VIRTUAL INTERACTION IN ONLINE ISLAMIC RECITATION

Rafika Hani[1], Syerli Haryati[2]
Universitas Mercu Buana
E-mail: rafika.hani@mercubuana.ac.id[1] , syerli.haryati@mercubuana.ac.id[2]

ABSTRACT
Covid 19 Pandemic restricts public sphere, and make a significant change in every sector of society life. Also in religious activity, include recitation activity for Moslem people. Since public restriction policy applied in Jakarta by the government, Majelis Taklim (MT) Tazkiyatun Nafs transform the recitation acktivity in to virtual sphere by using zoom application. The communication pattern also changes in to virtual interaction which meaning trough some process. The process consists of perception, role taking, and meaning of symbols in online recitation. This research uses qualitative approach with netnography method. The techniques of this research consist of file data, elicited data, dan field note. The results are perception process based on the interpretation of spiritual need and pandemic situation influence the action to participated in online recitation. The role taking reflected based on the participant interpretation in social structure. The meaning of symbols process influenced by role taking. For communicator the meaning of symbols process occurred inside and outside virtual room, while for communicant the process occurred outside the virtual room.

Keywords: Virtual interaction, netnography, symbolic interaction

ABSTRAK
Pandemi Covid 19 membuat ruang publik mengalami perubahan yang signifikan di setiap sektor kehidupan masyarakat. Begitu juga dalam aktivitas keagamaan, termasuk kegiatan pengajian untuk Umat Muslim. Sejak adanya pembatasan aktifitas ini diumumkan oleh Pemerintah Provinsi DKI Jakarta, kegiatan kajian yang diselenggarakan oleh Majelis Taklim (MT) Tazkiyatun Nafs, harus dialihkan menjadi kajian online melalui ruang virtual dengan aplikasi zoom. Pola komunikasinya pun berubah menjadi bentuk interaksi virtual yang dimaknai melalui beberapa proses. Proses ini terdiri dari persepsi, pemaknaan peran dan pemaknaan simbol-simbol yang terjadi pada kajian online. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan netnografi. Teknik pengumpulan data yang dilakukan yaitu dengan Data arsip, Elicited data, dan Field note. Hasil dari penelitian ini yaitu proses persepsi peserta didasarkan pada interpretasi makna kajian online sebagai sebuah kebutuhan rohani dan adanya situasi pandemi yang mempengaruhi keterlibatan peserta pada kajian online. Peran peserta direfleksikan dalam bentuk struktur sosialnya. Pemaknaan simbol-simbol dipengaruhi berdasarkan keterlibatan peran peserta dalam kajian online. Bagi komunikator, proses pemaknaan simbol terjadi di dalam dan di luar ruang virtual, sedangkan pada komunikan prosesnya terjadi di luar ruang virtual.

Kata kunci : interaksi virtual, netnografi, interaksi simbolik

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INTRODUCTION

Nowadays, the recitation of religious propagation through new media technology facilitates the online communication activities of religious leaders. Da'wah communication has long existed in the daily lives of those who practice it. With the rapid development of technology and online media, it is very easy to reach any community.[1] This is an alternative to da'wah communication amid restrictions on community activities during the pandemic and post-pandemic.

Beginning during the Covid 19 pandemic, religious studies in Jakarta that would have attracted large numbers of congregations had to be canceled. Instead, several ta'lim congregations held online studies through various platforms and existing virtual media. According to Kurniawan et al.[2] on public space restrictions, the corners of public spaces during the Covid 19 pandemic are no longer as crowded as usual, this is due to an outbreak that requires people to change communication patterns from open public spaces to more dominant online public spaces. The Covid 19 pandemic has shifted the paradigm of community social interaction to communication that uses media intermediaries online to avoid exposure form the viruses that can be transmitted through direct face-to-face interactions.

Likewise, for Muslim women need religious knowledge. It is necessary during the Covid 19 pandemic. Mothers have to take the multiple roles condition. Muslim revealed when Work From Home (WFH) was implemented during the pandemic, all family members were often at home. Thus, housewives get the biggest burden in doing their work.[3] The demands on a mother during the pandemic to be more *multitasking* in dealing with household chores and guiding children is a burden that can harm both.

