

Online da'wah as hijra commodification practice in media by @Indonesiatanpapacaran movement

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Abstract

Da'wah discussing Islamic values are not only obtainable through religious lectures, television broadcasts, or certain book category. Da'wah could also be performed by using social media; a medium that is dominated by millennials. Da'wah performed by @indonesiatanpapacaran, is an example for da'wah movement in social media. This account is favoured by individuals who pursue "hijra" (hegira/hijra). Not only introducing the nurture of Islamic values, it's account also has its profitable business going. Some religious narrations could function as commodity materials, both online and offline. In the end of the day, the capitalist could gain great benefit by this account's movement. The objective of this study is to obtain an overview of commodification process performed by @indonesiatanpapacaran. Research method used is content analysis. Data collection was conducted by analyzing all contents posted in @indonesiatanpapacaran Instagram account. Some data including contents,

values, and even narrations, are the highlight of the analysis. All contents in marriage principals could be seen as potential contents made use by Indonesia Tanpa Pacaran movement.

Keywords: Da'wah, Hijra, Online Media, Commodification, Indonesia Tanpa Pacaran

INTRODUCTION

Religion is one of the elements that contributes to the commodification discourse in online media. The purpose of religion does not only about obeying and adhering God, but also market exchange about religion in media spaces. In the logic of political economic media, Moscow (2009) defined commodification as a process turning beneficial goods and services into commodity, that is something given to the market. Anything with market exchange value turns into traded material in the media, including religion.

Commodification problems are also closely related to communication where media content is one of the issues raised for presenting market exchange rates. The correlation of communication and commodification is explained by Moscow where communication is seen as a whole process of economic, political, social, and cultural which is fundamental or fundamental in society (Moscow, 2009). Considerations about communication practices in life are important, including about communicators and the tools used to carry out social cultural construction. The media content in this case is that Islam has been transformed into a market mode for makes money. Religion is not merely a matter of faith in God in religion, but in fact online da'wah as a commodification practice of hijra.

Moscow (2009) also emphasizes the important value in media economy politics, that is not only about cooperation in networks, but also related to power and hierarchy both vertically and horizontally. The communication process is not just about transmitting information, but in the form of social construction through conversation, broadcasting, telecommunication tools, and to the internet. This construction is present in media content, one of which is religion through the hijra movement @indonesiatanpapacaran. This media content is a form of content commodification.

Touching on the religious issues can't be separated from being sensitive, considering that what was originally a relationship with God became a mode of media capitalism. Talking about Islam, this religion is the second largest religion in the world. It is known that as much as 1,9 billion people have faith in Islam. Precisely, it is a total of 1.907.110.000 people. Ibtimes.id, on the other hand, predicted that in 2020 there were 229.000.000 million moslems in Indonesia. This number shows that moslem in Indonesia took up 87,2% of the overall population of the country, or as much as 13% of the world's moslems population. Islamic values dissemination does not only limited to quantitative aspect, but also qualitative. This means that not only that Islam could be known and believed by moslem, but Islamic values could also be internalized. Internalization, in this case, includes Islamic values with its ability to be known, understood, lived, and even applied widely among the society. These values are noble values that are transferable and adoptable to human being. Finally, Islam is no more limited as a believed religion, but also a religion practiced through the worshippers' aspects of life.

In various media, moslem's major activity is always described as da'wah activities. Moslems have been provided with various religious lectures and dialogues on television. More often than not, religious serials or soap operas are also produced; telling life stories of moslems that ends with both misery or happiness. Through magazines, books and e-books, da'wah activities are performed and delivered for the readers to consume. The internet has also been a great source of information regarding religious matters. Da'wah activities could reach certain aspects of life in society, in order to safely deliver the Islamic messages. Da'wah has always been dynamic, meaning that it is always changing and mostly avoiding the use of conventional methods (Basit, 2016).

Da'wah activities could be performed progressively and contained only with certain innovation. In today's modern era, spreading Islamic values are no more heavily seen as special authority only for the preachers (ulama). Whoever, whenever, wherever, and with whichever method, an individual could learn about Islam and its teachings. According to Jusuf Kalla, Vice President of Indonesia, Islamic da'wah in Indonesia had been improved relatively (Nursalikhah, 2018). This condition is observed from the developed da'wah by preachers in social media and television, that is obtainable everyday. With the changes on da'wah and its practices, scholars (da'i) are expected to upgrade their knowledge, insight and technical skills. Scholars work as one collective power and are solving the

society's problems and concerns. Scholar's role is not limited to being a source of knowledge, but also as motivator, facilitator and initiator.

Islamic messages delivered through da'wah turned to be such facility for certain people in order to pursue hijra. Hijra and da'wah phenomena vividly found in society has been a social movement (Fajriani & Sugandi, 2016). The very social movement took place among the middle class moslem where identify oriented paradigm is used. The steps are the representation of stronger moslem identity based on religion teachings. This supports the growth and the total individual number of followers of Islamic hijra. Great current growth of hijra and da'wah caused by individual and certain groups' desire to become the best version of themselves according to Islamic views and teachings. On the other hand, there is the purpose to Islamic teaching and to invite them to the right path through da'wah as the medium. Hijra isn't defined through the style of appearance, but it has a different meaning for each individu depend on their experience, life goal, reason, situation, and condition (Setiawan, 2017). Da'wah and hijra have been a part of faith construction activities. Basically, faith does not stop in just believing the existence of God. It should also be implied in one's attitude and behaviour. The concept of hijra should be able to strengthen one's faith in improving Islamic motive and intention. Da'wah as the millennial's medium to mind restlessness and be back home to true Islam teaching where hijra is the product.

