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The Signs of Pemuda Hijrah in Social Media

Yudi Daherman¹; Andi Mirza Ronda¹; Fahrudin Faiz²

¹ Post Graduate School of Communication Science, Sahid University Jakarta, Indonesia

² Ushuludin Faculty, Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia

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Abstract

Citizens always experience changes in their social life, especially in communication. Social media become the change proponent. Pemuda Hijrah (Hijrah Youth) community on Instagram account @shiftmedia.id used the sign of hijrah showing the genuine, great, and true religious identity. This study aims to reveal the hyperreality of Pemuda Hijrah community through sign production used by Pemuda Hijrah community on Instagram. The result of the study showed that the sign production created through hashtag (#) symbol on Instagram became a missionary strategy which can be accepted by current citizens, and the costume sign worn by Ust. Hanan Ataki was a trigger that became the charisma in the community. Virtual citizens thought that the trend hijrah nowadays is the activity exposed through social media.

Keywords: Sign Production; Virtual community; Hijrah Youth

Introduction

“Nowadays, we hear about Hijrah and its programs everywhere. In this millennial era, hijrah become a new phenomenon even a trend. Of course, there is no mistake in this phenomenon. Because Rasulullah Saw. Also did Hijrah, but for those missing beautiful hijrah, then Rasulullah in his edict once said which means that every deed is depending on the intention and he will get what he intends. When a person does hijrah because of other humans, he/ she will be perished and be disappointed, but when he does hijrah because of Allah, remember that Allah never sleeps and disappoint human (Instagram account: tafaqqhonline, 25 September 2018)”

The quote above is an appeal from an Islamic scholar who is widely known through social media, namely Ustad Abdul Somad. Currently, the virtual communication model has become a new trend in society along with the development of various social media sites on the internet, such as Instagram. Communication that creates media, including social media, will display new myths in the media itself, such as the emergence of the word “hijrah” on social media. The use of the word “hijrah” is often a symbol to express the essential, great, and right religious identity. Thus, it creates new communities, one of them is Pemuda Hijrah (Hijrah Youth) community. Social media often eliminates the traditional cultures in youth that Islamic youth in the past were diligent to pray in the Mosque and created mosque

youth associations. But this is eroded by the dominance of youth who focused on social media. So that the community develops and exists on social media space.

The way of Pemuda Hijrah community consumes the information is very essential to the youths as members of the community, thus creating a “desire strategy” to follow, finally, it will be addicted (opium) to Pemuda Hijrah community activities on social media. The existence of recitation activities initiated by the founder of the Pemuda Hijrah community, Ustadz Hanan Ataki, Lc., became a magnet in the activities carried out. How the preach of ustadz Hanan Ataki can provoke everyone to be the community members by following the Instagram account of Pemuda Hijrah community. The recitation activities conducted online can be experienced by members in their gadgets. Then, they can share it to the members' social media accounts declaring that they are the community members.

Baudrillard said: the private space is no longer a stage where drama about the subject face to face with the object and its image can be played. It means that the youths following the activities of Pemuda Hijrah community consider the activities done are not private consumption but public consumption. Social media like Instagram is dominantly used by Pemuda Hijrah community by using hashtag (#) signal known as the hashtag hijrah youth (#pemudahijrah) which is the primary icon on Instagram that can invite followers to carry out their respective da'wah activities. The activities of Pemuda Hijrah community upload pictures and videos on Instagram and then go viral (spread) through a modern media system, one of the main characteristics of which is "producing partiality" (Couteau, 2018). Social media is a key element in changing social interactions in society. This has resulted in the development of information changing from large volume developments to commercial transactions (Mackay, 2013).

The activity of Pemuda Hijrah community has become a social media theatre as a stage, this activity no longer plays a role in the drama of alienation, but in the ecstasy of communication. Where the availability of meaning is forced, pluralism and free expression of all members of Pemuda Hijrah community on social media. Everything is disseminated clearly and arbitrarily dissolved in the process of information and communication (Baudrillard, 1998). Ecstasy is a condition where all functions are reduced to one dimension, namely the communication dimension. All events, spaces, and memories are placed into a single dimension. Pleasure or confusion has a special state, namely a form of singular pleasure, which is at once aleatory and dizzy (Baudrillard, 2006). It should be suspected that the activities of Pemuda Hijrah community conducted by the community only want to get recognition on social media that they have carried out the hijrah or hijrah process. New communication techniques (social media) are essentially consumer culture and have instrumental boundaries. Attitudes towards human communication today, which are mediated through new media, have become the focus of cultural studies in modern society. The ability of digital communication technology to monitor space and sacrifice time, a system that has a global reach, social stability makes us forget the time (Graham, 2006).

