



## Communication Model of Mosque Youth Lifestyle 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. This study examines the communication model of the differences between the four young mosque activist communities (NU, Muhammadiyah, Tabligh, and LDII) in Semarang. 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, Muslim Community*

## **A. Introduction**

The meaning of the Interaction process through communication towards the diversity of society in responding to the lifestyle chosen and adjusted to the behavior or actions taken. Lifestyle shapes an attitude that is considered good or bad, these two factors adjust the importance and purpose of the attitude. Attitude is a form of mental state and state of thinking towards behavior carried out by individuals to respond to an object (Alinda Mahdiyan, 2019).

In general, individuals judge the lifestyles of other individuals and even groups, because it is important as a sign that someone can give expression to others and give a certain message that is attractive to the public. (Anggraini & Cahyono, 2017). Lifestyle is supported by the consumption that a person does in giving messages to others as an identity. This message gives meaning to other groups as proof that the group exists in socializing in community life (Haryono et al., 2019).

The lifestyle of Mosque teenagers has an existence with polite behavior and Islamic religiosity is considered by some people to be a stigma for teenagers seen from their lifestyle, observed directly through the clothes worn characterize or provide symbols and meanings of what is embraced believed through interpretation according to the teacher's line of knowledge (Maidartati et al., 2022). Radical assumptions that are cornered through the style of Muslim clothing that is equated with adherents of radicalism, even though examined from the perspective of law and human rights, Muslim clothing that is considered radical includes individual rights to dress

Understanding and behavior between Islamic communities refers to the way in which Islamic organizations interact with each other in various aspects, such as political, social, and economic. This can include the views of Islamic organizations among other Islamic communities, as well as how to communicate and cooperate in order to achieve common goals (Ismatillah, 2016). In general, the understanding among Islamic organizations can be divided into two categories, namely inclusive and exclusive understanding.

An inclusive understanding emphasizes the importance of cooperation and collaboration between Islamic communities in order to achieve common goals, meanwhile exclusive understanding tends to limit interaction with other Islamic organizations. Behavior between Islamic communities can also vary depending on the context (Malini, 2022). In urgent or threatening situations, Islamic organizations may cooperate more closely with other Islamic organizations. However, in more stable situations or in non-urgent matters, the Islamic

community may tend to compete with or even ignore other Islamic organizations (Sholikhah & Muvid, 2022).

Differences between mosque youth communities affect the way of thinking towards differences in understanding and behavior (Tamrin, 2018). In analyzing the problems that occur between mosque youth communities, the extent of the conflict experienced by mosque youth. However, the way to stem and solve the problems between mosque youth communities that occur, is to develop a communication model between mosque youth communities in Semarang City (Nugraha, 2022). Based on the results of research on social interpretations of community differences, it still provides different results in previous studies (Hajar & Wazib, 2018).

Social construction is the combination of objective and subjective into a dialectic through the externalization of an individual who is believed to provide knowledge and meaning. The interpretation obtained through externalization then develops into the internalization of society. Social interpretation of reality occurs to people who have an objective view, awareness occurs because what is seen is an event that occurs directly. Meanwhile, the social interpretation of differences in community views is interpreted as a subjective interpretation result (Ghofur & Subahri, 2020).

Externalization is an adjustment to the socio-cultural world as a human product. Objectivation through social interaction in an institutionalized or institutionalized intersubjective world. The role of individuals in internalization is to identify themselves in the midst of social institutions or social organizations of which individuals are members. The externalization process is a problem that adjusts the social role in people's lives (Nurkhalis, 2018).

Through the Community, people have a place to carry out activities by discussing and exchanging ideas to find and solve social problems that occur in society. Social interpretation of society occurs through externalization and internalization. Social construction theory produces a product in the form of society by observing individual activities towards freedom and creativity. The process that occurs is related to externalization, which is an adjustment process carried out by humans with the environment (Wahidah, 2016).

However, there is internalization and objectivation in the social reality of society, thus completing the piece and rarely have previous scholars paid attention to these three dialectical moments, externalization, objectivities and internalization. Differences in interpretation are different attitudes of understanding between communities that lead to disputes. This symptom

is avoided in understanding the interpretation of differences between communities. Differences or so-called *Khilafiyah* are differences in views, attitudes and understandings.