Majelis Taklim Tazkiyatun Nafs recognizes that during the pandemic, people need for religious knowledge. It must be facilitated through religious studies. However, due to the policies related to the Covid 19 pandemic, the study was diverted in *online* platform through the Zoom application. Media Zoom is an application for remote communication media. It combines video conferencing, chat, online meetings, and mobile collaboration.[4]

Zoom, which is a virtual media intermediary, makes it easier for people to connect with each other through a communication network and form a group. As Zubair stated, the latest technology also allows us to form a group or community where we can connect in a communication network. [5] This indicates that virtual media can facilitate Islamic studies jamaáh in a meeting through cyberspace.

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[1] Rizki Briandana et al., "Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia," *International Journal of Economics and Business Administration* 8, no. 1 (2020): 216–26, https://doi.org/10.35808/ijeba/543.

[2] Erna Kurniawan, Andi ; Yumna, Nibrasatul & Tantri, "Resistensi Ruang Publik Di Tengah COVID-19 Perspektif Islam Dan Komunikasi Multikultural," *Komunike* XII, no. No. 1 (2020): 24–40.

[3] Moh. Muslim, "Manajemen Stress Pada Masa Pandemi Covid-19," *Jurnal Manajemen Bisnis* 23, no. 2 (2020): 192–201.

[4] Dini Monica, Junita & Fitriawati, "Efektivitas Penggunaan Aplikasi Zoom Sebagai Media Pembelajaran Online Pada Mahasiswa Saat Pandemi Covid-19," *Jurnal Communio : Jurnal Jurusan Ilmu Komunikasi* 9, no. 2 (2020): 1630–40, https://doi.org/10.35508/jikom.v9i2.2416.

[5] Agustina Zubair, "Fenomena Facebook: Keterlibatan Teknologi Komunikasi Dalam Perkembangan Komunikasi Manusia," *Jurnal ASPIKOM* 1, no. 1 (2010): 60, https://doi.org/10.24329/aspikom.v1i1.8.

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Until after the pandemic, online religious activities were still organized by MT Tazkiyatun Nafs. The management and the community which consists of Muslim women, feel the convenience and benefits of this online study. It becomes a solution for the difficultness to attend face-to-face recitation. This is the positive impact directly felt by the community with the existence of virtual media. Wignjosasono[6] revealed that after the Covid-19 pandemic, virtual media were also used to maintain virtual social interactions, one of which was virtual halal bi halal, virtual recitation, and virtual *yassinan.*

The transformation of online study activities creates new social interactions between Ustadz and his Jamaáh in virtual space setting. This interaction is categorized as virtual interaction. According to Fauzi and Supratman[7], virtual interaction patterns are patterns that explain the process of sending and receiving messages that are interactive and created in cyberspace or the virtual world. It defines that virtual interaction process is a communication's form which takes place in online or virtual media through technological devices.

The intensity of virtual interactions during the pandemic and post-COVID-19 pandemic is more due for community's need to communicate. Coupled with the emergence of various applications available in cyberspace, it makes easier for people to make long-distance contact even from screenshots. According to Salsabila[8], the function of technology in the post-pandemic era provides benefits for learning with examples of the use of gadgets such as cell phones, tablets, laptops, and others across operating systems.

The implementation of Islamic Studies *online* by MT Tazkiyatun Nafs is an activity that involves elements of communication. It is consisting of communicators, media, and communicants. In the process of interaction, communication virtual involves many symbols which are qualified with meaning. Setiyawati et al. explained that communication in the virtual world is communication that cannot be separated from the symbols of a text language. Text language includes writing, images, sounds, and videos.[9]

The virtual interaction process observed in this study uses a symbolic interaction theory approach, especially in cyberspace. The focus on symbolic interaction theory, introduced by George Hebert Mead. It emphasizes the process of interaction between individuals who create certain meanings. West and Turner state that the substance of these three theories consists of the concepts of mind, self, and society.[10]

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[6] Ken Widyatwati Wignjosasono, "Transformasi Sosial Budaya Masyarakat Pasca Pandemi Covid 19," *Sebatik* 26, no. 1 (2022): 387–95, https://doi.org/10.46984/sebatik.v26i1.1855.

[7] Aulia Risyda Fauzi and Lucy Pujasari Supratman, "Pola Interaksi Virtual Akun Instagram @warganetbersabda Tentang Perundungan Siber," *Jurnal Penelitian Komunikasi* 22, no. 1 (2019): 61–74, https://doi.org/10.20422/jpk.v22i1.617.