Hyperreality is a state in which signs have a life of their own apart from reality and floating freely. The sign is a reflection of reality but is now part of the signifier game. Reality may be absent or gone, but signs always exist (Jowett & Victoria O'Donnell, 2006). Baudrillard's early thesis wrote about Nietzsche and Luther, especially he was interested in Hölderlin's works so it is not uncommon in his work he is often called a poet because his writings contain many poems (Chao, 2015). Baudrillard's development of thought after studying sociology did not make his claim to be a sociologist, as he admits in the book *Postmodern Social Theory*, that he is not a sociologist, but neither is he anti-sociologist. Baudrillard was a sociologist when he enrolled in the university, from the point of view of a discipline, then shifted to psychoanalytic semiology, Marxism (Ritzer, 2005).

Baudrillard's thinking about symbolic exchange develops and moves from social theory to postmodern theory with a provocative style of philosophical analysis that rejects the tendency to herald major premodern phenomena, such as emotions, feelings, intuition, reflection, speculation, personal experience, habits, violence, metaphysics, tradition, cosmology, magic, myth, religious sentiment and

mystical experience (Ronda, 2018). Baudrillard's world is a dramatic fusion, in which class, gender, political difference, and the once autonomous spheres of society and Culture fuse with one another, erasing boundaries and differences in a postmodern kaleidoscope. His writing style and strategy are also implosives, blending, combining even from very different fields, interspersed with examples from media culture in a new form, namely Postmodern theory that removes all disciplinary boundaries. In the postmodern world, individuals leave the "real desert" for the ecstasy of hyperreality and the realm of new computers, media, and technological experiences (Fuchs, 2016).

Baudrillard said systematically that we live in the "simulation era", where the genuine and cultural world which quickly disappeared (symbolic exchange) make Baudrillard tends to prefer the charm of the world. However, the world of simulation is an absolute and humiliating loss of charm (Ritzer, 2005). Baudrillard is simply the worst (or best) example of post-modern excess and those who are willing to accept his ideas without criticism. It seems that investigating the possibility of simulation is a useful way to examine some contemporary phenomena and therefore deserves credit for developing a stimulating concept. But Baudrillard's statements in favor of this concept are misleading in at least two ways: (1) it is an exaggeration to claim that from now on all we have or need are simulations. (2) Analysis of simulations contradicts his pessimistic thesis that they can never be detected (Dicks; et al., 2005).

The production of signs in this study uses Umberto Eco's semiotics, involving 3 domains, so automatically interdisciplinary cannot be one discipline, including; (1) The political or cultural realm, because semiotics has the same meaning, the meaning of the political or cultural world. Eco in the political or cultural realm includes the academic realm, the realm of cooperation, and the empirical realm. Political symbols need political science, social science, and sometimes even psychology. So it must be cooperation among them, it cannot be understood separately. If the empirical realm is a sign of the empirical world, the world of everyday reality. (2) The realm of nature, according to Eco, means the reality around us, which are categorized into two types based on the source. The first is a symbol from the universe, everything that can be interpreted in nature is the realm of nature, both the living or the non-living environment around us. The second is a symbol from human behavior, our movements, intentionally or unintentionally, are symbols. Human sound "ehem" is also can be considered as a symbol. Whenever people produce the sound "ehem" it might indicate that something had happened to them. Whether the sound "ehem" is intentional or unintentional, human always understands it as a symbol. The loss of sandals in a mosque is also a symbol, apart from how you will interpret this phenomenon. That's the realm of nature and the realm of behavior. (3) the realm of epistemology. It relates to how human understands reality, the symbolic reality. In fact, if science is symbolic, then reality is semiotic, it can be said that semiotics is the source of all sciences (Eco, 1979).

The relation between science and understanding, understanding relates to symbols including language, reality, and human attitude. Therefore, semiotics relates to everything, the meaning is wide. The root is science, the key is all science is essential to humans, according to the context, when and where, and the aims. Semiotics has a region which means cross, inter. It is very important because we use semiotics in our daily communication (Eco, 1979). Code theory like Ferdinand De Saussure, communication theory which is pragmatics like Charles Sanders Peirce. Both of them are important, nobody can blame them, and if only use one of them it will be incomplete. Because one is structural and another one is pragmatics. The structural is named as significance, and the pragmatics is named as communication. The signs will exchange communication, information, comprehension, which cannot be a sign of structural significance. Significance is a meaning (Eco, 1979).

