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YOUNG PEOPLE AND THE FRAGMENTATION OF RELIGIOUS AUTHORITY: Study of Youth Movements and the Spirit of Islamic *Da'wah* in Indonesia

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Abstract: *The rise of religious authority among young people in Indonesia has become increasingly prominent, particularly with the proliferation of da'wah movements across diverse domains. This trend is evidenced by the surge of Islamic activism initiated by Indonesian youth. This study seeks to explore the methods through which young individuals assert and cultivate their religious influence and the ethos of Islamic resurgence within the public sphere. Conducting field research in Probolinggo, Bondowoso, and Lumajang, supplemented by netnography examining youth social behaviors and existing literature, this paper unveils several key findings. Firstly, young Indonesians establish da'wah communities in various formats, such as majelis shalawat, sarwab, and majlas. Secondly, they exhibit a preference for popular shalawat music in the Indonesian language. Thirdly, there is a widespread utilization of social media platforms as a means of disseminating their da'wah messages. Lastly, young Muslims manifest their religious authority through fashionable and contemporary styles of dress.*

Keywords: *young people; religious authority; and spirit of islamic preaching.*

INTRODUCTION

The development of youth religious authority in the current era results from various processes, including those currently of great interest to the congregation, namely *majlis ta'lim*, which is spread across the East Java region in particular. This non-formal religious education is much sought after by young people because it contains many things and concepts initiated by other young people, so the quality of control and religious values are widely accepted and in demand. According to Santrock, several factors can attract attention in expressing religious authority, including Identity, model, attachment to the times, the concept of delivery, and type of religiosity, which are the main milestones in carrying out goals (Santrock, 2017).

Previous articles discussing young people and Islamic preaching in Indonesia include: First, research conducted by Rifki Rosyad (2007), *A Quest for True Islam: A Study of the Islamic Resurgence Movement among the Youth in Bandung*. In his study, he saw the influence of the revival of the missionary spirit of young people in Indonesia through several sectors. The revival of the spirit of *da'wah* in question includes the establishment of several religious studies or *majlis ta'lim* and *sholawat* held in mosques or homes. He also pointed out that the emergence of the *harakah* movement in the 1980s, which focused its activities on mosques and some campuses, was also the background to the orientation of the youth *da'wah* activities movement at that time (Rifki, 2007).

In contrast to the article written by Syamsul Rijal, he summarizes the involvement of young people in traditional Islamic studies (*majlis ta'lim*). In his article, Rijal shows that the involvement of young people in *majlis ta'lim* is not only because they want to seek religious knowledge (piety) but also because they see *majlis ta'lim* as a means to express their youthfulness amid the development of big cities in Indonesia (Rijal, 2018).

Another article discussing young people and Islam can be studied in Najib Kailani's article entitled "Forum Lingkar Pena and Muslim Youth in Contemporary Indonesia". In his article, Najib shows the involvement of young people in the Islamic writing and poster movement. He argued that this forum could package Islam in a popular package and attract the attention of everyone in general. In this way, the message conveyed in the Islamic poster painting can be consumed quickly and attractively. Not only that, this work can also be disseminated so that all millennial youth can access it via smartphone (Najib Kaelani, 2012).

The studies above, from those conducted by Rosyad, Rijal, and Najib, show various Islamic articulations of young people in Indonesia when launching their spirit of *da'wah*. However, their proportions are limited to specific points. Rifki, for example, explained the Indonesian youth movement from the aspect of *majlis ta'lim*. Then Rijal explained the issue of young people using recitation to express youth. Kailani targets youth issues with literacy movements such as posters and Islamic writings. Therefore, continuing the existing study, this article will limit the discussion of the movement and spirit of *da'wah* to young people in Indonesia to models and methods of great interest.

This article will begin with the spirit of Islamic revival with the fragmentation of religious authority motivated by young Indonesians. Then, the author describes how young people negotiate with certain Islamic ideologies and popular culture. Finally, the researcher concludes the findings of this article.

RESEARCH METHOD

This research resulted from fieldwork (ethnography) in Probolinggo, Lumajang, and Bondowoso districts in November 2023. In these three cities, researchers gathered information about how young people express their enthusiasm for preaching through interviews and direct observation of administrators and members of the *Syubbanul Muslimin*, *Tanbihul Ghaflin*, and *Da'watul Musthofa*. Data is also collected by compiling various information in documents and photos of religious activities posted on multiple social media. Next, the researcher formulated several relevant findings regarding the research topic. Finally, the researcher concluded the results of this research.

