian online" in *Youtube* and *Instagram*. Besides, the author focuses on the process of collecting data through online media and analyze through content analysis. The author will analyze the content of *Kajian Musawarah's* creative da'wah by looking at the focus of this study. In addition, the author will see how media reports *Kajian Musawarah* as the role of hijrah selebrity united.

B. DISCUSSION

1. Appearance Landscape of *Kajian Musawarah* and Hijrah Celebrity

Islamic da'wah movement in Indonesia occurred very massive after the fall of the New Order regime. This phenomenon can not be separated from the context of the rise of Islam that occurred in various parts of the world. The emergence of the Islamic da'wah movement spirit can not be separated from the discourse of the Iranian Revolution in 1979. The incident was motivated by disappointment toward the ruler of Mohammad Reza Pahlavi and changed the Iran situation which initially adopted the Monarchy system into the Islamic republic system.⁷ The spirit of rising Islam is heard up to several other countries, one of which is Indonesia. Da'wah movements began to emerge in the university, such as Lembaga Dakwah Kampus (LDK).⁸ In addition, Islamic organizations have emerged in Indonesia, such as Nahdhatul Ulama and Muhammadiyah.

⁷ Jones, "It Can't Happen Here': A Post-Khomeini Look at Indonesia Islam," *Asian Survey*, 1980.

⁸ Rifki Rosyad, *A Quest For True Islam: A Study of the Islamic Resurgence Movement Among The Youth in Bandung, Indonesia* (Canberra: Australia National University E-Press, 2006).

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The emergence of the Islamic da'wah movement massively happened in Indonesia, especially among academics and campuses, this is not only because of Iranian Revolution, but also because of the disappointment in the campus community regarding the political situation in Indonesia.⁹ During the New Order government under Soeharto, the Islamic movement was closely monitored by the government. In fact, Islamic symbols are not permitted to be seen in public spaces.

However, when the monetary crisis occurred in Indonesia, Suharto began to formulate a strategy to gather votes of support muslim. Through this approach a number of Islamic organizations were formed, such as the Indonesian Muslim Intellectuals Association *Ikatan Cendekiawan Muslim Indonesia* (ICMI), which was chaired by B.J. Habibie. With the presence of Islamic organizations, it shows that the opening of the democratic tap of Islamic da'wah.¹⁰ In addition, the freedom to express Islam in the public sphere creates a stimulus to encourage the formation of middle-class Muslims.¹¹

Various types of contemporary Islamic preaching movements in the post-New Order era are increasingly being carried out lately. Starting from the da'wah movement of Forum Lingkar Pena (FLP) which was formed in 1997 by Helvy Tiana Rosa and Asma Nadia and also their colleagues. This FLP was formed with the aim of gathering Muslim writers to produce various Islamic writings. FLP exists as a form of new da'wah movement and carries the concept of piety among young people.¹²

In addition, the Islamic da'wah movement was also presented in the form of music, it is called as nasheed. The emergence of Nasyid not only as a new variant in the world of music, especially Islamic music, but also builds Islamic political discourse. In addition, nasyid is also said to be present to minimize popular culture music that is increasingly familiar in public spaces. For example, nasyid from Raihan and Sahabat Hijaz group are very familiar among young people in Malaysia. Young people see that nasheed is one of the best strategies to convey Islamic da'wah. This shows that nasyid was able to create a new da'wah movement situation among young people.¹³

⁹ Triantoro, "Dakwah Dan Keshalehan: Studi Tentang Gerakan Teras Dakwah Di Kota Yogyakarta."

¹⁰ Azyumardi Azra, "Globalization of Indonesia Muslim Discourse: Contemporary Religio-Intellectual Connection Between Indonesia and the Middle East," in *Islam in The Era of Globalization*, ed. Johan Meuleman (London: Routledge Curzon, 2002).

¹¹ Okrisal Eka Putra, "Hubungan Islam Dan Politik Masa Orde Baru," *Jurnal Dakwah2* IX, no. 2 (2008): 192.

