



**MUSLIM YOUTH, RECEPTION COMMUNITY, AND SOCIAL MEDIA: USTAZ
FAHRUDDIN FAIZ PHILOSOPHY**

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Abstract

The recitation community and social media are alternative routes favored by young Muslims in studying religion. In contrast to recitation, which is carried out directly, this makes young Muslims tend to feel less effective in receiving da'wah material. One of the recitation communities that use social media and attract attention among young Muslims is the Fahrurddin Faiz philosophy community at Jendral Sudirman Mosque, Yogyakarta. This study aims to explore how the community of young Muslims engages with Ustaz Fahrurddin Faiz's Philosophy lectures through social media. The research data were obtained from interviews with several young Muslims who actively participated in Fahrurddin Faiz's philosophical studies, both through social media and directly at the study locations. The research findings show that young Muslims feel more effective and efficient in participating in studies through social media than in person at the Jendral Sudirman Mosque. Several factors are the reasons why young Muslims tend to prefer studies through social media, such as: (1) young Muslims are used to interacting through social media; (2) video studies are packaged as attractively as possible so that young Muslims feel more comfortable in the process of receiving studies; (3) the time to listen to the study is flexible according to the time and opportunities for young Muslims.

Keywords: Muslim youth, social media, Fahrurddin Faiz's philosophy study community

Introduction

The Islamic community is proof of the existence of institutions, organizations, and Islamic communities engaged in da'wah. The Islamic community is a social group consisting of Muslim individuals with different backgrounds, but who have the same interests and goals in spreading Islam.¹ The Islamic community is considered an important out-of-school education, and activities with an Islamic nuance need to get attention and support from the community, especially the youth. This aims to create individuals who are balanced between mental-spiritual potential and intellectual potential in facing the changing times that are increasingly advanced.²

There are various movements carried out by the Islamic community, which are adjusted to their respective target markets and their abilities. One example is the Ustaz Fahrudin Faiz Philosophy Recitation Community which is held every Thursday night and is aimed at youth. In this era of globalization, many young Muslims are distracted from the goals set by Allah SWT. Many of them focus on achieving educational achievements, jobs, and material wealth. Ustaz Fahrudin Faiz's Philosophical Study Community aims to promote Islamic law and shari'a. They have a mission to spread Islamic values in all Muslim youth activities, especially at the Jendral Sudirman Mosque in Yogyakarta, and play an active role in resisting attacks from Western liberalism directed at Muslim youth through entertainment, food, and lifestyle. Even though the majority of its members are young people or teenagers, the Ustadz Fahrudin Faiz Study Community strives for each member to spread a positive impact in their environment, not only to their fellow members but also to the general public.

In this case, the steps taken by Fahrudin Faiz's study team were very strategic and smart because they found a large target market, especially among the millennial generation. In addition, the themes presented in this study are very different from other studies. In our view, the study conducted by Fahrudin Faiz comes as a response to the dilemma of today's human lifestyle which is influenced by postmodernism. The themes raised in the study provide the insight needed by the congregation, especially the millennial generation, in dealing with their anxieties in life. In his study, Ustaz Fahrudin Faiz discussed various topics relevant to the needs and problems faced by young Muslims, such as marriage, dating, careers, and so on. With a theme that raised the lives of young people, the initiative emerged from these young people to create a community of lovers of Ustad Fahrudin Faiz's philosophy so that the community of lovers of Ustad Fahrudin Faiz's studies took part in spreading his da'wah by actively using social media, so that the community of lovers of philosophy recitation of Ustad Faruddin

¹ Istiqomah Bekthi Utami, "Peran Komunitas Islam Dalam Menyemangati Keagamaan Para Pemuda," *Anida (Aktualisasi Nuansa Ilmu Dakwah)* 18, no. 1 (2019): 105–124.

² Andreans Virliony, Razan Isad Muzaki, and Masduki Asbari, "Literaksi: Jurnal Manajemen Pendidikan Mengenal Diri Dalam Perspektif Filsafat Socrates," *Jurnal Manajemen Pendidikan* 01, no. 02 (2023): 177–182.

