

Representation of Popular Islamic Movements on Social Media: A Study of the Hashtag #LogIndiCloseTheDoor

Muhammad Arman Al Jufri¹, Ahmad Tsaqib², Agus Rahman Setiawan³

¹Universitas Nahdlatul Ulama Lampung, Indonesia

^{2,3}UIN Sunan Kalijaga Yogyakarta, Indonesia

Correspondence Email: muhammadarmanaljufri@gmail.com

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Abstract: This article discusses the Ramadan podcast series Hashtag #LogIndiCloseTheDoor as an example of the Popular Islamic Movement on social media. The series was a huge hit even though it dealt with a delicate subject. It is impossible to consider this truth to be a phenomenon deserving of the widespread success of social media material. This article is a qualitative study employing Talal Asad's Islamic Anthropology method. According to the article's conclusion, the Popular Islam Movement is a group of middle-class Muslims, particularly those in their millennial years, who are using modern and popular culture as a means of self-actualization and self-study. The media portrays him in two ways: dakwahtainment and religiotainment. Ramadan's audio series #LogIndiCloseTheDoor is one of them. The Islamic pretext *Rahmatan lil 'Ālamīn* (a mercy to all creation) serves as the basis for the television show. The discussion that goes along with this series focuses on inclusivism in religion as well as the commoditization and commodification of religion. These discourses were communicated and developed into a new religious paradigm by way of the power relations network that Deddy Corbuzier, Habib Ja'far Hussein, and Leonardo da Vinci constructed. This essay contends that the #LogIndiCloseTheDoor Ramadan Hashtag audio series, which combines modern and Islamic ideals, transforms the initially conservative, restrictive, and inflexible perception of Islam into one that is inclusive, tolerant, and dynamic.

Keywords: Ramadan Podcasts, Popular Islamic Movements, #LogIndiCloseTheDoor

Abstrak: Artikel ini membahas seri podcast Ramadan dengan tagar #LogIndiCloseTheDoor sebagai contoh gerakan Islam Populer di media sosial. Serial ini sukses besar meskipun membahas topik yang sensitif. Tidaklah mungkin untuk menganggap kebenaran ini sebagai sebuah fenomena yang pantas untuk mendapatkan kesuksesan yang luas dari materi media sosial. Artikel ini adalah sebuah studi kualitatif yang menggunakan metode Antropologi Islam Talal Asad. Menurut kesimpulan artikel tersebut, Gerakan Islam Populer adalah sekelompok Muslim kelas menengah, terutama mereka yang berusia milenial, yang menggunakan budaya modern dan populer sebagai sarana aktualisasi diri dan belajar mandiri. Media menggambarkannya dalam dua cara: dakwahtainment dan religiotainment. Seri

audio Ramadan #LogIndiTutupPintu adalah salah satunya. Dalih Islam Rahmatan lil 'Ālamīn (rahmat bagi seluruh alam) menjadi dasar dari acara televisi ini. Diskusi yang menyertai serial ini berfokus pada inklusivisme dalam agama serta komodifikasi dan komodifikasi agama. Wacana-wacana ini dikomunikasikan dan dikembangkan menjadi paradigma keagamaan baru melalui jaringan relasi kuasa yang dibangun oleh Deddy Corbuzier, Habib Ja'far Husein, dan Leonardo da Vinci. Esai ini berargumen bahwa seri audio tagar Ramadan #LogIndiCloseTheDoor, yang memadukan cita-cita modern dan Islam, mengubah persepsi Islam yang awalnya konservatif, restriktif, dan tidak fleksibel menjadi Islam yang inklusif, toleran, dan dinamis.

Kata Kunci: Podcast Ramadan, Gerakan Islam Populer, #LogIndiTutupPintu

Introduction

The presence of the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor (“#logindiclosethedoor - YouTube,” n.d.) shows how the Popular Islamic Movement represents itself on social media. The Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor is a religious genre series that will be broadcast every day during Ramadhan 2023 on Deddy Corbuzier's YouTube channel (“Deddy Corbuzier - YouTube,” n.d.). This series stars two figures who are familiar among young people, namely Habib Husein Ja'far and Onadio Leonardo (hereinafter referred to as Onad). Apart from these two, this series also features guest stars, either stand-up comedians or representatives of religious figures. Even though it carries a relatively sensitive discussion theme regarding faith, religion, and diversity, this podcast series has been successful and received a positive response from netizens. This is proven by his consistency in broadcasting this podcast series during Ramadan with the number of viewers starting at 1 million (Deddy Corbuzier, 2023j) up to 12 million (Deddy Corbuzier, 2023b) audiences in each series.