RESUT AND DISCUSSION

Various Islamic Religious Authorities

Religious authority is the right to implement and order rules deemed by God's will. Gaborieau wrote, "*Religious authority means before the right to impose rules deemed to align with the will of God.*" In Islam, the discussion of religious authority is very problematic because some think that the sole owner of spiritual authority is Allah, as stated in the Koran. Following this definition, authorities in Islam can invite, direct, and teach to act according to Islamic messages in the Koran. Those considered to have authority can be individual clerics or clerics connected to a group of organizations or institutions affiliated with the government (Mutohharun Jinan, 2012).

Traditionally, religious authority in Islam is in the hands of Ulama and Kiai or Ustad. They have legal authority and provide interpretations of the Koran to solve the problems of the ummah with the various fatwas they issue. The fatwa is then used as a reference for the behavior of the ummah; they are the ones who teach Islamic values.

Gaborieau simplified the complexity and variety of authority in Islam using a two-dimensional typology of Islamic religion, esoteric and exoteric. In the mystical life of Islam, people who are usually given authority are Sufi teachers, murshids, and imams. They are the ones who have the authority to teach and pass on religious traditions to students, which continue down to the Prophet Muhammad SAW. The second authority is in the hands of the caliphs, sultans, or kings. Apart from being leaders and rulers, they are also policy makers in religious matters. In many cases, they are believed to be the "hands" of God who determine the course of life of their people (Gaborieau Marc, 2010).

In the social history of Islamic society, every advance in communication media has always played an essential role in the development of Islam and in the actors and changes in Muslim society from time to time. Muslim activists convey Islamic messages through

media known to the public, both orally and in writing. Since the beginning of Islamic history, it has always been related to media because knowledge had to be conveyed, and tools were used. Borrowing Ziauddin Sardar's systematization, there are at least three stages of transformation of the Islamic press when it is linked to communication media developing internationally and who hold religious authority.

Young People and the Spirit of Islamic Revival in Indonesia

The spirit of Islamic revival launched by young Indonesians has been striking since the 1990s. This situation is thanks to their appreciation of several Islamic activities and institutions in Indonesia, such as several *majlis ta'lim* activities in various regions, Islamic sarwah activities in every home to radio and Islamic music on multiple gadgets, which, of course, are also published on social media, both media Facebook, Instagram and even YouTube (Asep Muhyiddin, 2002).

After the *da'wah* popularity on social media, many young Muslims joined *da'wah* communities. They participated in various *da'wah* studies on social media, including KH, which initiated the Thursday Legi routine study. Hafidzul Hakim Noer, under the name KAFITA (*Kajian Fikih Tasawwuf*) as Study of Tasawwuf Jurisprudence, this study has become a particular field of learning for basic jurisprudence for young Muslim women (*muslimat*) (Dony Arung Triantoro, 2020).

Apart from the social and political conditions that encourage the emergence of various *da'wah* communities initiated by young Indonesians, developments in technology and informatics also provide a new space for articulating the spirit of Islam among young Muslims. Most are also active social media users who serve as barometers of religious sharing (Lengauer, 2018). They also use social media to carry out rituals such as reading the Koran, which in turn gave rise to the *One Day One Juz* (ODOJ) movement (Muslim, 2017; Nisa, 2018).

Youth Communities in Indonesia

A phenomenon that has recently become very prominent among young Muslims, especially in Indonesian cities, is the emergence of religious and career-based *da'wah* communities. In this section, the researcher explores several *da'wah* communities pioneered by young people, including *Syubbanul Muslimin* Probolinggo, *Dakwatul Musthofa* Lumajang, and *Tanbihul Ghafilien* Bondowoso. However, youth communities in Indonesia are broader than just the several communities researchers have mentioned above. Other young people are still pioneering many communities in several cities in Indonesia.

The influence of globalization and social upheaval on young people around the Kalikajar area became the aim of establishing the *Syubbanul Muslimin da'wah* community KH. Nuruddin Musyiri, in 2005, this assembly offered *da'wah* programs and activities targeting the aspirations of young people. For example, the On-Syu (Ontel Syubband) program, Go-Best, the dish most liked by young people, and KAFITA "Tasawwuf Fiqh Study" (Nasirul Haq, 2007).

