

CONSTRUCTION OF THE MEANING OF RECITE FOR INSTAGRAM ACCOUNT FOLLOWERS @hanan_attaki

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ARTICLE INFO

Submit : 2021-09-10

Revised : 2021-11-10

Accepted : 2021-12-04

Keywords:

online recitation, instagram, phenomenology

ABSTRACT

The purpose of this research is to examine the experiences, motives, and follower action account instagram @hanan_attaki in doing Koran activities. The theory used in this research is Alfred Schutz's phenomenological theory. This research uses constructivism paradigm with qualitative approach and phenomenological method. The results showed that the experience of reading the Koran from online was seeing the Koran online as a breakthrough that changed the perspective of the Koran, more able to disseminate knowledge, flexible, free to choose content, and can be done in a private room. In addition, there are Case The positive thing about the Koran is from the content of the @hanan_attaki Instagram account, namely seeing it as the right medium, interesting visual content, analogy methods and language that is suitable for young people.

Introduction

Various "religious" content are scattered on social media. Ustadz from various backgrounds also upload various posts in which they spread the values of goodness. One of them is Ustadz Hanan Attaki with his Instagram account @hanan_attaki. The account has 8.5 million followers. Ustadz Hanan uploaded posts containing advice and messages of kindness on Instagram since before the pandemic. Selong pandemic covid 19 Even so, Ustadz Hanan is still consistent in uploading messages of kindness through Instagram media. Ustadz Hanan's post has a segment of young people, judging by the contents of his uploads which alludes to issues of love, confusion, and heartbreak. The reason of researcher chose the Instagram account of Ustadz Hanan Attaki was from the number of followers that were more than the accounts of other Ustadz. In addition, Ustadz Hanan also branded himself as a relaxed cleric, not only

wearing caps and koko, in terms of the choice of words used in delivering studies that are more targeted at young people.

Preliminary research conducted by Nazira (2019)ⁱ the research study about the motives and experiences of informants in emigration. In addition, a similar research has also been carried out by Istiani (2015)ⁱⁱ presearch which menidki about understanding, motives, and experiences of Moslem Fashion Bloggers in using blogs as a medium of communication about hijab fashion. This research is important to do because of the current online “recitation” phenomenon currently trends in society with processes, experiences and it different meanings for everyone, but with the aim of emigrating and becoming a better person. This is in line with what is stated in Alfred Schutz's Theory of Phenomenology that a person's meaning of a reality varies based on their respective subjective experiences. Therefore, it is necessary to study further about the construction of the meaning of “religion” for followers of the Instagram account @hanan_attaki.

Methodology

The constructivism paradigm of research according to Eriyanto (2004)ⁱⁱⁱ is a paradigm in which the truth of a social reality is seen as a result of social construction and the truth is relative. This study uses a constructivist paradigm because the researcher wants to gain an understanding of how individuals interpret phenomena. The process of individual interpretation of the phenomenon of "taking the Koran" which has turned online is unique because each individual experiences different experiences resulting in unique meanings.

According to Kuswarno (2009)^{iv}, phenomenology studies the structure of consciousness and experience. Phenomenology studies what we feel, how we experience something, the meaning of that experience. The researcher wants to study further about the experience and meaning of Instagram followers @hanan_attaki to the current “religious” phenomenon.

The informant selection technique in this research is a priori sampling technique, namely selecting informants based on problems and objectives. Data collection techniques in this study were interviews, observations, and documentation. The validity of the data used source triangulation by comparing interview data with observational data. Miles and Huberman's

interactive data analysis techniques were carried out simultaneously, namely data reduction, data presentation, and withdrawal. conclusion.

Result and discussion

The Instagram account @hanan_attaki is the account of Ustadz Hanan Attaki. This account currently (June 30, 2021) has uploaded 976 uploads, has 8.7 million followers, and 109 accounts that are followed. As can be seen in the image below, this account has an Instagram bio, namely the Founder of Shift Pemuda Hijrah, Al Azhar Cairo Alumni, Young People "Dakwah Lifestyle" Programmer, Founder of Pesan_trend & Jungle School, "Many games, many benefits, many rewards." The @hanan_attaki account first uploaded a post on October 15, 2015. The post shows Ustadz Hanan sitting, there is a man showing Ustadz Hanan the Koran. The description of the post is "A good friend is the one who invites you to remember Allah... "Just read this, instead of busy chatting, mas..." he said...". The post received 5902 likes and 132 comments. After that, this account uploaded Ustadz Hanan Attaki's daily life and uploaded lecture content.

