



RELIGIOUS HYBRIDITY: THE RESPONSE OF MUSLIM YOUTH TO TERAS DAKWAH COMMUNITY

Muhammad Abdi Lubis*

Sekolah Tinggi Agama Islam Nias, Indonesia

Abstract

Keywords:

muslim youth;
religious hybridity;
Teras Dakwah
community of
Yogyakarta

Religious hybridity warrants complex study due to its profound impact in engaging young Muslims with dynamic religious perspectives. Teras Dakwah in Yogyakarta has become a notable contemporary religious community, merging cultural and religious elements in its da'wah practices. This research delves into the hybridization process within the Teras Dakwah community, aiming to bolster the enthusiasm of young Muslims. Employing ethnographic and netnographic approaches, the study investigates the specific type of hybridization that Teras Dakwah utilizes to captivate worshippers from diverse backgrounds. The findings in this research show that the hybridization carried out by the Yogyakarta Teras Dakwah community combines religious and cultural elements in the process of preaching. A hybrid identity can also be seen in the ustaz, which gives lectures from various groups. Additionally, a hybrid identity is evident among the ustaz who deliver lectures from multiple perspectives. Notably, the Teras Dakwah's 'Fun Qur'an'/'Ngaji Asyik' program is particularly popular among millennials, as it adeptly addresses, understands, and incorporates the turmoil and diverse inputs from congregants. This research suggests a significant shift in the da'wah activities of young Muslims in contemporary times, moving from traditional to more hybrid methods.

Correspondence:

e-mail: *muhammad.abdi.lubis@gmail.com

Abstrak

Kata kunci:

anak muda muslim; hibriditas agama; komunitas Teras Dakwah Yogyakarta

Hibriditas agama perlu dikaji lebih kompleks karena memberikan bukti nyata dalam menarik perhatian anak muda Muslim dalam mengenal agama yang dinamis. Teras Dakwah Yogyakarta telah muncul sebagai komunitas keagamaan kontemporer yang memadukan unsur budaya dan agama dalam menjalankan proses dakwahnya. Penelitian ini berusaha untuk menggali proses hibriditas dalam komunitas Teras Dakwah dalam meningkatkan antusiasme kaum muda Muslim. Pendekatan etnografi dan netnografi digunakan dalam menjawab diskursus utama, yaitu hibridasi seperti apa yang dilakukan oleh komunitas Teras Dakwah dalam menarik minat jamaah dari berbagai kalangan. Temuan dalam penelitian ini menunjukkan bahwa hibridasi yang dilakukan oleh komunitas Teras Dakwah Yogyakarta ialah memadukan agama dan unsur budaya dalam proses dakwahnya. Selain itu, identitas hibrid juga dapat dilihat dari ustaz-ustaz yang mengisi pengajian dari berbagai golongan. Selanjutnya, anak milineal sangat menyukai program Ngaji Asyik komunitas Teras Dakwah dengan alasan karena tema kajian yang disajikan pada program ini mampu menerima, memahami gejala, dan memberikan masukan para jamaah dari berbagai golongan. Implikasi yang diperoleh dari penelitian ini adalah adanya pergeseran dalam kegiatan dakwah kaum muda Muslim di era kontemporer, dari metode tradisional ke metode hibrida.

How to cite this (APA 7th Edition):

Lubis, M. A. (2023). Religious Hybridity: The Response Of Muslim Youth To Teras Dakwah Community, *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 8(2), 283 – 306, <https://doi.org/10.22515/albalagh.v8i2.7642>

INTRODUCTION

Studies on the role of the da'wah community in realizing a dynamic Islamic movement have been researched by several scholars (Adam et al., 2014; Jackson, 2007; Briandana et al., 2020; Sule & Sulaiman, 2021; Faturokhmah, 2021). In general, they believe that social media is a

significant tool in supporting the da'wah process for Muslim communities. We agree with these findings, as do Zeb et al. (2022) and Zainuddin & Koto (2023). However, we emphasize that social media serves as a bridge in the da'wah process. Novel and inventive techniques are required to establish a vibrant da'wah movement that appeals to many elements of society. It is essential to garner support from the Muslim community in the modern global context. We witness a contemporary phenomenon among young Muslims, who are increasingly interested in dawah communities that can dynamically address their concerns. In particular, these communities are adept at aligning their da'wah materials with the knowledge clusters of the congregation. As Ali (2003) and Achfandhy et al. (2022) note, the quality of da'wah materials significantly influences pilgrim's intention to deepen their religious commitment. An example of this concept can be found in the Teras Dakwah Community in Yogyakarta, Indonesia, which tailors its study themes to meet the needs of millennial youth while incorporating the latest fashion trends. Run by young millennials, the community offers an exciting concept of da'wah that bridges local culture with religion, which sets it apart from other religious communities. So, this is also a strong reason why researchers chose the Teras Dakwah community as the research object.