¹² Kailani, "Forum Lingkar Pena and Muslim Youth in Contemporary Indonesia."

¹³ Margaret Sarkissian, "*Religion Never Had It so Good*": *Contemporary Nasyid and the Growth of Islamic Popular Music in Malaysia*, *Yearbook for Traditional Music* (United Kingdom: Cambridge University Press, 2005).

Based on these examples, this paper shows and explore that the contemporary Islamic da'wah movement is increasingly widespread in Indonesia, especially among celebrities. Celebrities are known as public figures or some people call them art activists. Celebrity figure will be demanded to be very careful to behave in public space. Each movement will be interpreted based on a different perspective by the community. Therefore, it is important for celebrity to maintain his self-image.¹⁴

As a result of exposure to Islamic da'wah among Indonesian celebrities makes their personal appearance physically more Islamic. This phenomenon the authors call it the term "*hijrah celebrity*". Hijrah is interpreted as "moving". In the history of the Prophet Muhammad *sallallaahu 'salam* (peace be upon him), hijrah is interpreted as the migration of the Prophet along with his followers from Mecca to Medina with the aim of avoiding the pressure of the Quraish.¹⁵ Lately, the concept of hijrah is interpreted as the transferring person from a particular religion to become an adherent of Islam or transferring person become more obedient to Islam.

In this context, not only a few celebrities in Indonesia have declared themselves as someone who has *hijrah*. In addition, Teuku Wisnu is known as a "bearded man" and he told his experience about *hijrah*. However, he has adopted Islam as a religion of his descendants and claims that he is now a obedient Muslim.¹⁶ As a Muslim, he often hears a number of religious lecturers, such as lectures delivered by religious teacher Khalid Basalamah.

With the spirit to *hijrah* or become a good person and obey to Islam, Teuku Wisnu tries to spread Islam to his colleagues. The *hijrah* process was also experienced by celebrity couples such as Dimas Seto and Dhini Aminarti, Arie Untung and Fenita Arie, Dude Harlino and Alysa Soebandono and several other artists. These celebrities began to show their identity as a Muslim through social media, ranging from posts related to Islamic advice, their flashback stories got guidance, to the products and clothing that they wear. This phenomenon encourages the formation of Islamic public space.¹⁷

Some of artists who have experience the process of *hijrah* , coordinate with one another to form a community of Islamic studies, the community of Kajian Musawarah. This community was formed to make it easier for celebrities to share Islamic religious knowledge.

¹⁴ Esther Meilany Pattipeilohy, "Citra Diri Dan Popularitas Artis," *Jurnal Kajian Komunikasi* 3, no. 1 (2016): 189.

¹⁵ Afina Amna, "Hijrah Artis Sebagai Komodifikasi Agama," *Sosiologi Reflektif* 13, no. 2 (2019): 333–43.

¹⁶ Dian Rosadi, "Alasan Hijrah Teuku Wisnu Ini Bikin Raffi Ahmad Sampai Merinding," *Merdeka.com*, 2019.

¹⁷ Noorhaidi Hasan, "The Making of Public Islam: Piety, Agency and Commodification on The Landscape of The Indonesian Public Sphere," *Contemporary Islam* 3, no. 3 (2009): 229.

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In addition, Kajian Musawarah also forms a routine Islamic study program every month and will be delivered by an ustad (Islamic preacher) according to a mutually agreed schedule, for example Ustad Adi Hidayat, Ustad Abduh Somad, Ustad Khalid Basalamah, Ustad Abu Fida, Ustad Oemar Mita and another ustad (concluded through the Kajian Musawarah YouTube account). Arie Untung, as the publication team of the Kajian Musawarah emphasized that Kajian Musawarah did not stand on certain understandings, but was built to unite Muslims. Friendship built between celebrities is based on a love of God.¹⁸

