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## D'RISE Magazine: Between The Piety, Popular Culture And Ideology

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### Abstract

This paper analyzes the emergence of a popular magazine in Indonesia, i.e., D'RISE which is quite sought after by muslim teenagers in Sukabumi Indonesia and some other areas. The presence of this magazine is factored by the angst against the secularization of popular culture that threatens the religious values of the teenagers in Indonesia. This study is conducted to examine whether the magazine representing a form of *da'wah* through writing or it has other relevance elements against popular culture and ideological reasons. This study combines empirical and theoretical data. The result of this study has found that: First, the concept of popular culture magazine D'rise is shown through the cover design, style and material language magazine which reflects popular culture. Second, the magazine D'rise created the piety of it's readers with a touch of popular culture. Third, the magazine D'rise has contributed to a massive spread of conservative Islamic ideology, the concept of Caliphate and criticism on the Government.

**Keywords:** *popular magazine, popular culture, Piety and ideology, Indonesia, Islam*

### Introduction

In the internet era the tendency of a person to read printed literacy is declined. This is evidenced by the high use of social media among adolescents in Indonesia. A survey conducted by the Association of Indonesia Internet services Providence (APJII) in November of the year 2016 indicate that as many as 132, 7 million residents of Indonesia use the internet in their daily lives. Then as many as 129, 2 million (97.4%) of the total internet users in Indonesia makes social media as the most frequent types of content accessed. The data shows that half the population of Indonesia or 129.2 million from 256.2 million inhabitants of Indonesia are using social media as the most frequently accessed content to meet the needs of their information.

The data shows the challenge for book publishing industry in Indonesia. According to

(Trim, 2015) book publishing in Indonesia began to grow heavy with the advent of some of the books are released in a variety of genres in the reform era, such as the books of literature from the hands of the best dramatists, such as Umar Kayam, Kuntowijoyo, Ahmad Tohari, Rendra, and NH Dini. Then thanks to the religious spirit of the increasing post-war era of reform, many religious books released by a specific community such as, Forum Lingkar Pena (FLP) with Helvi Tiana Rosa and Asma Nadia. Later a new religious authorities such as Yusuf Mansur with his book "The Miracle of Giving", Habiburrahman El Shirazy-with his book "Ayat-Ayat Cinta", Aa Gym with his book "Jagalah Hati", Felix Siauw with his book "Udah Putusin Aja" and other presents to coloring books publishing industry of Islam in Indonesia.

The resurrection of religious books publishing is a business of creative hands muslim authors to reconstruct the events that initially *bil-lisan* and *bil-hal* like in the early preaching of the Messenger be Da'wah *bil-qalam*. According to (An-Nabiry, 2008) if the Da'wah is only conducted orally it will be bound by time and space, while the Da'wah *bil qalam*-will not be bound by time and space. Romli (2003) mention Da'wah *bil qalam*-wider than Da'wah *bil-lisan* and can be consumed by the thousands even millions of people.

However, the *da'wah bil-lisan* does not mean do not have drawbacks. The weakness of the writings is the opposite of television. Refers to (Baran: 2011) lack the writing that is, not mass, meaning that people will choose the books that he read according her wishes and only reaching people who are fond of reading. Then Da'wah *bil qalam*-can be done in many forms like writing in newspapers, magazines, books or the internet (Amen, 2013).

This *da'wah* has been packaged into a commodity that is religion. Through newsletters, books, magazines and other, Dawah increasingly shows a person's subjectivity to disseminate the values of religion. Spread the religion no longer are dogmatic, but packed with popular culture. This is because religious practices of teenagers in Indonesia tends to like religious teachings are packed with lightweight, popular and the occasional inserted with religious values.

Studies on the *da'wah* and popular culture has been widely performed by a number of experts, as done by Najib Kailani (2012). Kailani (2012) mention that the Forum Lingkar Pena (FLP) as a community of young writers trying to engage teens in Indonesia for muslim practice of Islamic values through teenage popular culture such as novels and magazines.

