

Communication Model Lifestyle of Islamic Adolescents in Religious Life in Semarang City

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Abstract. Communication Model Lifestyle of Islamic adolescents towards religious differences in addressing understanding. Differences between communities on understanding and behavior is a study to carry out a model of communication between Muslim adolescent communities in the city of Semarang. Four Muslim communities have different understandings of behavior and thoughts toward young mosque activist organizations: NU, Muhammadiyah, Tabligh, and LDII. This study examines the communication model of the differences between the four young mosque activist communities in Semarang. Studying the lifestyles of the four religious communities, the extent to which lifestyle differences lead to potential conflicts, and the existence of communication models between the four young mosque activist communities with different understandings. The research method uses a qualitative approach. The research subjects of young mosque activists as the primary informants were based on a purposive sampling technique. The study results are a Communication Model between four religious communities that conflict over differences in understanding. The results of research on the lives of four Muslim communities on lifestyle differences lead to disputes between Muslim communities. Differences in Muslim lifestyles raise potential conflicts between the four Muslim communities of NU, Muhammadiyah, Tabligh, and LDII. The different problems can be integrated with the existence of a social communication model between the four Muslim communities in Semarang.

Keywords: Communication Model, Lifestyle, Difference

INTRODUCTION

The meaning of the interaction process through communication on the diversity of society in responding to the lifestyle is chosen and adapted to the behavior or actions taken. Lifestyle forms an attitude considered good or bad, and these two factors adjust the interests and goals in behaving. An attitude is a form of mental state and state of mind towards the behavior carried out by individuals to respond to an object. (Alinda Mahdiyana, 2019)

In general, individuals assess individual lifestyles and even other groups because this is important as a sign that someone can give expression to others and provide a particular message that is of interest to the public. (Anggraini & Cahyono, 2017) Lifestyle is supported by a person's consumption in communicating messages to others as an identity. This message conveys meaning to other groups as proof that these groups exist in socializing in people's lives. (Haryono & Panuntun, 2019)

The lifestyle of adolescents in the mosque has an existence with polite behavior. Some people consider their Islamic diversity a stigma for teenagers seen from their *lifestyle*, observed directly through the clothes worn, which characterize or provide symbols and meanings of what they believe through interpretation

according to the path knowledge or sanad from the teacher or ustad (Maidartati et al., 2022). Radical assumptions are cornered through the style of Muslim clothes associated with followers of radicalism. Even though it is studied from the perspective of law and human rights, Muslim clothing considered radical includes the individual's right to dress (Hakim, 2020).

Understanding certain information or concepts involves analyzing the data in response to construct an appropriate mental representation of that information. Understanding makes behavior that refers to an individual's action or response to circumstances through a stimulus. The behavior carried out by Muslim adolescents is in the form of physical actions, emotional and psychological reactions. However, if the individual understands that the correct assumption comes from someone trusted, then the proper behavior is to take appropriate actions internalized through the socialization.

Understanding and behavior among Islamic communities refers to how Islamic organizations interact in various aspects, such as political, social, and economic. These can include views of Islamic organizations among other Islamic communities and ways of communicating and working together to achieve the same goals (Ismatillah, 2016). Generally, understanding among Islamic organizations can

be divided into two categories: inclusive and exclusive.

The inclusive understanding emphasizes the importance of cooperation and collaboration between Islamic communities to achieve the same goals. On the other hand, the exclusive understanding tends to limit interactions with other Islamic organizations. Behavior among Islamic communities can also vary depending on the context. In urgent or threatening situations, Islamic organizations may cooperate more closely with other Islamic organizations. However, in stable or less urgent situations, the Islamic community may compete with or ignore other Islamic organizations (Sholikhah & Muvid, 2022).

In practice, many factors can influence the understanding and behavior among Islamic communities, such as differences in ideological beliefs, organizational goals, and competition for resources and influence. Therefore, it is essential for Islamic organizations to develop inclusive understanding and behavior and to consider the public interest in interactions among Islamic organizations.

Differences among adolescent mosque communities affect the way of thinking about differences in understanding and behavior (Tamrin, 2018). In analyzing the problems among adolescent mosque communities, to what extent does adolescent mosque experience the conflicts? Nevertheless, the way to prevent and solve problems among young mosque activist communities is to develop a communication model between young mosque activist communities in Semarang. (Nugraha, 2022) (Hajar & Wazib, 2018) Based on research on the social interpretation of community differences still provides different results from previous studies.