Faiz created a digital platform on the YouTube and Instagram channels, to spread his message of da'wah to young Muslims.³ Ustad Fahrudin Faiz often raises religious themes that are relevant to the lives of young people, such as matchmaking, the importance of the values of tolerance, and inter-religious harmony in the modern era.

With their integrity and professionalism in providing studies, it is not surprising that many scholars have given positive responses, such as Purwanto, Kasprabowo, and Soepriatmadji who revealed that the rhetorical strategy outlined in allusions, parables, irony, and allusions was applied to the latest studies.⁴ also published by Azmi and Asbari who explain that Fahrudun Faiz's philosophical studies can channel happiness to the people.⁵ However, what became the material for discussion and the object of study was how the youth community of Ustad Fahrudin Faiz understands philosophical studies which are carried out by witnessing studies directly at the Sudirman Mosque rather than watching on social media.

Results and Discussion

The data from this study were obtained from field observations and interviews with the philosophy recitation community of Ustad Fahrudin Faiz at the Jendral Sudirman Mosque, Yogyakarta. In this study, the foundation is the theory of Role, Islamic Community, Religion, and Youth. Role refers to the dynamic aspect of a person's position or status, where a person carries out the role by carrying out the rights and obligations according to his position⁶. According to Vanina Delobelle, the community is a group of people with similar interests and has four factors which include: (1) a mutually agreed meeting place, (2) customs and rituals, (3) the desire to share, and (4) the existence of influencers who start something and other members are involved. Then Islam is a religion that emphasizes cleanliness from defects, obedience, and peace to achieve safety in this world and the hereafter.⁷ Islam has a literal meaning that comes from the word "*al-salam*," which means submission, submission, submission, and obedience. Islam also means peace and cleanness from birth and spiritual defects.

³ "Fahrudin Faiz Merupakan Seorang Dosen Sekaligus Tokoh Agama Yang Lahir Di Mojokerto, 16 Agustus 1975. Beliau Dikenal Dengan Sosok Dermawan Yang Sering Membahas Tentang Kajian Filsafat Di Berbagai Media Sosial Yang Bertempat Di Masjid Sudirman, Yogyakarta" (n.d.).

⁴ Sugeng Purwanto, Teguh Kasprabowo, and Liliek Soepriatmadji, "NGAJI FILSAFAT Perkembangan Politik Di Era Pemerintahan Presiden Joko Widodo Dari Sejak," *Jurnal Studi Al-Qur'an dan Keislaman* 5, no. 01 (2021): 77–93.

⁵ Ahmad Fikrie Azmi & Masduki Asbari, "Kenali Diri Agar Bahagia: Kajian Filosofis Fahrudin Faiz," *Jurnal Pendidikan Transformatif (Jupetra)* 2, no. 1 (2023).

⁶ Uwes & Fatoni and Annisa Nafisah Rais, "Pengelolaan Kesan Da'i Dalam Kegiatan Dakwah Pemuda Hijrah," *komunika* 12, no. 2 (2018).

⁷ Yanuar Herlambang, S.Sn., "Participatory Culture Dalam Komunitas Online Sebagai Reperesentasi Kebutuhan Manusia," *Tematik* 1, no. 2 (2014): 26–34.

A Muslim is someone who submits, obeys, and surrenders himself to behave well to achieve safety and peace in life in this world and the hereafter.

Da'wah activities are the process of inviting people to the religion of Islam through writing, oral, social action, or deeds.⁸ Da'wah can be carried out through Islamic institutions as a place to invite in a coordinated, systematic and integrated way with available resources to achieve the goals of Islamic da'wah.⁹ Agus Ahmad Safei argues that in practice, da'wah activities in Islam cover all dimensions of human life. Therefore, cultural, political, economic, social, and other activities can become da'wah activities, both God-oriented (dakwah ila Allah) and misleading (dakwah ila al-nar). A da'i (preacher) must have knowledge of Islam that comes from the Al-Qur'an, Sunnah, and other Islamic sciences. They also need to understand the character of the object of da'wah, the basis and purpose of da'wah, as well as the method of da'wah that is appropriate to the abilities and situations at hand. So community development is a form of da'wah in Islam in the form of community empowerment or development efforts to achieve the goal of khairu ummah (quality society) promised by Allah. Transforming the values of faith, Islam, and piety into values in the lives of individuals, groups and community institutions is one way to achieve this goal.