Then Arnes (2009) doing research on propagation through the pen that is focused on analysis of the book written by Helvi Tiana Rosa who also served as the founder of the community of the FLP. She focuses on how a book entitled "Bukavu" provide literacy about Islamic female character representation and how it looked at the FLP as a literacy movement in post Suharto's era.

In addition, other studies which examine about da'wah through writing done by Hidayati (2012). Hidayati (2012) focuses her research on the magazine Ummi in Indonesia. She mentioned that fashion photographs served in rubric magazine Ummi can inspire and influence how to dress for Muslim women in Indonesia.

This contrasts with previous studies. The focus of this paper is to talk about how the Islamic popular teen magazines create a space of piety than that. Then the other side which is important to be discussed, namely popular Islamic magazine about how teenagers are seen as forms of dissemination of the ideology of Islamic literally conservative. In addition, this important research is done to look at the phenomenon of Islam among adolescents Sukabumi Indonesia through popular magazines, especially in the process of piety while other related ideological relevance brought by the magazine.

The topic of this study will be the author's deeper exploration through case studies on the magazine D'rise. The magazine D'rise was chosen as a case study because it is a magazine that is giving massive literacy among adolescents Islam Indonesia Sukabumi. In addition, the magazine regularly published his writings are D'rise with mild language, Islamic and popular.

D'rise magazine not only published writings in printed magazine form, but also in the electronic magazine. This provides convenience for readers to access the religious message conveyed by the magazine D'rise. In addition, the picture format and the style of the popular language brought by the magazine D'rise became its own differences from other Islamic magazines in Indonesia. Therefore, the background and the context that makes the author feels it is important to conduct this research.

This paper addresses two questions. First, as to what the concept of culture pupuler magazine D'rise in creating the piety of his readers? Second, how the magazines D'rise spread the ideology of Islam through the concept of conservative literal popular culture?

To answer these questions, this paper is divided into four parts. In the first part, this paper

elaborates on the development of D'rise magazine as a popular magazine teen muslim in post Suharto's era. In the second part, this paper describes the concept of popular culture magazine D'rise in creating spaces of piety. In the third part, this paper describes the concepts that was done the magazine D'rise in spreading Islamic ideology literal conservative. Lastly, this paper closed with a conclusion.

The methodological basis, this research using empirical and theoretical data. The empirical data obtained through direct interviews against the direction of the editor of the magazine D'rise. The election of the speaker was referring to Stokes (2016), interviewees were

chosen based on feasibility and availability of access of researchers against the speaker. Furthermore, the authors do a testimonial against some of his readers to know their response against the magazine D'rise. To support the availability of the data in this paper, the authors also conducted a review of data online through social media and the Web Magazine D'rise. While the theoretical data obtained through a number of literature related to the topic of this research. Last author does interpretation and disclosure of qualitative data to describe the magazine D'rise as a popular magazine teen berkonsekuensi against Muslims who practice piety spread the ideology and practice of readers ' Islam literals conservative.

### **D'rise Magazine as a Popular Magazine Teen Muslim**

The new order is the period in which Islam shows its spirit in Indonesia. At the start with the approval of the formation of the Association of Muslim Intellectuals (ICMI) by Indonesia's President Suharto. Then the feel of increased religiosity is also demonstrated when he and the family of Hajj and remove a ban on use of hijab for women in 1982 (Hefner, 1993).

In addition, they also appear in magazines like, Tempo, Femina, Kartini, Sarinah, Matra and several other magazines. At the same time, also appeared in popular magazines that target readers in Indonesia as a young child, the magazine Hai, Kawanku, Gadis, and others. These magazines serving and promoting the Western pop culture such as music, fashion, and film (Handajani, 2005:87). Later in the same year also appears popular novels that coloring like Indonesia's urban teenagers, the novel by Yudhistira Ardi Nugraha entitled Arjuna Mencari Cinta (Hatley, 1994:246) or works Hariwijaya Hilman entitled Lupus (Sen and David T. Hill, 2000:33-34). Then at the end of the year 1980-an emerging film entitled Catatan Si Boy who promote upper-class culture at the same time describes the meeting of two cultures, namely United Kingdom and Jakarta (Indonesia) (Sen and David t. Hill, 2000:153-154).