This community was built in 2012 which only started from a closed study at the *musola* (small mosque).¹⁹ Until Arie Untung joined in 2017, Kajian Musawarah began to be widely known by the public. In management structure of Kajian Musawarah, Arie Untung served as the publication team. According to him, his position and other administrators as public figures have the power to be able to broadcast Islamic propagandada'wah through social media.²⁰ He also said that this was encouraged by the message explained by Ustad Hanan Attaki regarding the *da'wah* field that is "anyone who is momentarily in *da'wah* field, then he has his own specificities". The point is every person has the obligation to *da'wah* in any form and field, both in terms of preparation of *da'wah*, promoting *da'wah*, preparing food for *da'wah* and so on.²¹

In addition, Kajian Musawarah is now actively involved in a number of *da'wah* events, such as Hijrah Fest, Ummat Fest, and they even arrange a *da'wah* program routinely to various cities in Indonesia. This missionary journey they call it the term "safar". In addition, Kajian Musawarah has also facilitated and helped other celebrities who want to become converts as Muslim. For example, Roger Danuarta who has converted to Islam before marrying Cut Meiriska. Roger Danuarta said that he had long wanted to become a convert as Muslim. It was just that he has not found the right time.²²

Referring to the above description, in this paper the writer will explore how Kajian Musawarah provides a place for *hijrah* celebrities to exist to spread Islamic *da'wah*. In addition, the author will also explore how Kajian Musawarah formed a new religious authority. The author argues behind the strategy of celebrities moving to spread Islamic *da'wah*, they use their popularity as a celebrity to launch *da'wah*.

¹⁸ Irawan, "Kajian Musawarah, Inner Circle Arie Untung Untuk Istikamah Berhijrah," Kumparan, 2019.

¹⁹ Eneng Susanti, "Ini 4 Kelompok Pengajian Artis Yang Populer Di Indonesia," Islampos, 2019.

²⁰ Susanti.

²¹ Susanti.

²² Surya Hardiansyah, "Ustaz Felix Siauw Sebut Dirinya Mirip Dengan Roger Danuarta," Liputan6, 2019.

2. Musawarah Study: Popularity of Celebrity Hijrah and New Religious Authority

As the author has explained in the previous chapter that recently the phenomenon of *hijrah* celebrity is being discussed in various media. One of them is shown by the presence of *Kajian Musawarah* as a *hijrah* celebrity community. This community was formed by several *hijrah* celebrity, such as Teuku Wisnu, Dimas Seto, Irwansyah, Arie Untung, Dude Harlino and celebrity music players. They are as figures that highly regarded by the public in terms of their position as art activists and have an influence on popularity among the people.²³

Referring to *Kamus Besar Bahasa Indonesia* (KBBI), popularity refers to the word "populer" which means known and liked by many people. The term popularity is often used to describe the life of someone who is popular and famous. Popularity is usually juxtaposed to the life of a celebrity to open up opportunities for himself to gain profits.²⁴ Rossiter and Percy stated that there are several things related to celebrity popularity, namely visibility (celebrity presence), credibility (celebrity knowledge related to products), attraction (attraction), and power (ability to attract consumers).²⁵ That four components are fused together and form a person's *pularitas*, especially celebrities.

Most of celebrity popularity is used to launch business practices, politics and any field. In fact, many artists are now turn as political figures, such as Rieke Diah Pitaloka, Tommy Kurniawan and several other celebrities.²⁶ Not only that, celebrities often use his popularity to launch a business. For example, willing to open endorse services (paid promotions) as an opportunity to promote other people's business.

Lately celebrities are increasingly seen spreading *da'wah* content through social media. In contrast to the Islamic preaching in the mass media which is often packaged as "slanted news", these celebrities actually use social media to share positive Islamic messages. According to Michael Hasting-Black, new media is a scope that can be freely used by every individual.²⁷ This certainly does not rule out the possibility of celebrities using their position of popularity to share Islamic *da'wah* content through social media.

²³ Amna, "Hijrah Artis Sebagai Komodifikasi Agama."