The programs above, ranging from religious studies to career programs, are run entirely by *Syubbanul Muslimin* volunteers, most of whom come from young people in Probolinggo.

Generally, they are students in high school and university. Syubbanul Muslimin is one of the *da'wah* communities in Probolinggo, and it has attracted the attention of young people who want to enjoy the popular *da'wah* programs it carries. Based on research field work at Syubbanul Muslimin in 2023, it shows the enthusiasm of young people to participate in expressing the spirit of Islamic *da'wah* in Probolinggo Regency. Various groups, including parents, are very enthusiastic about participating in several of these activities; they have a WhatsApp group to prepare their study equipment and find out the schedule and location of these routine activities. Almost one page is provided every time an event is held, and those not present in person listen live on YouTube (Rizal, Interview, 2023).

At Bondowoso, there is also a council that is similar in influence to Syubbanul Muslimin, namely *Tanbihul Ghafilien*. Established at 2005, this assembly is now managed by Dr. Kiai Musholli Riadi and MA (Lecturer at Nurul Jadid University, Paiton). Several religious activities are loved by this assembly, from preaching blessings and love to the culture of "*Majlas*" or free discussions every week to discuss problems and solutions to the holy life of young people worldwide. Sometimes, this activity brings in scientific experts in their fields, including Dr. Abu Khaer and M. Hum. (Lecturer at Nurul Jadid University, Paiton), an expert in Islamic law. From here, *Tanbihul Ghafilin* shows that he can embrace and accommodate the aspirations of young Indonesians, especially in Bondowoso. From the activities mentioned above, *Tanbihul Ghafilin* is considered the packaging for a *da'wah* program, and its institutional development takes the form of articulating the spirit of Islamic *da'wah* for young Indonesians (Arik, Interview, 2023).

Apart from the primary religious symbols offered by *Tanbihul Ghafilin*, the activity "releasing white doves" on his 18th birthday is another example of the *da'wah* program that this assembly provides. This activity shows a popular *da'wah* model that accommodates the aspirations of young people to older people. Recently, young people and older people tend to like activities whose programs are in great demand in their area. This issue began to surface in public spaces when the person who tricked him was the figure of Kyai Hutan (Dr. Kiai Musolli, MA). He appeared in clothing, releasing love through the symbol of a white dove. This activity is carried out every time before the 18th birthday of his beloved assembly, so the posters are spread all over even the field, which was planned as the center of the event, is out of control; this shows how enthusiastic young people and parents are in introducing their preaching model through various pre and post birthday activities of the assembly.

The youth community in Lumajang has been no less attractive lately; in this city, the most popular is the *Dakwatul Musthofa (DaMu)* assembly, a youth missionary community based at the ar-Raudlah Mosque, Rogotrunan Lumajang. Established in 2014, this assembly is now managed by Habib Umar bin Sholeh al-Hamid. *Dakwatul Musthofa* has successfully attracted young Muslims from various educational backgrounds and ages, such as students, students, employees, and others, to prosper the mosque through Carnahan religious activities, online radio, and Islamic websites (Adam Kholil, interview, 2023). However, these *da'wah* communities, whether located in Probolinggo, Bondowoso, or Lumajang, always package their *da'wah* programs with a touch of popular culture.

This is in line with the findings in Triantoro's research, that there is negotiation between young people's Islamic articulations and popular culture, which has recently become very prominent among young Indonesian Muslims. In turn, the Islamic authority of young people today is different compared to their predecessors in the sense that young people can apply their model of preaching in a contemporary way and are quickly captured by the general public living in the recent modern era (Triantoro, 2019).

The symbols displayed by the three assemblies above, ranging from popular *da'wah* programs and *majlas* culture to online radio, show that this method can accommodate the aspirations of young Muslims. Conversely, the emergence of these communities as packaging for *da'wah* programs and their institutional development shows a form of articulation of Islamic identity among young people in Indonesia.

Youth *Da'wah* Strategy: Easily Embracing Youth

A phenomenon that has become very prominent recently is the emergence of popular music in the *shalawat* genre. It is hoped that conveying religious authority through Islamic music will give rise to new enthusiasm among the youth so that religious messages can be properly absorbed. It can be understood that human nature tends to like beauty, and art is an embodiment of beauty through taste, sound, and form (Muhyiddin, 2002).