Some comics and Western Japan were also youth literacy coloring Indonesia in 1990 's. This is evidenced by the rise of the comic book Asterix and France circulation Mexican

minimal. Furthermore, Japan comics such as Dragon Ball, Doraemon and the last Manga Japan which is very popular among the youth of Indonesia (Sen and David t. Hill, 2000:30-31).

The rise of cultures East and West around the literacy of youth fashion, film and Indonesia make concern for most Muslims. They assume that exposure to outside cultural influences the style of dress of Muslim youth Indonesia that tend to undermine the understanding of sexuality and displays of religion. This situation is known by the term "Moral Panics" (Thompson, 1998; Springhall, 1999).

Departing from the phenomenon of the year 1990s began to appear Islamic books publishing in Bandung, Jakarta and Yogyakarta such as Mizan, Gema Insani Press and others (Watson, 2005). Until at last the year 1997 at the University of Indonesia in Jakarta appear Forum Lingkar Pena (FLP) who spread Islam through short stories, novels, comics and magazines. This community is targeting its readers is Indonesia's muslim youth. The famous magazine in that period was Annida. The magazine is showing codes slang like, "telmi" (telat mikir) and others. In addition, slang was also combined with the Arabic language such as, "Jaizz" (Jaga izzah), "haraki" (movement) and other (Kailani, 2017).

The euphoria of this publishing developments then push the magazine D'rise appears small in size or one-quarter the size of the F4 or the

mini magazine. The magazine is distributed individually to accompany a student's friends in the town of Sukabumi in early 2010. Then at the end of the year 2010 for the support Adhi Maretnas a practitioner Education Foundation Insantama Bogor, D'rise Magazine is present in the larger size format and marketed nationally (The result of an interview with the editor in chief of D'rise magazine on December 29, 2017).

The name D'rise is carried from the United Kingdom which means resurrection. The resurrection of the colonization of Western culture, the rise of a surfeit of thought, and the resurrection of a long sleep to return the Islamic world view of popular culture goggles (www.majalahdrise.com/tentang-kami/).

The main purpose of the presence of the magazine is accordance with the vision that is becoming popular Islamic teen media maintaining younger generation of Islamic culture and secular thought. Da'wah programs that he did is heavily Muslim teens to educate about Islam as a rule live with trendy language, slang, and syar'i (syar'i, smart and gaul) (The result of an interview with the editor in chief of D'rise magazine on December 18, 2017).

The Islamic motto, smart and gaul have first conceived by the magazine from the year 2003 to Annida 2008 which brought Annida is at the peak of glory (Kailani, 2012). However, later Annida start to disappear from circulation and this motto seems captured by D'rise magazine that tries to comb among young to understand Islam with popular culture. Magazine uses popular language in delivering its message. This was done in order to be accepted by teens today. Hefner (2007) mentions that popular or slang is language that is being contested by the current Indonesia among adolescents and leads to an increasingly cosmopolitan youth culture.

Some forms of popular culture in the D'rise magazine that analyzed by the study that is associated with the magazine cover, the style of language and published materials. First, the magazine cover D'rise different from other Islamic magazines such as, hidayatullah magazine, ar-Risalah, al-Islamiyya, Sakinah, and others. More D'rise magazine featuring a cover of the popular model, gaul and syar'i. This look of bright colors and designs used reflect the trend of teen favorite color of

Indonesia. In addition, the pictures are displayed also reflects a popular cultures are rife among adolescents Indonesia, such as the iconic scene of great events, Hero, cartoon, bands, youth and club ball. Then the format of the letters that are displayed in the cover letter format nor formal like Times New Roman and Calibri font format, but by such a popular Brush Scripts and more (See in www.majalahdrise.com)