²⁴ Pattipeilohy, "Citra Diri Dan Popularitas Artis."

²⁵ John R. Rossiter and Larry Percy, *Advertising Communication and Promotion Management* (Singapura: McGraw-Hill, 1998).

²⁶ Sarah Arifira, "Perjalanan Karier Tommy Kurniawan: Dari Model Hingga Anggota DPR," Kumparan, 2019.

²⁷ Michael Hasting-Black, "American-Muslim Identity: Advertising, Mass Media + New Media," in *Muslim Societies in the Age of Mass Consumption: Politics, Culture and Identity between the Local and the Global*, ed. Johanna Pink (United Kingdom: Cambridge Scholars Publishing, 2009), 318.

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Studies about *hijrah* celebrities popularity have been reviewed by a number of scholars.²⁸ According to Amna, the phenomenon of *hijrah* celebrity is part of the religion commodification.²⁹ These celebrities mastered the stage of popularity, so they are easily become the role of Islamic *da'wah* in public spaces. In line with Amna, Fajriani and Sugandi explained that *hijrah* celebrities not only take regular Islamic studies, but also to exist as creative economic actors.³⁰ They are very active in shaping the Islamic market through social media. Different from previous studies, Lyansari explained the phenomenon of *hijrah* celebrity not only about the commodification of religion and Islamic market practices, but the presence of *hijrah* celebrity also forms a new religious identity.³¹ In addition, she also explained that *hijrah* had become a trend among celebrities.

On the other hand, the phenomenon of *hijrah* celebrity has been examined in more specific discourse. According to Annisa, *hijrah* celebrities have the potential to shape Islamic public spaces through social media.³² The appearance of *hijrah* which is shown through the physical can attract the attention of netizens participation (internet users). This slowly shows the existence of new authority attached to the figure of *hijrah* celebrities become religious figure.

Kajian Musawarah as a contemporary *da'wah* movement is inseparable from the discourse of *hijrah* celebrity popularity. *Hijrah* celebrity popularity can be said as an attraction to spread Islamic *da'wah* to the public. This discourse explained by Arie Untung as the representative of Kajian Musawarah related to their position as public figures play a big role in spreading *da'wah*.³³ According to him, their position as public figures can reach their fans in various lines. This reason has a positive impact in the community, such as the number of *Instagram* followers at Kajian Musawarah reached 788,000 people and Kajian Musawarah YouTube account has received 148,000 subscribers. In addition, their preaching in various cities was also welcomed by the community. For example, Islamic *da'wah* conducted at Yogyakarta Jogokaryan Mosque.

²⁸ Kirana Nur Lyansari, "Creating New Religiousities, Branding Economic of Lifestyle in the Age of Muslim Mass Consumption.," *Analisis: Jurnal Studi Keislaman* 18, no. 2 (2018): 211–32; Suci Wahyu Fajriani and Yogi Surayogi, "Hijrah Islami Milenial Berdasarkan Paradigma Berorientasi Identitas," *Sosioglobal: Jurnal Pemikiran Dan Penelitian Sosiologi* 3, no. 2 (2019): 77–88; Amna, "Hijrah Artis Sebagai Komodifikasi Agama."

²⁹ Amna, "Hijrah Artis Sebagai Komodifikasi Agama."

³⁰ Fajriani and Surayogi, "Hijrah Islami Milenial Berdasarkan Paradigma Berorientasi Identitas."

³¹ Lyansari, "Creating New Religiousities, Branding Economic of Lifestyle in the Age of Muslim Mass Consumption."

³² Firly Annisa, "Hijrah Milenial: Antara Kesalehan Dan Populism," *MAARIF* 13, no. 1 (2018).

³³ Irawan, "Kajian Musawarah, Inner Circle Arie Untung Untuk Istikamah Berhijrah."



Figure 1: Da'wah of Kajian Musawarah to Yogyakarta City

The author sees that Kajian Musawarah has successfully used their popularity as *hijrah* celebrities to spread Islamic values.