Islamic music, both religious, traditional, and classical, emerged at the same time as the birth of Islam and reached its peak until the end of the first half of the 15th century, when the golden age of Islam ended. The existence of Islamic music cannot be separated from the roots of Arab culture, so exploring the history of music would not be complete without looking at pre-Islamic musical culture (Muhammad Yunus, 2016).

Da'wah, using art media, however, needs to have the right strategy to strengthen its presence among the general public as a source of information, as is the case with the three assemblies mentioned by the researcher above. They have various ideas and strategies to explore their preaching so the Islamic community accepts it. Most of all, *majlis taklim* in Indonesia use Islamic music translated into Indonesian, Javanese, and regional languages; with this strategy, the religious message is easily digested by all circles (Rijal S, 2018).

Not only in music, young people also introduce their religious authority with fashion trends but still need to depart from religious customs (*syar'i*). Wearing clothes that are sharia but still trendy is not the only articulation of Muslim women's identity in Indonesia. Other forms of Islamic articulation are related to how to dress, for example, wearing a veil, long robes, and others. Observations by researchers at the Nurul Qadim Islamic Boarding School, which is the center of the *Syubbanul Muslimin* assembly, at the end of November 2023, researchers saw that some of the female students were wearing veils and long robes, which are often used by Salafi circles since post-Covid-19. However, this requires further research regarding whether those who wear the veil are affiliated with Salafi groups or are just following a developing trend. Of course, there are better places to explore that. In this section, the researcher only shows an expression of Islamic authority displayed by the female Islamic boarding school students regarding how to dress, regardless of their ideological orientation.

Nur Halimah, one of them, revealed that she did not wear the veil because she was influenced by specific Islamic organizations such as Salafis, for example, but because she followed the trends and styles of her friends. Apart from that, he also often reads biographical books about Robi'atul Adawiyah (female Sufis). This shows that negotiation occurs when an external culture meets a particular Islamic cultural identity and when a person has chosen and adapted to a new culture that he understands and likes.

Researchers, namely Islamic t-shirts, also discovered another phenomenon. The researcher's visit to the Jember Muslim Store in Jember showed that Islamic t-shirts were a prominent trend. This shop is a clothing shop that sells various Islamic t-shirts with jihadist ideology. As Saputra stated in his research, they poured their jihadist ideology into the writings found on youth-sized T-shirts, which they produced and screen-printed according to their tastes, such as the words Stay Muslim till You Die, Tourism of my Ummah, Jihad Fi Sabilillah, Jihad and Terrorism, End of Times, and many more (Saputra, 2019).

Young People and their *Da'wah* Movement in the 5.0 Era

In the last few years, the Unitary State of the Republic of Indonesia has gone through several phases and is now entering the era of society 5.0. Society 5.0 is present amid world civilization to be able to solve all the problems and problems of life. The concept offered from this era is a humanist concept. Technological advances do not erode the role of young people in this era, but in this era, humans can collaborate with science and technology. Therefore, in the current era, there is a need for a figure who can merge and blend with the progress of the times, where later in the process of broadcasting religion, he is able and able to collaborate his preaching with the advantages of science and technology (De Witte, M., de Koning, M., & Sunier, T. 2015).

A survey conducted by the Indonesian Internet Service Providers Association (APJII) 2018 showed that young people are Indonesia's most significant internet users. Of Indonesia's total population of 264.16 million people, the internet population is around 171.17 million people and is dominated by young people aged 15-19 years and 20-24 years. 91% of young people aged 15-19 use the internet, and 88.5% are aged 20-24 (APJII, 2018). This incident illustrates that young people's lives cannot be separated from social media. Social media provides accessible space for interaction in everyday life. Not infrequently, young Muslims use their smartphones to send messages to each other.

The development of social media, which provides various platforms such as WhatsApp, YouTube, Instagram, Twitter, and others, has made young Muslims increasingly active in interacting through virtual spaces. They use WhatsApp to send messages, photos, videos, or voice recordings. It is common for them to upload their daily activities to WA stories. They also created virtual discussion rooms, also known as WAG (Whatsapp Group), to make it easier for them to interact in many directions. WAG can also unite people from the same educational background, ideology, organization, and hobbies.

In the WA story feature, young people also often upload short videos of several Muslim preachers or Islamic posters. In this context, social media creates and expands new spaces

of holiness for young Muslims. In short, they not only have the opportunity to become pious young people in the offline space but also the online space. As the result of a study conducted by Dayana Lengauer (2018) shows that digital media is a means of "religious sharing" for young people's communities in Indonesia.