Umberto Eco focused a lot on communication semiotics. There is a relation between communication semiotics and communication practice. There are 8 ways, they are the source, the sender, the signal, the channel, the signal again, the receiver, the message, and the addressee. Semiotics, according to Eco, will be alive and great, when the communication is great (Esposito, 2013).

Research Method

This study used a postmodern research paradigm. In the critic tradition, postmodernism is based on the opinion which the fixed social reality is produced, then reproduced, and changed by the language use and other symbols (Littlejohn & Foss, 2014). Ontologically, it quests how the form and attitude of reality. In this paradigm, the reality is local and constructed specifically. The reality is shaped in society, culture, and economy. The epistemological question is how the relationship between the researcher and the object of research. In this paradigm, the researcher was subjective and the finding based on understandable values. There was a tendency toward the citizen's interest. Meanwhile, axiologically, the aim and usage of this paradigm are to give a new thought or change on the social condition nowadays (Lincoln et al., 2011).

The methodology of qualitative study used netnography adjusting the netnography research to learn the culture and society emerging in the electronic media. Culture and society emerge from online, dimensional-computer, or communication-based internet (Kozinets, 2010). Almost online communities are closed text-based communities on social media, and the other computer-based communication is lesser integrated into everyday life. The extent to which the culture of social media users likes discussion on social media, judging by the resulting online phenomenon and ethical issues associated with researching online communities (Costello et al., 2017).

A netnography method is a form of ethnography adapted to the social world mediated by computer devices. Netnography is defined as a qualitative research methodology that adapts ethnographic research techniques to study cultures and communities that occur in computer-mediated communications (Kozinets, 2010). Netnography research methods continue to differ from many existing forms of ethnography online by offering more systematic, step-by-step approaches to address ethical, procedural, and methodologies specific to online research. The continued use of automated social media responses in online communities can transform members with communities, both online and offline (Nasrullah, 2017).

Results and Discussion

The text symbol brought was produced by the communicator that consists of Pemuda Hijrah community with symbol @shiftmedia.id and #pemudahijrah. Besides, the new context brought by Ustadz Hanan Ataki by wearing a typical costume of Pemuda Hijrah became the symbol created by the community to attract their followers. This signal then was received as the fake reality through social media. The way Ustadz Hanan Ataki dressed up was imitated by the followers and this imitation phenomenon is the representation of what William James (2009) called the abduction phenomenon. He stated that there is a logic of abduction pragmatism, which is a form of thought that functions to offer conjectures which definitely can explain all events accurately and close to the truth. Abduction can provide explanations or explanations for facts that may not be explained or even cannot be explained and cannot be observed directly (James, 2009).

Figures: A typical hat symbol worn by Ustadz Hanan Ataki during his religious lecture



Source: Google.com, 2021

As the central actor in Pemuda Hijrah community activities on Instagram, Ustadz Hanan Ataki used the abduction symbol in all the hijrah activities, for instance when wearing a typical hat called *kupluk* (beanie hat) and dress casually like the youth's style. The abduction done got a response from his followers through the following parameter (1) predictability, other people will predict that everyone wearing a beanie hat is a follower of Pemuda Hijrah community. (2) Coherence, the logical linkage of the symbol carried out by Pemuda Hijrah during their activity on Instagram. There will be always a perception that the youths wearing the same symbols have done their hijrah. (3) Simplicity, means the acknowledgment from the virtual community about what has been shared in the social media of Pemuda Hijrah. Society will interpret the youths wearing a beanie hat and share their change of appearance on their social media have done their hijrah. This phenomenon leads to creating a simple meaning of hijrah. (4) Fruitfulness, based on the context and results, youths have concluded their process of hijrah was completed by wearing the symbols created by Pemuda Hijrah community and reposting their activities on their Instagram account. Therefore they were assumed to commit hijrah.

There is a shift of meaning towards human existence in self-awareness of reality and the world. The changes are driven by the growth and formation of modern society towards a reality that is considered truth. In this case, Instagram as an information medium carries an ideology about reality which is formed as a simulation of reality, on the other hand, the boundary between imagination and the real world gets blurred. In a real-life, people always question the meaning of reality, what existence is, what truths are and whether what we are facing in this life is reality or just an illusion (James, 2009).