Secondly, the style of language used by the magazine D'rise is a popular language or non formal. The choice of the language of light, gaul and the occasional humorous messages given the make magazine D'rise more and get a place in Indonesia among teenagers. In addition, some cover also mixes the language of United Kingdom and Indonesia (Eng-Indo) as well as Arabic and Indonesia (Indo-Arabian). Then the title that is displayed in the cover also tend to use the slang that was popular among teenagers such as Indonesia, *PHP* (False Hope-giver), *Kidz Zaman Now*, the Millennial Generation, *Kepo* (want to know) and others (See in www.majalahdrise.com).

Featuring a cover of the popular language style, the content of the magazine D'rise also displays the same thing. Unlike the Islamic magazine in General that use diction or formal language in conveying the message of religion, D'rise magazines tend to use language that is relaxed, humorous and occasionally accompanied by examples and evidence of the Qur'an. Such as in a magazine issue 32, entitled "moving from the Gentiles to the Caliphate", although this edition of the magazine discusses the Islamic Caliphate, i.e. on issue, but all served with a light and relaxed language such as using word choice, "*Entah*"(don't know), "*Kayak*"(such as), "*ngubrek-ngubrek*" (looking for), "*gue*" (me), "*ngeliat*" (see), "*nggak*" (no), "*klepek-klepek*" (not passionate) and others.

Third, the materials published in the magazine D'rise is a familiar material in a teen's life. For example related about the romance, beauty, teen music, soccer and more. This material is packed with trendy, popular and Islamic. In addition, in several editions of the magazine D'rise presents the materials are warm diperbincangan in religious discourse in Indonesia, such as after the dissolution of Hizbut Tahrir Indonesia (HTI) by the

Government of Indonesia, the magazine D'rise issue the issue about the Caliphate that became the main vision group Hizbut Tahrir Indonesia. Then, transnational religious issues are also a concern of the magazine D'rise. This is visible from the D'rise magazine editions published in the year 2017. In that Edition, the magazine D'rise discusses the plight of Rohingya group in Myanmar. This coincided with the occurrence of the massacre case group of Rohingya in Myanmar. Even so, the materials were still packed with popular styles, trendy and syar'i.

Then the determination of the material is done by communication and coordination between editors online. This is done to determine the main theme on the issue next month. In addition, any editors solely responsible with the availability of the texts in accordance with rubriknya each. Development of D'rise until the eighth year of publication (January 2018), pretty much received a positive response from readers, especially teenagers. Similarly, the support of parents, teachers and teachers at

boarding schools provide the same response (The result of an interview with the editor in chief of D'rise magazine on December 29, 2017).

Then travelling Da'wah of magazine D'rise does not mean without problems, much less in line with the development of online media that is increasingly resulting in massive interest teen read tends to decrease. Macnamara in Susanto (2017) mention that research on new media in United States online news consumption indicates increased sharply. Similarly, the level of consumption of online media in Indonesia. So D'rise do new innovations by embracing the teenagers through social media, the web, and all the accessible channel. Including the publication of the e-magazine for readers that are difficult to get android apps as well as print editions are still in exploitation (The result of an interview with the editor in chief of D'rise magazine on December 29, 2017). This indicates that the magazine D'rise keep track of teen popular culture in Indonesia.



Picture 1. Cover of D'rise Magazine

### D'rise Magazine as Teenager Muslim Piety Spaces

The growth of teen popular culture particularly vulnerable with the values of secularity, as the emergence of teenage magazines tend to display of sexuality. As an example of Teen magazine woman published in 1990 and is popular in Indonesia, such as Aneka Yess. Magazine Aneka Yess tend to display pictures of model women with feminist and vulgar clothes on some cover for his magazine. In addition, the magazine cover Aneka Yess also tend to display photos of men and women

holding each other as husband and wife. Then the display style of dress also tend to Western. Therefore, the D'rise magazine is present in the beginning of 2010, especially muslim teenager escorting students in Sukabumi in order to choose a good read media, islamic and keep them away from sin and secularity.