[8] Unik Hanifah Salsabila et al., "Teknologi Pendidikan: Pemanfaatan Teknologi Dalam Pendidikan Pasca Pandemi," *Jurnal Dimensi Pendidikan Dan Pembelajaran* 11, no. 1 (2023): 79–88, https://doi.org/10.24269/dpp.v11i1.6173.

[9] Anis Setiyawati, Akhriyadi Sofian, and Mochamad Parmudi, "Komunikasi Agama Di Dunia Virtual: Kajian Terhadap Fanpage Santrionline," *JSW (Jurnal Sosiologi Walisongo)* 3, no. 2 (2019): 125–44, https://doi.org/10.21580/jsw.2019.3.2.5023.

[10] Lynn H West, Richard & Turner, *Pengantar Teori Komunikasi*, 5th ed. (Jakarta: Salemba Humanika, 2017).

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The concept of mind in this virtual interaction is constructed based on the interpretation of participants and speakers in interpreting online studies during the Covid 19 pandemic. Self is analogized through the meaning of roles while participating in online studies. Society is the meaning of participants to the symbols in the study online in interacting with their social environment.

LITERATURE REVIEW

Several studies on the extent of virtual interactions have already been conducted by Indrianti Azhar with her research on Virtual Interaction of Teenagers in Social Media. Virtual interaction patterns have also been studied by Aulia Risyda Fauzi and Lucy Pujasari Supratman through the Virtual Interaction Patterns of the @WARGANETBERSABDA Instagram Account on Cyber Bullying. Meanwhile, the use of symbolic interaction theory in the virtual domain was also researched by Santa Lorita Simamora and Dicky Andika in Language and Self-Identity of Ummahat Manhaj Salafushalihin in Group Communication Through WhatsApp Social Media. However, from the results of several studies mentioned, no one has proposed virtual interaction patterns in religious activities from religious institutions through media teleconference Zoom. Therefore, the researcher intends to find out the pattern of virtual interaction that occurs in online Islamic studies at MT Tazkiyatun Nafs.

MT Tazkiyatun Nafs applied the newest technology and informations usage to organize the recitation in along and after Pandemic era. It uses to fulfill Muslim necessity in decrease the stressful and emotional feeling because the restriction activities in public area. Especially for mothers which the work load of family activities became more and it all have to do in home. Trough the religious study activity by online media, MT Tazkiyatun Nafs hope that Muslimah can charge their faith about the religious knowledge and spiritual. It called as cyber religion implementation. Brenda Brasher's cited by Hatta[11] defined *cyber-religion* as presence religious institution and activity in cyber space.

The religious study applied in online media by use Zoom application. Zoom is a virtual space application which occur the communication process inside. It involves the communication element which consist of sender, media and receiver. The interaction social process happened during the virtual religious study. It used symbol, language and image. Setiyawati, et al.[12] explained that communication in virtual space always involved the symbols from the text language. The text language consists of script, image, sound and video. Therefore, this research uses the symbolic interactionism approach in virtual space.

The symbolic interaction theory presented by George Hebert Mead. He stated that meaning attached from human interaction, both verbal and nonverbal. Trough action and response, human give the meaning in to the words or actions and because of it human can understand what happening by certain ways.[13] The symbolic interactionism stated about three important elements. Those are mind,

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[11] M. Hatta, "Media Sosial Sebagai Sumber Keberagamaan Alternatif Remaja Dalam Fenomena Cyberreligion," *Jurnal Kajian Dakwah Dan Kemasyarakatan* 22, no. 1 (2018): 1–30.

[12] Setiyawati, Sofian, and Parmudi, "Komunikasi Agama Di Dunia Virtual: Kajian Terhadap Fanpage Santrionline."

[13] Morissan, *Teori Komunikasi Individu Hingga Massa*, 1st ed. (Jakarta: Kencana Prenadamedia Group, 2013).

