



## ISLAMIC YOUTH RELATIONS AND SOCIAL MEDIA IN BUILDING SOCIAL SOLIDARITY

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### Abstract

This study describes the construction of social solidarity built by Muslim youth in Indonesia through social media. Researchers in compiling this study used thematic analysis and literature related to the research theme. Islam as a religion has universal value in building social solidarity through the teaching that believers are like one body, which are interrelated. The parable that was conveyed by the Prophet Muhammad SAW which was narrated by Muslims became social capital that Islam could become an agent of unity in the country of Indonesia. Seeing the phenomenon of the flow of information that is so easy on social media, of course, it is hoped that the message of unity will be able to move Islamic youth who are now dominating cyberspace to build social solidarity towards National Resilience.

**Keywords: Social Solidarity, Islamic Youth, National Resilience**

### Introduction

Adherents of the majority religion in Indonesia are Islam. Zuhri (2011) stated that there are national challenges faced by the Indonesian people when agreeing to the Republic of Indonesia, namely the feeling of being tied together. There are Islamic groups that want to use religious teachings as the basis of the state, while other Islamic groups want to use an ideology that can be accepted by all groups and religions, namely Pancasila. This matter is still being debated, especially with the emergence of social media which is growing so fast.

Even according to 2017 APJII data, out of 262 million people or around 54.68 percent are internet users. The 2007-2017 period recorded a significant increase from 20 million users to 143.26 million internet users. Ages 13-34 dominate with 66.2 percent accessing the internet. Meanwhile, the internet access they often use is social media as much as 87.13 percent. What is interesting for the author is that the information content related to socio-politics, in fact, is frequently accessed by articles about religion as much as 41.55 percent, which is second only to political / environmental news.

This fact shows that the discussion about religion is attractive to the virtual community. When linked with the survey results from We Are Social in 2018, it contains data that the average Indonesian spends three hours 23 minutes a day accessing social media. Instagram is a social media that has the third highest number of users in the world after Facebook and Youtube, or as



many as 800 million users and 20 percent of the total monthly active users are in Indonesia. So that puts Indonesia as the third country as a user of Instagram social media.

The problem is whether the data is used properly to build messages of social solidarity that are able to maintain National Resilience in Indonesia. Meanwhile, when we see various news in the mass media or things that go viral on social media, there have been many riots in the name of religion. Even the areas of religious debate and places of worship have become sensitive issues that often trigger social conflicts. Based on the news in the mass media (Rochmanudin, 2018) states that throughout 2018 there have been various intolerant behaviors by damaging and persecuting religious leaders. First, the case of the destruction of the temple in Lumajang, East Java, the three Acra have been destroyed by an unknown person. Second, the attack on the kiai in Lamongan, Abdul Hakam Mubarok, who is the caretaker of the Islamic Boarding School in Karangasem Paciran Lamongan. Third, the destruction of the mosque in Tuban. Fourth, the threat of a bomb at Kwan Tee Koen Temple, Karawang area. Fifth, the attack on the Santa Lidwina Church in Sleman Yogyakarta.

The five cases are of particular concern to the government. Chief of Staff of the Indonesian Army (Kasad) General Mulyono said that the serious threat faced now is the problem of national division (Wardi, 2018). Now the Indonesian nation is struggling to face threats that have the potential to undermine unity and sovereignty. Mulyono (Wardi, 2018) said that based on the results of the National Defense Institute's National Resilience Index and the Country Vulnerability Survey from The Fund for Peace in 2017, it shows that Indonesia is in the vulnerable and alert category. This is because the average level of education of the Indonesian people is 8 years or the same level as grade 2 SMP. Meanwhile, now more than 130 million of Indonesia's 260 million people are active users of the internet and social media. These statistical data show a linear relationship between the vulnerability of the Indonesian nation and the lack of readiness of Human Resources (HR) to face the swift waves of information that accompany the rapid development of technology.

According to Khanis Suvianita (Riski, 2018), an activist and doctoral student for interfaith studies, the large number of hoax news circulating cannot be separated from those who act as creators or spreaders of hoax news. When viewed from a psychological point of view, the creators and spreaders of hoax news are people who want to be popular and be recognized for their existence in society through something they produce or share. That person naturally wants to be recognized, known and seen. Democracy which is in line with the existence of social media provides space, because someone can create news, narratives and stories and share them.