The Islamic commodification movement occurs through a process that is conveyed to the media. According to Rozaki (2013), the existence of an online cybermedia industry causes moslems to interact with each other and access or distribute information about Islam. Cybermedia online is able to bury the authority of the clergy and even raise popularity if it can construct into a maximum self-image. Not only that, it's potential can be capitalized through the effect of da'wah imagery. As Ustadz Yusuf Mansur has done with branding the theme of generosity lectures, especially selling Islamic products through the Kun Fayakuun SMS service. On the other hand, Ustadz Jeffry Al-Buchori offers a Heart Medicine SMS service which allows users who are experiencing anxiety to get counseling, prayers, and soothing readings. Television and religion become an inseparable part of those who makes it a commodity as a step in achieving profit. According to Kellner (1981), television has become an advanced capitalism network which is able to play an important role in selling lifestyle commodities and producing programs that are liked by the community.

Da'wah on television can be packaged to meet market tastes and demands. On the other hand, preachers or clerics need to create strategies in imaging to generate public appeal. They are also required to have the ability to adapt through reason and culture in the media.

Commodification becomes visible and reaches almost every society's aspects of life. The commodity could be originated from physical needs to non-physical needs, or social culture. In reality, commodity of this era has covered various matters, including mass media. Mass media serves information about things, human, and certain region that is not directly experienced by the audience. In this commodification process, Islamic values in hijra that began through verbal da'wah, lectures, and sermon have been diverted to political economic field. A research conducted by Baharun & Niswa (2019) titled "Syariah Bandung: Komodifikasi Agama dalam Bisnis Waralaba di Era Revolusi Industri 4.0", highlighted the use of intentional syariah labelling by industries as their marketing strategy. This research shows exploitative side of religion as society's commodity. Da'wah phenomenon depicted in hijra movement could be part of commodification in religion. Arising consumerism is not limited only to alternative values, but also as the consumers' interpretation and involvement with all system of value. Religious values become a particular charm that works as object of culture. It has prevalently entrenched in the self image of the consumer's scope of life. Religion is interpreted not only as a way of life in seeking peace and happiness, but also as an arena of consumerism act and as source of income.

Commodification of Islam means a change in the core faith and its symbols being put on sale for profit gaining purposes. Online da'wah phenomena focused on hijra movement is considered as commodification act. This practice is found in Instagram, that is Indonesia Tanpa Pacaran (Marriage without Courtship) account (@indonesiatanpacaran). The objective of this research is to find how da'wah process turns into a facility that has put hijra as commodity. Often times, Indonesia Tanpa Pacaran provides discourses on courtship on their Instagram posts. Certainly, Indonesia Tanpa Pacaran is closely related to the notion of oppression against certain group of people. This is the effect of negative stereotype and discriminative notion on teenagers and moslems in general who are currently dating or are in romantic relationship. Commodification practice in religion were performed innovatively, from its campaign concept to the paid tutoring. The existing religious values are

purposely capitalized to gain certain benefit. Various forms of act by Indonesia Tanpa Pacaran raise the researcher's curiosity to deeply explore the movement's creation on narration, activity process, and orientation.

From the relevant research studies, similar research was found regarding the @indonesiatanpapacaran Instagram account. There is a study entitled *The Concept of Hijra in the Da'wah Movement (Phenomonological Studies on Members of the #IndonesiaTanpaPacaran Movement)* compiled by Muhammad Zaki. This research succeeded in finding out about the experience of migrating members of #IndonesiaTanpaPacaran, the concept about hijra of #IndonesiaTanpaPacaran members regarding the meaning of hijra, because of motive, as well as in-order-to-motive, and social construction of the reality of hijra in #IndonesiaTanpaPacaran members related to the externalization of hijra, objectification of hijra, to internalization of hijra. In addition, there is Nur Sarah's research entitled *Critical Discourse Analysis of Teun A. Van Dijk's Perspective Against Social Media on the @IndonesiaTanpaPacaran Instagram Account*. This research succeeded in finding out the fact that the Instagram account @indonesiatanpapacaran is an account that has a movement in social preaching. The account is analyzed through Teun A. Van Dijk's critical discourse analysis, there are three instruments, namely the dimensions of text, social cognition, and dimensions of context. According to Zaki (2020), it was found that the meaning of hijra related to implementation has similarities in aspects of spiritual worship, courtship, and appearance. There's a fact that almost all members of Indonesia Tanpa Pacaran have the same general understanding of this aspect. In social media of Indonesia Tanpa Pacaran, it was found that in the text dimension, there is an appeal to stay away from and prohibit the actions of having love relationship before married, but the posts uploaded often use satirical expressions that can offend netizens (Sarah, 2020). Meanwhile, for social cognition, the @indonesiatanpapacaran account is based on personal complaints and daydreams. Then, in the context dimension, netizens gave positive and negative responses. From these phenomena and it's like the previous research, this research will be contained about the Instagram account named @indonesiatanpapacaran. There are the following questions that to be answered in this research such as related to the category of uploaded content, the value that is intentionally implanted, and the pattern of steps in seeking profit through related account.