Facts about the success of the Ramadhan podcast series Hashtag #LogIndiCloseTheDoor cannot be seen as mere entertainment but is also related to how the media (Jufri & Ar, 2022, p. 13) impact religion (Downey & Fenton, 2003; Gaddy, 1984; Hjarvard, 2012; Pabbajah, Jubba, Widyanti, Pabbajah, & Iribaram, 2020) and contestation of the discourse and orientation of the Popular Islamic Movement in Indonesia, especially on social media. The religious understanding that emerged from the Popular Islamic Movement is included in the understanding of Islam (Hasan, 2009, p. 231, 2016, p. 216) which is based on the practice of commodification and symbolization. The Popular Islamic Movement is also a strategic space for selling symbols of piety, the construction and commodification of culture, spirituality, and new conceptions of the meaning of religion (Fealy, 2012, p. 16). Therefore, the presence of the Popular Islamic Movement is taken into account, especially regarding changes in the religious, social, cultural, and political understanding and practices of society in general (Juliansyahzen & Jufri, 2021, p. 226).

Discussions about the Popular Islamic Movement on social media as represented through the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor have not been studied comprehensively in previous studies. Based on previous studies, this article departs from three trends. First, a study that places aspects of the da'wah message contained in the podcast series as the object of study (Ningsih, Rokibullah, & Muna, 2023). This study concludes that the da'wah message in this series has strong characteristics, has clear objectives, and is effective in conveying the da'wah message to the audience. Second, a study that uses interpersonal communication patterns in episode 15 of this series as the object of study (Supiatun & Sufyanto, 2023). This study concludes that the communication patterns contained in this podcast series have differences determined by the background of the present guest stars. Despite the differences in communication patterns, this study concludes that the communication patterns presented have a positive, open, and mutually supportive meaning. Third, a study that examines digital media as a medium for preaching to the Z generation as the object of study (Husna, 2023). This study concludes that Habib Ja'far has adopted YouTube as a medium for preaching to the Z generation.

Based on the tendencies of previous studies as mentioned above, the article tries to fill the space related to the Popular Islamic Movement on social media which is represented by the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor. This article argues that the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor as a representation of the Popular Islamic Movement has a significant role in efforts to transmit and transform religious understanding in Indonesia. Furthermore, this series also has a religious discourse that tends to be moderate and through the strong power relations it has, the discourse manifested in the series is effective in forming an inclusive religious culture in Indonesia. Therefore, there are three points outlined in this article. First, what and how is the Popular Islamic Movement on social media. Second, how Islamic reasoning is used in the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor. Third, how discourse and power relations participate in the presence of the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor.

Method

This article is a type of qualitative research that places the Popular Islamic Movement with the case of the Ramadhan hashtag series #LogIndiCloseTheDoor as the object of study. To support a comprehensive study, this article uses Talal Asad's Islamic Anthropology approach in its Discursive Tradition. The chosen approach is based on the fact that the study of a social-religious phenomenon, both at a theoretical and practical level, is not enough to be seen only through Islamic traditions, exclusive and separate (Asad, 2009, pp. 19–20). In other words, Islam must be understood as a discursive tradition. Departing from these limitations, Asad said it was important to understand that there is a plurality of religious understandings and practices in societal reality that are connected to the texts and past precedents and are also oriented toward the future. Asad requires two points that need to be paid attention to, namely the basis

of Islamic thinking or reasoning (Islamic Reasoning) as well as attention to the discourse and power relations that accompany the formation of religious understanding, beliefs, and practices.

The primary data source in this article is the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor, including audience responses in the comment's column. Secondary data sources include literature that is directly or indirectly related, whether found in physical or online libraries. Next, after a data set is deemed sufficient, the author analyzes the series of data using the interactive scheme offered by Matthew B. Miles and Michael Huberman (Miles & Huberman, 1992, pp. 16–20). This scheme has three working mechanisms for analysing data, namely data reduction, data presentation, and data verification. The three of them worked throughout the research process.