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self, and society. Mead defined mind as the ability to use symbols which have the same social meaning. Mead believes that human have to improve the mind through the interaction with other people[14]. Mead defines self-concept as ability to reflect ourself from other people perspective. While society means as social network relationship who created a human [15]

The role of mind, self and society define how the participant understand the pandemic Covid 19 situation become their reason to motivate them self to attending the religious study. In this virtual recitation, the participants interpretate the mind and self-process. In the end of the process, the participants show their behavior in interaction with other participant of the virtual recitation and to the social structure in society outside the virtual recitation. All of the interaction that had explained before, happened in cyber space. It called as virtual interaction. The virtual interaction pattern is a pattern that explained about send and receive message process with interactive characteristic during cyberspace or virtual space.[16]

RESEARCH METHODS

This research uses a qualitative approach with the netnography method. According to Priyowidodo in Kozinet, netnography refers to a particular set of online ethnographic procedures characterized by a specific methodology, including an epistemological background, an analytical framework, consistent and continuously evolving set of guidelines for data presentation, observation, data analysis, ethics, and so on.[17]

The use of netnography method in this research is due to focus on discussing the interaction process in Islamic recitation activities through online media. The concept of virtual interaction has become a new habit that appear in society during the pandemic. The subject of this research is Majelis Taklim Tazkiyatun Nafs, whose informants are the management team/committee, Ustadz as spokesperson, and MT Tazkiyatun Nafs Study participants.

Data collection techniques were carried out with archival data, elicited data, and field note. Researchers observed directly and made important notes based on the results of observations during the interaction process of MT Tazkiyatun Nafs online Islamic recitation. The data analysis technique used inductive data analysis (inductive analysis), which begins with exploring in detail and specifically the finding data, making categories, dimensions, and interrelationships, make virtual field observations, organize and sort the data obtained.

RESULTS AND DISCUSSIONS

Based on the data obtained, virtual interaction in online Islamic studies begins in three stages, which are described in the following discussion.

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14 West, Richard & Turner, *Pengantar Teori Komunikasi*.

15 West, Richard & Turner.

16 Fauzi and Supratman, "Pola Interaksi Virtual Akun Instagram @warganetbersabda Tentang Perundungan Siber."

17 Gatot Priyowidodo, *Monograf Netnografi Komunikasi* (Depok: Rajawali Pers, 2020).

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1. Perception of Online Islamic Recitation

The scope of perception which interpreted by the participants is processed through three elements. It consists of selection, organization, and interpretation of the meaning about online recitation through phenomenon symptoms based on existing realities. According to Wood[18], perception is divided into three part which consist of processes selection, organization, and interpretation. Based on this process, the results of perceptions interpreted by the participants show that online recitation becomes a spiritual need. It is influenced by beliefs and spiritual values on it. Online recitation is shape of worship by studying religious knowledge through communication tools. From Ustadz as the communicator's, online recitation become an alternative solution to people's problems in facing the Covid 19 pandemic situation. The importance of online recitation from the participants was obtained based on their experiences and the results of their interactions with the phenomena that happened and related to the Covid 19 pandemic.

In symbolic interaction, the mind is process of person's conversation with him/herself such as mind is a social phenomenon. It arises and develops the social process and an integral part of the social process. [19] Participants in online recitation communicate by intrapersonal phase with themselves. Then, the participants construct each experience in their social environment to realize a concept which called mind. Mind relate with importance of participants' needs for doing online recitation activity to maintain faith, patience, and manage anxiety levels during the Covid 19 pandemic. Meanwhile, the concept of mind was constructed by Ustadz through observations from the phenomenon of people's problems that occurred during the covid 19 pandemic.

Participants and Ustadz respond to everything related with Covid 19 pandemic. Changes in activities, government regulations, and other realities are reasons for participants to take an action. Mulyana in Simamora and Andika states that individuals respond to a situation symbolically. They respond to the environment, including physical objects (objects) and social objects (human behavior), based on the meaning that these environmental components contain for them.[20]

Ustadz responds the spiritual needs of Muslims in MT Tazkiyatun Nafs during the pandemic. Participants respond the spiritual needs to maintain their mental and psychological selves in facing various family needs while doing activities at home during the pandemic. This is the meaning of mind concept. It concerns to how people will act for something based on the value from that thing to themselves. [21] Both the participants and the speakers decided to participate in the online recitation as an action, which is the application of values and beliefs obtained and interpreted both of them.

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[18] Julia T Wood, *Komunikasi Teori Dan Praktek*, 6th ed. (Jakarta: Salemba Humanika, 2013).

[19] Indrianti Azhar, "Interaksi Virtual Remaja Di Media Sosial," *LONTAR Jurnal Ilmu Komunikasi* 6, no. No.1 (2018).