In this context, the magazine D'rise not only as a form of resistance to secular literacy-literacy, but also provide a space of piety towards the

readers. Through the magazine D'rise they can find out about how an Islamic dress and add to the knowledge of the teachings of Islam. This is visible from the themes of the D'rise Islamic magazines, such as:

First, the D'rise magazine issue 30 of reveals a beautiful myth. This theme makes it clear that Islamic women are not supposed to focus on physical appearance, a life of glamour and consuming excessive beauty products. This caused the output of woman's beauty becomes a commodity showroom beauty industry beauty and often displayed a woman does not correspond to the real facts. So the magazine D'rise exposing the myth of beauty and beragumen that the degree of a person's glory is not measured from her beauty, but through ketakwaannya. It's based on QS. Al-Hujurat: 13, "Surely the most noble person among you but God is the most God-fearing among you. Verily, Allâh is all-knowing Supreme again to know. "

Second, the D'rise magazine issue 28 of the love we are indeed different. This theme describes how to express love as exemplified by the Prophet Muhammad and the Islamic Shari'a according. According to him, the love that does not fit Islam like going out, will only cause problems. While the love that comply with Islamic jurisprudence will always keep a degree of glory. Then, according to her real love is love to God Almighty by running his command in the Quran. It's based on QS. Al-Imron: 31. Say: "If you (really) love Allah, follow me, God loves and forgive your sins." God is Forgiving again Most merciful.

Third, the D'rise magazine issue 31 of identify a dream besarmu. This theme describes the importance of a muslim have goals or dreams in his life. In addition, this issue of the magazine reminds of a muslim to drape her dreams only to God Almighty, then is it a dream or desire that prolific afterlife or not. This edition of the magazine further gives the example of a friend of the Prophet Muhammad who had a noble dream, Mushab bin Umair. Mushab is a friend of the Apostles who have ideals become a muslim who could contribute to the propagation of Islam. This noble goal realized when Mushab successfully submit the leadership of two major tribes namely Aus and Khajraz.

Then this edition of the magazine also describes a King who had a noble ideals Sultan Muhammad Al-Fatih. Muhammad Al-Fatih has big goals that are inspired from the Prophet's Hadith about the conquest of two great cities, Rome and Constantinople. Thanks to his glorious goal, Al-Fatih managed to conquer Constantinople and make Islam is in the peak of glory.

Through three theme example above, the authors see that piety creates space D'rise magazine for readers. Readers gain knowledge about how to look at the question of pretty, love and dream from the point of view of the Islamic religion. Furthermore, knowledge-the knowledge is put into practice in daily life or the so-called practice of piety.

Regardless of the themes of discussion are indeed reflect Islamic values. The initial process of the emergence of the magazine D'rise was also inspired by the values of religion. An editorial leader Hafiz D'rise said that the initial inspiration to do Dawah through popular magazines based on QS. An-Nahl: 125.

"Call (men) to the path of your Lord with good wisdom and lessons and argue them in a good way. Surely your Lord is the one who knows more about who has gone astray from His path and He is the one who knows more about those who get guidance. "

Then based on the words of Sayyidina Ali bin Abi Thalib in (HR. Bukhori) "Let you advise others according to their level of ability." (The result of an interview with the editor in chief of D'rise magazine on December 29, 2017).

This indicates that D'rise magazine not only create a space of piety to the reader, but also a team with her editing. They understand and put into practice the content of QS. An-Nahl: 125 and the words of Ali Ibn Abi Talib to understand its market segment. Another example that the magazine D'rise open spaces with her editing team for piety that is shown through writing magazine theme in each issue. In this context, the author reflects an active piety D'rise magazine. Asep Bayat calls active piety as piety which is not only practiced in a personal scope, but also invites others to practice it (Bayat, 2005: 894).