This discourse shows that there is a change of authority policy related to the delivery of Islamic *da'wah*. In the past, the preachers of Islam, known as *kyai*, were required to originate in *pesantren*, had broad insights related to Islamic religious scholarship and were delivered classically.³⁴ *Kyai* has a big role to create religious society and its position is very high among the people.³⁵ *Kyai* as an old authority will still exist among *pesantren*, and followed by many worshipers. Changing religious authority gave rise to a new face, so that the middle class was present as a new authority. This paper shows that Kajian Musawarah and all *hijrah* celebrities as a new religious authority.

Referring to Bryan S. Turner that the old authorities are increasingly challenged by the presence of new media.³⁶ Through Kajian Musawarah, the author sees that they are trying to

³⁴ Muhtarom, *Reproduksi Ulama Di Era Globalisasi*. (Yogyakarta: Pustaka Pelajar, 2005).

³⁵ Siti Mariatul Kiptiyah, "Kyai Selebriti Dan Media Baru," *Jurnal Masyarakat Dan Budaya* 19, no. 3 (2017): 341.

³⁶ Bryan S. Turner, "Religious Authority and The New Media," *Teory Culture Society* 24, no. 2 (2007): 117–34.

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combine between traditional and contemporary da'wah styles. Traditional da'wah style is packaged using new media. Kajian Musawarah routinely conducts Islamic studies by presenting contemporary ustad, such as Ustad Adi Hidayat, Abduh Somad's stad, Ustad Khalid Basalamah, ustad Hanan Attaki, Ustad Felix Siauw and Ustad Oemar Mita and several other ustad. The concept of spreading Islamic message is one-way communication from an ustad to the *jama'ah* (Islamic audiences). The *jama'ah*, which is dominated by *hijrah* celebrities, sit on the floor and arranged in a shaf (row in prayer). Between men and women *jama'ah* are given boundaries in the form of cloth. However, each *jama'ah* was given the opportunity to ask questions at the end of the lecture session, whether delivered directly orally or through writing.

In addition, Kajian Musawarah used luxurious location facilities to do routine studies. After the study is held, all *jama'ah* will be invited to eat the dishes available outside the study room. Then, *hijrah* celebrities meet each other and use their Instagram aplicataion to share happiness, stories and content of Islamic *da'wah* with netizens in insatgram. Not only that, but also they often post Muslim clothing brands that are being worn, promoting the business of celebrity colleagues and strands of prayer.

In addition to conducting routine studies, Kajian Musawarah also designed a number of humanitarian programs, such as the *Musawarah Peduli Kabut Asap*”, “Musawarah Berqurban”, “The Art of Da'wah”, and other da'wah programs. Behind this humanitarian program, Kajian Musawarah uses physical photos of *hijrah* celebrities to promote the program. They also contributed to reach the location of humanitarian programs.

Furthermore, the author's observations on Instagram and YouTube accounts of Kajian Musawarah show that the lecture delivery process will be documented with the help of media tools. Kajian Musawarah facilitates several media stakeholders such as tool to display recorded lectures directly on the white screen. This is used to minimize distortion of the message between *ustad* and *jama'ah* in the back row. Then, the recording results of the study will be published via Instagram and YouTube to be widely publicized to the public. By displaying the figure of contemporary *ustad* and *hijrah* celebrity to the publications of *da'wah* was able to attract the attention of the community to watch the study. For example, one of the videos on YouTube Kajian Musawarah entitled "Discussion with Ustadz Adi Hidayat" has been watched by 175,000 viewers (source: Musawarah Study YouTube youtube account).

Referring to Rosyad, the advancement of electronic media is one of the factors in the presence of contemporary da'wah.³⁷ This is a differentiator between classic da'wah and contemporary da'wah. The same was done by Kajian Musawarah. Kajian Musawarah also made a number of other da'wah programs in the form of postings on social media. To find out more about *da'wah* Kajian Musawarah on social media, the next sub-section will be described related to social media as new media and its relation to the da'wah program and the general public.