Through social media as a technological medium as a representation of real-life using screens and internet data, information is conveyed through technological sophistication. Technology is not only for the needs of war but also for economic needs as a human representation that continues to grow as time goes by. Social media is essentially a technological medium where social media is also a communication system where various languages are visualized in pictures and signs. In this case, the author views social media as a medium used for human communication to the world.

Social media provides an overview of communication tools that work on various scales, ranging from a limited scale to being able to reach and involve anyone in a virtual society, on a very wide scale. The term social media refers to several media platforms that have existed for a long time and are still used today, such as Facebook, Twitter, Instagram, Youtube, TikTok, and others.

Opinions and behaviors generated through the communication process form the dynamic life. The use of media to convey information characterizes mass communication. The media used to convey messages are tools that were created and developed for that purpose, for example, social media, television, radio, newspapers, and so on. This communication is different from various other forms of communication which position the two parties as facing each other, individual, or in groups, in comparison, intrapersonal communication is a form of communication within oneself, usually including psychological aspects. Meanwhile, interpersonal communication is a form of face-to-face communication with other people. If a person speaks in front of a group of people, it is called public communication. The three forms of communication above require the presence of subjects and objects in one area.

The term "mass" describes something (people or goods) in large quantities, while "communication" refers to the conveying and receiving of meaning, sending, and receiving of messages. One of the earliest definitions of communication states that mass communication consists of institutions and techniques in which groups are trained to use technology to disseminate symbols to their widely dispersed and heterogeneous followers. In communication, some processes and characteristics can be explained how mass communication occurs. The most important feature of the mass media is that it is an institution designed to reach the wider community. While the potential of the community or audience is seen as a large number of people who do not know each other, as well as the sender of the message and the recipient who does not know each other.

The number of followers on Instagram for some people is the main goal to be achieved when entering the world of social media. There is a sense of pride because they are known by many people. In addition, an economic factor also becomes the main reason for people to gain many followers on Instagram. A large number of followers will attract more business opportunities such as endorsement. The number of followers on Instagram social media can indeed be beneficial, but on the other hand, it can also be detrimental, for example, reduced privacy, always being followed by fans or journalists, while at the same time they are required to give a good image, keep his emotions and lost quality time with family and friends. Those disadvantages of being an Instagram celebrity (a person who is very popular on Instagram and has a lot of followers) appear because they have been a public figure whose actions are judged and often imitated by society.

When a person has become a public figure, he immediately feels that he is always being watched by others, even though he may not be being watched at that time. The role of public figures is very big in shaping public opinion. The publicity they make can influence a person's judgment in making decisions. This public opinion can be directed to economic and political aspects.

According to Gramsci (2002) in Culture and Anthropology, the domination of power is fought through weapons and public consent, for instance, the acceptance of the idea of the ruler by the wider community, which is expressed through what is called the mechanism of public opinion, especially through social media (Piliang, 2009). Social media has a public space in which language and symbols are produced and disseminated. Social media were not seen by Gramsci as a mere passive hegemony tool. Social media together with other media form a space where language wars or symbol wars take place to accept the public for the ideological ideas being championed.

In an idea, hegemony is challenged by various other rival hegemonies. To fight for public acceptance, every social media using the power of language and symbols has a very important role in the principle of hegemony. Gramsci sees (2009) that the dominant meanings and values produced by various social media greatly determine the formation of the process of social domination. However, in the principle of hegemony, language, meaning and dominant values are never in a stable condition. It is always questioned, sued, opposed against various forms of political struggle for signs (Piliang, 2009). Each signifier is an "ineluctable nostalgia" for the presence that creates unity from diversity, by stating that the sign presents a signifier, this will be apparent if the sign signifies others, in which it is expressed without simplification, identification, or resemblance.

Social media has presented various images through pictures and language that are presented in life and enjoyed by its users as a reality. Social media users would not distinguish between reality and metaphor or a fake world. Therefore, humans need to maintain their existence and can decide how and what to do in globalization in which identity is getting eroded and replaced by something deceptive and fake, as said by Goffman in the presentation in everyday life regarding dramaturgy theory.

Understanding the Instagram account of hijrah youth, according to Baudrillard, cannot be separated from view of the reality, that reality 'exists' and its existence is based on and accommodated by 'non-existence' to call the basis of this reality. Baudrillard also uses the term *pataphysics* where the existence of Instagram is a simulation of the existing reality in the form of a tool, in this case, is technology. As a phenomenon in modern life, the presence of information technology has made many big changes in the existence of Instagram in real life. Technology was created and used for the political interests of the state as a defense against its enemies. However, as technology advances technology has spread in other social life such as means of transportation, cellular, television, radio, computers, and the internet. Instagram is a communication medium that provides various updated information, and that information is spread to the public in a short time. As an ideological media, Instagram is always loaded with various interests. There is an inseparable relationship between the reality presented in social media, the language and sign systems used on it, and the ideology upheld by the people behind social media.