The Islamic community is a social group consisting of Muslim individuals with different backgrounds, but have the same goal and interest in spreading Islam.¹⁰ The Islamic community through the da'wah movement has an important role in building a social order based on Islam, including in terms of attitudes, thoughts, beliefs, and behavior. The essence of da'wah can be understood through its social aspect, which means building (Islamic Tathwir). In this era of globalization, religion has an important role in everyday life because it has many benefits. The benefits of individual religion are related to the whole individual both spiritually and physically. There are three aspects related to the benefits of individual religion, namely: (1) religion which is believed to develop an optimistic attitude, (2) religion as the enlightenment of the mind, and (3) religion which is believed to lead to peace of mind. The social benefits of religion are related to the relationship between individuals in social life, both within the same religion and different religions. In these social relations, life looks harmonious, helping each other in goodness, and prioritizing truth and patience. In the future, religion seems to be increasingly becoming a hope for modern humans who are starting to miss

⁸ Lea Bornstein and Ba H Marc Bornstein, "Parenting Styles and Child Social Development," *Encyclopedia on Early Childhood Development* (2007): 1–4.

⁹ Enjang AS, "Pengembangan Masyarakat Islam Dalam Sistem Dakwah," *ilmu dakwah : Academic journal for Homiletic Studies* 5, no. 18 (2011).

¹⁰ Mirhan AM, "Proses Pembentukan Komunitas Muslim Indonesia," *Studia Insania* 2, No. 2 (2014).

spiritual values. Religion is expected to be a catalyst in realizing world peace which is still a dream to this day.¹¹

Jendral Sudirman Mosque: Recitation and Community

This research examines the community of young people reciting the philosophy of Ustad Fahrudin Faiz, specifically this study seeks to examine the study of philosophy of Ustad Fahrudin Faiz which is located at the Jendral Sudirman Mosque in Yogyakarta which is the place where the study was carried out. This study shows that the Jendral Sudirman Mosque in Yogyakarta plays an important role in conveying da'wah messages, especially Ustad Fahrudin Faiz's philosophical studies to young people. This philosophy recitation activity at the Jendral Sudirman Mosque in Yogyakarta is an example of a mosque that practices activities and programs to spread da'wah focusing on young people.

The history of the establishment of MJS (Jandral Sudirman Mosque) began with the ownership of land purchased by the Asrama Foundation and (YASAMA) Colombo Branch in 1961. In 1969, construction of the langgar (temporary place of worship) was started which was later developed into a mosque. The procession of laying the first stone for the construction of the mosque was carried out in 1974, coinciding with Eid al-Adha. Based on one of the sources found by the researcher, the establishment of MJS can be considered as a "branch" of the Syuhada Mosque which is located in Kotabaru, Gondokusuman, Yogyakarta City. The term "branch" is used because MJS originates from the Syuhada Mosque.

Starting from a bond of friendship between some of the founders of MJS, they were active in activities at the Syuhada Mosque. Some of them even hold positions as takmir members of the Syuhada Mosque. Three activists in this friendship became the pioneers of the establishment of MJS, namely Halim Tuwasikal, Zubair Qohari, and Adi Winata. All three live in the Colombo complex. Halim Tuwasikal is a journalist for the Kedaulatan Rakyat mass media, while Zubair Qohari is a successful batik merchant or entrepreneur. Adi Winata has little information to find about his life. The three founders of MJS were Muhammadiyah cadres, and at the beginning of its establishment, MJS had a very close relationship with Muhammadiyah. In addition to relying on donations from the surrounding community as a source of funding, the construction of MJS also received assistance from Arrabitah Saudi Arabia through a recommendation from the Chairperson of Islamic Da'wah for the Special Region of Yogyakarta, namely Mr. M. Nassir. At that time, MJS received a donation of Rp. 4,000,000,-. According to one source, the establishment of the MJS in Colombo was not only based on the theological spirit in society at that time but there was also a specific reason that inspired it, namely the anti-Christianization mission. This assumption is based on the geographical location of MJS which is close to two educational

¹¹ Handrix Chris Haryanto, "Apa Manfaat Dari Agama? (Studi Pada Masyarakat Beragama Islam Di Jakarta)," *Ilmiah Psikologi* 18, no. 1 (2017).

institutions, namely Sanata Dharma University and De Brito Kolese High School. On the Sanata Dharma campus, there is a large church which is often used as the center of the Catholic doctrinal movement.