LITERATURE REVIEW

Da'wah

Reviewed etymologically from Arabian language, da'wah is *da'ayad'i-da'watan*, meaning to invite, to invoke and to call out. This meaning could be found in Al-Qur'an Surah Yunus (10) verse 25: "And Allah invites all (human) to the Home of Peace (heaven) and guides whoever He wills to the Straight Path (Islam)". In this Surah, linguistically, da'wah means to invite, to invoke and as *du'a* or prayers to Allah SWT. In this ayah, da'wah means the act of asserting or standing up for what is right and wrong. Da'wah could be seen as an effort in verbal or in action to impress individuals and even certain faction or religion. To see it from philosophical substance, da'wah is each engineering of embellishment that is aimed to change every form of the worship of other substance but Allah. Da'wah is also intended to change every way of live, to turn back to the right, straight path. On the other side, da'wah in performance is the fundamental to every calls to goodness, in order not to be drawn to wrong doings, both in this world and hereafter (Syamsuddin, 2016).

Da'wah has invoked human to live in the world of civilized society. These purposes are in accordance only when da'wah has to actually be lived up as engineered effort for future and is for a future where Islam civilization is achieved through certain measures (Ismail & Hotman, 2013). First of all, da'wah invites human being to live a peaceful life and to avoid unnecessary conflicts between certain groups and factions. The second, for a peaceful life, norms and laws are required to help managing safe and righteous life style. By creating particular rule and law, individual obligation and rights could be communicated proportionally and wisely. Thirdly, da'wah invokes human moral awareness, an inmost urge in their conscious actions. There is a condition where spiritual calmness and physical well-being based on Islamic values became the orientation of da'wah. Da'wah is expected to encourage human to do good deeds and follow guidance and religious values.

In its embodiment, da'wah is not only an effort to increase understanding of behaviour and outlook on life, but towards a wider target. Currently, the Indonesian people have a hedonistic life style and it tends to rely on practical, pragmatic, and more positivistic pleasures, so often subordinate the substantive aspects (Farihah, 2013). This is a human tendency in terms of da'wah capable of bringing the influence of social elements. In line with the growing pop culture of Islamic society in Indonesia, the process of inviting kindness isn't enough

just to meet face-to-face. There are various media that can be used to broadcast Islamic teachings, namely films, magazines, music, press, television, and so on.

Hijra

Based on the history of hijra, after the conquest of Madinah by Prophet Muhammad SAW and his *sohabah*, hijra was an obligatory act for moslems who were under unfavourable circumstances. This concept discloses that in the era of Prophet Muhammad SAW, religious conduct or duty is the main purpose of hijra (Uberman et al, 2016). Hijra as an occurrence could be seen from how the Prophet Muhammad SAW established Islamic sociocultural condition in Madinah. He initiated the unity of Muhajirin people and Ansar people (Nafsiyah et al, 2016). Hijra operationally means the effort in leaving all the difficulties into certain easy steps. The steps should not go beyond the definite provision by syariah, both physically and spiritually. Etymologically, hijra is a moving activity of an individual from one place to other places in pursuit of goodness. Aspects in hijra discuss everything that should be avoided and stood up to, and it should be performed consistently without exceeding the limiting provision.

Sayyid Qutub stated that the interpretation on hijra theme in his tafsir book *Fi Zhilalil Qur'an* corresponds to research findings of Madjid Nurfaquri. Sayyid Qutub classified the meaning of hijra into two contexts; understanding hijra physically and spiritually. Physically, hijra could be divided into three parts; hijra from the nonbeliever, hijra from a wife indicated with *nusyuz*, and hijra that is *kaffah* (as whole). Spiritually, however, there are five forms of hijra; hijra from polytheism acts (*musyrik*), accomplish *aqidah* (creed), hijra in embattling squalor (*kufur* act), hijra in its meaning of ignoring the guidance, and steps in hijra. The reward, particularly for spiritual hijra, is that worshiper have nothing to worry about for God guarantees their sustenance. Hijra in life could be understood as the God's command, that when taken too lightly, one could be categorized as hypocrite (Nurfuruqi, 2017). To carefully consider its meaning, the main narration of hijra is that moslems could go through lifestyle transformation from *bid'ah*, *khufarat* and *syirik* into the perfect *aqidah*, *tauhid*, and Islam-nurtured lifestyle.

Hijrah is still interpreted as a change in the way of dressing, marrying unmarried, and being impressed with artificial ornaments in it. Symbolic things are in fact easier to sell, produce, consume, and can bring in economic capital of a fast and plentiful way (Annisa, 2018). The reality that appears is

that millennials look scared in western cultural jargon which is considered synonymous with atheism, capitalism, liberalism, and free sex, without in-depth discussion or understanding. In relation to hijra, the function of religious institutions that used to be formal and controlled, has now become mediated by the media space, becoming one-way and spreading. The spread of knowledge authority occurs in certain segments that are difficult to control, even capable of becoming the embryo of fanaticism, intolerance, terrorism, radicalism, for the act of presenting religion in black and white without cultivating reflection, argumentation, and contemplation.

Capitalism

Karl Marx claimed that capitalism is the result of human production process. This statement describes that the true human motivation is indirectly encouraged by the logic of economic system in capital increase. In literal meaning, capitalism derived from capitalism or *caput* (Latin), means head. According to Lodge (1995), capitalism relates to the one who had accumulated capital or has it available for employment in enterprises. This could also mean that capitalism is an economic system stressing on the role of capital. The spirit of modern capitalism indicates that human is dominated by the desire to make money through acquisition as the purpose of life. Economic acquisition is not limited to the method or human measure in fulfilling the needs for material needs. In the reality, from time to time, human could not be separated from the need of money.