Based on the researchers' observations during the participation of Ustad Hanan Ataki lecture in 2018 at the Trans Studio Mall Mosque, Bandung, it was found that the lecture was carried out solemnly and was followed by many youths until it filled the entire mosque room, even at the parking area of the mosque was crowded by the youths coming from all around Bandung city. The religious lecture delivered by Ustad Hanan Ataki is always held every Wednesday night and named "Sharing Night" which discusses hot topics around young people, such as soulmate, lamentation in friendship, educational activities, and so on.

During the lectures, the researchers observed that many audiences captured the experience following the lecture from Ustadz Hanan Ataki using their cell phones, even the researchers directly participated in capturing and sharing them to several social media. The rationality displayed by the youth who participated in the study was a sense of pride in participating in the lecture directly. Social media such as Instagram does not reflect reality but instead falsifies reality, or even has no relation at all to what is represented with the actual reality. The reality concept in Instagram is interpreted based on the structure of interests behind the media itself.

Media upholds the interests of the people behind it. Therefore, it leads to the objectivity of knowledge, namely the issue of whether the information conveyed in it contains the truth or false truth; neutral or partial; represent facts or fabricated facts; describe reality or simulate reality. The ideology behind Instagram cannot be separated from the hidden and unconscious mechanisms, which are conditions for the success of an ideology (Pilliang, 2012). In other words, social media such as Instagram is used to spread particular ideology, and it manipulates people's minds about certain issues both consciously and unconsciously

Humans always try to express reality and the world that surrounds it, to enable humans to be able to communicate with one another, and social media as a communication medium does not build a dialogue but only becomes a passive audience and makes humans alienated in their lives. There are at least three driving factors that make humans try to know their world, namely the desire to maintain their life, to find the true order of the world's reality, and the desire to realize their existence as human beings. Humans can transcend all kinds of reality that can lead to an imagined possible through observing the reality they experience.

Media culture provides the material for identity creation, in which people insert themselves into techno-capital societies and which are producing new and global forms. Various radio media, films, social media, music, and print media, such as magazines, newspapers, and comics prioritize visual and audio, or even audio-visual, and manipulate people's emotions, feelings, and ideas. Media is an industrial culture, organized on the model of mass production and produced for a mass audience by genre, following established formulas, codes, and rules. Therefore, it is a form of commercial culture, and its product is a commodity that seeks to attract the private profits of large corporations with the interest of raising capital.

Mass culture is also a high-tech culture that utilizes the most advanced technology. Mass culture is part of the profitable economic sector that wins global fame. Therefore, media culture is a form of techno-culture that combines culture and technology into new forms and configurations, resulting in a new type of society governed by the principles of media and technology. McLuhan said that media technology has created a revolution in society because society is very dependent on technology and categorized based on people's ability to use technology.

In a technological society, machines have an autonomous position. It's not that machines adapt to humans, but because of the complete mechanical structure, humans have to adapt to machines. So, there will be alienation in human life. Humans lose their identity because they have to live in a technological world with a completely mechanical culture.

People's cognition can be known as existence as an actor in culture. Human life in its culture is a complicated and complex matter, so it is interesting to talk about. On one side, humans are imminent, it means that humans live and grow in a cultural environment that surrounds them. Humans act and behave based on the norms or principles that apply in their culture. Meanwhile, on the other hand, humans are transcendent to their culture. Within certain limits, in the course of their maturity, humans can express their humanity by being creative, discovering new norms and principles, changing or improving the existing order, even humans can create a new culture. Humans are creatures that never feel satisfied, whereas humans always dream of a better or even perfect world. This is a culture that is likely to change from time to time. This change is also followed by the current human lifestyle which continues to change and always follows the era in which social media has become a medium of information for humans in culture. Social media is a new culture formed and produced to fulfill the human needs.

Human self-identity is closely related to human subjectivity and is virtually inseparable. However, it can be seen that subjectivity refers to the condition of a person and the process of being a truly human that acts accordingly as a subject or the actor of culture. As a subject, an individual will be bound to the social processes that create himself as a 'subject for' himself and others. The conception of self-definition which is applied to themselves can be called self-identity. Meanwhile, the expectations and opinions of others form a social identity. These two identities are formed in narratives or resemble stories. In viewing cultural identity, it is expressed in various forms of representation that can be recognized by others and oneself.