Recently, many Muslim preachers have used YouTube to disseminate their preaching. Gus Iqdam is the best example to explain this phenomenon. He has the tagline "Central Dekengane". Gus Iqdam's lectures are very popular with today's youth. Through Gus Iqdam Official, which was the first account to upload many lectures on YouTube, Gus Iqdam became very popular in Indonesia. However, social media is not the only media that makes Gus Iqdam popular. Previous research papers show that Gus Iqdam's claim to clerics also supports Gus Iqdam's popularity. The collaboration between clerical allegations and social media made Gus Iqdam a capable celebrity preacher (Triantoro, 2019).

The connection between young Muslims and social media is increasing along with the emergence of new Muslim preachers who frequently appear on social media. In anthropological studies, new religious authorities are those who come from a secular (non-Islamic) education system and do not have access to classical Islamic books. Like young people who like social media, these new Muslim preachers often upload their daily activities. In contrast to traditional religious authorities such as Gus Iqdam, who have solid Islamic religious scholarship, new Muslim preachers build their authority through new media. Their popularity is due to their ability to package religious messages through social media, not based on claims of clerical status like traditional authorities.

This is in accordance with the example described by Hew in his research related to new religious authority groups such as Felix Siau. He graduated from secular (non-Islamic) higher education at Bogor Agricultural Institute (IPB). He does not have a solid Islamic educational background or Islamic boarding school. Despite this, he was very popular among Tarbiyah youth. He mastered media communication skills. He is very active on Instagram and spreads his ideological messages through his Instagram captions. Felix succeeded in packaging his religious message with popular preaching art, attracting the attention of young people, from students to college students, on the social media he is currently involved in (Hew, 2018).

Other preachers also represent their ideological tendencies, such as Ust. Kholid Basalamah, Ust. Firanda and Ust. Syafiq Basalamah has Salafi ideological tendencies. This ideology is also accepted among young Muslims today. This is proven by the large number of followers and followers on social media. This is also the case with studies on his YouTube channel. Looking at the phenomenon above, preachers generally have a relatively large number of Instagram and YouTube followers. At least hundreds of thousands, up to a maximum of 9.4 million, shows the significant influence of these figures. They offer variants of understanding of religion to their listeners so that the target only has to follow what is by their knowledge and ideological tendencies (Noorhaidi Hasan, 2018).

Apart from the sites above, Google is also essential for young people to access religious sources and other knowledge. Students, lecturers, researchers, and others use Google to access lecture teaching resources and research materials. As the results of research

conducted by Hosen (2008) state that Google is a means to search for religious sources or fatwas. Religious sources are abundant on Google in texts, photos, videos, blogs, articles, papers, original text sources, and translated books. Apart from that, Islamic ideologies, whether radical, extremist, or moderate, are also widely spread on Google. So, this requires in-depth knowledge, which, in the end, is resistant to being misunderstood regarding the delivery of the intended religious texts.

CONCLUSION

This article has shown several forms of expression of Islamic identity among young Indonesian Muslims. In this article, the researcher has shown that young Indonesians always offer to use popular cultural symbols in expressing their religious authority. In turn, this is different from the Islamic practices of their predecessors (parents). Currently, young Indonesians prefer to form *da'wah* communities, whether based in the taklim assembly, sarwahan, majlas, or on social media. They massively create popular *da'wah* programs that accommodate their Islamic authority. Apart from that, young Indonesian Muslims currently tend to like popular prayer songs such as those that are now trendy on YouTube with Islamic nuances, especially with Indonesian trans. Apart from the rhythm of the shalawat, which is different from traditional shalawat in general, this trans-Indonesian shalawat can represent Islamic culture in Indonesia, so this music is very popular with young Muslims. Then on the other hand, what they have also come to the fore is that recently, young people have been using social media very massively to express their authority as Muslims and look for sources of religious knowledge. Apart from that, young Indonesian Muslims also express their Islamic authority through sharia and trendy clothing. They produce Islamic t-shirts that contain a direct message of *da'wah* and are accessible for the wearer or person who sees them to understand. Finally, this article has shown several expressions of religious authority among young people in Indonesia. There are still many other expressions of young people's religious authority that have not been touched upon in this article so that further research will enrich other forms of young people's authority in Indonesia.

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