In this result and discussion will be discussed a lot about experiences, motives, and follower action account Instagram @hanan_attaki in doing activities and meaning Koran via social media.

Experience

Advances in technology and the internet have made informants able to experience online Koran activities. The experience of informants' reading activities varies, even with the informants' views about the existence of this online Koran. Informant A sees online recitation as an alternative to being able to gain knowledge from national level ustadz, because there is little chance to get knowledge directly/offline. However, the existence of this online Koran makes this easier. It is also easier to disseminate knowledge to remote areas across the country.

Table 4.1 Experience of Online Recitation Informants

No	Informant	Online Quran Experience
1	A	Seeing online recitation as an alternative to various Ustadz at the national level, it is more flexible and effective in terms of time.
2	B	Taking the time to recite the Koran every time you open social media.
3	C	Seeing the online recitation as a good breakthrough, which changed the stigma that the Koran was only in mosques.
4	D	Online recitation is effective in terms of time, conducting online recitation in a private room.

Source: Primary Data 2020

The existence of this online recitation changed the informant's view of the Koran, it turns out that the Koran is not only done in mosques/mushollas, but also in the media. For the informants, online recitation is a good breakthrough to make this pandemic period more productive, one of which is by gaining knowledge, especially religious knowledge. Informant D saw that this online recitation was more effective in terms of time, because the informant could listen to the content of the Koran without being bound by time. Then, the informant felt much wiser when reading the Koran online, because the informant used a private room to listen. This makes the informants do not hesitate to express themselves, even the informants claim to be able to cry because they listen to the content of the Koran.

Motive

According to Muzetto (2006)^vAccording to Alfred Schutz's phenomenology, a person's motives for taking actions are classified into two, namely because-motives and in-order-to motives. Bcause-motives are the background and past experiences that ultimately influence a person to take an action. In-order-to motives are motives for or purposes of actions taken by an individual.

a. Because-motives

From the results of the research conducted, it was found that there were several reasons in the past that made the informants carry out Koran activities. The following is a description of the informants' past motives in carrying out Koran activities.

Table 4.2

No	Informant	Motives of the past
1	A	Awareness is still shallow in religious knowledge, awareness that life without religious knowledge is empty, happiness in the world and the hereafter, and benefits for others.
2	B	Awareness that the level of human faith goes up and down
3	C	Awareness is still shallow in religious knowledge.
4	D	Ngaji is a spiritual need, spreading benefits to others

Source: Primary Data 2020

Awareness is still shallow knowledge. Informant A realized that he did not come from a religious family, nor did his educational background based on religion, so the informant decided to take the Koran as a way for the informant to deepen his religious knowledge. This was also felt by informant C who felt that his religious knowledge was still shallow, so the informant decided to take the Koran so that he could study religious knowledge. According to Roger (in Rachmahana, 2008)^{vi}Humans have a natural desire to learn, this is proven in children who have a high curiosity when given the opportunity to explore. Awareness that human faith goes up and down, so it requires the Koran as a supplement to be able to stabilize the level of faith. This was conveyed by informant B who felt that his level of faith was up and down, and for the informant the way to stabilize his level of faith was to recite the Koran. One of the reasons for the decreasing level of faith is the decline in his spirituality, so it needs to be strengthened with the Koran. Motives make spirituality a necessity. One way to fulfill spiritual needs is obtained through the Koran.

b. In-order-to motives

The following is a description of the informants' future motives for conducting online recitation activities; The desire to find peace in the world. Informant A said that the informant was envious of friends who had an education background in Islamic boarding schools who lived a calm and grateful life. It is hoped that the Koran will make the world not the main goal, so that it will not be too chasing after the world. Presented by Haryanto (2016)^{viii} Religion is able to provide benefits in the form of peace of mind, directed life, increased belief in God, avoiding bad behavior, and increasing knowledge and understanding of others. Hope to get future happiness, namely in the afterlife. Informant A realizes that this world is a field to gather provisions for the afterlife. Ma'ruf (2019)^{viii} in the journal entitled *The Concept of Realizing the Balance of Human Life in the Islamic Education System* states that the hereafter is something that must be believed as a place of revenge for what has been done on earth. Happiness that is the desire of every human being is the happiness of the hereafter, this happiness is achieved by the quality and level of worship that supports what is done while living in this world. Desire to benefit others. In this case, informant A said that the informant was the only family member who continued his education to college. This makes informants have a moral responsibility to be able to provide benefits and be useful to others, especially families. Not only benefits in this world, but also in the hereafter. On the other hand, informant D wants to spread the benefits to other people by taking concrete steps, namely being a volunteer teaching for school children and the Koran. This is in line with the statement that humans are social creatures.