The Teras Dakwah community conducts its da'wah activities on the terraces of residents' houses in Nitikan Village, Yogyakarta, rather than in traditional mosques (Triantoro, 2018). In addition, Teras Dakwah offers a variety of exciting study programs. One of the programs that attract attention is "*Ngaji Asyik*", which approaches Islamic themes in a light, relaxed, engaging, and fun way. As explained by Saputra (2022a, 2022b), the *Ngaji Asyik* program plays a vital role in attracting the attention of millennials in Indonesia, especially young Muslims in Yogyakarta, because this program presents da'wah informally without putting aside the substance. In addition, this da'wah effort is carefully designed,

incorporating elements such as an attractive logo, supportive room interiors, study content delivered in everyday language, and categorization of da'wah study programs based on the level of understanding of young Muslims.

The active participation of young Muslims in the Teras Dakwah community has shown its effectiveness in addressing global phenomena. This high awareness empowers them to create and implement programs that significantly increase the effectiveness of the da'wah process. The “*Ngaji Asyik*” program is clear evidence of Teras Dakwah's success in reaching a broad audience and expanding its presence in da'wah. This program has received a lot of attention from young people in various groups, so the number of congregants is affordable compared to other da'wah programs. This is in line with Wagner's (2003) statement that young Muslims play an active role in promoting Islam in Western countries. Young Muslims actively develop a hybrid Muslim identity, which increases their understanding of diverse cultural influences, which include local and global cultures (Nasir, 2016). Its impact has proven to be significant in shaping contemporary Islam, which resonates with many congregations, especially young Muslims.

The popularity of the Teras Dakwah “*Ngaji Asyik*” program can be attributed to Bayat & Herrera (2010) and Herrera & Bayat (2010) identity theory that explores the ‘social construction’ of identity among young individuals, which suggests that their identities evolve. Social and cultural factors influence this evolution. In this social and cultural transformation context, it becomes essential to observe how young people engage in religious hybridization concerning their identity. As a result, young Muslims experience shifts in their perspectives on Islam as they seek to shape a religious hybridity that resonates with the cultural context, which appeals to different groups, especially young Muslims.

To initiate an interesting discussion, the researcher initially encourages readers to investigate how scholars view religious hybridity and whether their research has produced exciting findings that significantly impact congregations. On the contrary, the studies are still at a general level and have not substantially impacted congregations. Therefore, this literature presentation will offer a basic understanding and description of the variations of religious hybridity in the Teras Dakwah Community in Yogyakarta, which will explain their effectiveness in attracting congregants.

The researcher's study began with Kenzo's (2004) research on the relationship between religious hybridity in Africa. Kenzo argues that African religious identity is a product of ongoing hybridization. This perspective is further illustrated through Ben Okri's novel, 'The Famished Road', which shows that Africans do not strictly adhere to full religiosity or have no religion. Kenzo advocates an endogenous and exogenous cultural approach to African religious processes to strengthen and unify their religious beliefs. This approach entails integrating various dimensions of African culture to support their religious practices. This finding is in line with Jones (2022), which emphasizes the influence of cultural elements, traditions, and geographical location on the religious practices of Christians. Combining cultural and religious aspects creates a hybrid interpretation of religion. This does not indicate establishing a novel religious concept but emphasizes the essential elements required for a successful religious procedure that can appeal to a broader audience. In response, the author agrees with Bamualim, Latief, & Abubakar (2018) perspective that the hybridization of young Muslim identities does not merely lead to new religious viewpoints. Instead, it leads to a hybrid approach to proselytization management, which involves incorporating symbols from popular culture into Islam itself.

The combination of these symbols is relevant to what Herrera & Bayat (2010) and Bayat & Herrera (2010) explained, who revealed that young

people's identities are not fixed but are constructed socially, culturally, and politically. Based on this explanation, according to them, young people's identities are very dynamic. They also exhibit a strategic identity in the socio-political and cultural areas of Muslim society. Indonesian literary works explore the topic of religious hybridity. Utami (2019) explored the role of the Hijrah Youth Movement Community in promoting religious engagement among young people in Bandung. The movement consists of two main programs: an internal program and an external program. The internal program mainly centers on education (*tarbiyah*), which aims to impart Islamic knowledge to community members to instill a deep love for Islam. *Tarbiyah* serves as a platform for members of the Hijrah Youth Movement Community who strive to instill Islamic values in the hearts of the youth collectively. The external program, on the other hand, is aimed at young people who want to emigrate and deepen their understanding of Islam. External activities take the form of regular studies organized by the Hijrah Youth Movement Community at Al-Lathiif Mosque. These routine sessions are very similar to the studies commonly conducted by *Majlis Ta'lim* and other organizations.

Pabbajah (2017) also discusses the An-Nadzir community in South Sulawesi. This community upholds classical Islamic values by emulating the life of the Prophet while embracing modernity. This religious group shows a high level of independence and differs significantly from conventional communities and congregations. Pabbajah (2017) explains that this community empowers strong, creative, and self-reliant individuals, allowing them to thrive in a minority environment. The phenomenon observed in his study resonates with Turner (2014), emphasizing the development of a robust work ethic supported by profound religious devotion. This factor is essential for the viability of these communities.