Supporting this, Adven Sarbani (Riski, 2018) as the coordinator of the Surabaya Branch of the Indonesian Anti-Defamation Society (Mafindo), stated that hoaxes are a dangerous issue in national and community life. Issues of ethnicity, religion, race, and inter-group to hate speech have become dangerous material in spreading hoax news, especially entering the political year leading up to the 2019 election. clarifying the correct news to the public. The government must be proactive, all stakeholders, the media, all must feel responsible to control, to anticipate, to also clarify. That an issue is immediate, don't spread it for too long, don't take it in a matter of



days, it's a matter of hours immediately there must be clarification, what the truth is, and put it in the right place.

Ideally, the development of information technology, especially the emergence of social media, is a great gift for humans in educating and developing science globally (geotimes.co.id, 2018). Now there is room for people from various parts of the world to freely know each other, exchange ideas, and discuss without being hindered by levels of wealth, language, culture, or politics. The existence of social media such as Facebook, Instagram, or Twitter is like a dream if we reflect on the past. Social media is a mingling place for various kinds of thoughts, Indonesia should be able to use it to achieve one of the highest values in Indonesia, namely *Bhinneka Tunggal Ika* and the right to freedom of expression. But unfortunately, Indonesian social media users tend to only prioritize the right to have an opinion regardless of the value of *Bhinneka Tunggal Ika* (geotimes.co.id, 2018).

*Bhinneka Tunggal Ika* is the slogan of the Indonesian nation from Pancasila which means "different but still one," meaning that although diverse, Indonesia is still one. Unfortunately, social media is often used to curse, ridicule, and even threaten for having differences. In fact, differences in ethnicity, race, religion, culture, or even political views are things that will happen in Indonesia, with the fourth largest population in the world.

You don't have to look at political news or controversial issues. When Asian Games athlete Jonathan Christie uploaded photos and quotes from religious verses via the Instagram account @jonathanchristieofficial (29/08/2018), there was debate and interfaith hatred in the comet column containing over 47,000 comments. Just uploading gratitude for the victory of the Asian Games can provoke a religious debate. Detik.com reported that there were 5,061 cases of cyber crime handled by the National Police in 2017, 3,325 cases of which were hate speech. Hate speech is a statement that attacks a person or group with basic characteristics, such as SARA (ethnicity, religion, race, and intergroup).

Welcoming the 2019 Presidential Election, it is not surprising that the political situation will heat up. Social media tends not to be used as a place to exchange ideas, but a political place with black campaigns that are synonymous with bringing down opponents through hate speech. As a reference for measuring the potential heat of the 2019 Presidential Election, you can use the example of the 2017 DKI Jakarta Pilkada.

After the 2017 DKI Jakarta Pilkada, TheGuardian, the British newspaper media, reported news about elements of deliberately spreading false information and hate speech on social media in the 2017 DKI Jakarta elections. The spreaders of negative content are within the two political camps of the election, namely the government and the opposition. Through the article 'I felt disgusted': inside Indonesia's fake Twitter account factories (23/07/2018), TheGuardian mentioned the existence of the "Buzzer Team" to help spread false information about Basuki Tjahaja Purnama or 'Ahok'. The "Buzzer Team" is a group whose job is to amplify messages and generate "buzz" on social media through fake accounts.

The team of 20 has five Facebook accounts, five Twitter accounts, and one Instagram account, even making 2,400 posts on Twitter every day. The post contains Ahok's image, as well as hate



speech to the opposition. The Buzzer team is paid IDR 4,000,000 per month. Not only discussing the Buzzer Ahok Team, TheGuardian also discussed the Muslim Cyber Army (MCA) which tends to side with the opposition. The article Muslim Cyber Army: a 'fake news' operation designed to derail Indonesia's leader (13/03/2018) reported that MCA was suspected of spreading false information and hate speech on social media on religious and ethnic issues to help overthrow Ahok in the same election. MCA was also suspected of being the perpetrator of a manhunt for persecuting Ahok's supporters by doxxing, namely looking for real names and addresses with Facebook, then discussing Ahok's supporters together in the real world.

The 2017 DKI Jakarta election case is proof that false information and hate speech are highly organized on social media. This is very dangerous because it influences the public to hate, even justifies violent persecution with a "Us vs Them" mentality. This is an example of the 'power' of social media in spreading hatred, especially with a political background. In fact, differences in political views are very normal in a democratic environment. According to Antonny Liem (Mahmud, 2016), a founder of PT Merah Cipta Media, said that Indonesian people are very active in social media. As many as 93 percent of internet users in Indonesia, actively access Facebook. Even Jakarta is listed as the largest Twitter user, so that it is called the capital of the 140-character text-based social media.

Actually, there is Pancasila which is the glue of the nation. Unfortunately, the echo now seems faint. So that researchers see it is necessary to find other ways to build social solidarity through social media that are driven or directed by Islamic youth. Various terrorist threats and the development of radical ideas that threaten the national security in Indonesia.