Capitalistic society has productive survival nature. This means they ought to be performing resource-exploitation acts for their own needs to be fulfilled. Each commodity has utility value, particularly if the goods produced could be utilized personally or by other people. In the era of capitalism, every commodity has been made purposefully to be sold in the market. Not only utility value, produced goods also have exchange value. Diligent working is a moral condition that leads a person to his/her own discipline characteristic against him/herself. Capitalism could involve fragmentation, production anarchy, unstable economic growth, and destructive competition. In economic scope, each individual has the right to freely control their destiny to the best of their ability. Each individual has the freedom to compete in business in order to gain the determined target of profit.

The capitalist economic system is able to create a monopoly on a large scale in the trading system. The strong and capitalized parties will be stronger

while the weak and minimal capital will be eliminated. In addition, there are fluctuations in the prices of goods and services, increasing interest rates, low wages for workers which end in social inequality, to distortions in the distribution of income and wealth (Harisudin, 2011). According to Rimbawan (2019), the greed of the capitalists is not only limited to extortion of workers and the annexation of entrepreneurs, but to looting in various sectors with the support of various facilities and institutions that have been created by themselves.

Social Media

New media is considered as media offering digitization, convergence, interactivity, and development of network in relation to message making and even to its delivery. With this interactivity skill, it is possible that the user has option of information on what they are consuming. Moreover, the users have the freedom to control output of information being produced and other desired options. The skill to offer interactivity is a central concept in understanding new media. The emergence of virtual reality or virtual community are phenomena frequently found in today's development of new media. Upgrades allow users to use room in new media broadly, expanding network, and introduce different identity than the one the users have in reality.

Social media is an online media where the users could easily participate, contribute, and create contents such as forum, blog, virtual world, etc. Social media could also be defined as online media with the power of encouraging social interaction. Social media used web-based technology that changes communication pattern into interactive dialogue. According to Van Dijk (in Nasrullah, 2015) claimed that social media is a media platform that focused on user existence, facilitating their activities and collaborations need. Social networking as a website that allows any individual creating personal web page and is connected to other individuals for information sharing or communication. Social media makes it possible for everyone to participate by openly contributing or giving feedback. Social media users have freedom in commenting and sharing certain information in relatively boundless and fast period.

Media now has an important role for humans as a means of communication. However, the presence of social media can make individuals too open about themselves to others. In reality, social media not only has a positive impact on its user, but it can create the negative impact. Even social media can lead to changes in the character and individual nature of activities

using technology, especially communication media. In addition, cultural patterns and user mindsets are able to change over time because of social media. Social media can make users addicted. There are also acts of abuse of social media such as defamation, sharing porn sites, to cybercrime via the internet (Agung & Marisa, 2019).

Commodification

Communication is seen as a whole process of economic, political, social, and cultural that is fundamental or base value in society (Moscow, 2009). Considerations about communication practices in life are important, including about communicators and the tools used to carry out social and cultural construction. In addition, according to Moscow (2009), the important value in the political economy of media is not only about cooperation in networks, but it is related to power and hierarchy both vertically and horizontally. The communication process is not just transmitting information, but in the form of social construction through conversation, broadcasting, telecommunication tools, and to internet.

Commodification can be interpreted as a process in which things that are valued by users are turned into a marketable product. The commodification of media content acts as an entry point into development of the political economy in communication. Commodification is divided into three parts, namely content commodification, audience commodification, and worker commodification (Moscow, 2009). Content commodification is related to the content from media that will be disseminated to the audience. While the commodification of the audience relates to the rating for getting benefit of advertisers. Then, the commodification of workers is related to how workers are used by media stakeholders.

Culture seems to still have the fragility to avoid the accentuation of capitalism in the media industry. This has the impact that cultural understanding and construction can be directed to a business interest. The mass media doesn't appear to be producing or reproducing cultural identity, but it's carrying out commodification in the sustainability and improvement of the media business (Muktiyo, 2015). According to Murfianti (2012), commodification and communication can be seen from two dimensions of the relationship. First, the process of communication and technology has contributed to the general process of commodification as a whole. Second, the commodification process suppresses the communication process and institutions, namely the

improvement and rebuttal in commodification affects communication as a social practice.

Indonesia Tanpa Pacaran

Gerakan Indonesia Tanpa Pacaran (ITP) was established by La Ode Munafar on 7 September 2015. Written in an article by IDN Times, La Ode established this movement based on his belief that courtship and promiscuity could be harmful and detrimental for the life of young generation. According to Munafar (2017), that this movement was established in response to concerns on individuals who have been harmed by courtship. The statement is, “Gerakan #IndonesiaTanpaPacaran (ITP) adalah sebuah gerakan yang berdiri berkat dorongan hati nurani pelajar, mahasiswa dan masyarakat Indonesia yang prihatin terhadap rekan-rekannya yang banyak menjadi korban pacaran”. Meaning that “this movement is born from pure conscience of students, university students and Indonesian society who are concerned for them who are “the victims” of courtship”. It is a movement that could not be separated from La Ode’s career in writing and as a motivator. In majority, those supporting Indonesia Tanpa Pacaran are charmed by La Ode’s works and also are his social media followers.