Action

Based on the results of the study, the informant's actions when reading the Koran online were as follows, namely; a. Not wearing neat clothes. This is because the informant felt that the ustadz did not see it, so this was not a problem. The Koran process is also carried out not by sitting neatly, but also while doing other activities, such as lying down, and so on. In addition, the informant also has the most important principle is to understand the material presented, so that the clothes worn do not become a problem. The reality of informants who emphasize understanding the material and putting aside adab is in line with the opinion of Syam (2006) in Kholik & A. Mahrudin (2013)^{ix} which states that today many students in the learning process

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only rely on intelligence abilities and use various learning strategies to get satisfying learning. Learning is only seen as a process of transferring understanding and knowledge, but ignoring the rules that should bind a student. b. Do not record material. According to the informant, the most important part of the Koran activity is understanding the material, not having to take notes. c. Share interesting things with others through social media. If there are interesting things that the informant thinks are important to share with others, the informant uses social media such as WhatsApp or Instagram to share the interesting things.

These are the experiences, motives, and actions of the informants as a form of meaning for the Koran. These three elements are an integral part of the informant's interpretation of the Koran. The experience of the informants for the online recitation shows a positive experience towards the online recitation, who sees that the online recitation is a good breakthrough in changing the stigma that the recitation is only in mosques. In addition, the informants also saw that online recitation is much more flexible, not limited to space and time, and can be done anywhere, and can freely choose the type of theme according to taste. In addition, the informant also had experience with the Koran from @hanan_attaki's Instagram content that Ustadz Hanan used the right media for preaching, interesting visual content, as well as the language used and the right method of drawing so that it was easy to understand. The informant's motives in carrying out Koran activities are past and future motives. The motives of the past are awareness of the shallowness of knowledge, awareness of the level of faith that goes up and down, and awareness of being empty of life without religion, and making spirituality a necessity. His future motive is to get happiness in the hereafter and to benefit others. The action of the informant in performing the offline Koran is wearing neat clothes. However, when the informant did not wear neat clothes, because the communication that occurred was one-way, the informant did not feel seen by the teacher. Then, the informants also have an understanding that the most important thing about the Koran is understanding. After doing the Koran activity, the informants experienced a change in their mindset and actions.

Conclusion

The shift of the Koran culture from offline to online has been interpreted differently by Instagram followers @hanan_attaki. The following is the meaning of followers of the

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Instagram account @hanan_attaki towards the Koran.a)Experience Followers of Instagram @hanan_attaki have done offline Koranic activities, currently actively conducting online Koranic activities. The existence of online recitation is a breakthrough that changes the view that the Koran is limited to spaces such as mosques, but can also be done through the media. The existence of online recitation is also an effective way to disseminate knowledge, it is more flexible, users can choose the content they like, and online recitation can be done in private rooms. The existence of online recitation conducted by Ustadz Hanan through the Instagram account @hanan_attaki is the right way, because the segmentation is young people and most Instagram users are young people. Then, the delivery of the Koran content used is in the form of visual content, through depiction/analogy,b)Motives The motives of Instagram followers @hanan_attaki in performing Koranic activities are divided into two, namely because-motive (past motives) and in-order-motive (future motives). Past motives for followers of Instagram @hanan_attaki doing Koran activities are awareness of the shallowness of their knowledge, awareness that human levels of faith go up and down, awareness that life without religious knowledge is empty, and motives for making spirituality a necessity. Future motives for followers of Instagram @hanan_attaki doing Koran activities, namely the desire to get happiness, both in this world and in the hereafter, as well as the motive to provide benefits to others.c)Actions The actions of Instagram followers @hanan_attaki doing offline reading activities, namely wearing neat clothes on the grounds of being in a public space and respecting the teacher of the Koran. While the actions of Instagram followers @hanan_attaki doing Koran activities, namely not wearing neat clothes and while doing other activities, this is due to the feeling that the Koran teacher does not see and sees that the most important thing about the Koran is understanding the material. In addition, the action taken was that there was no activity to record material, but to share interesting points from a Koranic content on social media. Actions after performing Koran activities are changes in mindset and changes in attitudes and actions for the better. There are different actions between male and female informants after the Koran,

Acknowledgment

The development of the Koran with various existing media continues to change, further research can examine more deeply about the meaning of the Koran for various media users.

Thanks to Agoeng Noegroho and Nuryanti as research supervisors in the Communication Studies Program, Faculty of Social and Political Sciences, Jenderal Soedirman University

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