## **Research Methods**

This research uses a qualitative approach in the form of a documentation study with thematic analysis on posts of one of the Instagram and Twitter accounts. The theme of analysis described includes the response of young Muslims to social solidarity, Islamic dialogue and national unity, and the harmonization of Islam with the diversity that exists in Indonesia.

The documents analyzed were posts on Instagram and Twitter accounts related to social solidarity and Islam. Data analysis uses thematic analysis stages, namely identified, inductively coded (data driven) from raw qualitative data (interview transcripts, biographies, video recordings, etc.) or deductively (theory driven) based on theory and previous research results (Boyatzis, 1998)

## **Discussion**

### **Islam and Social Solidarity Emil Durkheim**

Durkheim (1933) has a view of the most basic and fundamental religion in a culture. Durkheim set out to do two things, establish the fact that religion is not divinely inspired or super natural and is in fact a product of society. Durkheim also attempted to identify the general things that religion emphasizes, as well as what impact religious beliefs have on the lives of all people in a society. Including his views on religion as mechanical solidarity and organic solidarity. Various layers of society work like "social glue" in the form of shared values, customs and beliefs.



Mechanical solidarity is defined as a person who is bound in the form of solidarity who has the same and strong "collective consciousness". Therefore individuality does not develop. For example, are pre-industrial communities and rural communities. Meanwhile, when society becomes more complex through the division of labor, mechanical solidarity collapses and is replaced by organic solidarity. When this happens, the division of labor will emerge specialization which creates dependence on each person. It also excites people to increase their personal abilities so that the "collective consciousness" becomes less powerful. And this solidarity exists in the Industrial community.

So Durkheim proposes the importance of an intellectual and moral consensus for a harmonious and integrative social order. The emergence of the term social fact was introduced by Emile Durkheim. It defines social facts as a permanent or temporary method of action which has constraints; or in other words a way of acting which is customary in a society manifests itself independently of personal manifestation. There are several terms related to the concept of social solidarity developed by Durkheim, including social integration and social cohesiveness. In simple terms, this phenomenon refers to a situation or state of interpersonal or group relationships based on moral feelings and beliefs which are shared and strengthened by shared emotional experiences.

Durkheim's analysis shows that the debate about solidarity is related to the issue of sanctions given to citizens who violate regulations in society. For Durkheim the most obvious element of mechanical solidarity was the scope and severity of repressive laws in society. The law defines every deviant behavior as something evil, which threatens the collective consciousness of society. This repressive punishment is at the same time a form of moral violation by individuals and groups of social order.

Sanctions in society with the characteristics of mechanical solidarity are not intended as a rational process, but rather represent rational considerations in society. Repressive laws in a mechanical society do not take the form of considerations which are appropriate to the form of the crime.

Violation of collective consciousness is a form of deviation from homogeneity in society. For in Durkheim's analysis, the most important characteristic of mechanical solidarity lies in the high degree of homogeneity in beliefs, sentiments, and so on. Solidarity models like this are commonly found in primitive societies or traditional societies that are still simple. In such a society the division of labor hardly occurs. All life is centered on the figure of the chief. Management of the interests of social life is personal. Social bonds occur due to adherence to traditional values held by society. Likewise, the leadership system that is implemented runs from generation to generation.

The description of social solidarity in the context of society can appear in various categories based on the characteristics of the characteristics or elements that make up solidarity itself. Durkheim distinguishes social solidarity into two categories; first, mechanical solidarity, which occurs in a society characterized by uniformity of social relations, based on equality of occupation and position of members. Then the cultural values that underlie their relations, unite



them, which have an impact on creating social bonds. Individuals immerse themselves in associations, so that there is no area of life that is not uniformed by the same social relationship. Individuals are fully involved in being together in society so that they cannot imagine that their life is still meaningful or can last, if one aspect of life is divorced from togetherness.

In short, mechanical solidarity is emphasized on the collective consciousness that is practiced by society in the form of full trust and sentiment among the people. Individuals in such societies tend to be homogeneous in many ways. This uniformity occurs in all aspects of life, be it social, political, even religious or religious.

What Durkheim explained above is actually in line with the Islamic understanding of social solidarity, or what is commonly known as Ukhuwah. The parable of the Muslims as described by the Prophet Muhammad. like one body. The Prophet's hadith narrated by Nu'man bin Basyir reads: Meaning: The parable of the believers in terms of affection is like one body, if one limb is moaning in pain, the whole body will feel heat and fever. (HR. Muslim).