3. Kajian Musawarah, New Media and Virtual Ummah

As mentioned in the previous sub-chapter, Kajian Musawarah compiles various *da'wah* programs, such as humanitarian care programs. In addition, Kajian Musawarah designed a program focused on external *da'wah* and internal *da'wah*. External *da'wah* refers to *da'wah* activities carried out in a number of cities in Indonesia. For example, the "Da'wah Marketing with Musawarah" program held in Semarang.



Figure 2: External Da'wah of Kajian Musawarah Collaborates with Lazis Subulussam in Semarang

³⁷ Rosyad, *A Quest For True Islam: A Study of the Islamic Resurgence Movement Among The Youth in Bandung, Indonesia*.

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Furthermore, the internal *da'wah* is to strengthen friendship among *hijrah* celebrities. For example, every activities will be published openly through social media, such as Instagram and YouTube.



Figure 3: Photo Together after Hearing Islamic Lecture (Da'wah)

This is evidenced by the number of followers at Instagram account Kajian Musawarah reached 788,000 followers and supported by 320 posts successfully uploaded through this account (observations through an Instagram account). In addition, the number of subscribers on Youtube reached 148,000 people. In addition, one of the videos uploaded on the YouTube page has been watched by 1.1 million viewers with 17,000 likes and 436 dislikes (Lecture entitled “Ust. Abduh Somad and Rumah Teduh Friends Iin Help Cancer Patients Get Immediate Surgery”).

Furthermore, Kajian Musawarah community not only accommodates celebrities who *hijrah* to study Islam, but also as a medium to unite the celebrity of migration with the wider

community. The new media has greatly contributed to maximizing the da'wah of Kajian Musawarah community.

Mohammed el-Nawawy and Sahar Khamis refer to the digital Islamic community as virtual ummah.³⁸ Both explained that the new media was dominantly used by young people. New media provides maximum opportunities for its users to represent their identities. This also applies to Muslims to represent themselves and the community as pious figures. This discourse certainly cannot be separated from the influence of globalization. Thus, this issue gave birth to the practice of negotiating Muslim identity in the midst of the widespread discourse of globalization and popular culture.

In line with el-Nawawy and Khamis, Mandaville argued that the emergence of Muslims through new media will create a new form called virtual Islamic community or "virtual *ummah*".³⁹ He called the term "translocal politics" to describe the development of Muslims in the era of globalization and the defense of their Islamic identity.⁴⁰

Furthermore, in contrast to previous studies, Campbell explains that the Islamic virtual community not only discusses its practices online, but also needs to see its practices offline.⁴¹ According to him, the online community has the potential to arouse the public, even though the purpose of the online community is to raise the existence of the offline community.⁴² Campbell calls this phenomenon the term "networked community" which is to explain how the concepts and structures formed by the online-offline community.⁴³

Youtube and Instagram are new types of media that highly demand by various groups today. Both are also equipped with comments fields and like and dislike features to make it easier for viewers to respond to the video being watched. Not only filled with entertainment content, these two new types of media are also used to deliver spiritual studies, such as Islamic studies.

Through this new media Kajian Musawarah appears charismatic among young people and *hijrah* generation. This shows that there are efforts by art activists to spread Islamic scholarship according to their version. The author argues that the Kajian Musawarah uses new

³⁸ Mohammed El-Nawawy and Sahar Khamis, "Collective Identity in the Vietual Islamic Public Sphere: Contemporary Discourses in Two Islamic Websites," *International Communication Gazette* 72, no. 3 (2010): 229–50.

³⁹ Peter Mandaville, *Transnational Muslim Politics: Reimagining the Ummah* (New York: Routledge, 2001).

⁴⁰ Mandaville.

⁴¹ Heidi A. Campbell, "Community," in *Digital Religion*, ed. Heidi A. Campbell (New York: Routledge, 2013), 63.

⁴² Campbell.

⁴³ Campbell.

