

RELIGIOUS SYMBOLISM IN INDONESIA

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Abstract

There is a very interesting phenomenon in the religious in this country. On the surface, there was tremendous excitement in religious expression. In the past two decades, moslem women wearing the hijab is still something "strange", but now is a familiar sight. Muslim fashion industry has a turnover of billions of rupiahs. Pengajian (lectures about Islam) held in the villages to the five-star hotels. Ustadz (man who teach about Islam) and ustadzah (women who teach about Islam) has popularity like the celebrities. This is possible because on national television to accommodate them in an activity that is nuanced symbiotic mutualism. In addition to the Hajj, Umrah service is also increasingly in demand by Moslims. Umrah pilgrims worship it, every year, it exceeds the number of Hajj pilgrims. But all the phenomenon on the surface has a paradox in what became a reality in society. There are still significant poverty rates, crime or sex industry. A simple analysis of the corruptor show that most of them is a figure of "religious". People prefer religious symbols because it is more easily identified by others. There is an understanding that the use of symbols that make them more comfortable and "in-group". This is happen because a lot of media corrupt the meaning of religiosity. Media teach that religious is everything tangible: apparel, home accessories or ornaments. Likewise, that religion is a beautiful verbalisme to say. Media is also a source of reference that people can become fragmented figures: people can join Musabaqah Tilawatil Quran while becoming a dangdut singer, Moslem women wears veil when pengajian but they are wear sexy cloth when clubbing. Understanding of society is increasingly confirmed by some ustadz who would collaborate with the television industry in build the symbolic form of Islam. "The real Ulama" (moslem scholars or religious leader) with ascetic lifestyle, enlightening the society and do not be tempted by the power increasingly hard to find. Comprehensive understanding of religiosity became very absolutely necessary. Moslems need to be aware that the use of religious symbols should be actualized in everyday life.

Keywords : *religious symbol, celebrity, paradox*

INTRODUCTION

Indonesia was known as one of the world's largest population of Muslims in the world. According to the Pew Forum Demographic Study in 2011, there were 205 million people in Indonesia are Muslim. This number is equivalent to 88% of the total population of Indonesia based on their religion. In the second place, Pakistan with 178 million, India with 177 million people.

In order to fourth and fifth, Bangladesh with 149 million and Egypt with 80 million moslem

(<http://www.Pewforum.org/Muslim/Muslim-Population-of-Indonesia.aspx>). With this number, no doubt that Indonesia is the largest Muslim country in the world. At glance, Indonesia as Muslim country can be seen easily. Mosque as a place of worship

can be found everywhere. Data from Center for Religious Harmony, the Religious Ministry of Indonesia (Pusat Kerukunan Beragama Kementrian Agama Republik Indonesia), in 2010 there were 239,497 mosques (<http://www.republika.co.id/berita/dunia-islam/islam-nusantara>). The mosque is an important site in Islam because it is used for prays, especially for men. Islam requires Muslims to perform obligatory prayers five times a day. Besides being a place of pray, the mosque also often social functioning, such as community empowerment.

In public places such as roads, shopping centers or college, common to women who wear the hijab or headscarf. About two decades ago, the veiled woman is still very rare and considered weird. They were stigmatized as terrorists or gets ridicule as a "ninja". Currently, the condition is very different. "Muslim Clothes" complete with headscarf has become a huge industry. "Moslem clothes" can be found from traditional markets to expensive boutiques. Many public figures or celebrities who wear the hijab to inspire the public to use as well. Currently there are no government restrictions on wearing the veil in public places. Currently, there are community that organized by veiled women named Hijaber Community. Hijabers Community was founded on, 27, 2010 in Jakarta, Indonesia. About 30 women from

different backgrounds and professions come together to share their vision to form a community that will accommodate activities related to hijab and muslimah. From fashion to Islamic studies, anything that will make them a better Muslim. Through this community, every Muslim is expected to meet new friends, get to know each other and learn from each other (<http://www.hijaberscommunity.com/index.php?option>).

If this community was originally founded by only a few people, it is now developed and followed by thousands of members. This community has a branch in Bandung and Yogyakarta and folloed by thousands of members. They are active in social media such as twitter and facebook. This community has sparked another idea in the field of creative industries by organizing Indonesia Islamic Fashion Fair. Indonesia Islamic Fashion Consortium (IIFC) held the Indonesia Islamic Fashion Fair (IIFF). The annual event has been going on since 2009 aims to explore the power of Indonesia in the creative industries of fashion, especially Moslem. The event aims to encourage economic growth through the Muslim fashion. It also shows the world that Islam in Indonesia has a friendly face, a warm, friendly, and fashionable. IIFF event last held in August 2012 was attended by approximately 6 thousand visitors to the transaction of about 1.5 billion rupiahs

(Kompas, 26 August 2012:17). This is significant number for an event that is only held for four days.