Results and Discussion

Popular Islamic Movements on Social Media

Terminologically, the term Popular Islam does not have a standard concept. Each expert has a different meaning based on the point of view used. Gaffney, for example, from a discourse perspective states that the term Popular Islam describes the efforts of ordinary people or the general masses who want or have joined the elite (Gaffney, 1992). As a unit of analysis, this popular Islamic term further functions as a symbolic index of assertion of authority. This is in connection with areas contested by the Popular Islamic Movement such as orthodoxy, authenticity, legitimacy, social justice, modernity, alignment, popularity, and accountability.

Meanwhile, Andrew N. Weintraub explained that the terminology of Popular Islam can be seen from four analytical points of view (Weintraub, 2011, pp. 2–5). First, Popular Islam is seen from the perspective of the emergence of Islamic Sufism in influencing local culture which then gave birth to Islamic syncretism in society. Second, Popular Islam is not a form of modernization of Islam as a whole, but rather a form of fringe modernism that displays visual and physical modernism and emphasizes flexibility in understanding Islam. Third, Popular Islam cannot be called majoritarianism, but rather the ability to apply Islamic teachings in a grounded and being able to adapt to the dynamics of society to make Islamic teachings seem more practical. Fourth, Popular Islam is a form of Islamic revival. These four angles of analysis then emphasize that the terminology of Popular Islam is a phenomenon of the presence of Islamic culture in the public space and requires its existence to be recognized.

An explanation of Popular Islamic terminology can also be found in Ariel Heryanto as also quoted by Wasisto (Jati, 2017, p. 67). Ariel Heryanto explains the term Popular Islam as another form of the mutual relationship between Islam and popular culture. Popular culture referred to in this context is defined as sounds, images, and messages that are mass and commercially produced, including films, music, fashion, and television programs as well as other practices that try to reach as many and as wide a

circle as possible within the framework of popular culture. Apart from that, what is called popular culture also includes other communication practices that are not produced through the industrialization process, are relatively independent, and utilize public forums and events such as festivals (Heryanto, 2018, pp. 21–23). In short, this definition of Popular Islam is a form of modernization of the Muslim middle-class lifestyle which is assembled from cultural capital and class identity practice. Through both, there is an Islamic revival in lifestyle, values, and norms which can be applied in everyday life in a flexible, practical, and inclusive.

Genealogically, the emergence of the Popular Islamic Movement cannot be separated from the impact presented after the transition of government in 1998. The transition of power to the New Order that occurred in 1998 (Ufen, 2008, p. 6) has opened up wide space for the emergence of various movements that have different orientations, characters, and tendencies. One of these movements is known as the Popular Islamic Movement. Generally, this movement consists of professionals, the Muslim middle class, millennials, and urban groups who live in cities (Hasan, 2009, p. 231). The Popular Islamic Movement which is present and developing in the reality of the Muslim middle class cannot be separated from accommodative political practices in the application of a single principle (Hasan, 2013, pp. 145–147). The application of this principle has changed the orientation of the movement towards social development. This then gave birth to a habitus that prioritizes the commodification and commoditization of Islamic symbols as cultural capital used for identity practices. The main characteristics that mark the presence of this movement are closely related to consumerist culture and lifestyle.

The Popular Islamic Movement in Indonesia exists as a form of transformation from—as Wasisto's terms—the Cultural Islamic Movement (Jati, 2017, pp. 53–66). It exists as a consequence of modernization (Klienken & Berenschot, 2016, p. 15; Ricklefs, 2008, p. 659) which has touched all aspects of people's lives (Jati, 2017, p. 66). This movement can be seen at least from the government's efforts to map development, both in educational, economic, and technological aspects. In the next stage, this has given rise to what Hasanuddin and Lilik call a major phenomenon, namely the emergence of the middle class, the millennial generation, and the urban class (Ali & Purwandi, 2019, p. 28). These three groups of people have relatively the same characteristics, namely connected, confident, and creative. Through these three similarities in character, at least three trends have emerged, namely the trend of learning via social media and YouTube, the sharing trend, and the trendy hijab trend. In line with this, Wasisto said that the main indicator in identifying the presence of the Popular Islamic movement can be seen from the rise of women involved in the hijab trend with various variations and models, *qasidah* music, *nasyid*, the growth of elite recitations, and the growing need for media (Hasan, 2009, p. 230; Jati, 2017, p. 65).