Most of the Muslims in Indonesia have long been separated or compartmentalized through organizations that provide understanding and teach religiousness such as NU, Muhammadiyah, Tabligh, LDII (Zainuri, 2017). As the two largest religious organizations in Indonesia, Nahdlatul Ulama and Muhammadiyah have interesting religious backgrounds (Sukmono, 2017). Various kinds of problems in the form of dissociative obstacles and barriers through competition that cause conflicts. This is because of an unprincipled religious perspective (Rofiah, 2017).

The conflict experienced by two major Islamic organizations in Indonesia is colored by the political background between the two party leaders who have the spirit of Islamic organizations (Alfandi, 2013). However, the previous political problems have been solved with the regularity in understanding political issues. However, what is interesting is that problems arise not only in these two organizations (Brata, 2008). The existence of Islamic organizations NU and Muhammadiyah also gives the view that Islamic organizations such as Tabligh and LDII have an existence in preaching (Brown, 2019).

Problems that occur due to differences in accepting social interpretations through the process of externalization, internalization, and subjectivity due to differences in communities towards understanding identity and differences in thinking in interpreting social interpretations. The research conducted has the aim of bringing a message of peace with integration is a way that is done as a solution to conflict management for differences in the Mosque youth community so that social integration occurs. (Meirison et al., 2022).

The solution in resolving differences in social interpretations in understanding between the Mosque youth community is realized through a communication model or communication forum between the Mosque youth community that builds integration and tolerance so that there is no conflict from different interpretations of different understandings.

## **B. Discussion**

### **1. Lifestyle Differences of Four Mosque Youth Communities in Semarang City**

This study uses qualitative research methods that are more aimed at achieving an in-depth understanding of the four different lifestyles of Muslim youth communities. This research location raises the issue of differences in lifestyle towards beliefs and thoughts in dress

identity in four Muslim youth communities NU, Muhammadiyah, Tabligh, and LDII. The informants taken in this research are teenagers from Islamic communities in Semarang.

The technique of collecting informants was carried out using purposive sampling technique. Among the Muslim youth community, there are differences in religious lifestyles towards beliefs and behaviors. The collected data were analyzed qualitatively. Observation, interview, documentation study, and field notes techniques were used as data collection methods. Data reduction, display data, and conclusion drawing verification are used as data analysis techniques by describing the research results in the form of words or expressions that make it easier for researchers to detail the research results.

The different lifestyles of the four Mosque Youth communities in Semarang City become a place or place in choosing a community. But the problem that occurs is not the behavior of choosing but the behavior and understanding of each community in carrying out different religious behavior but has the same principles in belief. Nevertheless the potential for conflict will decorate the religiousness of four Islamic youth communities despite the same goal but through different lifestyles. The differences in lifestyle of the mosque youth community in the city of Semarang are motivated by the worship behavior of the four NU, Muhamamdiyah, Tabligh and LDII communities.

The differences between the four communities include the compulsory modes of prayer, fasting and zakat as well as the criteria for becoming an Imam. The four communities have different ways of interpreting the different ways of worship. Of course, according to what is taught by prophet of Allah, but different externalization processes result in diversity in understanding the interpretation of mandatory worship. The social behavior of the four mosque youth communities is the background of differences. The social behavior of each organization is different, which creates the potential for conflict between communities. How is the interaction model between communities towards lifestyle differences when interacting and meeting in one mosque environment but different organizations. Responding to the community in the neighborhood when carrying out religious activities at local mosques that differ in understanding from the organization.

For the Islamic youth community, fashion is a goal in spreading and practicing knowledge. The wearing of pants and sarong is a symbol of differentiation between the Muslim youth community, because of how the sarong is worn in accordance with the teachings of the kyai or teacher. Likewise, how to wear pants when going to be used for mandatory prayers and used when doing certain activities provides certain symbols and messages between the four

Muslim youth communities. Individuals are recognized through social realities that are constructed or created by individuals.

