

Social Interpretation of Differences in Islamic Youth Communities Life in Semarang City

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Abstract

Social interpretation is a form of concept in understanding the differences between Islamic youth communities in Semarang City. Social interpretation has a function in understanding the model of communication between the four Islamic youth communities in Semarang City. Differences in social interpretation between the four Islamic communities have characteristics in communicating interfaith behavior. The four Islamic communities referred to are NU, Muhammadiyah, Tabligh and LDII. This study aims to examine the social interpretation of identity differences in four Muslim youth communities in Semarang City. Examines the different interpretations that lead to potential conflicts between the four Islamic youth communities. The research method uses a qualitative approach. The research subjects of mosque youth as the main informants based on purposive sampling technique. The results of the Social Interpretation study of the differences in the four Muslim youth communities towards religious differences by addressing differences in understanding and behavior between the four communities. Studies to

provide solutions to potential conflicts between the four Islamic communities. Through the communication model between the four religious communities which have the potential for conflict over differences in the views of the NU, Muhammadiyah, Tabligh and LDII communities. Differences in problems can be integrated with the existence of a social communication model between the four Islamic communities in Semarang city.

Keywords: *Social Interpretation, Community Differences, Islamic Youth*

Abstrak

Interpretasi sosial merupakan bentuk konsep dalam memahami perbedaan antar komunitas pemuda Islam di Kota Semarang. Pemaknaan sosial memiliki fungsi dalam memahami model komunikasi antara keempat komunitas pemuda Islam di Kota Semarang. Perbedaan pemaknaan sosial antara keempat komunitas Islam tersebut memiliki ciri khas dalam melakukan komunikasi antar umat beragama. Empat komunitas Islam yang dimaksud adalah NU, Muhammadiyah, Jamaah Tabligh dan LDII. Penelitian ini bertujuan untuk mengkaji pemaknaan sosial terhadap perbedaan identitas pada empat komunitas pemuda Muslim di Kota Semarang. Mengkaji perbedaan pemaknaan yang mengarah pada potensi konflik di antara keempat komunitas pemuda Islam tersebut. Metode penelitian menggunakan pendekatan kualitatif. Subjek penelitian remaja masjid sebagai informan utama berdasarkan teknik purposive sampling. Hasil penelitian Interpretasi Sosial terhadap perbedaan keempat komunitas pemuda Islam terhadap perbedaan agama dengan menyikapi perbedaan pemahaman dan perilaku diantara keempat komunitas tersebut. Studi untuk memberikan solusi terhadap potensi konflik antara keempat komunitas Islam tersebut. Melalui model komunikasi antara empat komunitas agama yang berpotensi konflik atas perbedaan pandangan komunitas NU, Muhammadiyah, Jamaah Tabligh dan LDII. Perbedaan permasalahan dapat diintegrasikan dengan adanya model komunikasi sosial antara keempat komunitas Islam di kota Semarang.

Kata kunci: Interpretasi Sosial, Perbedaan Komunitas, Pemuda Islam

A. Introduction

Tafsir in language means information to gain knowledge. Tafsir is used to reveal logical meanings or reveal hidden meanings. In terminology, tafsir is a science in which it discusses the conditions of the Qur'an in terms of meaning to what Allah wants, to the extent that humans can afford. (Wijaya, 2017).

Explanations from someone who is delivered and then listened to and stored in memory, when receiving information that comes from trusted or untrusted people must be accepted selectively. The purpose of selective attitude is to avoid misunderstandings in interpreting so that unwanted things do not happen. Errors in receiving information can have a fatal effect on social life. Selective means checking and rechecking both the news source and the news delivered, so that the information received is accurate in accordance with the actual conditions (Siregar, 2017).

The meaning of an interpretation is an explanation of a decision as a form of logical understanding and also as a form of expressing an implied meaning of a problem. Receiving information from a clear source can be accounted for. But in receiving a social interpretation of the transfer of knowledge obtained, it must have a selective nature in receiving information so that the sustainability of information or knowledge conveyed to various audiences does not mislead someone in receiving information (O. M. S. Nugraha, 2022).