Researchers have also identified religious communities that utilize elements of local wisdom, as evidenced by Makhmudah (2017), which

explains that the Kejawen Religious Community is part of an effort to foster civil society in Bajulan Village, Nganjuk Regency. In Bajulan Village, various Kejawen Islamic activities were observed, including circumcision ceremonies, last service, *nyadran*, village cleaning, birthday commemoration, and *nisfu* Sha'ban ceremonies. The village harmonizes religious values rooted in local wisdom through methods such as disseminating religious materials, facilitating Islamic activities, commemorating Islamic holidays, providing Islamic education, and implementing strategies to preserve culture and promote religious learning (*ta'lim*), as well as sentimental approaches. The study underscores the idea that religious communities are not limited to urban centers but are also prevalent in rural areas, often adopting local wisdom-based approaches.

Urban areas rely on modern foundations to support religious organizations, mostly through the use of social media to spread their religious teachings. Most social media users in this context are open-minded and rational millennials who utilize these platforms to acquire knowledge, including religious material. Digital da'wah has emerged as a method to spread Islamic teachings through social media, which offers many advantages, such as meeting audience needs, practicality, and efficiency. Several studies explore the relationship between the millennial generation and da'wah activities through social media, including research conducted by Hidayatul Ummah. She explained that the AIS (Arus Informasi Santri) Nusantara virtual community is composed a *santri*-style Islamic narrative aimed at millennials in the digital space (Ummah, 2020). This approach combines various modern information delivery strategies. In addition, digital da'wah managed by Santri is considered the suitable model, given the need for more content in many da'wah materials delivered by preachers and preachers.

Solahudin & Fakhruroji (2020) analyzed Islamic learning practices on social media platforms from a digital religion viewpoint and concluded

that social media has become a fertile environment for the rise of religious populism in Indonesia. Social media provides an arena where individuals can connect with like-minded peers who share similar beliefs and values, engage in discussions and debates on religious topics, and serve as a platform for activism and social justice initiatives. Many people use their social media accounts to raise awareness about issues related to their faith and to mobilize others to act. In addition, Arifin and his colleagues have shown that religious presentations through social media channels such as YouTube, Instagram, Facebook, and others are relatively easy to access and understand by a broad audience (Arifin, Imansyah, & Faerizqi, 2022).

The author observes that religious societies have certain qualities that help in propagating their beliefs, as shown in the literature. They employ diverse tactics such as using indigenous knowledge, fostering economic empowerment within their communities, and employing social media as a religious forum. Some religious communities mentioned previously may not be popular and may not promote extensive religious education among young Muslims. These studies may be simplified to explore religious hybridity in response to social and cultural shifts.

The Teras Dakwah Community in Yogyakarta is an exception. The community demonstrates a keen understanding of social and cultural dynamics, making it very popular among congregants, especially millennials. The community offers a wide array of exciting study programs, one of the most contemporary of which is “*Ngaji Asyik*”. The program is led by knowledgeable instructors with a moderate approach, making them adept at understanding millennials. Learning sessions are conducted in a relaxed and fun way, thus effectively addressing the challenges young Muslims face. Apart from that, what differentiates it from other religious communities is that Teras Dakwah carries out its preaching activities in cafés, not mosques, so many young Muslims are interested. Apart from that, this community also accepts worshipers from various groups, such as

children who often live on the streets whom we know as “Punk children”. From these different uniqueness, the Teras Dakwah Community was chosen as the object of this research

There is a limited number of studies that examine the hybrid nature of da’wah activities like those conducted by Teras Dakwah Yogyakarta, especially the “*Ngaji Asyik*” program, which received a positive response from Muslims. In fact, by knowing this community’s preaching model, it can then become an inspiration for other religious communities, thereby attracting many sympathizers from various groups of Muslims in the contemporary era. This research provides three primary contributions for this purpose. 1) It offers intriguing perspectives on the development of religious hybridity among young Muslims at Teras Dakwah. This study is important because existing literature has primarily concentrated on the operational aspects of da’wah communities, lacking the engaging elements demonstrated by the Teras Dakwah community in Yogyakarta. It aims to showcase the responses of young Muslims to “*Ngaji Asyik*” provided by Teras Dakwah, which has been successful in promoting religious hybridity. Additionally, it provides fresh insights for other religious communities interested in achieving a dynamic form of religious hybridity that appeals to a wider audience.

METHODS

Researchers used qualitative research methods with ethnographic and netnographic approaches in collecting data. Ethnographic work begins with conducting observations in the field. Next, the researchers interviewed young Muslims actively participating in the Teras Dakwah Yogyakarta study to collect data. The criteria set by the researchers in this study were that the congregation actively participated in the “*Ngaji Asyik*” study in the Teras Dakwah community, and three primary sources were selected. Meanwhile, from the netnography aspect, the researcher actively

participated in various da'wah activities in the “*Ngaji Asyik*” program organized by Teras Dakwah, such as attending halaqah and recitations directly or via social media. This Fun Koran in Community program is packaged with light, relaxed, exciting, and fun preaching studies and delivered by millennial ustaz, so it is interesting to review.

The analytical method used is empirical, namely, making observations, experiences, and information collected from the field. Meanwhile, for data validation, researchers used the triangulation method involving several previous researchers as a form of confirmation, thereby reducing individual bias and increasing the reliability of interpretation.