[20] Dicky Simamora, Santa Lorita & Andika, "Bahasa Dan Identitas Diri Ummahat Manhaj Salafushalihin Dalam Komunikasi Kelompok Melalui Media Sosial Whatsapp (Studi Kasus Di Kalangan Kelompok Taklim Al-Itqan Pasar Minggu, Jakarta Selatan)," *Jurnal Ilmu Komunikasi [J-IKA]* 6, no. 2 (2019): 99–109, https://doi.org/10.31294/kom.v6i2.6136.

[21] Dadang Darmawan et al., "Sikap Keberagaman Masyarakat Muslim Menghadapi Covid-19," *Religious* 4, no. 2 (2020): 116–24.

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2. The Role of Participants in Online Islamic Recitation

The importance of the role from participants in online Islamic recitation is defined as the process of self-realization in fulfilling their spiritual needs through recitation activities. Participants decide to join in online recitation when the topic discussion in the study is match with the participants conditions at that time. In other words, the need for religious knowledge is adapted from the real conditions of participants in their daily activities. According to Morissan [22], the perspective in symbolic interaction of an object can be a certain aspect of an individual's reality, whether it is an object, a quality, a certain situation, or a condition. The participants have to face the reality from pandemic situation. They have to put their position themselves as people who need of religious knowledge through online learning activities.

Based on the results of the data, the participants listened to online recitation, but did not remain completely in front of the screen device that they sed. It is because the participant's role as a housewife with many activities to do for fulfill the needs of her family members. However, the management team's role as the implementation team requires them to be fully involved in the online recitation. According to Nasrullah, in online discussion groups, each user cannot be sure that his or her presence as a member of the discussion is meaningful and that he or she is participating in shaping the discourse. This condition occurs due to the characteristics of the visitors themselves and the text-mediated communication.[23] The characteristics of the participants, with their role as housewives, limit their participation optimally to present the online recitation screen.

The role of the participants and Ustadz in this online recitation, according to the definition of cyber media type audience, it is categorized as the resident type. According to White and Le Cornu cited by Nasrullah[24], the resident type is users who consciously spend their time online to engage in social interactions and not only to gather information that the user's existence can be known. The findings of this study, the participants and Ustadz consciously engaged in the online recitation continuously through the Zoom application.

Ustadz as a communicator, plays an important role in communication process both face-to-face and online. Ustadz plays the role become preacher who delivers religious messages to his congregation. The message that he gives about Islamic worship, especially during the Covid 19 pandemic. According to Hidayati and Fahlevi, in the da'wah content performed by Da'i on social media, we can see that Da'i received information about the Covid 19 pandemic (stimulus) well, so they responded by conveying this information through the da'wah studies and performed it on social media.[25]

Ustadz's credibility and skills as a communicator are important because of his role as a preacher. He became a central to providing knowledge to Muslims about

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[22] Morissan, *Teori Komunikasi Individu Hingga Massa*.

[23] Rulli Nasrullah, *Teori Dan Riset Media Siber (Cybermedia)*, Pertama (Jakarta: Kencana Prenadamedia Group, 2014).

[24] Nasrullah.

[25] Diajeng Laily Hidayati and Reza Fahlevi, "Dakwah Di Tengah Pandemi (Studi Terhadap Respons Dai Di Media Sosial)," *Lentera* 4, no. 2 (2020): 170–86, https://doi.org/10.21093/lentera.v4i2.3124.

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religion. Source attractiveness and source credibility are important factors for communicators when initiating communication.[26] Thus, Ustadz as a communicator in this online recitation is considered being attractive to the participants in the online recitation.

In symbolic interaction, Mead defined self as the ability to reflect on oneself from the perspective of others.[27] Individuals can evaluate themselves from the outcomes of their social interactions, which creates the meaning of themselves according the views of others people. "The meaning is obtained as a result of social interaction".[28] The implementation of participants self-concept as individuals who are open to religious activities to fulfill their spiritual needs through active participation in Islamic studies that presented by MT Tazkiyatun Nafs.

Although the type of audience in this online recitation is resident type (settler), but their participation who appears during the online recitation from the participants' side is pseudo. It because their presence in reality, is only shown through the avatar image on the screen, but not fully active, especially in the virtual discussion room. Firda[29] states that it is difficult to categorize the communication that takes place in cyberspace social networks as social communication. Even if someone feels that way because from these functions, the social communication that takes place in cyberspace social networks is pseudo.