Indonesian muslim community is also eager to learn religious knowledge through recitation or islamic teaching. Recitation forum can be followed by several people/small groups or a mass scale with hundreds or thousands an audience of. In this forum, there was a teacher called the ustadz (man teacher) or ustadzah (women teacher), who convey the knowledge about religion. The recitation generally carried out periodically, such as weekly or monthly. The place is used for lectures can be held at home, in the mosque, in the office or even in hotel. The same phenomenon could also seen easily when we consuming mass media, including television. National television in Indonesia has always allocate the time for religious programs, particularly Islam. This

program can be a teaching/religious lectures, electronic cinema, reality shows and so on. Religious programs are increasingly at the time of Ramadan. In this month, the nuances of religion was overwhelming.

Educational institutions with Islamic identity available from playgroup level to college. Currently, there is even a tendency of parents send their children to Islamic schools with a reason to get knowledge about religion and more "Islamic". On the other hand, the school also claimed their school as a "integrated islamic school". The huge religion organizations in Indonesia such as Muhammadiyah and NU also has educational institutions in significant numbers compared to public schools. Here is the data the institution that is owned and manage by Muhammadiyah.

Table 1. Education Institution Owned by Muhammadiyah

	School Level	Number
1	TK/TPQ/ Kindergarten	4.623
2	Sekolah Dasar (SD)/MI/Elementary School	2.604
3	Sekolah Menengah Pertama (SMP)/MTs/Junior High School	1.772
	Sekolah Menengah Atas (SMA)/SMK/MA/Senior High School	1.143
5	Pondok Pesantren/Islamic Boarding School	67
	Perguruan tinggi	172
6	Muhammadiyah/College/University	

(Sources: <http://www.muhammadiyah.or.id/id/content-8-det-amal-usaha.html>)

In comparison, the number of private universities in Indonesia by August 2012 was 3124, while the number of public

universities are 92 institutions (<http://www.dikti.go.id/wp-content/uploads/2012/08/Surat->

moratorium.pdf). Every year, pilgrims Indonesia also became the largest compared with pilgrims from other countries. In 2012, Indonesia received a quota for 200,000 pilgrims. That amount is not comparable to the interest people who want to perform hajj. The Indonesian people who wait for pilgrims are now 1.7 million people. If the quota is not increased, many pilgrims had to wait up to 12 years (<http://www.republika.co.id/berita/nasional/umum/12/05/12>).

Cost for Hajj is not cheap. Hajj Operation Costs (Biaya Penyelenggaraan Ibadah Haji/BPIH) for 1433H/2012 M in an average of 3617 U.S. dollars. Compared to last year, this year BPIH costs rose by 84 billion U.S. dollars (<http://www.antaraneews.com/berita/320906/kemenag-and-dpr-agreed-BPIH-2012>). These costs are not a barrier for people to carry out the fifth pillar of Islam. Assuming with the same quota, then in ten years there were 2.000,000 people who perform the pilgrimage. Besides pilgrimage, there is another ritual that can only be done on the holy land of Mecca, Saudi Arabia, Umra. Umra or pilgrimage means visiting a certain way which is called Small Hajj, can be done in the off-season pilgrimage and Haj. Umrah can be done at any time, throughout the year, except on the day Arofah or Feast of Sacrifice which falls on

the 10th of Dhul-Hijjah and the day of tasyrik (date 11st,12nd,13th Dhul-Hijjah).