Social media is a form of modern cultural identity which always represents the current individual human culture where religious, social, political cultural values become a commodity for personal and group interests and cause the degradation of universal values. For Giddens (1991) identity is a project. What Giddens means is that identity being something that is created, something that is always in process, a movement of going rather than coming. Identity projects shape individual thoughts about themselves in terms of past and present, along with what one thinks and wants. In social media culture, all individual human identities become a source of pride, by making their popularity. Their actions on social media become public consumption that can be imitated and become a trendsetter. Identity is defined as a way of posturizing ourselves to others.

Studying the issue of identity according to Barker is exploring how we become a person, how self-identity is produced as a subject, and how the human identity is identified into certain images. Meanwhile, since the modern era, the cultural openness of Indonesian society to accept foreign cultures raises the issue of how the nation's identity is threatened by the influx of English words and western icons. At a micro level, identity is wrapped by consumerism culture, a culture that is created through advertising. The stimulating effect of mass media and advertising functions like a mirror which means more than just consumption (Featherstone, 2008). As the effect of consumerism culture in Indonesia, the objects consumed also acquire a symbolic value. Consumption is the main form of self-expression and the main source of identity.

Social media has become a reality of mass culture which includes certain texts, practices, and cultural experiences both sociologically and historically. Mass culture is not something that exists by itself. It is a reality that has social relations with various realities in the social and cultural development of modern society. This assumption can be a hypothesis that the discourse on mass culture has a very close relationship with the mass media. In mass media, social media has become a medium of communication and information in the development of today's society, the impact of this social media has influenced the behavior and characteristics of cultural identity which has been believed to have value and meaning to cultural symbols.

The world tends to be identified and interpreted through objects so that "the self" has been covered by symbols that consume it in a discursive process. Self-definition through objects appears as a process of identity formation, a form of identity oriented towards more rationalistic traits. Technological mobility as a communication system and urban settings as a place for identity shopping to be formed. Social media is a space in the formation of cultural identity, humans who always interact with others continuously experience changes, especially in the consumption culture of today's modern society which emphasizes the economic dimension, symbolization and the use of material objects as communicators do not just use them; and both market principles, namely supply, demand, capital accumulation, competition, and monopolies operating in lifestyles, cultural objects, and commodities (Abdullah et al., 2014).

Social media culture fosters a common view of the world and its deepest values; it defines what is considered good or bad, positive or negative, moral or barbaric. Media stories and images provide symbols, myths, and resources that help to build a shared culture for large numbers of people in many parts of the world. Social media culture provides the material for identity creation, in which people insert themselves into techno-capitalist societies and which are producing new and global forms. Various media such as radio, films, social media, music, and printed media, such as magazines, newspapers, and comics prioritize visual and audio, or even the two senses into audio-visual, and manipulates emotions, feelings, and ideas.

Capitalism has become today's most important power which is not only able to organize the world into a global order but differentiates the society, which leads to the formation of society levels with symbols of modernity that emphasize authentic values. Social media is very relevant in the formation of identity in today's era where humans no longer think about the values they consume or watch, but rather about satisfaction and interest. As a result, self-identity as a cultured human becomes commercialism that will be traded on anyone who has capital.

Conclusion

It can be concluded from this study that the reality that occurs on Instagram account @shiftmedia.id and Pemuda Hijrah community is not only limited to mere modernity. But far from that, the phenomenon that occurs is a feature of postmodernity which also affects hijrah youths through a shift in meaning and symbols in miniature of society called Instagram account @shiftmedia.id. Instagram account @shiftmedia.id has become a real concept that has just become a reality in the socio-cultural context of Pemuda Hijrah community. For the reason of the development of communication and information technology, Instagram account @shiftmedia.id is currently able to describe how young people live in a constellation of meanings and hyper-reality of meanings that mixed up between reality and imagination. This hyper-reality condition on Instagram account @shiftmedia.id and the current attachment of Pemuda Hijrah community to use internet facilities socio-psychologically can encourage disinhibition towards virtual media by Pemuda Hijrah community. Cyberspace activities such as the religious lectures at the Al Latiif mosque that were published on social media Instagram account @shiftmedia.id provide opportunities for youths to be more motivated to surf on the internet and make this world a big magnet for the desire to behave. This hijrah behavior has the opportunity to change the social conditions of youths to express themselves freely and exist virtually.

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