In the middle of 2014, La Ode had established strong connection with youngsters who interested in his books. He also had connected with his social media followers and it has development measure is the next step on the anti-courtship discourse by gathering the followers in WhatsApp group. This unity had turned into a community #IndonesiaTanpaPacaran. The determined community name was taken after La Ode’s book titled #IndonesiaTanpaPacaran got published. Young generations enthusiasm was big enough to join his community. The membership of the movement was developed then through Line, Telegram, Facebook, Instagram, and YouTube. The community growth is beneficial to an active dissemination of the anti-courtship discourse in various considerably famous channels in Indonesia and it’s development, #IndonesiaTanpaPacaran movement works as a social, religion and education-based foundation (Malia, 2018).

The reality in Indonesia Tanpa Pacaran is related to potential of Indonesian society which is valued in religious studies, through da’wah institutions, and targets students. Reporting from Hidayat (2018), La Ode Munafar denies that the Indonesian Tanpa Pacaran community aims to seek profit. He stated that Indonesia Without Dating is free for regional friends, while national members are required to pay for obtaining books, membership cards, and joining

WhatsApp groups to receive special coaching. On the other hand, a member of Indonesia Tanpa Pacaran named Munafar from Sukoharjo stated that regional activities such as the *Kajian Bahasa Arab Muda* or “Kabarmu” must pay Rp. 25,000 per month. Then, the study group on Indonesia Tanpa Pacaran, that held every week is free of charge.

METHODS

Content analysis is the method research used. This method studied picture and text elements found in @indonesiatanpapacaran Instagram account. Discourse analysis is a method used to textually and contextually study discourses that are found in messages of communication (Jamal, 2018). This research used content analysis method conducted by examining picture and text element in Instagram. The analysis is focused on the content of the Instagram account as the main source of data. Content analysis is a research tool intentionally focused on actual content and internal feature of media. This is essential in define the existence of particular words, concept, phrase, theme and even series of text.

Research data include da'wah studies, hijra, social media, commodification and capitalism, were documented from the account's posts and literary study. Literary study is an activity performed in order to find information. This activity used gathering, reading, taking notes and processing information (Zed, 2008). The utilized source of study is scientific journals, reference books, scientific articles, as well as certain website reference accessed through the internet.

Social media are intentionally chosen as the study material, as it is the main platform of Gerakan Indonesia Tanpa Pacaran. On the other hand, Instagram is the application used to post photos and videos, allowing various results of data. The object of study is an Instagram account ID @indonesiatanpapacaran. It is an icon of da'wah or hijra movement.

This research uses qualitative data. The analysis technique used includes data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1992). Research object is studied empirically and theoretically in order to collect data that correspond with the objective of this research. Furthermore, this study contains a combination of the findings of this study and the result of previous researchers. This is also dedicated for more developed studies in the future.

RESULTS AND DISCUSSION

The Instagram account @indonesiatanpapacaran contains religious content with Islamic values. The uploaded content is full of da'wah actions carried out through social media Instagram. Da'wah is related to calls to do the right actions so as not to fall into sinful acts. The actions of online da'wah that are carried out are no doubt closely related to the decisions and activities of hijra. The people who are affected by the content of da'wah content can transform an Islamic lifestyle. The content presented in the media doesn't escape the motive of capitalism which is based on human motivation by the logic of the economic system in getting money. It's related to the content commodification by Vincent Moscow about content from media that disseminate for audience to get some money. This makes the existence of a commodification process in da'wah media products that have Islamic values. The following are some of the types of content that contained in the Instagram account @indonesiatanpapacaran:

Content

1. Qur'an Verses

Indonesia Tanpa Pacaran delivers certain messages from certain verses of Al-Qur'an.



Picture 1. Qur'an Verses Posts

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

In this post, they took Surah Al'Ankabut verse 8 that describes a calling for human to be good to their parents. A message is put together in the post as an invitation to fulfill one's duty to his/her parents, which is written as "Kewajiban Berbakti pada Orang Tua".

2. Hadits

A @indonesiatanpapacaran post with a narration describing certain hadits with a supporting title.



Picture 2. Hadits Posts

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

Hadits at-Ahmad is embedded on the post. It is about how human making mistakes and the best of them are those who decide to ask for His forgiveness. A title is written as the main appeal for the readers “Semua Manusia Pernah Salah (Everyone Makes Mistake)”.

3. Insinuation

Photo posts come with narration for the readers could be understood as insinuating for certain parties.



Picture 3. Insinuation Post

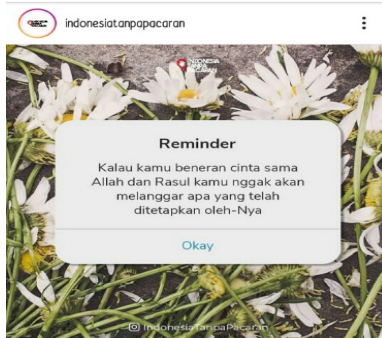
Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

Here the written caption is about a condition when a woman

have messages from many different men. This narration is accompanied by the title, “Hape Apa Asrama Cowok? (Is this a handphone or man’s boarding house?).”

4. Reminder

A photo with a message to always obey the commands of Allah SWT.



Picture 4. Reminder Posts

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

This message is on a text photo with caption “Kalau kamu beneran cinta sama Allah dan Rasul kamu nggak akan melanggar apa yang telah ditetapkan oleh-Nya (If you really love Allah and Rasulullah, you will not violate what He has decided for you)”.

5. Current Phenomena

@indonesiatanpapacaran serves a trending phenomena in relation with the many courtship cases found.