In a story told by MJS activists, initially, the construction of MJS was planned as the construction of an Islamic Center. The hope is to have a magnificent building as a symbol of the existence of Muslims and to organize various activities to enrich Islamic religious activities. However, this plan couldn't be realized, and in the end, a religious institution was formed in the form of MJS during a plural society in the "try complex" area, namely Colombo, Mrican, and Demangan. Historically, the establishment of MJS has a spirit of mission to deal with the existence of other religions around it. On May 26, 1978, MJS was completed and fully usable as a place of worship.

The existence of a mosque for Muslims is of course not interpreted as a place for worship to carry out the five daily obligatory prayers or mere Eid prayers (mahdhah worship). Nor is it a gathering place for the community to spread Islam at certain times, such as Islamic holidays. The mosque as a symbol of the strength of Muslims is intended as an institution for Muslims to worship Allah SWT, carry out muamalah worship practices, and empower people with various aspects of each life, one aspect is education.¹² The historical development of the function of the mosque has always been in tandem with the formation of the surrounding community. On the one hand, it functions as a religious institution, social institution, legal institution, economy institution, state institution, and educational fulfillment institution.¹³ From here, what is known as the development of Islamic civilization begins. Many mosques are inspired by the actions of the classical Islamic period. One of them is the MJS. The function of the mosque, as quoted by Roqib (explains the function of the mosque consists of; theological, worship, ethical, moral and social, and education. The function of education is defined as one of the integrated management and development of sciences integrated.

When conducting interviews on May 17 and 24 2023 at the location of Ustad Fahrudin Faiz's philosophy study regarding his study. According to Mr. Ihsan¹⁴, who is one of the young people who is a member of the philosophy recitation lover community, Ustad Fahrudin Faiz said:

"The study conducted by Pak Faiz is very relevant to the lives of young people at this time, he links philosophy in everyday life, both simple and complicated with the themes of love, matchmaking, and tolerance among others, his community also provides space for us to be more in-depth about

¹² Zaimche Salah, "Education in Islam: The Role of the Mosque," *Foundation for Science Technology and Civilisation* (2002): 1–9, <http://www.muslimheritage.com/uploads/ACF2C23.pdf>.

¹³ Hope Collins, "The Mosque as a Political, Economic, and Social Institution 622-Present," *Spring 5*, no. 1 (2011): 21–36, https://surface.syr.edu/honors_capstone/282.

¹⁴ Interview with Mr. Ihsan, one of the young people who took part in Ustad Fahrudin Faiz's routine recitation

the studies conducted by Mr. Faiz, because we can hold meetings to discuss discussions about the work carried out by Mr. Faiz."

Based on interviews conducted with Mr. Ihsan, it shows that Ustad Fahrudin Faiz's philosophy recitation is more about current phenomena that are felt by young people, then the community provides a separate room for discussion together, related to the theme of the study being conveyed.

In a subsequent interview with Mr. Ardi¹⁵, who is a member of the philosophy recitation community, Ustad Fahrudin Faiz, said:

"At first I attended this recitation starting from my major in the creed of philosophy, the beginning I attended this recitation that used to be a person who participated, followers of this philosophical Koran from various young people, students, and other intellectuals."

From the narrative of the informant, the author can explain how Ardi began to attend Ustad Fahrudin Faiz's philosophy study, which was attended by only a few people and then became an activity that was liked by many people with the fact that many young people participated in enlivening the recitation, thus forming a community of lovers of philosophy recitation of Ustad Fahrudin Faiz, most of the members of this community are young people, students who are intellectuals and can open discussions on every theme presented by Ustad Fahrudin Faiz

Then Mrs. Ikha told the authors about Study in the Ustad Fahrudin Faiz community¹⁶, as follows:

"In my opinion, Ustad Faiz's lectures are easier to understand, especially his studies on young people, I am interested in participating in this study because the themes presented describe the lives of today's children, which are packaged in interesting rhetoric, now young people mostly have problems with feelings, love, so I think the study delivered by Ustad Faiz hits the hearts of listeners who are generally young people, regarding the community, I feel that this is something that helps us as fans of Ustad Faiz's studies because we can get more information related to the topic of the study presented/discussed at a meeting that."