Social construction is a merger between objective and subjective into dialectic through the externalization of an individual believed in providing knowledge and meaning. Interpretation obtained through externalization then develops into the internalization of society. The social interpretation of reality occurs in people with an objective perspective, and awareness occurs because what is seen is an event that occurs directly. Meanwhile, social interpretation of the different perspectives of society is defined as the result of subjective interpretation (Ghofur & Subahri, 2020).

Externalization is an adjustment to the socio-cultural world as a human product.

Objectivity occurs through social interaction in a standardized or institutionalized inter-subjectivity world. The role of the individual in internalization identifies himself amid social institutions or social organizations where the individual is a member. Externalization is a problem that adjusts social roles in people's lives (Nurkhalis, 2018).

Through society, the community has a place to carry out activities by discussing and exchanging ideas to uncover and solve social problems that occur in society. The social interpretation of society occurs through externalization and internalization. Social construction theory produces outcomes in the form of the community by observing individual activities toward freedom and creativity. The process that occurs is related to externalization, which is a process of adjustment by humans to the environment (Sulaiman, 2016).

Nevertheless, there is internalization and objectivity in the community social reality, so it completes its part, and rarely have scientists previously paid attention to these three dialectical moments: externalization, objectivity, and internalization (Nurkhalis, 2018). Differences in interpretation are various understandings among communities that lead to disputes. This phenomenon is avoided in understanding the interpretation of differences among communities. Differences, called *Khilafiyah*, are differences in views, attitudes, and beliefs.

Most Muslims in Indonesia have long been separated or classified through organizations that provide religious understanding and teaching, such as NU, Muhammadiyah, Tabligh, and LDII (Zainuri, 2017). In their travel epic, Indonesia's two largest religious organizations, Nahdlatul Ulama and Muhammadiyah, have an interesting religious background. (Sukmono, 2017) Various problems in the form of dissociative hindrances and barriers through competition cause conflict. This conflict occurs because the religious perspective is not principled (Rofiah, 2017).

The conflict encountered by the two major Islamic organizations in Indonesia was magnified by the political background between the two party leaders with a spirit of an Islamic organization (Alfandi, 2013). Nevertheless, previous political problems have been resolved by regularly understanding the political issues. However, it is interesting to know that the problems arise not only in two particular organizations (Brata, 2008). NU and

Muhammadiyah also show that Islamic organizations such as Tabligh and LDII are present in preaching (Brown, 2019).

Problems occur due to differences in accepting social interpretation through externalization, internalization, and subjectivity due to differences in community belief of identity and differences in interpreting. The research aims to bring messages of peace with integration, which is a way to solve conflicts among young mosque activist communities so that social integration occurs.

The solution to solving differences in social interpretation of belief among young mosque activist communities is realized through a communication model or communication forum that builds integration and tolerance so that conflicts do not occur from different interpretations of different beliefs. The theme and title are under the research conducted by the researcher. Based on the background above, the researcher is interested in conducting a study entitled Communication Model of Young Mosque Activist Lifestyle in Religious Life in Semarang City.

METHODS

The research employs a qualitative approach with qualitative research methods which is more demonstrated to achieve a deep understanding of the four different lifestyles of the Muslim adolescent community. The research location is under the problem of differences in lifestyle towards belief and thinking in dress identity among the four Muslim adolescent communities of NU, Muhammadiyah, Tabligh, and LDII. The informants taken in this study were adolescents from an Islamic community in Semarang. The informant collection technique was carried out using a purposive sampling technique. Among Muslim adolescent communities, there were differences in religious lifestyle towards belief and behavior. The collected data were analyzed qualitatively. Observation techniques, interviews, documentation studies, and field notes were used as the data collection method. Data reduction (data reduction), data presentation (display data), and concluding (conclusion drawing verification) were used as the data analysis technique by describing research results in the form of words or phrases that allow researchers to detail the results of their research under the actual conditions encountered in the field.

The research focus is determined through a background based on the novelty level of information obtained from social situations or the field. Researchers will study problems to find information and solve problems in field locations in Semarang. The focus of this research was carried out in Semarang by selecting specific areas by looking at the problems that occur due to differences in the Islamic Adolescent Community, which vary in interpreting knowledge. Differences made by Islamic Adolescent Community in Semarang through externalization and internalization produce subjective thoughts toward individuals.