Picture 5. Phenomena Posts

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

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It is a post telling story of the 16 years old youngster who got pregnant by a irresponsible boyfriend. Posting the photo is intended as a reality-fact check and to promote the hazardous side of courtship, in line with the main purpose of Indonesia Tanpa Pacaran movement.

6. Promotion

Indonesia Tanpa Pacaran published some posts aimed to promote purchase products.



Picture 6. Promotion Posts

Source: [instagram.com/indonesiatanpacaran/](https://www.instagram.com/indonesiatanpacaran/)

A photo of woman holding La Odes' book, Indonesia Tanpa Pacaran. This post depicted indication of commercial move made in Instagram account of Indonesia Tanpa Pacaran.

Caption

1. Verse Description



Picture 7. Verse Description

Source: [instagram.com/indonesiatanpacaran/](https://www.instagram.com/indonesiatanpacaran/)

In this post's caption, the whole Surah Al-Mukmin verse 39 is written. It has narration on a reminder that the world is temporary and the hereafter is eternal.

2. Quote



Picture 8. Quote Description

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

It is a post with title and hadiths stating that everyone makes mistakes. The caption gives additional info supporting the narration. This contains message on well-managed instinct to safe oneself from the damage.

3. Persuasion



Picture 9. Persuasion

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

A post contains a narration that a boyfriend is not a husband, so that the woman is not obliged to obey him. Persuasive caption accompanied this post, persuasively invited the readers to read the post. The narration built here is that readers do not have to follow anything their boyfriend/girlfriend say and that it is best not to be dating.

4. Actual event

indonesiatanpapacaran Pacaran ABG jaman sekarang sudah parah. Astaghfirullah.

Pergaulan remaja saat ini sudah semakin mengkhawatirkan. Kasus gadis remaja hamil sebelum menikah sudah berulang kali terjadi. Para gadis remaja setingkat Sekolah Menengah Pertama ini seolah tidak pernah belajar dari kasus-kasus hamil di luar nikah.

Lebih miris lagi, gadis remaja sebagai pelaku utama terkadang malah menyepelekan pentingnya menjaga kesucian dirinya. Gambaran itulah yang coba diungkapkan oleh seorang dokter kandungan yang diunggah akun Instagram @lambe_t*rah berikut ini.

Picture 10. Actual event

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

A caption regarding cases of pregnancy and abortion supports ideas shared in the previous posts. Caption posted comes with strong statement against dating, "Pacaran ABG jaman sekarang sudah parah. Astaghfirullah (Young people's dating culture are getting worst. Astaghfirullah)".

5. Promotion



Picture 11. Promotion

Source: [instagram.com/indonesiatanpacaran/](https://www.instagram.com/indonesiatanpacaran/)

Some posts are photos with certain messages correlated with Islam. However, the caption doesn't give additional information about the photos. Instead, it contains promotion on da'wah operational funding of #IndonesiaTanpaPacaran.

Value

1. Stays Away from Courtship

Indonesia Tanpa Pacaran has a mission to be in charge in raising awareness of the next generation about the hazard of dating, embracing those who already experienced and have not experienced courtship, as well as providing solutions on how to express love and courtship-related matter. Indonesia Tanpa Pacaran expects improvement in young generation's behaviour, their socializing style, having smart attitude, and staying in the corridor of Islam. This is initiated to help or prevent more students or university students not to be the victim of romantic relationship. Various

narration to avoid dating or courtship are also established in posts that is created in purpose by @indonesiatanpapacaran account.



Picture 12. Courtship is Harmful

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

Information on the harm of courtship is provided in this post and caption, specifically in Islamic point of view. This narration is intentional; to influence the readers that they will successfully avoid courtship.



Picture 13. Dating equals Corruption

Source: [instagram.com/indonesiatanpacaran/](https://www.instagram.com/indonesiatanpacaran/)

In this posted photo, it is narrated that courtship is an act of corruption. Indonesia Tanpa Pacaran explained more on their caption that boyfriend/girlfriend is not official, and that each individual has the right to pray and ask someone to be their partner in life. Implanted suggestions are always those that are intentionally close-related to certain Islamic rules.

2. Marriage without Courtship

Marriage is a rite commanded by Allah to human. Aside of it being voluntary, getting married is an act of refining ones' religious belief in Islam. Marriage is not to be considered lightly, as it requires so much to prepare. A number of parties consider marriage as difficult matter, leading to a lot of man and woman staying trapped in relationship with no halal status for not getting married. This narration is an essential fundamental value of all movement by Indonesia Tanpa Pacaran. Indonesia Tanpa Pacaran offers marriage as solution for many students, rather than having them dating. The concept introduced by Indonesia Tanpa Pacaran is in accordance with La Ode's statement in his book that marriage is the best and only solution seen from various aspect if compared to staying single. Thus, marriage, he believes, should not be made difficult, even if the problem lays on financial issues. This strong principal of him was said to be taken from Islamic knowledge that anything should have the same purpose

Online da'wah as hijra commodification practice in media ... (Syarifah Nur Aini, Awanis Akalili)
of worshiping and serving Allah SWT and to do good to each other.



Picture 14. Walimah

Source: [instagram.com/indonesiatanpacaran/](https://www.instagram.com/indonesiatanpacaran/)

Photos posted in @indonesiatanpacaran account influence the audience to get married right away instead of dating or courtship. This statement is related to the sentence, “Udah gak jaman kali ngajak pacaran. Sekarang itu jamannya ngajak ke walimahan (Dating is the trends no more. Asking for walimah [getting married] is the trend these days)”.