The author's analysis as told by the informant above is that Ustad Fahrudin Faiz's philosophical studies are easy to understand, the theme makes young people interested because it describes the feelings of young people, and his gentle rhetoric makes a special impression on his listeners, then the community helps in getting information related to the study easily.

Based on interviews conducted by researchers in the field with some of these informants, the researcher can conclude that the study conducted by Ustad Fahrudin Faiz leads to the lives of young people, with rhetoric that is soft and

¹⁵ Interview with Mr. Ardi, one of the youths who participated in the ustadz Fahrudin Faiz study forum

¹⁶ Interview with Mrs. Ikha, one of the youths who participated in the ustadz Fahrudin Faiz study forum

easy to understand so that young people are interested in participating in studies conducted by Ustad Fahrudin Faiz so that with many young people participating in the study a group of followers of Ustad Fahrudin Faiz's Philosophy recitation is formed. With this community, information is very easy to obtain about the recitation.

The Role of the Community in Packaging Da'wah Through Social Media this aspect of the role in the da'wah community through social media is based on Youtube and Instagram studies, in which researchers want to see how video recordings recorded during offline recitations are packaged in a short duration video so that it is attractive to listeners of Ustad Fahrudin Faiz's philosophical studies. The following are interviews conducted by researchers regarding the role of the community in packaging da'wah through social media, Mr. Hasan said as follows:¹⁷

"The role of this community varies where everyone contributes (speaks) in packaging the recording of the study, in which there is a section that records the video, then edits the video so that it is more pleasing to look at and hear by giving the impression of sound or panoramic beauty in the video, now in the process of making videos that are more aesthetic and attractive it provides space for community members to provide input on which videos are more suitable to be used as supporting elements in a video so that it looks attractive, then in the video uploading process, so that the video is widely seen/widespread members participate as well in spreading the video links to various social media so that many watch the video and this is the role played by this community to spread da'wah today."

This expression explains to researchers that the role of this community is very important and supports the process of spreading da'wah today by using social media people can easily get spiritual food. This is a positive action and must be appreciated as an action that calls for goodness.

In the next interview with Mr. Hartono, he said :¹⁸

"My view in forming this community is being able to provide something good in the world of da'wah because as far as I can see this community is very helpful in the successful spread of da'wah which through long duration recordings is compressed into a shorter video duration so that the audience does not get bored, the video is edited and then posted to a wider range of social media with more attractive packaging so that many listeners listen to the study."

Seeing from the narrative of these sources, researchers can understand that the community is very helpful in spreading the dawah studies presented by Ustad

¹⁷ Interview with Mr. Hasan, one of the youths who often watches Ustaz Fahrudin Faiz's preaching through social media

¹⁸ Interview with Mr. Hartono as one of the members who took part in Ustaz Fahrudin Faiz's study

Fahrudin Faiz, with this community they can make and package videos that are more aesthetic and attractive so that many see these videos on social media, because we cannot deny that now is an era where digital media is growing rapidly in our lives. It can also be said that videos that are edited in such a way and posted on social media can reach more listeners because they are not limited by space and time, anyone and anywhere can listen to these da'wah studies.

Following the interview with Ms. Hanna, she said the following:¹⁹

"The community plays a very important role in the success of da'wah, especially if the community has penetrated social media, which we know for ourselves that social media is now daily food for millennials, with it the community has a great opportunity to spread goodness such as spreading the video reciting philosophy brought by Ustad Fahrudin Faiz, and then being able to make young people even more creative in packaging the video so that the video has a lot of devotees because besides understanding the meaning of the video, elements of the background and aesthetic elements in the video add more/make it more interesting spectator or listener."

This statement is almost the same as the statement given by the previous informant who said that the community plays an important role in the success of a da'wah message that is packaged on social media, and also that the edited video is made as attractive as possible to be an added value for listeners in the video because behind wanting to hear, watching to understand the meaning of the video, the beauty of the video with a more attractive appearance makes the audience even more interested in listening to it.