So, based on the definition of Popular Islam above, what the author means by the Popular Islamic Movement is an activity carried out by a group of middle-class Muslims who study, understand, and actualize Islamic teachings in the public sphere

through certain media. These mediums are certainly products of modernity that have recently entered people's daily lives, such as new media and popular culture. The need for the presence of a medium then makes this movement tend to commodify and commoditize Islamic symbols and teachings. Based on considerations of the focus of this article, the author directs attention to the growing need for media that accompanies the Popular Islamic Movement.

The growing need for this media is based on the tendency of the Muslim middle class, especially millennials, to experience an identity shock due to modernization. This identity shock makes the three of them seek peace through new moral-religious guidance that follows market lines, is easy to access, is personal, and can also be bought and sold in the spiritual world (Fealy, 2012, p. 27). So, with the ease of access it has, the media has become an attractive space for the three groups of people who are part of the Popular Islamic Movement to express everything, including religion (Zeiler, 2018, p. 3).

Based on market needs and the closeness that exists between the Popular Islamic Movement and the media, the author further sees that at least two models of representation of the movement have emerged in the media, namely *dawahtainment* (several other terms used: *da'wahtainment*, *da'wahtainment*, *televangelism*¹ (Kailani & Sunarwoto, 2019, p. 188)) and *religiotainment*. The term *da'wahtainment* is a combination of two elements, namely *da'wah* ("Hasil Pencarian - KBBI Daring," n.d.-a); religious calls, and broadcasting with entertainment (Alansori & Zahidi, 2019; Jufri & Ar, 2022, p. 15; Kurniawan, 2021, p. 215; Tajuddin, 2016, p. 424). This representation model can be identified from the emergence of various *da'wah* programs on television programs and social media. This was initially marked by the emergence of figures such as Mamah Dedeh, Aa Gym, and Ustaz Zainuddin MZ. Practically, this *dawahtainment* representation model is like the conventional *da'wah* model, which presents an *ustaz* or *ustazah* who gives a lecture monologue, while occasionally conducting questions and answers. However, this *dawahtainment* model is carried out by involving the presence of the media and broadcast more widely so that it reaches more consumers or congregations.

Meanwhile, the term *religiotainment* is almost the same as the *dawahtainment* model. This term is simply a combination of two elements, namely *religio* meaning religion, and *entertainment* meaning entertainment that is present in the area of new media, including popular culture (Jufri & Ar, 2022, p. 15; Kurniawan, 2021, p. 215). In another sense, the term *religiotainment* is also understood as a phenomenon in which public awareness of spiritual matters (religion) is brought together with consumptive or entertainment awareness (Murfianti, 2012, p. 112). Representations of *religiotainment* patterns tend to be varied in term of popular culture (Jufri & Bahri, 2024, p. 200), for example, *qasidah* music, *nasyid*, Islamic films, Ramadan television program series, clothing and hijab trends, religious-themed content both videos and photo captions on social media, and short writings on websites.

¹ Televangelism is a phenomenon of using radio and television as a medium of *da'wah*.

The representations of the two alternative models above have significant differences, both in their representation models in the media and when they are intended to become objects of study. In this context, the study conducted by Anwar is interesting for further discussion. A study conducted by Anwar found that the first model of representation, namely *dawahtainment*, tends to be very Islamic-biased and has a narrow scope of study. The aspects seen from this model only focus on efforts to examine social phenomena involving the subject of preaching. This is not the case with the *religiotainment* model which gives the impression that is not biased towards Islam and has a wider representation because it is in contact with popular culture such as films, music, and social media content. Starting from the existence of two models of representation of the Popular Islamic Movement in the media, this article focuses on the *religiotainment* model. One of these models can be seen through the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor.