Picture 15. Romanticism

Source: [instagram.com/indonesiatanpacaran/](https://www.instagram.com/indonesiatanpacaran/)

This encouragement on getting married instead of being in a relationship is written in a photo posted on @indonesiatanpapacaran account. This statement is related to the sentence, “Udah gak jaman kali ngajak pacaran. Sekarang itu jamannya ngajak ke walimahan (Dating is the trends no more. Asking for walimah (getting married) is the trend these days)”.

Commodification

Religion could be commodified through chains of effort in commercializing it. In another sense, there is a process in changing faith and symbol as commercial and commodity for gaining profit. Islam is not limited to defining religion written in Al-Qur'an or hadits. It is more on the historical, social, cultural and political symptoms that comes with it. With the huge number of moslem taking big portion in the whole human population, Islam is clearly qualified in the concept of market symptom. This commodification process, in the end, is inevitable. Religious symbols could turn into object that comes from the religion, be commercialized and be consumed through social processes. Eventually, this will be propagated through social network in the society, namely book, song, etc. Consumption activity based on religious symbol could create religious on certain social communities, a stage made for religious performance. Furthermore, religious symbol could be made into prospect of full potential to take advantage of and for psychological tranquility.

Religion as a teaching, including its ritual, are made use commercially using its symbols in order to be accepted socially and culturally by the society. Various interpretation on religious issues in form of text and narration are of sensitive case, even more when religion has gone through changes from real to virtual condition. Hijra meaning and way of thinking becomes trivial with the use of syar'i or Islam related symbols. Religion, amid hijra phenomena, contributes to the industry by the time it is used as part of commodity. Gradually, society begins to see and consider religion as a ritual symbolism. The value of *taqwa* of an individual is measured from the outfits and attributes. It is not a surprise that the whole hijra is considered high at cost. Indonesia Tanpa Pacaran movement (@indonesiatanpapacaran) demonstrates the current trends of new entertainment that attracts people on capitalistic spiritual end. A social media platform of da'wah being wrapped in Islam commodification, targetting teenagers and adults. This commercialization phenomena establishes the need of spiritual product when it comes to hijra. Purposefully made spiritual messages

are not intended as a long term interest for moslem, but rather the meticulous capitalists work in observing market potential.

1. Commodity Product



Picture 16. On-Discount Accessories

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)



Picture 17. On-Discount Books

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)



Picture 18. Da'wah T-shirt

Source: [instagram.com/indonesiatanpacaran/](https://www.instagram.com/indonesiatanpacaran/)

Certain products being sold in @indonesiatanpacaran account are t-shirt, books, accessories branding on Indonesia Tanpa Pacaran. Romance values wrapped in the prohibition of romantic relationship becomes the main attraction being created deliberately. Followers of @indonesiatanpacaran with the same mindset are the main target for the vigorous economic activities. Instagram photos or stories post promotes the products, accompanied with certain information on the selling points. In addition, discount for certain products is surely another move to appeal the buyer. Product visualization is purposefully made to get the visitors' attention. Product promotion of Indonesia Tanpa Pacaran movement is done through the Instagram account. By then, prospective buyers are directed to order the product via Shopee or WhatsApp, as informed in the account's page.

2. Islamic Classes



Picture 19. Public Speaking Classes

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)



indonesiatanpapacaran Pelajari Rahasia Sang Founder Simply Fresh Laundry Yang Berhasil Membuka 355 Outlet yang tersebar di 100 kota di Indonesia

Hadir kelas baru di SekolahAhli.Com, belajar selama setahun dari ahlinya. Cocok bagi kamu yang berniat untuk menjadi pengusaha yang sukses dan berkah, tak hanya di dunia, pun juga di akhirat kelak.

Pembicara bersama pak Agung Nugroho Susanto, S.H. yang merupakan seorang Founder dan CEO dari Simply Group :
-Simply Fresh Laundry telah buka 355 outlet yang tersebar di 100 kota di Indonesia
-Simply Horny Guest House dengan 23 unit Guest House di 4 kota.
-Simply Prime Laundry
-FreshLab (pewanglaundry.co.id)
-Juga seorang ADVOKAT.

Materi dibawakan melalui video conference secara terstruktur yang di dalamnya Anda bisa konsultasi. Semua peserta diberi kesempatan bertanya dan berinteraksi dalam forum yang telah kami siapkan khusus agar dapat semakin mengasah kemampuan masing-masing. Akan diberikan pula modul untuk dipelajari selama setahun. Serta akan mendapatkan E-sertifikat dari SekolahAhli.Com.

Biaya pendaftaran NORMAL "Rp.500.000" namun khusus pendaftaran Desember 2020 dapatkan diskon HANYA Rp 175.000 SAJA!!

Untuk pendaftaran silakan lengkapi Format berikut.