The Passion of Muslims to perform Umrah also increased significantly in the last decade. In 2012 Umrah pilgrims who will go to the Holy Land is predicted to be more than 300.000 pilgrims. Compared to the previous two years, that number has increased significantly. The number of Umrah pilgrims in 2011 was 295 thousand. This figure shows that the number of Umrah pilgrims revolves around the number of pilgrims. The cost to implement umrah ranged from 1650 U.S.dollars to 1800 U.S.dollars for the standard package. While the executive package with five-star services and amenities range in price from 2000-2500 U.S.dollars (<http://www.jurnalhaji.com/news/interest-umrah-meningkat.html>). Now, more the Hajj and Umrah travel agency offering "Umra Plus" package, in addition to worship Umrah as well as to perform religious tourism to Aqsa Mosque in Jerusalem, Jordan, Egypt, Turkey, Dubai and so on. For the package, obviously it costs more expensive. Interestingly, the current Umrah often used as a gift from the manufacturer as part of a sales promotion. If in the past, manufacturers giving gifts of material such as cars, motor or electronics, then the current Umrah can be one gift choice. If in the past, manufacturers giving gifts of material such as cars, motor or electronics, then this time Umrah can be one

gift choice. Of course, manufacturers seize the opportunity of high public interest to perform Umrah.

Various data have been presented previously showed that Indonesia is the largest Muslim population country in the world. However, the data can actually be thought of as a mosaic composed of many small pieces. From a distance like a particular image, but when seen closer actually not. Considerable evidence suggests that there is a wide gap between the practice of religion in daily life. There are indications that religion has not been internalized into the way of life of adherents, but still limited to the mere physical symbols. In fact, the rituals of worship such as pray/sholat, fasting, Hajj Umrah and still not be "proved" in the daily lives of its adherents. Indonesia is known as one of the countries with high levels of corruption. Transparency International launched the Corruption Perceptions Index (CPI) in 2011. In a survey of 183 countries, Indonesia got a CPI score of 3.0. In the index, Indonesia was ranked 100th with 11 other countries namely Argentina, Benin, Burkina Faso, Djibouti, Gabon, Madagascar, Malawi, Mexico, Sao Tome & Principe, Suriname, and Tanzania (<http://cpi.transparency.or/cpi2011/results/>).

Basically, corruption is a kind of stealing. Forms of corruption include acts causing financial loss to the state, bribery

extortion, cheating, conflicts of interest in procurement and gratuities. Corruption in Indonesia has spread from the central government to local governments. Corruption and religion are two things that are contradictory. Religion forbade his people to steal, but a lot of believers who become corrupt. Some corruptor often known as religious person and philanthropist. Corruption became one important simpton in discussing religiosity in Indonesia. Another Simpton opposed to religious passion is about sex. Many surveys show that sexual behavior in Indonesia is very free. From a survey conducted in five major cities in Indonesia shows the age sex for the first time is 19 years, although there are other surveys that show young people having sex the first time in a much younger age. The survey was conducted in Jakarta, Bogor, Depok, Tangerang and Bekasi (Greater Jakarta), Bandung, Yogyakarta, Surabaya and Bali to 663 male and female respondents aged 15-25 years. A total of 69.6 percent of adolescents (462 people) claimed to have had sex and 31 percent of them, a student, then 18 percent of office employees, businessmen, laborers and a worrying is that there are 6 percent of those who claimed to have had sex was still in junior high / high school (<http://www.bkkbn.go.id/Lists/Berita/DispForm.aspx?ID=366>).

Free sex life in Indonesia in line with the level of access to pornographic sites on the internet. Since 2005, Indonesia was in the 10 countries most widely access porn sites. In 2005, Indonesia was seventh, fifth in 2007 and third in 2009. Ranked Indonesia tends to increase with the increase of Internet users has now reached 55.2 million people. In Islam, sex is only to do with the husband and wife. Islam does not tolerate free sex. Thus, the social conditions in Indonesia are serious problems. This condition also leads us to reflect on the nature of our religious. How about our religious understanding? How do we implement religion? What is the function of religion for us? The question is what will be discussed in this paper.

Religiosity Identify Dimensions

Religion comes from the word religion as a form of the noun meaning of religion or belief in the existence of something natural power over people. Religiosity means “keshalihan”, great devotion to religion. Religiosity comes from the Latin "relegare" meaning binding or bond tightly together (Mansen, in Kaye & Raghavan, 2000). Religiosity is an expression of one's spiritual beliefs associated with the system, values, laws and rituals (Kaye & Raghavan, 2000).

Religiosity is an aspect that has been internalized by individuals in the heart, vibration of personal conscience and personal attitude (Mangunwija, 1986).