Ramadhan Podcast Series Hashtag #LogIndiCloseTheDoor and Representation of Popular Islamic Movements on Social Media

The Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor is video content with a religious theme that is present on YouTube social media. The series was broadcast every day during the month of Ramadan 2023 on Deddy Corbuzier's YouTube channel. Each of these series has a relatively different discussion theme even though it is still included in the big theme of discussions regarding faith, religion, and diversity. The duration presented by each series ranges from 30 minutes to more than 1 hour. Even though it carries a sensitive discussion theme, especially regarding the reality of religion in Indonesia, this series shows that it is successful. This is certainly proven by the consistency of broadcast during the month of Ramadan which reached many viewers ranging from 1 million to 12 million viewers, and the positive response from viewers, the majority of whom come from the Muslim middle class and millennials. It is not uncommon to find responses that make this series an alternative to studying Islam in the media.

The representation of the Popular Islamic Movement on social media shown by the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor can be seen in at least several aspects. First, of course, it can be seen from the main theme carried by the series. The Ramadhan podcast series has the hashtag #LogIndiCloseTheDoor with main discussion themes related to faith, religion, and diversity. These themes are presented by prioritizing the principle of mutual respect for beliefs and using language that is easy to digest for every level of society. Second, through the subjects presented, namely the presence of Habib Husein Ja'far, Deddy Corbuzier, and other religious figures. Third, through the symbols presented, such as the use of *koko* shirts, *peci*, sarongs, date palm trees, turbans, the presence of verses from the Koran, opening music, and others. Fourth, the use of podcasts and YouTube as part of the representation of new media and popular culture.

Islamic Reasoning in the Hashtag #LogIndiCloseTheDoor

The term of reasoning referred to in this article is a translation of the word 'Aql. The translation of this word in this article is simply understood as a collection of rules and laws of thinking determined by a particular culture for society which are used as a basis for acquiring knowledge or acting (Al-Jābirī, 1991, p. 15). In the next stage, this term is divided into two parts, namely *Al-'Aql Al-Mukawwin* and *Al-'Aql Al-Mukawwan* (Wijaya, 2014, pp. 216–217). The first part of this reason is called forming reason or pure reason, namely something that differentiates between humans and animals. This second part of the reason is called formed reason or cultural reason, namely reason that is formed by the culture of a particular society. Starting from the explanation regarding the definition of reason, what is meant by Islamic reason in this sense is a rule of thinking and acting that is based on the norms and teachings of Islam.

As is known, among Muslim communities, there is a habit of always legitimizing all forms of religious thought and practice with authoritative sources, namely the Al-Qur'an and Hadith (Jufri, 2022, p. 21). This also confirms that any religious thought or practice will be easily accepted by society as long as it is connected to the past, be it authoritative religious texts or fatwas and decisions formulated by the ulama. For this reason, in this context, the approach formulated by Asad in his Islamic Anthropology finds its place. According to him, reviewing the basis of Islamic reasoning is an important thing to do in a study of Islam, religious practices, beliefs, and their meaning in the reality of society (Asad, 2009, pp. 19–20).

This Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor presents many quotes from verses from the Koran, the history of the Prophet Muhammad, and opinions from previous scholars, such as Al-Ghazali, Jalaludin Rumi, and Al-Maliki as well as from lessons given by Habib Husein Ja'far's teacher, namely Habib Jindan. The number of quotes tends not to be the same in each series; in the sense of being adapted to the needs and flow of the ongoing conversation. Based on the analysis carried out by the author from a series of available series, the basis of Islamic reasoning used boils down to the Islamic reasoning *Raḥmatan lil 'Ālamīn* (A mercy to all creation). Based on Islamic reasoning, a series of Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor are present and are always echoed. This, for example, can be seen in episode 9 when explaining one of the backgrounds to the emergence of the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor and in episode 2 when explaining what one should do when one sees people fasting (Deddy Corbuzier, 2023d, 2023f).