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media to maintain its community as a celebrity community determined to preach and unite Muslims. Through Kajian Musawarah, they are not only appear as obey Muslims, but also as subject of establishing a pious identity for their fans in online and offline public spaces. In addition, the author also argues that Kajian Musawarah not only stands as a community to unite celebrities migrating, but also contributes as a virtual ummah to form an imagined community.

Through Kajian Musawarah, the authors argue that celebrities in Kajian Musawarah combine the discourse between online and offline content. Forms of activities carried out offline (real world) will be produced online (virtual world). A number of offline activities such as Musawarah Berqurban, Musawarah Peduli Kabut Asap, Musawarah Cooking, Halal Bihalal, Shafar (spreading *da'wah* out of town), Gathering with Public Officials, and so on. These activities are carried out by Kajian Musawarah in the real world. The series of activities carried out aims to strengthen silaturami. For example, Musawarah Cooking program is carried out by female celebrities in Kajian Musawarah to learn how to cook Korean cuisine. As Muslims, they raised the concept of halal to make Korean cuisine safe for consumption by Muslims. They also present chefs who understand the importance of halal identity in food. Fenita Arie, as a celebrity Musawarah Study, revealed that:

"Because we have to build a pious family, a happy family. So, everything must start with what we eat. "(In the Musawarah Study Youtube video titled " Halal Korean Food, Ala Kajian Musawarah).

In addition, this program is also called as an event to strengthen friendship between Kajian Musawarah members. However, every program that is carried out is inseparable from the role of new media. Kajian Musawarah published every program that happened through offline to be online. Referring to the concept of Campbell this shows that the Kajian Musawarah is not only the community to interact with each other in the real world, but also builds publications and interactions through online. In addition to demonstrating its existence as a *hijrah* celebrity community and obeyed, Kajian Musawarah also opened a space for discussion and interaction with other new media users via Instagram and YouTube. Islamic advice is routinely published by Kajian Musawarah through Instagram and YouTube. For example, discussions related to studying Islam were packaged under the title "The Danger of Oral".



Figure 4: One of Da'wah Message through Instagram of Kajian Musawarah

This *da'wah* content receive a number of comments from Instagram users of Instagram. These comments represent the personalities of each netizen to describe themselves in line or not in line with the content of the *da'wah*. These comments are accepted through online without meeting each other offline. This practice is also found in every *da'wah* content published by Kajian Musawarah through Instagram and YouTube.

Thus, this paper agrees with the matter that was delivered by Campbell that the virtual ummah not only explores the practices of individuals expressing themselves online, but also how to unite Muslims in conditions that not knowing each other and not meeting each other. This condition forms a concept called the imagined community.

C. CONCLUSION

Da'wah movement massively happens in Indonesia in this decade. This movement tied all of Muslim to care about Islam, especially young generation. Islam blossomed very rapidly while using new media. Attractively, this situation also supported by some Muslim actress' to show that they are as a very caring people of Islam.

Da'wah movement of Kajian Musawarah is present and has formed a new movement for *da'wah*. As a *hijrah* celebrity community, Kajian Musawarah uses the popularity of *hijrah* celebrity to create *da'wah* messages. Through a series of contemporary programs, Kajian Musawarah has identified differences between old religious practices and new religious practices. Through this, Kajian Musawarah succeeded in forming a new religious authority by using contemporary *da'wah* programs and issues of humanitarian care.

In addition, through the Kajian Musawarah, this article concludes that new media plays a major role in building the discourse on the pious identity. Kajian Musawarah began to be known as the *hijrah* celebrity community when new media used for the publication process of their *da'wah* programs. In addition, by presenting the physicality of each *hijrah* celebrity

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shows that they are doing the process of *hijrah* and supported by the presence of Muslim clothing from various brands and also things those relate to Muslim

Furthermore, through Kajian Musawarah, this article concludes that the new media also links the reality between offline and online. New media as a tool to unite Muslims in all parts of the world. This also impacts on the formation of imagined communities.

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