Some testimonial that researchers did to 16 people say they feel interested in practising the

message magazine D'rise because the packaging offered D'rise in accordance with the condition of interest and their culture at this time. They found piety through a culture that is growing as a popular language I'm strong, kepo, Kids Zaman Now, Zaman Millennial, etc. Then the interesting themes that always surrounds the lives of adolescents, such as: romance, controversy, gadgets, etc. Hafiz said that "usually revolved around the theme of love and the trend is pretty much caught my attention. The last edition in December 2017 which takes the theme of Kids Zaman Now quite a lot of interest. " (The result of an interview with the editor in chief of D'rise magazine on December 29, 2017)

In short, they found piety or values of Islam through his own way with the approach to popular culture. So to be a virtuous person does not have to study at boarding schools, opening the al-Quran mushaf, attended those gatherings in mosques etc. The concept of adolescents in understanding and practising the values of truth through the popular culture is the same as it did on muslim youth in America. Muslim youth in America able to discuss tension between the

culture that goes with the religious piety through the hip-hop music that is secular, so that gave rise to the term "piety cool" through the practice of music (O'Brien, 2013).

In addition, the concept of looking for piety by not leaving the culture of immediacy becomes the interest of teenagers to consume magazine D'rise. Even (Hoesterey, 2012) mentions popular culture has become the arena for a form and bring religion and piety and gender. Then Hafiz said that some schools and boarding schools recommend magazine D'rise to be reading materials at the school. Through the D'rise students in Sukabumi feel moved to engage in Da'wah activities and engage in Da'wah organization. (The result of an interview with the editor in chief of D'rise magazine on December 29, 2017)

So the researchers mention there is attachment between options in understanding Islam with culture belonging to a teenager. Jones (2010) recalled that the ingestion and religious belief systems are interdependent. Practising religious values through a culture consumed by teens is easier than the practice of religious values outside of the culture not be consume it.

### **The magazine D'rise and the conservative Islamic Ideology**

The spread of religious ideology is not only done through the organizational movement religions. Civic organizations, such as the Nahdatul Ulama (NU) which spread the ideology of Islam Nusantara, the Muhammadiyah which spread the ideology of moderate Islam, Hizbut Tahrir Indonesia (HTI) that spread the ideology of the Caliphate and the Wahhabi groups spread the anti-khurafat ideology, anti-bid'ah and sound understanding back to al-Qur'an and Hadith.

Later religious ideology was also included in the form of movement of religious literature. Such as, the books that brought Tarbawi understand Muslim Brotherhood group developed enough among teenagers in Indonesia. Furthermore, the books in the popular Tahriri wrote by the new authorities like Felix Siauw also brought religious ideology with popular packaging. Similarly, with the magazine D'rise.

Researchers found that D'rise magazine brings the Islamic ideology of the conservatives.

Refers to (Syahputra, 2017:469) conservative Islamic groups are Islamist groups who believed in the prevailing system and follows the tradition established earlier thought (traditional). In the context of D'rise magazine, a tradition of thought which is considered already established by them are about the concept of Caliphate and tend to criticize government policy.

The conservative Islamic ideology that was spread by D'rise magazine was not massively carried out through magazines published in printed or electronic forms. However, they set conservative Islamic ideology through social media like, Twitter. For example, Tweet the D'rise magazine account on April 14, 2018 which said that "Without the Caliphate-as currently-most of the Islamic Sharia in the fields of education, economics, social, government, foreign policy, law/judicial, etc are ignored. #KhilafahAjaranIslam.

Then the Tweet uploaded on the same day said that "the Caliphate is part of Islamic teachings as praying, fasting, zakat, Hajj and other. Let alone enforce Allegiance is mandatory

according to the Islamic Sharia. Even the Caliphate was the "*taj al-furud* (Crown liability)". #KhilafahAjaranIslam.