In other cases, Islamic reasoning *Raḥmatan lil 'Ālamīn* is also used to explain the issue of whether a person can have two religions at once in episode 11 (Deddy Corbuzier, 2023l). That is based on QS. Al-A'raf [7]: 157, Habib Ja'far explains the importance of strengthening beliefs. However, this does not rule out the possibility that the truth is also found in the things we already believe. In the sense that truth and wisdom can be found from anywhere. This seems in line with his explanation regarding the prohibition of judging things based on lust, not knowledge in episode 16 (Deddy

Corbuzier, 2023e). Interactions in seeking and conveying the truth should be carried out in good ways without, for example, judging each other for different beliefs. Based on QS. An-Nahl [16]: 125, Habib Ja'far emphasized the importance of the message so that it can be well received and then create peace (Deddy Corbuzier, 2023b).

Discourse and Power Relations in Podcast Series with the Hashtag #LogIndiCloseTheDoor

After paying attention to Islamic reasoning, which is used as the main basis, this section pays attention to the discourse that accompanies the presence of the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor. Etymologically, the term discourse is a form of verbal communication, whole speech in unity, the most complete language unit realized in the form of an essay, and the ability or procedure to think systematically in providing considerations based on common sense (“Hasil Pencarian - KBBI Daring,” n.d.-b). As for terminology, the term discourse is a series of complete utterances contained in regular and systematic communication in which there are ideas, concepts, and effects that are formed in a certain context (Foucault, 1972, pp. 48–49). The form of this discourse can be written or oral. Therefore, every type of communication that exists is a form of discourse because it involves the sender of the message, the recipient of the message, and the complete unity of meaning that is to be conveyed through communication.

The presence of discourse in cultural studies has a very central role. This is because various interests accompany a phenomenon which then forms patterns of thinking, social relations, and social class practices in society (Jaelani, 2020, p. 47). This discourse then forms and gives birth to religious practices, symbols, and beliefs. Through the space of discourse, various representations of social groups emerge to fight, conflict, and fight over the masses. Talal Asad's concept of discourse and power relations is greatly influenced by Michel Foucault regarding discourse, Alasdair MacIntyre regarding tradition, and Pierre Bourdieu regarding orthodoxy (*doxa*). In the concept of discourse analysis and power relations, Talal Asad suggests paying attention to power relations in forming discourse. This is because discourse does not exist and function without the presence of actors who have power in social relations. On this basis, Asad in this context required to also look at how powers are exercised. These power relations are not always related to official and large institutions such as government structures, but can also take the form of microstructures, such as parents, *kyai*, *ulama*, *ustaz*, or perhaps close friends (Hoed, 2014, p. 285).

As a movement phenomenon, the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor consists of a series of discourses. These discourses seek to instruct the audience about the form and goals that are correct, established, and have a long history (Asad, 2009, p. 20). Conceptually, this discourse is related to the “past”² and “future”³ through a “gift”.⁴ After paying attention and seeing things related directly

² When a practice is institutionalized, and knowledge begins to be transmitted.

³ About how practice and knowledge can be maintained over a certain period or even abandoned.

⁴ Related to practices, institutions, and other social conditions.

or indirectly to the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor, the author identified and found at least two discourses that accompany its presence, including a network of power relations.

Commoditization and Commodification of Religion

The presence of the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor shows the commoditization and commodification of religion. This can be seen from the socio-historical sequence that surrounds Deddy Corbuzier as an agent who provides space and can also be seen through social conditions in Indonesia. The term commodity is the main merchandise; commercial objects ("Hasil Pencarian - KBBI Daring," n.d.-c). Meanwhile, the term commodification is the activity of changing the function of an object, service, and/or other entity that was initially and generally not a commercial product to become commercial and then becomes a commodity ("KBBI Daring," n.d.). So, what is meant by the terms commoditization and commodification of religion refers to efforts to make religion into the main trade item that can be bought and sold in the spiritual world by changing it in a form that is adapted to the desires and the target market.

This commoditization and commodification process certainly does not just happen. Awareness of the presence of the Popular Islamic Movement appears to have been fully realized by Deddy Corbuzier and Habib Husein Ja'far. This awareness does not always coincide with the term "Popular Islamic Movement", but rather an awareness of the desire and increasing need for media that is expressed in this movement. As the author explained in the previous section, one trend that is currently popular among these circles is the trend of studying religion on social media. Based on this awareness, the commoditization and commodification of religion emerged through the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor. The series shows how religion is used as a trade item that can be bought and sold in the spiritual world. This means that the presence of the podcast series with the hashtag #LogIndiCloseTheDoor also emphasizes the transformation of use value into exchange value.