RESULTS AND DISCUSSION

Addressing the religious hybridity in the Teras Dakwah Community in Yogyakarta, researchers use Nilan & Feixa's (2006) theory in their book entitled “Global Youth? Hybrid Identities, Plural Worlds”. This book explores the concept of hybrid identity among young people in the context of globalization. This book's substance goes into forming a creative culture of youth identity to critically examine the global within the local. Nilan & Feixa (2006) argue that youth identities are hybrid and plural, shaped by both local and global factors. These two factors then become the determining factors driving religious communities in creating religious hybridization.

The local factors Nilan & Feixa (2006) refer to include at least four dimensions. The first is the dimension of local culture and traditions inherited from the family and surrounding community; the second dimension is the religion and beliefs adopted, as well as the influence of local religious leaders and community leaders; the third dimension is the local language and dialect used in daily interactions; the fourth dimension is the physical and geographical environment of the place of residence that affects the perspective and behavior. Some scholars also believe this

internal factor that the involvement of the dimensions of local culture, religion, religious shops, the language used, and the environment affects religious hybridity (Jones, 2022; Roudometof, 2014; Walls, 1996).

In the context of the Teras Dakwah community, religious hybridity is also formed from the local dimensions of Nilan and Feixa. Based on initial observations, the Teras Dakwah community in Yogyakarta has adopted elements of social culture as part of their religious hybridity where da'wah activities reflect how individuals express their ideas and beliefs in shared spaces, contributing to the social order of society.

This is evidenced by their appreciation of popular culture, such as building offices or da'wah centers that resemble modern cafes (Saputra, 2022a, 2022b). This is the reason why the Teras Dakwah community chose the path of da'wah in a place of social interaction (café). Apart from giving a different impression from other religious communities, cafés are also the leading destination for young Muslims as a form of entertainment in this contemporary era. By presenting a place that is popular with young people (Muslims), the da'wah process carried out by this community has proven to be the center of attention for various millennial congregations. Scholars such as Coccia (2014) believe that with dynamic acculturation, religious communities become their supporters in the religious process in Europe and East America.

I will start an engaging conversation by describing my initial encounter with a member of the Teras Dakwah Community who is actively involved in their study group. Upon my arrival at the cafe where the community research was being held, I was greeted by participants who claimed to be fully engaged in the discussion. I was interested in their views on religious hybridity inside the Teras Dakwah Community, which prompted me to actively engage in regular studies with them. Arafat initially admired the unique concept of the Teras Dakwah community, which differs from other religious communities. The community offers a modern study environment

in the form of a cafe and features knowledgeable young religious leaders who address contemporary issues faced by young Muslims. The Teras Dakwah community welcomes worshipers from diverse religious and socio-cultural backgrounds. Arafat's expression reminded me of Saputra's (2022b, 2022a) findings, which showed that the attendees of the Teras Dakwah research represented several identities, including Muhammadiyah, Nahdlatul Ulama, and other religious groups. Saputra's (2022b, 2022a) thesis also indicates the presence of congregants with a rebellious youth past. Participating in the Teras Dakwah study resulted in a profound transformation in the young man's life (Saputra, 2022a, 2022b).

We revisit the cafe where the Teras Dakwah Community studies. Karim expressed his fascination with the rich religious leader featured in this community. He stated that the religious shop established by the Teras Dakwah group offers intriguing study topics and insights into modern issues that resonate with many millennials. One of them is Ustaz Rifki Jafar Talib, who frequently discusses the dynamics of relationships among millennial children. Ustaz Habib Ja'far al-Jufri motivates the congregation by sharing stories of the best generation. Ustazah Nurun Nisaa offers insights into the challenges faced by the Prophet in dealing with life. Ustaz Hanan Attaki demonstrates an understanding of the issues faced by millennial youth. Additionally, there are other knowledgeable Ustaz and Ustazah. This distinctiveness is a key reason why this community learning program is commonly known as "*Ngaji Ayuk* in a coffee shop."

Karim believes that these religious shops are skilled at showcasing compelling religious concepts that have the potential to impact the congregation's psyche, including his own. Despite the different ideological backgrounds of the religious shops in this town, they are nonetheless able to offer a modern interpretation of religion. Karim is very interested in studying how to live life calmly. He thinks that by understanding the ustaz's explanation of how the stories of the Prophets are relevant to

life's complexities, he can now approach issues with wisdom and solve them efficiently. Before participating in this study, he perceived his life as fraught with hurdles and struggles in problem-solving. Karim's statement aligns with the theory proposed by Nilan & Feixa (2006) which considers religious stores as a factor influencing religious hybridity.

Arafat and Karim interestingly provided additional insights into the benefits of the Teras Dakwah community in delivering their da'wah goals. They revealed that the community has a website that contains a lot of exciting information. This content includes the profile of the manager, details of the study program, the names of the ustaz or ustazah responsible for the implementation of the study, and the schedule of ongoing studies. Arafat and Karim highlighted the truth about the Teras Dakwah Community website, which allows worshipers to observe the da'wah process through social media platforms like Instagram and YouTube, and attending in person.