Meanwhile, Ustadz's self-concept is characterized by full participation in the online recitation. It indicates that Ustadz's role as a preacher to educate the Ummah in facing a pandemic through a Sharia approach. Meaning is a product of social interaction.[30] The meaning is transformed through the messages that conveyed in recitation materials which related themes about Covid 19 pandemic.

3. The Importance of Symbols in Islamic Online Recitation

Symbolic interaction involves lot of symbols. Symbols are used to convey the expected meaning by individuals to their interlocutors. Social life is an interaction between people using symbols.[31] In this study, the symbols present from the interaction process. It is dominated by text through the *chat* application for asking a question to Ustadz. As a communicator, Ustadz uses verbal symbols through lectures and nonverbal symbols from supplementary materials. As a result of the interaction process in this online recitation, MT Tazkiyatun Nafs facilitates the participants to providing transcripts of material that delivered by Ustadz.

Participants use symbols during the online recitation, but it is not optimal usage. It is influenced by the pseudo-role of the participants in the online recitation. Based

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[26] Ahmad Setiadi, "Pemanfaatan Media Sosial Untuk Efektifitas Komunikasi," *Cakrawala* 16, no. 2 (2016).

[27] West, Richard & Turner, *Pengantar Teori Komunikasi*.

[28] Darmawan et al., "Sikap Keberagaman Masyarakat Muslim Menghadapi Covid-19."

[29] Rukin Firda, "Komunikasi Sosial Semu Di Jejaring Sosial Dunia Maya (Virtual Sosial Network)," *Spektrum Jurnal Ilmu Komunikasi* 1, no. 1 (2013): 7–14.

[30] Simamora, Santa Lorita & Andika, "Bahasa Dan Identitas Diri Ummahat Manhaj Salafushalihin Dalam Komunikasi Kelompok Melalui Media Sosial Whatsapp (Studi Kasus Di Kalangan Kelompok Taklim Al-Itqan Pasar Minggu, Jakarta Selatan)."

[31] Simamora, Santa Lorita & Andika.

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on Perdana and Irwansyah[32], the symbols that used to send messages in virtual space were not agreed upon by members with different backgrounds. It means that there are differences between Ustadz and participants in using the symbols, both verbal and nonverbal on virtual recitation.

Nevertheless, participants and Ustadz interpreted symbols after the online recitation was completed. The transcript, interpreted as a symbol from final interactions that appear in virtual space. The transcript becomes a guide for participants to interact with their social environment. Mead showed that in social interaction, people learn to understand symbols and their meanings so that they can use their thinking skills. Meanings and symbols enable humans to act and interact.[33]

Both communicators and communicants agree that the symbols are written in the transcript as a result of the interaction process in the online recitation. In the virtual space, group members cannot give meaning to a symbol until there is an agreement on meaning-concept from all group members.[34] Participants and Ustadz interpret symbols from the results of online study interactions actively. This forms the scope of the community incorporated in MT Tazkiyatun Nafs. The meaning of society according to Mead is a network of social relationships that create humans. Individuals engage in society through behaviors that they actively and voluntarily choose.[35] The resident type brings participants into a concept of society that incorporated into MT Tazkiyatun Nafs. It is sedentary and interacts continuously in online recitation. Hutapea states, in symbolic interaction, individuals interpret the meaning among the society where the individual lives.[36]

The achievement of symbolic interaction is changed through the interpretation of meaning. According to Mead in Azhar[37], the concept of society is humans can modify changes as a result of interaction with themselves. So that, there are opportunities and choices of action. Based on the results of repeated and continuous interactions in online recitation, participants and Ustadz began to adapt the changes from face-to-face recitation activity become online recitation. This change is an output from the collection of self-reflection meanings and symbolic meanings when the participants join the recitation during the pandemic.

As a result, online recitation brings the benefits to participants and Ustadz. These benefits make their perceptions and actions who expect the existence of online rercitation even though the offline recitation will be held again. Based on the meaning of symbolic interaction premise, meaning can be accepted or even changed through human self-reflection when he has to dealing with various occurrence.[38] Both participants and Ustadz agree that online studies will provide benefits both during and after the pandemic.

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[32] Aji Aditra & Perdana and Irwansyah, "MODEL INTERAKSI MULTI KULTUR DALAM RUANG VIRTUAL WHATSAPP: SILATURAHMI, KONFLIK, LEAVE GROUP," *Jurnal ASPIKOM* 3, no. 6 (2019): 1063–75, http://jurnalaspikom.org/index.php/aspikom/article/view/255/180.