Picture 2. D'rise magazine's tweet about the ideology of the Khilafah

While associated with conservative ideology against the Government policy, the magazine D'rise also upload news items sourced from mass media to Islam online such as, eramuslim.com. Based on research conducted by Muhammad Isnaini and Umaimah Wahid

(2017) concluded that eramuslim.com is the mass media online that explicitly voicing the literal Islam is conservative. This is demonstrated through the production and consumption of text that uses a strategy of resistance.



Picture 3. D'rise magazine's tweet about conservative ideology of the government

All uploads or Tweet D'rise Twitter wall magazine just attach media news site eramuslim.com. This is done in a massive via Twitter. Whereas in other social media like Instagram and Facebook is only used to promote a new edition of the magazine and spread religious messages lightly.

But through Islamic ideology of the conservatives who tend to criticize the Government, D'rise magazine apparently failed

to spread the ideology of conservative Islamic-oriented understanding of the Caliphate. This is shown by uploading the D'rise magazine on its Instagram account. On its Instagram, D'rise magazine uploaded an Indonesian Islamic preacher post, Haikal Hasan or known as Babe Haikal. Haikal Hasan is one of the Indonesia Islamic preachers who spread Islam in massive conservative against the Government or known as #2019gantipresiden hastag.

In his Twitter account, Haikal Hasan uploaded one of the da'wah bulletins entitled: Beware of the Presidential Change Movement = Replace the Republic of Indonesia with the Khilafah. According to him, this bulletin is a form of slander that is spread through literacy. Hasan stressed that the president's replacement movement in 2019 was to promote Pancasila and the 1945 Constitution and restore people's sovereignty, food sovereignty, territorial sovereignty in framing a stronger Republic of Indonesia (Haikal Hasan post on Twitter account on 3 August 2018). Furthermore, this post was quoted by D'rise magazine on its Instagram with a caution caption.

Although the magazine D'rise tend to display literal Islam ideology is conservative in some social media, but the direction of the flow of organizational keagamaannya difficult. This is due to there is no clarity about the religious authority which becomes reference. D'rise, the magazine seems to be referring to some

### Conclusion

Based on the above, the authors exposure magazine D'rise Islamic phenomenon shows that move dynamically. Islam here is not understood as a religious doctrine, but rather understood as a humanitarian phenomenon practiced dynamically by the followers. In addition, through the magazine D'rise we can see that Islam can go hand in hand development of popular culture in Indonesia.

D'rise magazine can be a means of piety through the concept of popular Indonesia teens are different themes. This shows that being a devout don't always occur linearly through religious activities such as, following those gatherings in mosques, open up the Glorious Qur'an or even demanding religious studies at boarding schools. Development of

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scholars from a variety of different backgrounds.

Researchers found some religious authority be reference D'rise magazine via Instagram. In a few uploads on account of its Instagram, the magazine D'rise to upload videos of lectures that Sean Ustadz alliances within the Organization Muhammadiyah, Kyai Almarhun Zainuddin MZ (Alm) alliances within the Organization Nahdatul Ulama, Ustadz Hanan Attaki which derived from the new authorities, Ustadz Abdul Somad alliances within Nahdatul Ulama, Ustad Ismail Yusanto who is a spokesperson for the Organization Hizbut Tahrir Indonesia (HTI), Ustadz Fatih Karim berideologi who also Hizbut Tahrir Indonesia and others. This suggests that ideology or propaganda messages delivered by the magazine D'rise not linear is influenced by a religious authority, but rather formed by many religious authorities.

communication media have managed to modify the activities in a form of popular Islamic magazines such as D'rise.

However, it should be understood that the magazine D'rise do not solely provide opportunities piety against teen in Sukabumi Indonesia. D'rise magazine implied bringing Islamic ideology as conservative, literal Empire and conservative ideology against the Government. This is demonstrated in the D'rise magazine every its upload on Twitter. D'rise magazine tends to quote news sources from online media eramuslim.com which tend to be conservative literal Islamic ideology. A popular Islamic magazine thus a chance in creating the piety of his readers at the same time spreading the ideology of Islam.

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