If a person or group of believers is suffering from difficulties, then others should feel it too. That is the true meaning of ukhuwah. Islam encourages its people to translate ukhuwah in everyday life. So that they can feel what their brother of the same religion is suffering from, to further provide assistance in any form that can ease the burden and suffering of his brother. All of the above arguments show that what Durkheim explained about social solidarity already exists in the teachings of Islam. So the next step is to see how all messages of unity in religion can be implemented by the younger generation of Islam on social media.

## **Youth Islam and Social Media**

Kaplan & Haenlein (2010) describes social media as a group of internet-based applications that are built on the foundation of Web 2.0 ideology and technology, and enable the creation and exchange of user-generated content. Web 2.0 becomes the basic platform for social media. Social media comes in many different forms, including social networks, internet forums, weblogs, social blogs, micro blogging, wikis, podcasts, images, videos, ratings, and social bookmarking.

Kaplan and Haenlein (2010) state that there are six types of social media: collaboration projects, blogs and microblogs, content communities, social networking sites, virtual games, and virtual social. Based on this definition, social media has a specific function, referring to the function of media, McQuail (Kaplan & Haenlein, 2010) states that media functions as information, correlation, and continuity.

Based on this understanding, on March 20 2016 Abdul Wahab, an Islamic youth from Tegal, Central Java, assisted by his friends launched the santrionline.net site. The purpose of this website is to enrich the means of transforming knowledge and information about students, Islamic boarding schools, religious leaders, Aswaja-style Islam, and so on in cyberspace. The site contains rubrics including National and International News, Santri Stories, Islamic Boarding School Profiles, Stories of Ulama, Kalam Hikmah, Islamic Studies, and so on. santrionline.net is one of the students' answers to the challenges of modernity in the information-communication world. The site has the tagline "From Santri, By Santri, For the Country". To support the smooth



running of the website, the Kang Santri Distro was also formed by selling t-shirts, shirts, and religious attributes that put the Santri Online and NU logos.

The website was then developed into the social media Facebook and Instagram. This was done, Abdul Wahab assessed that there was a trend of information flow developing to social media, especially young people who tended to go to Instagram. So in 2016, an Instagram account named @santrionline was created with the first post on August 6, 2016. In the initial post, @santrionline gave the words Dirgahayu 71 Indonesiaku, conveying the message 'don't be tired of loving Indonesia' added to the caption text in the caption column saying 'because Indonesia is my prayer mat. The initial post already describes the purpose of the birth of Santri Online on Instagram. Moreover, the information on the biodata is written with the statement 'Media Da'wah Indonesian Santri'.

Second, after we know how Abdul Wahab's journey in sparking the idea of Santri Online. Then the next writer will explain how Instagram @santrionline forms its community. The thing that needs to be underlined from @santrionline is the inherent identity of the santri. Abdul Wahab as the founder tried to put @santrionline in the position of a non-patronizing santri. Various information disseminated on Instagram @santrionline is scientific in nature whose source of knowledge is clearly from scholars or clerics. so often found in @santrionline Instagram posts appear Islamic figures who provide religious teachings to be studied by followers of @santrionline. Unlike other Instagram community accounts that have a lot of comments from followers, Instagram @santrionline is actually formed with a comprehensive information pattern. Not on information that raises many questions and polemics on social media. This goal finally led to the phenomenon of Instagram @santrionline being watched and liked more than commented on. Unless there is a post that says 'if you have questions, please write in the comments column' then it provides follower participation space to ask questions. However, this does not mean that if there are comments, @santrionline is not happy to answer.

Apart from explaining the issues built into each @santrionline post. The average information that is built is religious studies as social solidarity. NU as an Islamic organization affiliated by @santrionline presents the fatwas of NU figures regarding the importance of good relations between Muslims and Indonesian citizens. Messages of mutual respect, tolerance, peace and harmony were displayed throughout the scattered period. The response to politics in Indonesia is also displayed with a message inviting harmony between the supporters of the Presidential Candidate 01 and the Presidential Candidate 02. In addition, messages about marriage have also been discussed several times in @santrionline. How the concept of marriage should be started and lived is presented with information that combines religious law and social reality. Marriage is not only seen from the fact that religion recommends getting married for adults, but what things need to be prepared to run a household, so that the potential for divorce does not occur.

Finally, this section is what the author thinks is the important point of the whole note above. The advantages of Instagram @santrionline with community accounts that are intended for youth, for example the popular @shift account uses the hashtag #pemudahijrah. The @santrionline account opens up to the insight of nationality and adherence to the fatwas of ulama and kyai is a prominent characteristic.



## Conclusion

Social media, especially Instagram, is able to form solidarity with Islamic youth. The phenomenon of the easy flow of information on social media, of course, it is hoped that the message of unity will be able to move Islamic youth who are now dominating cyberspace to build social solidarity towards National Resilience.

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