RESULTS AND DISCUSSION

Differences in the Lifestyles of the Four Muslim Communities in Semarang

The community knows because they are aware of their presence. The concept is formed through an understood idea and becomes an action. Beliefs and behavior toward differences in Islamic organizations' lifestyles are shown through social, political, and economic aspects. Community behavior among Islamic organizations can be seen when they meet. Different behaviors will be analyzed between individuals to understand the lifestyles among Muslim organizations. Differences in beliefs occur because of the initial concept constructed by individuals in understanding religious processes.

Inter-Muslim communities must carry out worship. Even so, Muslim communities carry out detailed construction of their identities and produce different attitudes. The results of different attitudes produce different lifestyle behaviors and lead to potential conflicts. In nature, the behavior carried out among NU, Muhammadiyah, Tabligh, and LDII showed the truth that organizations gave birth to a different lifestyle and the process of social construction that was carried out.

If analyzed, there will be apparent differences in how to dress the community among Muslim adolescents. If the public observes, it is not judged as a difference. Meanwhile, the Muslim adolescent community can observe it by seeing how they dress. The Muslim adolescent community has different *fashions* or ways of dressing. They start by using a head cap, kopiah, or peci, which have differences and become a symbol and have meaning in distinguishing among Muslim adolescent communities.

Differences in head caps are also adapted to clothes worn among Muslim adolescent communities. The shape and type of clothing worn to symbolize the differences among Muslim youth communities. Adjustments in using head caps, clothes, and pants, including sarongs, becomes a difference. The way of dressing has given a symbol that differences can be seen, felt, and have a stigma against wearing different clothes. The way of dress (*fashion*) used by the Muslim adolescent community has a connection because, from top to bottom, it has a particular message in carrying out a good purpose, such as preaching.

For the Islamic youth community, *fashion* is a method of spreading and practicing knowledge. The wearing of pants and sarongs is a symbol of the difference between Muslim adolescent communities because how the sarong is worn follows the teachings of the kyai or teacher, as well as how wearing pants for obligatory prayer and carrying out specific activities gives certain symbols and messages among the four Muslim youth communities. Individuals are recognized through the social reality that individuals construct or create.

Teachings from individuals or teachers from the four Muslim communities, NU, Muhammadiyah, Tabligh, and LDII, determine the social world in constructing it based on willpower. Through this process, an externalization occurs, which becomes a concept and is strengthened among Muslim communities through internalization. It becomes an objectification that results from social construction through reality, which is the result of human creation.

According to Peter L Berger's theory, the discrepancies among the four Muslim communities have a construction of thinking. Some processes are through the group's External, Internal, and External Objectification. The NU Muslim Adolescent Community is one of Indonesia's most prominent Islamic communities. Their concept of belief and behavior is moderate Islamic views. The lifestyle of attending NU recitations becomes a medium for conveying messages and motivating adolescents to improve their spiritual and social qualities.

Lifestyle behavior in understanding the religion of adolescents attends recitations led by kyai at mosques to gain knowledge. The study of Kitab Kuning (Islamic Theological Book) in the Majelis Taklim (Islamic Learning Forum) uses Arabic and typical local terms of Islam in its

discussion. Behavior in maintaining local traditions and culture is a form of the NU Adolescent Community in maintaining traditional cultural heritage as an Islamic identity. Education is a behavior and lifestyle essential for Muslim adolescents because, as a community, they must continue to learn and develop themselves to become better and more valuable to society. Therefore, NU encourages Muslims to receive education and develop their potential.

The behavior and belief of the Muhammadiyah adolescent community are based on faithful Islam and following today's conditions. Recitation or study activities are carried out in mosques using supporting media and technology. Activities include seminars, discussions, workshops, and training. Contemporary studies of the Muhammadiyah Community examine social, economic, and educational issues. Independence is a behavior that demands the community to achieve the ideals and goals of life. The lifestyle of the Muhammadiyah community emphasizes the importance of maintaining a healthy body and mind so that life goals can be fulfilled. The lifestyle of the Muhammadiyah adolescent community teaches the importance of avoiding behavior that damages health and morality. Smoking, drinking alcohol, and taking drugs are examples of this behavior. In practice, Muhammadiyah's lifestyle, through its behavior in the community, upholds good values in everyday life.