From the results of the interviews conducted with the informants above regarding the role of the community in packaging da'wah through social media, the researchers concluded that the expressions of the three informants had the same results in which they said that the community played a very important role in the success of spreading dakwah (Philosophy of prayer) by Ustad Fahrudin Faiz, where videos that were initially long were packaged shorter and simpler and were made as good as possible with the addition of sound and beauty accents to provide added value for the audience to see and listen to the video, and also social media is now important in today's modern era, with social media it is easier for us to access it because it is not limited by space and time so that da'wah can be famous and widely spread and seen by many people.

Perceived Differences Between Offline and Online Studies

This research also looks at the differences felt by congregations who listen to philosophical studies directly (offline) and those on social media (online)

¹⁹ Interview with Ms. Harna as one of the members who took part in Ustadz Fahrudin Faiz's study

hosted by Ustad Fahrudin Faiz. The following is an interview conducted with Mrs. Nabila about offline and online studies, she said:²⁰

"The difference felt for me, yes, when I attended Ustad Faiz's Philosophy lecture directly, I felt less energetic because Ustad Faiz's voice was very soft and less audible if I was far behind, especially with behavior, or the behavior of other congregations, I don't know if someone was playing on a cell phone, someone was going in and out so I felt uncomfortable when listening to it because I felt a lot of distractions, but when discussing the video of the recitation, which is posted on social media such as Instagram and YouTube, in my opinion, it is more interesting because the video it is edited in such a way as to make it an aesthetic video so that it is interesting to watch, and also on the YouTube channel we can see it without having to come to the location where the activity is more effective and time efficient"

In the expressions conveyed by the informant, the author can explain that the difference felt when attending offline recitations is that the impression is not pleasant or less solemn in listening to the studies delivered by Ustad Fahrudin Faiz, in contrast to studies that are viewed online, online studies are felt to be deeper in understanding and also more effective and time efficient because they can be accessed whenever and wherever we want. In the next interview with Mr. Ardi, he said:²¹

"In my opinion, the difference between offline and online recitations is quite significant considering that if we attend recitations in person (offline) we will meet many congregations, both from a student background or religious leaders and the local community, then there are also female congregations who do not use headscarves. all that's left is to take advantage of the cellphone, all of which are easy to get, just open YouTube, we have participated in the recitation, but if we look at the Instagram video, the video on Instagram has been edited so that it is more aesthetic and attractive to the audience, but if we look at the Instagram video, we are presented with interesting video clips and we can watch it whenever we want."

The expression that the informant conveyed can the researcher conclude that the difference between attending offline and online recitations can be felt from our presence directly at the activity site, which is different from watching it online because if you take part in an online study, you can access it anywhere without space and time limits and this is more efficient, but you will not meet many people. and the broadcasts follow the live activities. The only difference is that we

²⁰ Interview with Mrs. Nabila as one of the members who took part in Ustadz Fahrudin Faiz's study

²¹ Interview with Mr. Ardi as one of the members who took part in Ustadz Fahrudin Faiz's study

no longer need to come directly to the place where the activities are held. Following an interview with Mr. Ihsan, he said the following:²²

"In my opinion, offline and online studies are very different things, where online studies are becoming famous or viral at the time of the Corona-19 outbreak that hit the world, including Indonesia, now in this case I see that offline studies are studies that have been carried out from the past until now and also have many enthusiasts. However, offline studies have limitations starting from limited places which may be inadequate, cleanliness, and also an atmosphere that is a bit disturbing if there are congregations who do other things during the study. offline we meet many people and do not rule out the possibility of also being an arena for young people to get a mate if lucky, then when viewed from the side of online study, this is the opposite of offline study where we don't need to come to the place of recitation, we don't need to follow rules and don't meet crowds (lots of people), we are freer to take part in online recitations because when we watch them online we can do two or three things at the same time, and also we are more relaxed when attending online recitations, whether we watch while eating, sleeping and that's a quite complex difference in my opinion."

The author's analysis regarding interviews with these informants is that offline and online studies are very much different, where when participating in offline recitations the congregation is required to follow the rules of the organizing committee so that the event can be held properly, whereas when participating in an online study we are more free there are no rules that we must obey. Offline study gives us a lot of experience meeting many people and also makes it possible to get a mate which all of these cannot be found in online study.