Chaplin (1997) say that religion is a system a complex of beliefs, beliefs that are reflected in the attitude and perform religious ceremonies that with a view to related to God. From some of the definitions described above, it can be concluded that religiosity is a form of human relationship with the creator through religious teachings that have been internalized within a person and is reflected in the attitudes and behavior everyday. Lenski, one of the theoreticians who started the study of religiosity identify dimensions of religiosity as follows:

- a. Associational dimension: frequency regarding involvement in worship and prayer ministry
- b. Communal dimension: related to the preference and frequency of one's primary relationships
- c. Doctrinal orthodoxy: intellectual property relating to the acceptance of the doctrine of the church.
- d. Devotionalism: involves personal communion premises god through religious behaviors such as praying or meditation. Thus, according to Lenski, religiosity has a cognitive component, relational, behavioral and ritualistic (Lenski, 2005).

Furthermore, Glock also contribute in giving the conceptualization of religious orientation by proposing a model of five dimensions. If Lenski only emphasized religiosity among church, Glock argues that

in addition to a lot of variety and detail, all the religions of the world share the same area of how religiosity manifested.

According to Glock religiosity dimensions are:

- a. The ideological dimensions or belief, that the dimensions of religiosity are related to what to believe, for example, belief in God, angels, heaven. Religious belief or doctrine is the most fundamental dimension.
- b. The ritualistic dimensions, the dimensions associated with any behavior, where the behavior is already obliged by religion, such as the ordinances of worship, baptism, confession, fasting, prayer or perform special rituals on holy days.
- c. The experiential dimension, the dimension related to religious feelings experienced by religious believers
- d. The intellectual dimension, which is related to a person's understanding and knowledge of the teachings of their religion.
- e. The consequential dimension, which is related to the result of the teachings of their religion which is applied through the attitudes and behavior in everyday life (Susilo, 2005:364).

According Polutzian (1996) classification by dividing the Glock and Stark religion into five dimensions sufficiently representative to uncover religiuasitas someone.

DISCUSSION

The level of one's religiosity should be viewed with complete dimensions and over a long period of time. One dimension can not be separated from one another. Hajj or Umrah, for example, are full of symbols. In the pilgrimage, there are "thawaf" seven times around the Kaaba. Sai, jogged from the hills of Safa and Marwa. Throwing stones at Jumrah. Qurban is slaughtering sheep, cow or camel. If people do not understand its meaning, the ritual is just seen as a usual motion. People should have the intellectual dimensions and strong faith while performing the ritual. However, the symbol is one form of the sign. Peircean semiotic introducing three relations between the sign and the object that is iconic, indexical and symbolic (Christomy, 2004:116) Icon is a sign which is similar to the object it represents. It can also be said, a sign that has characteristics similar to what was intended. Index is a sign that has a causal relationship with what it represents. Or also known as sign as proof. The symbol is a sign by convention, regulation, or treaty agreed. Symbols are in the connotative domain, while the icon is in denotative domain.

It should be a deep understanding for religious worship before implementing a symbolic nature. If there is no understanding, then worship becomes "empty" and will not have much benefit for

the actors. This is a proof that the religious rituals require another dimension such as ideological dimension and intellectual dimension. Enthusiasm to practice their religions exist only in the surface. And, unfortunately, others are judging a person's religiosity of physical symbols such as clothing, accessories, verbal expression, and so on. This can be misleading because of piety require more in-depth verification, are continuous and long-term, even lifetime. That is why, it can be seen that women who wear veils can also be a culprit. Many criminals do people who already perform the pilgrimage. The question is, how understanding people can be like that? There are at least two things: a lack of leadership and both the commodification of religion through the media onslaught. The discussion below will explain both.

Today, the crisis in Indonesia is actually an incredible example. This is also true in the field of religion. Currently, there are hardly any scholars who have knowledge and insight, charismatic, humble, do not be tempted by the position or popularity and integrity. Scholars recently by such characters are probably Hamka (Haji Abdul Malik Karim Abdullah). Or, perhaps kiai villages that never highlighted by the media, but their piety as a light to the surrounding community. Besides having a deep religious knowledge, known Hamka critical to the government. He said that right is right and

wrong is wrong. His life did not fancy the real stuff is not hard to do if he wants to be a supporter of power. When he became chairman of the Indonesian Ulama Council, he would not get a paycheck for fear of eliminating its independence as scholar.