Looking at the condition of interpretation, there are still many works of interpretation in Indonesia that ignore the social dimension of society so that the work of interpretation is only an accumulation of religious understanding solely. Social interpretation is not only in the matter of interpreting the AL-Quran, as a guide to the life of Muslims. In the problems that occur, interpretation of social problems needs to be interpreted because it has many meanings in interpreting a social problem that exists in society. Likewise, interpretation, starting from social conditions, based on the Qur'an, draws a solutive meaning that way, of course, must be set a clear goal of interpretation. (Sunarto, 2019)

The problems that occur are related to social interpretations of diverse meanings that result in disharmony. Differences in social interpretations in society tend to have destructive or divisive consequences. Because individuals with individuals, individuals with groups have differences in interpreting internalized knowledge. This difference in interpretation occurs through a process of externalization from an individual who is believed to provide knowledge and meaning (Sulaiman, 2016).

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, social interpretation of differences in community views is interpreted as the result of subjective interpretations (Rustandi & Hanifah, 2020). For example, objectively as urban people see villagers who work as farmers, objectively that farmers are jobs that actually exist. Subjectively, the urban community will interpret that the

farmer's work is heavy and hot, but from a farmer himself subjectively, the farmer enjoys his work (Karman, 2015).

The social interpretation of the reality that occurs in society is a transfer of knowledge process through a social group called the Community, because 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 (Oktav Nugraha et al., 2020) . Social interpretation of society occurs through externalization and internalization. Social construction theory produces a product in the form of society by observing individual activity toward freedom and creativity. This activity corresponds to externalization, which is a process of human adaptation to the environment. However, there is internalization and objectification in the social reality of society, which completes its part, and previous scientists rarely paid attention to these three dialectical moments, namely externalization, objectification and internalization. (Nurkhalis, 2018).

Community is a forum for social groups that have the same goal because together they have the same thoughts. In carrying out activities carried out in a process and cooperation related to formal relationships, in the form of a hierarchy, ultimately giving birth to an achievement. The existence of community cannot be separated from human life as an individual in social life. Communities are found in formal education levels such as schools, from elementary school (SD) to college (university) every individual will definitely meet the community, and also be faced with the choice of which community to follow according to their interests and talents. (Dwi et al., 2019).

The emergence of difference in society through different communities is a natural thing as a place or place to gain knowledge and experience. One of the positive effects of diversity or plurality is the existence of a democratic life. A democratic life can be demonstrated by mutual respect, respect for human rights, mutual aid, freedom of expression, freedom to form groups or communities One of the interesting effects is where there is freedom in making and participating in a group or community, be it mass organizations, political parties, or other communities. In the conclusion of an argument through an interpretation that is obtained. When doing a social interpretation of reality that occurs is a transfer of knowledge given by a person who is believed to be a teacher or is considered someone who understands. (Aprizon, 2013).

The role of youth in accepting social interpretations of differences in identity and thought is a gap that occurs. The problem of differences in social interpretations tends to and often occurs by adults. However, such problems have never occurred or escaped public analysis, because adolescents tend not to trigger conflicts that lead to

conflict. There is resistance to differences in the Islamic youth community based on identity differences that differ in physical terms, such as wearing clothes. The problem of identity differences, which tend to be disputed by adults, is encountered by youth in gently addressing and understanding the problem that identity differences cause verbal remarks that are felt to be less ethical to say among Islamic youth communities (Sanyoto et al., 2016).

In analyzing the social interpretation problems that arise, namely the differences in the identity of Islamic youth tend not to show problems, but what happens behind things that are not visible is the problem of bullying or bullying each other. Differences between Islamic youth communities affect the way of thinking about differences in fiqh, culture, and politics. In analyzing the problems that occur between Islamic youth communities, the extent of conflict experienced by Islamic youth (Ghofur & Subahri, 2020).