From the information obtained in the interview above, the researcher can conclude that offline studies do not feel good when listening to studies delivered by Ustad Fahrudin Faiz, being present directly at the activity site, offline and online studies are something very much different, where when participating in offline recitations the congregation is required to follow the rules of the organizing committee so that the event is held properly. Offline studies give us a lot of experience, meet many people, and also make it possible to get a mate, all of which cannot be found in online recitations. studies that are viewed online, are felt to be more in-depth in understanding and also more effective and time efficient because they can be accessed whenever and wherever we want but we won't meet many people, online studies on Instagram are in the form of videos that are of short duration and are coupled with attractive backgrounds and provide aesthetics in the video and we can access whenever we want and are more interesting to watch, whereas if we watch on YouTube live we can access them according to time and broadcast following live activities. there are rules that we must obey.

²² Interview with Mr. Ihsan as one of the members who took part in Ustadz Fahrudin Faiz's study

Benefits of Listening to Ustad Fahrudin Faiz's Study

Philosophical studies conducted by Ustad Fahrudin Faiz on mates, romance, and everyday life can have significant benefits in forming solidarity between people. Some of the benefits include:²³

- a. A deeper understanding of match and romance: Philosophical studies can help individuals understand the true meaning of match and love in the context of religion and life. This can help society develop a broader perspective and avoid negative narrow views or prejudices against romantic relationships between individuals from different cultural, ethnic, or religious backgrounds. Development of solidarity values: Through philosophical studies, Ustad Fahrudin Faiz can emphasize the importance of solidarity values in relations between people. Solidarity includes mutual support, caring, cooperation, and respect for differences. By understanding and practicing these values, society can build more harmonious and respectful relationships between religious communities.
- b. Explanation of the importance of good everyday life: Philosophical studies can also underscore the importance of living everyday life with integrity and awareness of social responsibility. In the context of solidarity, this means behaving properly and fairly in daily interactions, upholding moral values, and contributing to the good of society.
- c. Promotion of interreligious dialogue: Through philosophical studies on mates, romance, and everyday life, Ustad Fahrudin Faiz can encourage constructive and mutually respectful interreligious dialogue. By deepening their understanding of religious and ethical values in the context of interpersonal relationships, people can transcend differences and work together to build harmony between religious communities. Overall, Ustad Fahrudin Faiz's philosophical study of mates, romance, and everyday life can help shape solidarity between people by encouraging better understanding, developing solidarity values, prioritizing good everyday life, and promoting interfaith dialogue.

Conclusion

The community of young people reciting Ustad Fahrudin Faiz's Philosophy which is held at the Jendral Sudirman Mosque in Yogyakarta, which is held every Wednesday night, provides insights into activities that are carried out directly (offline) and indirectly (online) where this study provides data analysis in four aspects including recitation and community, the role of the community in packaging videos on social media, the differences between offline and online studies and the benefits of participating in Ustad Fahrudin Faiz's philosophical studies.

²³ Metha Abidah Ardelia & Masduki Asbari, "Filosofi Penyakit Hati: Perspektif Filosofis Fahrudin Faiz," *Jurnal Pendidikan Transformatif (Jupetra)* 2, no. 1 (2023).

This research found that the recitation activity was carried out at the Jendral Sudirman Mosque in Yogyakarta, and in the recitation, a community of lovers of philosophical studies, Ustad Fahrudin Faiz, was formed, where this community played an active role in disseminating his da'wah studies on social media so that many were interested in watching because of the video. presented on social media is packaged as attractively as possible to add more value to the video.

Then study the differences between offline and online studies where offline studies give a more like impression, meet lots of people, come according to the time of activity and it is also possible to get a mate besides that sometimes this offline study can't feel (serious) because of the disturbances that occur when activities take place, while online studies are more effective and time efficient we don't need to go to the location of activities we can access them anywhere and anytime and are also freer, the benefits gained in attending Ustad Fahrudin Faiz's lectures are, a deeper understanding of matchmaking and romance, develop the values of solidarity between people, provide direction regarding the importance of good daily life following the advice of the prophet, to encourage what is right and prevent what is wrong, and also to become an arena for promoting inter-religious dialogue.

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