Nowadays, it's difficult to find a scholar who has integrity. The more popular a scholar, the greater his followers and the greater chances to exchange with luxury. Luxury that can be obtained from its proximity to the ruler, to enter politics or become a "celebrity religion". Thus, these scholars also do not carry a complete religious dimension. He only emphasizes on the aspects of religious knowledge alone, but not tested on aspects of religious practice. Scholars of this category is very pragmatic, lack of militancy and tend to be supporters of the ruling. They were never together people who are suffering or even starvation. Role as a figure model did not have. Several religious organizations which in the past keep a distance from politics, now-especially since the reform and the General Election in 1999-has a political party. The grounds for the good of the people, the clergy rollicking foray into politics. However, the result of their political activities have not been felt by the people. It is happening is a lot of political parties with Islamic background, colored strife and discord.

Furthermore, when these religions have become an essential commodity which has a high economic value. There are many businesses that seize these opportunities, one of which is the media. Television programs, for example, currently many are religious. All television stations have a religious program made more varied. Part of the program aired live, which was attended by hundreds of worshipers.

Televisions have their own choice on speaker or chaplain in the program. Visually, they must be attractive, both physically and with his behavior. One of the interesting thought is that they should have some humor to make the audience did not move the TV channel. Chaplain who has deep knowledge of religion but it can not hold the audience to remain seated in his chair will never chosen by the television. The television also tend to have a chaplain who is physically attractive appearance. Some preachers also known as a sitcom actress, singer, commercials and often appear in the program infotainment. It's normal if they are referred to as "celebrity religion". As a word, celebrity derives from the Latin *celebritas*, meaning a multitude or fame, and *celeber*, meaning frequent, Populous, renowned or famous. Boorstin define a celebrity is an individual who is primarily 'well known for their well-knownness'; they are famous for being famous (Mounce, 2009:1).

Soap opera that aired today, at first glance, are also more religious. Some signs that indicate it as his intense use of "Muslim dress" by both male and female roles, the title of which use the term religion and stories "inspired" by the stories of religion. In the month of Ramadan, this phenomenon is more prevalent again. Press the nuances of religion dominate the overall program aired. However, it is necessary to work in the television industry that there is demand there is a special formula. They produced the event since many audiences and high rating. A high rating can be offered to advertisers to advertise on the program. When the audience already saturated with such impressions, the TV will look for other ideas to take back the audience. The rise of religious nuances program does not indicate that television stations are also more religious. There are business interests in it.

This is also true in the print media. Today the group has a tabloid Jawa Pos "Conscience" aimed at Muslim women. Published weekly tabloid is trying to attract Muslim readers of the middle class. However, at the same time, the group also has a Java Pos tabloid "Gloria" is intended for readers who are Christians. Once again, this shows the economic formula "there is demand there is supply". Phenomena that occur in the community is looking at religion as something trivial and not something that should be held tightly. Religion is necessary

when being overwritten distress, was to fill the spare time or when there is a celebration or a particular event. Beyond that, the religion can be removed at will. People have become fragmented as it is delivered at the beginning of this paper.

CONCLUSION

Religious practice with a model such as this-which only emphasizes the physical symbols alone will not lead to enlightenment for the community. Religion is used as a tool for short-term gain is economical. Ordinary people will think "that's religion", "Religion is the accessories," religion is a means of achieving power. At first glance, the religious atmosphere in Indonesia is very lively. This is in line with the position of Indonesia as the largest Muslim country in the world. Various symptoms of excitement in the practice of religion was obvious. Symptoms such as these do not appear about a decade ago. However, when examined more deeply, there are paradoxes in diversity in Indonesia. Indeed, we can see the spirit of diversity in this country, however, in the same time, various forms of behavior that is contrary to religion is also displayed clearly. The most prominent is the high rate of corruption committed by the perpetrators mostly known as religious.

Apparently, people just interpret religion extent attributes or mere physical symbol. Physical symbol easily mislead others in drawing conclusions. In addition, the use of physical symbols in religion is still far away from the indicators or dimensions of diversity presented Glock. Comprehensive religious dimension not cause people to have a split personality; does not have integrity. There are at least two things that cause this to happen, the first loss of the exemplary scholars in other words, the current crisis hit Indonesia cleric. Second, the rampant commodification of religion that occurred through the media. Here the necessary awareness to the people that are not religious are not comprehensive will enlighten his followers. On the other hand, people also need to look at the exemplary scholars of the real and not the verbal ability alone. Ability possessed by scholars of rhetoric remains to be seen in real life continuously. Communities also need to be more selective in choosing the media because of the free economy today, in fact the role of the public as consumers of media is very important for the media. The media will not produce a message that is not liked by the public. Therefore, the media literacy movement-based understanding of religion is important to do so when dealing with the media, the more empowered.

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