However as a form of stemming and solving problems between Islamic youth communities that occur, composing a model of communication between Islamic youth communities in Semarang City. Based on the results of research on the social interpretation of community differences, it still provides different results in previous studies. further research is needed in the hope of explaining the social interpretation between communities that occur in Islamic youth (Berger, Peter L & Luckmann, 1990).

B. Methods

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

C. Results And Discussion

1. Social Interpretation of Identity Differences in Four Islamic Youth Communities in Semarang City

The process of interpretation among the four Islamic youth communities is through individual teachings received from teachers. The interpretation of the four Muslim communities of NU, Muhammadiyah, Tabligh and LDII determines the social world in the construction based on the will (Yumnah, 2022). Through this process, there is a process of externalization which becomes a concept and is reinforced among a Muslim group through internalization which becomes objectification which is the result of social construction through reality which is the result of human creation.

The community knows because they are aware of their presence. The concept is formed through an understood idea and becomes an action. Beliefs and behavior toward differences in Islamic organizations' lifestyles are shown through social, political, and economic aspects. Community behavior among Islamic organizations can be seen when they meet. Different behaviors will be analyzed between individuals to understand the lifestyles among Muslim organizations (S. M. O. Nugraha et al., 2023). Differences in beliefs occur because of the initial concept constructed by individuals in understanding religious processes.

Tafsir four Muslim communities have an externalization process Actions taken by individuals to obtain true knowledge from a recognized source. Recognition is obtained from a teacher who is considered an absolute source of truth. Thus, the differences in interpretation among the four communities are motivated by differences in worship behavior, social behavior, and lifestyle. The worship practices of the four organizations with regard to obligatory prayer have similarities and differences. Examples of the use of qunud prayers four organizations some use and some do not use. The social behavior of four Muslim youth communities towards differences in communication through gathering activities, studies and recitation of each organization has an identity in social behavior.

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

2. Differences in interpretation have been the source of conflict between four Islamic youth communities in the city of Semarang

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

Potential conflicts arise due to differences in interpretation of the four Islamic youth communities. Different religious behavior in interpreting the behavior of prayer and fasting, Muamalah social behavior has an absolute difference from a person who transmits knowledge. Potential conflict is identical to the social behavior between Islamic youth communities. The appearance of the use of NU organization clothing, which is identical to sarongs and koko shirts. The appearance of the Muhammadiyah organization using koko shirts and sirwal pants. The organization of the Tabligh Congregation, which identifies that wearing a robe is an example of RosulAllah. The appearance of the LDII organization's koko shirt is a characteristic of the organization or adjusting clothing in a state of worship and work is distinguished.

However, the differences in the interpretations of the four Islamic youth communities are motivated by the behavior of the knowledge of the organization. The organization has correct knowledge according to the teachings of the Ustad. Social reality is a social construction created by individuals. The individual becomes the determinant of the social world in the construction based on the will. Individuals are not victims of social facts as production machines to construct the social world. Through the dialectical process of externalization, objectification and internalization, the construction of social reality takes place as a result of human thought.

The individual is the creator of society and society is the creator of the individual. Objectively, reality is outside of man, and subjectively, reality is within man. These two concepts are combined in a dialectic. Externalization of self-adaptation to the socio-cultural world as a human product. This means that when Islamic youth organizations receive true knowledge through ustad or trusted individuals. This adaptation is the initial process of true knowledge from the individual to the organization (Dreher, 2016).

The next stage of the process is objectification, 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. But the process does not end with the institution. Internalization is a process of self-identification in the midst of social institutions or social organizations of which individuals become members. The conclusion that individuals have internalized the true doctrine, when there are differences in religion, this process leads to differences in social interpretation between Islamic youth communities that lead to conflict.

D. Conclusion

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

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

activists' lifestyle communication model can effectively develop adolescents' religious life in Semarang.

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