Social media involvement in religious studies is a supporting factor for religious communities in broadcasting their studies. This pertains to the theory proposed by Nilan & Feixa (2006) on the role of information technology as a worldwide factor in facilitating the learning process. Hill (2014) supports this theory and explains that social media strengthens the religious process in America. High personal religiosity will be born over time when respondents are embedded in religious social networks. Hill's (2014) findings are supported by several subsequent scholars, who all agree that social media has a significant role in presenting religious content that is interesting and easily accessible to a wide range of people. In addition, it makes it easier for worshipers to choose the type of study that suits them (Winarto et al., 2020; Yumnah, 2021; Haidir et al., 2021).

Social media is indeed one of the most crucial communication media used by individuals and organizations worldwide today, as a medium for sharing and disseminating information (Omar, Hassan, & Sallehuddin,

2015). Da'wah is one of the successful activities carried out through social media when famous *da'i* also use this method. Weng (2018) in his research stated that the use of social media affects the interest of worshipers in listening to *tausiyah*. This is relevant because social media is very close to millennial children, thus making millennial Muslim congregations easier to get carried away, and the substance of the da'wah is more accessible to accept. This opinion is supported by Nisa (2018) that social media has provided new colors for the contemporary Islamic public and its presence is significant to understanding the transformation of the religious media landscape, especially in Indonesia.

To convince us as researchers, we compared the phenomenon in our object of study at the Teras Dakwah Community. In this study, we interviewed a *muslimah* named Lestari to explore the effectiveness of da'wah through social media. Lestari shared that she prefers to follow Teras Dakwah's studies through platforms such as YouTube and Instagram rather than attending face-to-face sessions. According to her, this approach has proven more efficient, allowing her to choose study topics relevant to her current life experiences. The effectiveness of da'wah through social media is measured by the more significant number of congregants who choose to participate in the study via social media because it is considered more flexible than offline.

Lestari expressed that she liked studies with themes related to young people's feelings in establishing relationships by Islamic principles. This preference comes from her own life experience, where she once experienced heartbreak because her partner betrayed her at that time. During one of her most challenging moments, Lestari found comfort in Islamic studies from Teras Dakwah through a YouTube channel recommended by a friend. Through this spiritual guidance, she overcame her problems and has become more robust. Lestari's expression regarding the effectiveness of participating in studies through social media compared to visually is

supported by several literatures, all of which agree that social media tends to be preferred by millennial Islamic worshipers because it provides a lot of easy access, wider reach, is interactive, and also cost-effective (Briandana et al., 2020; Nugraha, 2020; Ali, 2021).

Weng (2018) recognizes the effectiveness of listening to studies through social media, but he believes that extensive visual aesthetics can also be a spark for millennial Muslim worshipers. This means that social media and visual da'wah complement rather than replace offline and textual da'wah. These two methods (da'wah studies through social media and visuals) are crucial in attracting millennial worshipers. Through consideration of informants and also strengthening literature, we as researchers argue that the Teras Dakwah community has been able to present the concept of da'wah well, namely by using the hybrid concept. The hybrid concept in this community is in the form of a modern visual study place, incorporating cultural elements in the study process, worshipers and religious shops from diverse backgrounds, and using social media to support the da'wah process. So, in this way, the Teras Dakwah Community becomes a da'wah center for worshipers in general and young Muslims in particular.

From a psychosocial developmental psychology perspective, the adolescent phase (ages 10 to 18 years) is a phase of searching for identity. When this identity search fails, a person will experience role and identity confusion. Thus, this condition will impact the stability of psychological conditions and daily behavior. Apart from that, the adult phase (starting from the age of 18) is the phase when a person wants to establish intimacy with other people. This intimacy is manifested in the form of looking for people his age and an environment that can provide comfort. When this phase of establishing intimacy fails, a person will isolate themselves. When someone isolates themselves, it will have an impact on their mental condition (Chen, 2019; Chung, 2018; Erikson, 1968).

In the Teras Dakwah community context, many adolescents and young people are interested in its da'wah model because Teras Dakwah provides a comfortable space for adolescents and youth. Apart from that, the da'wah themes presented are also adapted to the themes of life issues close to adolescents and youth. Teras Dakwah community has a vision and mission to form the identity of religious adolescents and youth with the methods and strategies of da'wah. So, this condition will be attractive to adolescents who are looking for identity. Adolescents will find a form of identity they are looking for so that they will not experience an identity crisis. On the other hand, youth will also get a comfortable place to build intimacy with other people.

According to the psychology of religion perspective, adolescents have a high vulnerability to feelings of doubt and inner conflict regarding the religion they adhere to. This condition is caused by the model of thinking adopted by adolescents, namely that religion should solve life's problems (Saifuddin, 2019). This kind of thinking pattern is related to the condition of adolescents, especially emerging adulthood, who have many problems (Arnett, 2000, 2015; Arnett, Žukauskienė, & Sugimura, 2014; Cusack & Merchant, 2013; Robinson, 2018), so that adolescences often experience a quarter life crisis (Atwood & Scholtz, 2008; Robinson, 2018) and called the stress and storm phase (Hashmi, 2013). Thus, adolescents and youth (especially late teens and early adults) will like communities that often discuss themes that are close to their lives. Within the Teras Dakwah community, they work with young ustaz to dress and communicate in a way that resonates with the youth. The ustaz discuss preaching subjects that are relevant to the life concerns faced by adolescents and young people. Adolescents and young people believe they have found solutions through the preaching conducted by the Teras Dakwah community. This answer will prevent adolescents and youth from experiencing inner conflict regarding the religion they adhere to. Apart from that, various solutions to

problems obtained from the Teras Dakwah community's preaching also reduce feelings of doubt about religion in adolescents and youth. The subsequent impact is that solutions to problems obtained from the da'wah delivered by the Teras Dakwah community cause adolescents and youth to avoid being vulnerable to stress and depression. According to Cusack & Merchant (2013), adolescents are vulnerable to stress and depression. In the end, it creates a feeling of comfort and calm.