As a note, the exchange referred to in exchange value in this sense is not always related to material aspects, but also to other aspects, although material aspects cannot be completely avoided either. The first thing that can be identified from this process is of course the contact between religion (Islam) and the reality of modernity and entertainment, one of which is new media and popular culture which the author's article calls religiotainment. This contact then becomes a sacred religion in contact with profane things, a spiritual religion in contact with material things, and a transcendent religion in contact with immanent things.

Apart from that, the intersection of these two realities in the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor also has other exchange values. This is especially clearly present in episode 1 when Habib Ja'far explains one of his interests in this series and in episode 9 Deddy Corbuzier explains the background of this series (Deddy Corbuzier, 2023g, 2023d). An important point that shows the exchange

referred to in this article in the series is when Habib Ja'far began to compare the stage set in this series with the stage set in the previous show (*Pemuda Tersesat*) which only used greenscreen. He said, people who only use green screen can get a lot of congregations, especially if they use this good set. This narrative emphasizes that the intersection of religion with entertainment reality will increase the number of targets of his preaching.

Meanwhile, the important points contained in episode 9 emphasize Deddy Corbuzier's main motive behind the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor. There are at least two points he conveyed. First, about Islamization. This issue is not discussed in this section. Second, about *cuan*. The term *cuan* means making a profit. In another perspective, that terms have connotative meanings that tend to refer to material things. This seems to be the case, although not in terms of AdSense, but in terms of product advertising. The products advertised by this series can be seen displayed on the table in the stage set of the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor alternately. Although Deddy Corbuzier felt it was difficult because some of the products offered as advertisements were worried about the issues and themes presented tended to be sensitive in Indonesia. Based on this, Deddy Corbuzier then explained the reason, "it turns out the profit is a reward". This confirms that the connection between religion and entertainment has exchange value, which is not only a material aspect but also an immaterial aspect.

Inclusivism in Religion: A Counter-Narrative

The term inclusivism in this sense is a sociological necessity that is one way to build a tolerant civilization (Misrawi, 2007, p. 200). Inclusivism means that truth is not only possessed by what one believes, but other parties also have the potential for truth. In terms of religion, inclusivism does not seek to dismantle the religious cover and understanding of other parties but rather aims to find the meaning stored in a doctrine as an effort to recognize and understand other parties or religions. Understanding inclusivism ultimately avoids claiming the truth and assuming that other parties who are different are wrong.

The discourse about inclusivism in religion appears in every Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor. The discourse is even the basis of this series. Discourse about inclusivism emphasizes efforts to counter the narrative about the existence of an intolerant understanding and the assumption that Islam is the absolute one that has the ultimate truth. Having such an exclusive understanding is not the right thing to be applied rigidly, especially in the multicultural context of Indonesia. Because it would potentially cause conflict and division among the Indonesian people.

The religious inclusivism presented in the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor is manifested in several aspects. First, from the things discussed during the podcast. For example, when Habib Ja'far stated in the episode that every Muslim is not only required to study religion but is also required to study

other sciences. So that Islam *Raḥmatan lil 'Ālamīn*, a mercy to all creation can be applied and felt by anyone (Deddy Corbuzier, 2023f). Of course, when studying things contained in other religions, you must first have a sufficient scientific foundation and be based on love and tolerance. Especially regarding the presence of the month of Ramadan, its joy and warmth can not only be felt by those from the Islamic religion but can also be enjoyed by followers of other religions (Deddy Corbuzier, 2023d). This was proven by the presence of the audience which presented a positive response from religious followers, not only Islam, but also Christians, Buddhists, and others.

This discourse about inclusivism is also present in response to groups who like to get angry and intimidate people with different beliefs. For example, when Habib Ja'far explained the prohibition on vilifying and ridiculing the worship of followers of other religions, no matter how irrational that worship was. This is important because by not making fun of the worship of followers of other religions, they will certainly not fun of the worship of Muslims. That such things should be a space for creating peace (Deddy Corbuzier, 2023h). This is due, primarily, to the fact that Islam, as well as other religions, has a mission and substantive values regarding the lessons of morality. The main reason is that the Qur'an has core values regarding the prohibition of anger, and the recommendation to forgive and do good to people who make you angry.