Nama Lengkap:
Tempat Tanggal Lahir:
Pendidikan Terakhir:

Lalu kirim ke nomor CS : 0813 4262 9746

Bj: SekolahAhli.Com

Picture 20. Entrepreneur Classes

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)



Picture 21. Shalihah Umi Classes

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

Indonesia Tanpa Pacaran promotes activities in a form of lecture classes of Islam studies. Classes promoted require fee that is accustomed by the committee. Profit gaining purpose is surely achieved from the registration fee only. These online-promoted classes are events in collaboration with other parties. Themes of these classes are closely related to Islam, specifically the act of hijra. The invited speakers are well-known figure with religious experiences. Their lecture classes invited public figures who performed hijra, such as Tete Khadijah Peggy Melati Sukma, Hijra Public Figure and National Hijra Inspirator. In addition, to get the readers' attention, discount is offered for those who registered. This is observed from a caption written "Biaya pendaftaran kelas NORMAL adalah Rp500.000, namun khusus pendaftaran sampai 31 Desember 2020 kamu cukup membayar sebesar *Rp175.000 SAJA* (Normal price is IDR 500.000, but for those registered until 31 December 2020, they can enjoy a special prize IDR 175.000)".

3. Membership



Picture 22. Current Members

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)



Picture 23. Total Members

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)



Picture 24. Last Step of Registration

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)



Picture 25. Member Card

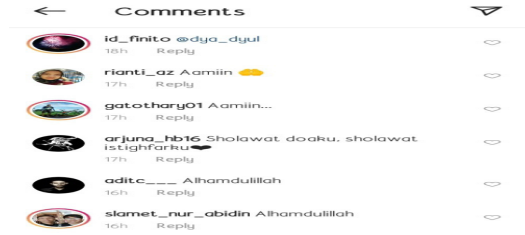
Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

The characteristic of the movement membership has opened ways for gaining profit. An individual who joins official group is bound to follow special workshop or learning immediately after the registration, then finally become an official member. Deliberate rate as much as IDR 198.000 is charged to them. Principal Indonesia Tanpa Pacaran carries is to live up the spirit of striving collectively in learning and strengthening their spirit of hijra and da'wah together with its thousand members. The registration is open annually with registration deadline. By paying IDR 198.000 for registration fee, the member will be immediately provided with member card, best-seller book on hijra reinforcement, and also accessories (sticker, pin and key chain). Moreover, every member would be invited to a National Whatsapp Group. Other than that, bonuses are also offered to the members. It is a free *tausiyah* (lecture) from the chosen writer of #IndonesiaTanpaPacaran in a form of article, special lecture, sharing session with other members in special group, an offline meeting, and also a discount up to 20% for each product purchase and invitation to certain events, as well as obtaining interesting information from #IndonesiaTanpaPacaran program.

Feedback

Posted contents from Instagram account @indonesiatanpapacaran are engaged with certain comments or judgement from the readers. Responses are various on pros and cons sides, where some have the same perspectives about Indonesia Tanpa Pacaran and some of the rest are against them. This could be

observed from the comments posted by certain accounts in the posts.



Picture 26. Pros Comments

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)



Picture 27. Agreed Comments

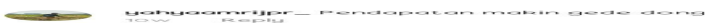
Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

Readers with the same values on the perspective constructed in purpose by @indonesiatanpapacaran will tend to give support by leaving comments. Positive responses are written as certain statement supporting any idea or information on the post. Oftentimes, the readers also brought up religion-related narration to support the account's posts.



Picture 28. Cons Comments

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)



Picture 29. Disagree Comments

Source: [instagram.com/indonesiatanpapacaran/](https://www.instagram.com/indonesiatanpapacaran/)

Not only parties that are pros with Indonesia Tanpa Pacaran, there's also parties that stand against their perspective. Usually, they have enough understanding on the motives. Here, da'wah they are doing has motives, and it is closely related to the profit gaining attempt. On the other hand, parties that agree with them usually tend to be individual with different understanding Indonesia Tanpa Pacaran's perspective. Comments with insinuation are response posted by parties who are against it.

CONCLUSION

In this study, online da'wah through @indonesiatanpapacaran movement is an existence presented by social media user and connoisseurs of social media content. *Indonesia tanpa pacaran* is a movement oriented not only on da'wah alone, but also certain economical values. Da'wah narration built does not have other purpose to process hijra commodification acts. More critically, religion does not only about worshiping God in religious rituals, but instead a shaped of ommodification. The commodification practice is found in online da'wah that narrate hijra discourses. The trend of hijra phenomena among millennials could be a potential target to gain profit in a way of da'wah. Some types of content in @indonesiatanpapacaran account are photos, verse explanation, Islamic quotes or words, actual event, an invitation or persuasion, and even product and service promotion. Besides, values deliberately established to the readers are about avoiding and staying away from dating and get married without courtship. These values are introduced in purpose by bringing religious commands in their visualization. Idea that it is constructed through posts by @indonesiatanpapacaran are accompanied by steps to achieve capitalist orientation. Da'wah performed to offer some products in form of goods and service. Commodification found in the account is the goods being sold, which are t-shirt, book, accessories, and paid lecture classes, as well as paid registration for the membership of #IndonesiaTanpaPacaran. Hijra has become an easy facility of a managing process of spiritual value into certain commodity. There is various feedback in response to this phenomena observed from #IndonesiaTanpaPacaran movement. For parties with the same thought and perspective, they have the tendency to support and willingly go with the flow. Critics are responses from parties that against their thought and perspective, and they would not do much but to check on their posts without getting involved in it. Thus, hijra commodification in form of online da'wah by @indonesiatanpapacaran is scientifically inevitable. The novelty found in this

research is to find the types of da'wah posts and commodification actions by content in Instagram account @indonesiatanpapacaran. On the other hand, there is a need for future research to find out the development of phenomena that occur in the @indonesiatanpapacaran Instagram account. This is related to the condition that issues and content presented through social media are dynamic.

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