The teachings of individuals or teachers from the four Muslim communities of NU, Muhammadiyah, Tabligh and LDII determine the social world in constructing based on the will. Through this process, there is a process of externalization which becomes a concept and is reinforced among one group of Muslims through internalization which becomes objectification which is the result of social construction through reality which is the result of human creation.

In the differences in the Muslim youth community, the four Muslim communities have a construction of thinking in accordance with the theory of Peter L Berger. Some of the processes are through External, Internal, and External Objectification of the group. NU Muslim Youth Community is one of the largest Islamic communities in Indonesia. The concept of understanding and behavior towards moderate Islamic views. Through the lifestyle of attending NU recitation, it becomes a medium to convey messages and motivate teenagers in improving religious and social quality.

## **2. Conflict Potential and Communication Model on Lifestyle of Four Mosque Youth Communities in Semarang City.**

Potential conflict is a behavior towards a sensitive understanding of differences as a Mosque Youth community in Indonesia, which was first present NU and Muhammadiyah. They have different histories and views on some religious and political issues. Although both have a common focus on spreading Islam, differences in views can lead to disputes between the youth mosque communities. Communities that are perceived as new by the general public, namely Tabligh and LDII, are relatively new Islamic proselytizing 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.

Groups that are categorized as new by the general public, many people may not understand their views and activities, so conflicts sometimes arise with older, more established groups such as NU and Muhammadiyah. The potential for conflict between Islamic communities can arise from differences in views regarding understanding and behavior. Disputes between NU and Muhammadiyah, for example, are often related to political lifestyle issues and state policies, such as elections or issues related to human rights. Disputes between NU and Muhammadiyah, for example, are often related to political lifestyle issues and state policies, such as elections or issues related to human rights.

Four Mosque youth communities are organizations that have true knowledge according to the teachings of the teacher. Social reality is a social construction created by individuals. Individuals determine the social world in constructing it based on their will. Individuals are not victims of social facts as production machines to construct the social world. Through the dialectical process of externalization, objectivation and internalization, the construction of social reality resulting from human thought occurs.

The individual is the shaper of society and society is the shaper of the individual. Objectively, reality is outside of man and subjectively, reality is within man. The two concepts are combined into a dialectic. Externalization of self-adjustment to the socio-cultural world as a human product. Externalization of self-adjustment to the socio-cultural world as a human product. This means that when Islamic youth organizations gain true knowledge through ustad or trusted individuals. This adjustment is the initial process of true knowledge according to the individual towards the organization.

The next stage of the process is objectivation, which is social interaction in the intersubjective world that is institutionalized or institutionalized. Individual subjectivity towards Islamic youth organizations is institutionalized and true science becomes a reference in religion. However, the process does not end with the institution. Internalization is the process of self-identification in the middle of social institutions or social organizations where individuals become members. The conclusion that individuals have internalized true doctrine, when there are differences in religion this process results in differences in social interpretation between Islamic youth communities which results in conflict.

This conflict between Islamic communities is not always negative. Conflict can be a way to deepen understanding and tolerance between groups. Nevertheless, It is important to continue to build dialog and cooperation between groups so that Indonesian society can coexist in peace and harmony. With the communication model between the four Muslim youth communities, tolerance and integration between Muslim youth communities in preaching and carrying out social construction that has diversity in diversity between the four Muslim communities in order to establish a peaceful way of preaching.

### **C. Conclusion**

The difference between the four mosque youth communities in the city of Semarang Genuk sub-district has a characteristic in religion, this is in accordance with the behavior of each religious community. NU, Muhammadiyah, Tabligh and LDII religious communities have cultural behaviors that have true beliefs from teachers or someone who teaches religious

behavior. In social construction theory, the religious community is formed by externalization, which considers knowledge to be true from what is taught and seen. The objectivation process is an institutionalized process that becomes a strong norm that the group becomes an identity. Internalization is the process of religious groups making doctrines from religious teachings that are considered good and true. The four different communities have different ideas and potential for conflict. Within the community, however, there are differences in behavior and religious thought. One community identity has a difference in understanding but does not have the potential for conflict, even though the potential for conflict is present in the religion of the mosque youth community. Because every community has a interpretation (*tafsir*) towards social construction in religion.

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