In line with this, Deddy Corbuzier also said that this series was not made for a particular religion, but for all religions. That happiness in the month of Ramadan should also be felt by everyone. This is balanced by the series not discussing hatred, either towards other people or other religions. The main thing in this series is the beauty of every difference. This is important to realize because Indonesia is a country that has various beliefs, ethnicities, races, and religions. Apart from that, this is also important to counter those groups who still have the desire to make Indonesia an Islamic country, making a fuss about religion and identity politics. For this reason, as emphasized by Habib Ja'far, in this series the theme of the discussion is about the beliefs of each religion which are discussed honestly and universally by presenting figures from other religions. So that the good values of each religion can be taken (Deddy Corbuzier, 2023d).

Second, the form of inclusivist discourse is realized by presenting religious figures from each religion. In several episodes, the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor also features religious figures other than Islam. For example, the figures present represent Christianity (Deddy Corbuzier, 2023k), Catholicism (Deddy Corbuzier, 2023a), Buddhism (Deddy Corbuzier, 2023c), Hinduism (Deddy Corbuzier, 2023i), and others. Each religious figure was allowed to explain universal beliefs and values. Of course, the ongoing conversation carries the message of getting to know each other in the hope that this can become a basis for mutual respect and creating a tolerant civilization. Don't forget, this conversation is also filled with jokes and laughter together.

Habib Husein Ja'far, Onadio Leonardo, Deddy Corbuzier, and Popular Islamic Movements: A Network of Power Relations

Success in efforts to shape and transform the discourse in the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor cannot be separated from the network of power relations within it. Concerning this, the author identified three important figures who accompanied the presence of the Ramadhan series with the hashtag #LogIndiCloseTheDoor, namely Deddy Corbuzier, Habib Husein Ja'far, and Onadio Leonardo (Onad). All three of them are figures who have quite a lot of mass and of course, these three figures are very familiar on social media. The joining of these three figures who form a network of power relations in one Ramadhan podcast series project with the hashtag #LogIndiCloseTheDoor certainly creates what Talal Asad mentioned as a power that is used in forming discourse, new conceptions of meaning in religion, and religious practices on social media.

To this, social media and popular culture are used as a space for the discourse contestation described previously. The success achieved by the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor at the same time confirms success in discourse contestation on social media. This series succeeded in offering the middle ground needed by the Popular Islamic Movement in studying religion on social media. The three of them have been understood as role models in what constitutes a beautiful religious discourse by the audience. It also cannot be ignored that the three of them are young, energetic, stylists, use language that is easy to digest, are sensitive to current issues, are not against technological developments, are active on social media, and have quite a lot of followers. So, it is not surprising that the discourse that accompanies this series—even though it is a sensitive issue—can be accepted and taken as knowledge.

Conclusion

The Popular Islamic Movement is an activity carried out by a group of middle-class Muslims who study, understand, and actualize Islamic teachings through certain mediums provided by modernity. There are at least two forms of representation of this movement on social media, namely dawahtainment and religiotainment. The Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor in this case is the second form. This series is based on Islamic reason *Rahmatan lil 'Ālamīn* (A mercy to all creation). His presence brings with him a discourse about the commoditization and commodification of religion and inclusivism in religion. This discourse was then spread through social media with a strong network of relationships created by the presence of three central figures, namely Deddy Corbuzier, Habib Husein Ja'far, and Onadio Leonardo.

The success achieved by the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor is certainly a barometer of how the Popular Islamic Movement represents itself on social media. The acculturation of the values contained in Islam with the values of modernity presented in the Ramadhan podcast series with the hashtag #LogIndiCloseTheDoor has changed the view of Islam, which was previously seen as conservative, exclusive and rigid to become more dynamic, tolerant, and

inclusive to all differences. On the other hand, if the social media space is used by groups who tend to have a conservative, exclusive, and rigid religious understanding, it will create conflict, division and of course, make the image of Islam worse. More detailed attention to the Popular Islamic Movement and the social media space using a variety of other approaches is a recommendation for further research.

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