The hybrid system experienced by the Teras Dakwah congregation is that they feel the interaction of cultural and social changes. In Yogyakarta, Indonesia, where there is cultural diversity and dynamism, individuals and communities can synthesize various religious or cultural elements. In addition, the congregation's interaction with other congregations from different cultural backgrounds can lead to adopting elements from multiple religious traditions. The hybrid form is an adaptation to modernity. Modernization and globalization can introduce new ideas and perspectives, blending traditional and contemporary beliefs and practices within a religious community. By using a youth-centered approach, such as dealing with contemporary issues, providing relevant educational content, and creating an exciting platform for interaction, this community has gotten a positive response from Muslim congregations from various groups.

CONCLUSSION AND SUGGESTION

Conclusion

The Teras Dakwah community is a dynamic religious community that presents religious hybridity in its study process. According to the three respondents, namely Arafat, Karim, and Lestari, the Teras Dakwah community is a hybrid community that understands the needs of young Muslims today. This is because the study program known as "*Ngaji Asyik*" presents studies by combining cultural dimensions, such as a modern

place of study in the form of a cafe. In addition, this community presents religious stores that come from various identities, such as Muhammadiyah, Nahdlatul Ulama, and others. Nevertheless, these clerics provide interesting study themes to get young Muslims' attention in general. In addition, the study process is also packaged in the form of social media such as YouTube and Instagram, which offers study efficiency for young Muslims wherever they are.

Suggestion

As authors, we acknowledge that our research findings may have been more thorough if we had done more extensive interviews. The interviews should have focused on young Muslims' reactions to the Teras Dakwah community's efforts in producing religious hybrids. They should have also been involved in conversations with the management of the Teras Dakwah Yogyakarta community. This additional step is crucial as it allows the reader to gain a more comprehensive understanding of the community's role in cultivating religious hybrids that resonate with a broad audience of Muslim youth.

REFERENCES

- Achfandhy, M. I., Amiliya, L., & Sajidah, N. A. (2022). Da'wah Transformation As A Response To Community Solidarity And Government Regulations. *Jurnal Ilmu Dakwah*, 42(2), 257–269. <https://doi.org/10.2158/jid.42.2.11517>
- Adam, F., Anuar, M. M., & Ali, A. H. (2014). The Use Of Blog As A Medium Of Islamic Da'wah In Malaysia. *International Journal Of Sustainable Human Development*, 2(2), 74–80.
- Ali, J. (2003). Islamic Revivalism: The Case Of The Tablighi Jamaat. *Journal Of Muslim Minority Affairs*, 23(1), 173–181. <https://doi.org/10.1080/13602000305935>

- Ali, M. (2021). The Impact Of Social Media For The Development Of Da'wah In Indonesia. *Jurnal Ilmu-Ilmu Keislaman*, 33, 22–33.
- Arifin, I., Imansyah, R. T., & Faerizqi, A. B. O. (2022). The Influence Of Dakwah Through Social Media Toward Student Understanding Of Islam. *Social Sciences And Humanities*, 8(3), 1–10. <https://doi.org/10.29037/digitalpress.408416>
- Arnett, J. J. (2000). Emerging Adulthood: A Theory Of Development From The Late Teens Through The Twenties. *American Psychologist*, 55(5), 469–480. <https://doi.org/10.1037//0003-066X.55.5.469>
- Arnett, J. J. (2015). *Emerging Adulthood: The Winding Road From The Late Teens through The Twenties* (2nd Ed). Oxford, United Kingdom: Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780199795574.013.9>
- Arnett, J. J., Žukauskienė, R., & Sugimura, K. (2014). The New Life Stage Of Emerging Adulthood At Ages 18–29 Years: Implications For Mental Health. *Lancet Psychiatry*, 1(7), 569–576. [https://doi.org/10.1016/S2215-0366\(14\)00080-7](https://doi.org/10.1016/S2215-0366(14)00080-7)
- Atwood, J. D., & Scholtz, C. (2008). The Quarter-Life Time Period: An Age Of Indulgence, Crisis Or Both? *Contemporary Family Therapy*, 30, 233–250. <https://doi.org/10.1007/s10591-008-9066-2>
- Bamualim, C. S., Latief, H., & Abubakar, I. (2018). *Kaum Muda Muslim Milenial: Konservatisme, Hibridasi Identitas, Dan Tantangan Radikalisme*. Jakarta: Pusat Kajian Agama Dan Budaya UIN Syarif Hidayatullah.
- Bayat, A., & Herrera, L. (2010). Introduction: Being Young And Muslim In Neoliberal Times. In A. Bayat & L. Herrera (Eds.), *Being Young And Muslim In Neoliberal Times: New Cultural Politics In The Global South And North* (pp. 3–24). Oxford, United Kingdom: Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780195369212.003.0001>
- Briandana, R., Doktoralina, C. M., Hassan, S. A., & Hasan, W. N. W. (2020). Da'wah Communication And Social Media: The Interpretation Of Millennials In Southeast Asia. *International Journal Of Economics And Business Administration*, 8(1), 216–226. <https://doi.org/10.35808/ijeba/543>
- Chen, K.-H. (2019). Self-Identity And Self-Esteem During Different Stages Of Adolescence: The Function Of Identity Importance