Jamaah Tabligh's lifestyle in carrying out study activities is discussed in a circular form (*Halaqoh*). Regular studies are carried out by gathering together or large gatherings, conducting da'wah trips to a site, and conducting practice activities at the destination. The purpose of the Tabligh adolescent community is to carry out preaching methods to increase understanding and faith in Islamic teachings and help provide a stimulus for life opportunities to act reasonably in the community's social life.

The Indonesian Islamic Da'wah Institute (LDII) has a study program to spread Islamic teachings and provide a good understanding. LDII studies are conducted thematically by taking specific themes around Akidah, Sharia, Al-Quran Interpretation, and Tasawuf. The study activity was attended by LDII members by gathering study participants consisting of members and the general public. Studies are conducted regularly and structured using books or materials compiled and adapted to the theme taken. Studies can be

done online or offline.

The different lifestyles of the four Islamic religious communities in Semarang City become a place in choosing a community. However, the problem is not the behavior of choosing but the behavior and belief of each community in carrying out different religious behavior but having the same principles in faith. However, the potential for conflict will adorn the religiousness of four Islamic adolescent communities even though the goal is the same but through different lifestyles.

Conflict Potential and Communication Model on the Lifestyles of Four Muslim Communities in Semarang City.

The potential for conflict is the behavior of a keen understanding of differences as the Islamic community in Indonesia, NU, and Muhammadiyah have different histories and views on several religious and political issues. Even though both have the same focus on spreading Islam, differences in views can lead to disputes between Muslim adolescent communities. Communities that are perceived as new by the general public, namely Tabligh and LDII, are relatively new Islamic preaching communities in Indonesia. Tabligh is a group that emphasizes the importance of preaching and teaching Islam directly to the people, while LDII teaches Islam by combining Islamic teachings with modern science.

Many people may not understand their views and activities in groups categorized as new by the general public, so conflicts sometimes arise with older, more established groups such as NU and Muhammadiyah. The potential for conflict between Islamic communities can arise from different views regarding belief and behavior. Disputes between NU and Muhammadiyah, for example, are often related to political lifestyle issues and state policies, such as elections or topics related to human rights. Meanwhile, disputes between new groups such as Tabligh and LDII and older groups often relate to differences in interpretation of Islamic teachings and religious practices.

However, it should be noted that conflicts between Islamic communities are not always harmful. Sometimes, conflict can be a way to deepen the understanding and tolerance among groups. Therefore, it is essential to continue building dialogues and cooperation among groups so Indonesian people can live in peace and harmony. With the communication model among

the four Muslim adolescent communities, tolerance and integration in preaching and carrying out social construction have diversity in religion among the four Muslim communities to establish a peaceful way of preaching.

CONCLUSION

Based on the discussion of the lifestyle communication model of young mosque activists in their religious life in Semarang City, four communities have differences in understanding religion through different lifestyles among the religious communities and Muslim adolescents. Differences in lifestyles between the NU, Muhammadiyah, Tabligh, and LDII communities have the goal of preaching for good. Nevertheless, religious differences through lifestyles are a distinct characteristic among religious communities. The four Muslim communities have different lifestyles for preaching but have the same goal of inviting goodness. Reasonable goals have the same characteristics but are different and cause potential conflicts in the construction process of religious understanding among Muslim communities. Potential conflicts between religious communities occur due to discrepancies in perceived truth. Through the construction process, the external process becomes the background of understanding adolescents in perceiving religion. After passing through the externalization process, the internalization process in life becomes an objective doctrine. Potential differences are reasonable due to the construction process it goes through. However, the communication model through discussion forums can preventively control the potential conflicts among the four Muslim adolescent communities.

The young mosque activists' lifestyle communication model significantly influences adolescents' religious life in Semarang. The lifestyle of young mosque activists based on Islamic values has a positive impact on their religious life. Young mosque activists, parents, and religious figures need a practical and open communication model to shape good adolescent character. In developing this communication model, it is necessary to consider society's social, cultural, and religious context. Public awareness and concern for the participation of young mosque activists are essential to strengthen this communication model. Therefore, the young mosque activists' lifestyle communication model

can effectively develop adolescents' religious life in Semarang.

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