[33] Azhar, "Interaksi Virtual Remaja Di Media Sosial."

[34] Perdana and Irwansyah, "MODEL INTERAKSI MULTI KULTUR DALAM RUANG VIRTUAL WHATSAPP: SILATURAHMI, KONFLIK, LEAVE GROUP."

[35] West, Richard & Turner, *Pengantar Teori Komunikasi*.

[36] Edison Hutapea, "IDENTIFIKASI DIRI MELALUI SIMBOL-SIMBOL KOMUNIKASI (Studi Interaksionisme Simbolik Komunitas Pemakai Narkoba Di DKI Jakarta)," *Bricolage: Jurnal Magister Ilmu Komunikasi* 2, no. 1 (2016): 1–14.

[37] Azhar, "Interaksi Virtual Remaja Di Media Sosial."

[38] Darmawan et al., "Sikap Keberagamaan Masyarakat Muslim Menghadapi Covid-19."

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4. Virtual Interaction in Islamic Online Recitation

Virtual interaction in Islamic online recitation by use zoom media was created through three processes. Starting with the perception level, which consists of selecting, organizing, and interpreting the meaning of online recitation through the phenomena and symptoms based on the existing reality. The results of participants' perceptions are based on interpretations of spiritual needs and pandemic situations that influence their action to join in online recitation.

The role meaning was reflected based on the results of participants' interpretation from their position in social structure. The participant social structure was taken by their role as a housewife in the family. Meanwhile, the role of Ustadz as a speaker and a preacher was accommodated in the social structure of society, especially among Muslims.

The symbols process was interpreted in the online recitation, was influenced by the role of the participants and Ustadz during the online recitation. From the participant's side, the displayed role was unable to interpreting the meaning of symbols in online recitation. The meaning-concept appeared after the online activity finished. It is mean, the meaning was created outside the virtual space. From Ustadz's perspective, the meaning of symbols can be transformed through the virtual space to respond to Jama'ah in the question-and-answer session.

The pattern of this virtual interaction uses a circular pattern of communication. This pattern defines that communication process between Ustadz and Jamaáh in zoom virtual space creates an effect was called feedback. According to Somba, in a circular communication pattern, the communication process continues, namely the feedback between the communicator and the communicant.[39]

Therefore, virtual spaces with two-way communication concepts such as zoom can create communication patterns. The implementation of this concept is almost similar with face-to-face communications. Even though the effectiveness of face-to-face communication is much better, but during this pandemic, virtual space can replace the needs of face-to-face communication for society. It can even provide further benefits for the development of post-pandemic da'wah communication through a variety of Islamic recitation both in online or face-to-face phase.

CONCLUSION

MT Tazkiyatun Nafs can adapt the technological advances by using virtual space to organize religious activities. Although the existence of this online recitation is motivated by the Covid 19 pandemic situation, this activity that use Zoom application become a solution among the rampant phenomenon of "learning religion" in cyberspace. The choice of religious institutions and the right media in gaining religious knowledge by online, can fulfill the spiritual needs of society without being limited by time and space.

For the participants, the interactions that occur in this online recitation are useful in maintaining the faith and piety of Muslims during and after the Covid 19 pandemic. Social interactions that occur in virtual space at least capable to substitute for face-to-face interactions when participants become jamaáh at recitation in the mosque.

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[39] Nicolas Somba, M M ; Warouw, Desie M. D, & Mandey, "Pola Komunikasi Balai Bahasa Dalam Upaya Menyosialisasikan Bahasa Indonesia Menjadi Bahasa Internasional Kepada Masyarakat (Studi Pada Balai Bahasa …," *Acta Diurna Komunikasi* VI, no. 1 (2017).

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Although the role of participants has not been fully represented in this online recitation, the interaction process in it, can create the written symbols. It is arranged into recitation transcripts that have beneficial value for participants and Ustadz. Therefore, this online recitation should still be held by MT Tazkiyatun Nafs even though the offline recitation (face-to-face) can be held again. It is because the online recitation is very helpful for Jamaáh who have limitations to attending face-to-face activity. In addition, for the participants, it is suggested to maximizing their role in virtual recitation room. So that, it will create more active interactions and avoid pseudo-participation condition in this online recitation.

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