- And Identity Firmness. *中華輔導與諮商學報*, 5(55), 27–57. <https://doi.org/10.3966/172851862019050055002>
- Chung, D. (2018). The Eight Stages Of Psychosocial Protective Development: Developmental Psychology. *Journal Of Behavioral And Brain Science*, 8(6), 369–398. <https://doi.org/10.4236/jbbs.2018.86024>
- Coccia, M. (2014). Socio-Cultural Origins Of The Patterns Of Technological Innovation: What Is The Likely Interaction Among Religious Culture, Religious Plurality And Innovation? Towards A Theory Of Socio-Cultural Drivers Of The Patterns Of Technological Innovation. *Technology In Society*, 36(1), 13–25. <https://doi.org/10.1016/j.techsoc.2013.11.002>
- Cusack, C., & Merchant, C. (2013). The Effects Of Emerging Adulthood On Stress And Depression. *Modern Psychological Studies*, 18(2), 31–64.
- Erikson, E. H. (1968). *Identity: Youth And Crisis*. New York, New York, United States: Norton.
- Faturokhmah, F. (2021). Shift Media Online Da'wah Innovation Diffusion In The Hijrah Youth Movement Community. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 15(2), 155–161. <https://doi.org/10.24090/komunika.v15i2.4536>
- Haidir, H., Arizki, M., & Fariz, M. (2021). An Innovation Of Islamic Religious Education In The Era Of The Industrial Revolution 4.0 In Elementary School. *Nazhbruna: Jurnal Pendidikan Islam*, 4(3), 720–734. <https://doi.org/10.31538/nzh.v4i3.1688>
- Hashmi, S. (2013). Adolescence: An Age Of Storm And Stress. *Review Of Arts And Humanities*, 2(1), 19–33.
- Herrera, L., & Bayat, A. (2010). Conclusion: Knowing Muslim Youth. In A. Bayat & L. Herrera (Eds.), *Being Young And Muslim: New Cultural Politics In The Global South And North* (pp. 355–364). Oxford, United Kingdom: Oxford University Press.
- Hill, J. P. (2014). Rejecting Evolution: The Role Of Religion, Education, And Social Networks. *Journal For The Scientific Study Of Religion*, 53(3), 575–594. <https://doi.org/10.1111/jssr.12127>
- Jackson, P. (2007). Information And Communication Technology In Organisations. *International Journal Of Public Sector Management*,

20(4), 341–341. <https://doi.org/10.1108/09513550710750057>

Jones, A. W. (2022). Hybridity And Christian Identity. *Missiology: An International Review*, 50(1), 7–16. <https://doi.org/10.1177/00918296211043533>

Kenzo, M. J.-R. (2004). Religion, Hybridity, And The Construction Of Reality In Postcolonial Africa. *Exchange*, 33(3), 244–268. <https://doi.org/10.1163/157254304774249907>

Makhmudah, S. (2017). Mensinergikan Nilai-Nilai Keagamaan Dengan Kearifan Lokal Sebagai Upaya Mewujudkan Masyarakat Madani (Studi Kasus Komunitas Keagamaan Kejawen Di Desa Bajulan Kecamatan Loceret Kabupaten Nganjuk). *Jurnal Konseling Dan Pendidikan*, 5(1), 11–19. <https://doi.org/10.29210/113600>

Nasir, K. M. (2016). *Globalized Muslim Youth In The Asia Pacific: Popular Culture In Singapore And Sydney*. Houndmills, Basingstoke, Hampshire, New York: Palgrave Macmillan.

Nilan, P., & Feixa, C. (2006). Introduction: Youth Hybridity And Plural Worlds. In P. Nilan & C. Feixa (Eds.), *Global Youth?: Hybrid Identities, Plural Worlds* (pp. 1–13). Milton Park, Abingdon-on-Thames, Oxfordshire, England, UK: Routledge. <https://doi.org/10.4324/9780203030523>

Nisa, E. F. (2018). Social Media And The Birth Of An Islamic Social Movement: ODOJ (One Day One Juz) In Contemporary Indonesia. *Indonesia And The Malay World*, 46(134), 24–43. <https://doi.org/10.1080/13639811.2017.1416758>

Nugraha, R. A., Darmawan, C., & Iswandi, D. (2020). Islamic Da'wah Through Social Media as a Means of Political Education. *Atlantis Press*, 418(Acec 2019), 262–266. <https://doi.org/10.2991/assehr.k.200320.051>

Omar, F. I., Hassan, N. A., & Sallehuddin, I. S. (2015). Islamic Perspectives Relating To Business, Arts, Culture And Communication. *Islamic Perspectives Relating To Business, Arts, Culture And Communication*, 43–55. <https://doi.org/10.1007/978-981-287-429-0>

Pabbajah, M. (2017). Praktik Ekonomi Islam Pada Komunitas Keagamaan Di Sulawesi Selatan. *Al-Ulum*, 17(1), 143–165. <https://doi.org/10.30603/au.v17i1.107>

Robinson, O. C. (2018). A Longitudinal Mixed-Methods Case Study Of Quarter-Life Crisis During The Postuniversity

- Transition. *Emerging Adulthood*, 7(3), 167–179. <https://doi.org/10.1177/2167696818764144>
- Roudometof, V. (2014). Forms Of Religious Glocalization: Orthodox Christianity In The Longue Durée. *Religions*, 5(4), 1017–1036. <https://doi.org/10.3390/rel5041017>
- Saifuddin, A. (2019). *Psikologi Agama: Implementasi Psikologi Dalam Memahami Perilaku Beragama*. Jakarta: Kencana Prenada Media Group.
- Saputra, E. (2022a). Ngaji Asik Sambil Ngopi: Strategi Branding Komunitas “Teras Dakwah” Di Yogyakarta, Indonesia. *Jurnal Sosiologi Reflektif*, 16(2), 211–238. <https://doi.org/10.14421/jsr.v16i2.2313>
- Saputra, E. (2022b). The Hybrid Identity Of Urban Muslim Youth: The Case Of Teras Dakwah Yogyakarta. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 23(1), 103–123. <https://doi.org/10.14421/esensia.v23i1.2910>
- Solahudin, D., & Fakhruroji, M. (2020). Internet And Islamic Learning Practices In Indonesia: Social Media, Religious Populism, And Religious Authority. *Religions*, 11(1), 1–12. <https://doi.org/10.3390/rel11010019>
- Sule, M. M., & Sulaiman, Y. (2021). Enhancing Da’wah And Spread Of Knowledge Via Social Media Platforms. *Jurnal Ilmiah Peuradeun*, 9(1), 145–160. <https://doi.org/10.26811/peuradeun.v9i1.549>
- Triantoro, D. A. (2018). Dakwah Dan Kesalehan: Studi Tentang Gerakan Teras Dakwah Di Kalangan Remaja Yogyakarta. *Jurnal Masyarakat Dan Budaya*, 20(2), 273–286. <https://doi.org/10.14203/jmb.v20i2.624>
- Turner, B. S. (2014). Religion And Contemporary Sociological Theories. *Current Sociology*, 62(6), 771–788. <https://doi.org/10.1177/0011392114533214>
- Ummah, A. H. (2020). Dakwah Digital Dan Generasi Milenial (Menelisis Strategi Dakwah Komunitas Arus Informasi Santri Nusantara). *Tasâmub*, 18(1), 54–78. <https://doi.org/10.20414/tasamuh.v18i1.2151>
- Utami, I. B. (2019). Peran Komunitas Islam Dalam Menyemangati Keagamaan Para Pemuda. *Anida: Aktualisasi Nuansa Ilmu Dakwah*, 18(1), 105–124. <https://doi.org/10.15575/anida.v18i1.5055>

- Wagner, W. (2003). A Comparison Of Christian Missions And Islamic Da'wah. *Missiology: An International Review*, 31(3), 339–347. <https://doi.org/10.1177/009182960303100306>
- Walls, A. F. (1996). *The Missionary Movement In Christian History: Studies In The Transmission Of Faith*. Ossining, New York, United States: Orbis Books.
- Weng, H. W. (2018). The Art Of Dakwah: Social Media, Visual Persuasion And The Islamist Propagation Of Felix Siau. *Indonesia And The Malay World*, 46(134), 61–79. <https://doi.org/10.1080/13639811.2018.1416757>
- Winarto, W., Syahid, A., & Saguni, F. (2020). Effectiveness The Use Of Audio Visual Media In Teaching Islamic Religious Education. *International Journal Of Contemporary Islamic Education*, 2(1), 81–107. <https://doi.org/10.24239/ijcied.vol2.iss1.14>
- Yumnah, S. (2021). E-Learning Based Islamic Religious Education Of Learning Media: Alternative Solutions For Online Learning During Covid-19. *Nazḥruna: Jurnal Pendidikan Islam*, 4(2), 249–260. <https://doi.org/10.31538/nzh.v4i2.1209>
- Zainuddin, Z., & Koto, I. (2023). Legal Protection For Mubaligh Muhammadiyah In Conveying Da'wah Through Social Media Perspective Of Freedom Of Opinion. *DE LEGA LATA: Jurnal Ilmu Hukum*, 8(1), 142–147. <https://doi.org/10.30596/dll.v8i1.12766>
- Zeb, S., Rafique, S., Saleem, O., Sarwar, M., Shah, H. M., & Mann, M. (2022). Dawa In The Era Of Digitalization And The Approach Of Muslim Scholars. *Journal Of Positive School Psychology*, 6(7), 2423–2429.

Copyright holder:

© Muhammad Abdi Lubis (2023)

First publication right:

[Al-Balagh : Jurnal Dakwah dan Komunikasi](#)

This article is licensed under:

[CC-BY-NC](#)

