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Social media and new patterns of religiousness among urban millenial muslim in Indonesia

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Abstract Consuming content through social media is a basic necessity in this digital era, including for religious purposes. This study aims to determine and analyze how social media shapes new religious patterns for millennial Muslims in Indonesian urban cities such as Jakarta, Bandung, and Pekanbaru. What motives, meanings, and communication experiences have urban Millennial Muslims passed amid the current onslaught of social media. This study uses an interpretive paradigm with a Schutz Phenomenology approach and Mead's Symbolic Interaction perspective. From 15 informants, it was found that virtual spaces such as social media play a major role in shaping new religious patterns, especially the Islamic pattern of Millennial Muslims. According to the findings of this study, millennial Muslims in large areas of Indonesia, particularly Jakarta, Bandung, and Pekanbaru, employ virtual space (social media) and public space in their activities and religious practices. What is uploaded and posted on social media is motivated by two factors: past motives (because motives) and purpose motives (to motives) in carrying out their life experiences and interpreting the hijrah trend. In virtual spaces such as social media, there are two types of urban Millennial Muslims: scholars and nonscholars. They use social media as a religious "healing" process amid their daily routines. The trend of migration that is increasingly massive in the era of social media is symbolized through lifestyle symbols to form a new identity single to multi-identity. Millennial Scholars are typically linked with specific religious authorities, schools, and manhajs passed down through the bloodline. The nonscholars/non-Cendekia group, on the other hand, is not affiliated with any religious authority and has no offspring from any religious authority; thus, they pursue their own da'wah and religious education through autodidactic methods.

Keywords: millenial muslim, pattern, social media, urban

1. Introduction

In this century, new media became a vital necessity in the life of the millennial generation. Its existence influences their habits due to the variety of content given. As a result, it will create concerns with both positive and negative consequences (Boehm, 2019). Currently, numerous platforms are available, the majority of which are made by new media. The internet's existence as part of modern media appears to be a basic requirement, particularly among the young millennial generation, which accounts for most users. The internet, namely, social media, has also modified and established new patterns in their activities. This is because social media is an important channel that is frequently accessible in large numbers (Zulhazmi & Hastuti, 2018). According to the 2020 population census, the millennial generation, which is currently 24--39 years old, is Indonesia's second most populous group, trailing only Generation Z, who are 8--23 years old. The large number of social media users in Indonesia today exemplifies the increasing dynamics of internet use among the millennial generation. The internet penetration rate is steadily increasing annually. The existing population of Indonesia is already connected to the internet (Fatmawati, 2019). In 2020, the number of internet users in Indonesia reached 140 million. According to research, the millennial generation is the largest group of internet users (Rusdiyanto & Gonibala, 2019).

William Strauss and Neil invented the term "millennial generation" in their book *"Millennials Rising: The Next Great Generation,"* published in 2000. They coined the word "millennials" in 1987, when children born in 1982 began preschool. When the group graduated from high school in 2000, the media highlighted them as part of the millennium generation. Other figures, such as Elwood Carlson, who wrote *The Lucky Few: "Between the Greatest Generation and the Baby Boom* in 2008," believe that the millennial generation is defined as those born between 1983 and 2001. The millennial generation, as defined by Karl Mannheim's *generation theory* in 1923, comprises individuals born between 1980 and 2000. In August 1993, a prominent newspaper editorial in the United States referred to the millennial generation as Generation Y (Budiati & dkk, 2018).

In today's digital age, the younger millennial generation is not afraid to study religion and engage in religious activities digitally (Putra, 2016) If you look at their timeline activities, you will notice that social media appears to be an absolute requirement that they use every day (Mutia, 2018). In addition to consuming religious content, social media platforms that

intersect with religious activities, such as religious studies, are increasingly being carried out with the figures of their own 'ulama' toward what Jinan terms 'ulama rejuvenation' (Jinan, 2012).

The 'new' religious identity or pattern of the millennial generation introduced by el-Nawawy, in the next stage, became an important discourse among academics. Yusa' Farchan's research in the Indonesian context revealed that the millennial generation of this century could become a 'modern pious' generation' (Farchan, 2020). This term is surely well-deserved, given the millennial generation's close relationship with the foundations of communication and information technology in the modern world. Moreover, piety is the spirit and soul of religion due to religious content wrapped in new technologies. Both modern and pious have become new idioms that will continue to evolve alongside more widespread digitalization technologies. The data from this study suggest that the millennial generation of this century has learned about religion through social media.

The trend of the millennial generation pursuing Islamic studies through modern media is appealing various discourses. This study focuses on millennials who have reached the productive age range of 24--39 years, as classified by the Central Statistics Agency. The millennial generation is known for being open-minded, free-spirited, critical, and brave (Kemenpppa & BPS, 2018). The criteria are key reasons why this study focuses on the millennial generation and examines this generation's habits on social media. Thus, the phenomenological and netnographic paradigms are acceptable for this study. Phenomenology investigates how individuals, particularly millennial Muslims, use social media to learn "instantly" about Islam, resulting in a new pattern consisting of a second-degree construct of how they understand religion solely through video clips. Currently, extremely busy millennials choose a more practical way to learn religion through virtual education. In this case, researchers would perform "immersion" by participating in young Muslims' interactions on the internet, particularly social media.

Studies and discourses on the relationship between social media and religion in the millennial age have been widely highlighted from numerous viewpoints, coinciding with the increasingly rapid growth of digital technology today. If an analysis is performed on prior similar studies, several extremely diverse categories can be presented to demonstrate the differences. Similar studies have linked social media and the millennial generation to a variety of other topics, including politics, economics, religion, social, and cultural issues. For example, a study on hijrah wrapped in da'wah activities among the millennial generation used new media (Zulhazmi & Hastuti, 2018; Farchan, 2021).

New media has a variety of platforms that provide numerous conveniences for obtaining information, including da'wah content and hijrah idioms. Zulhazmi and Hastuti's research highlights this, and he mentions at least three important points: 1) that da'wah activities have shifted significantly from conventional to digital-based since the birth of the internet space for the millennial public; 2) in addition to the positive side as an impact of digitalization activities, it also leaves several problems, especially the massive spread of hoaxes; and 3) the digital world connected to the internet provides wider opportunities for more moderate Islamic da'wah activities in Indonesia (Zulhazmi & Hastuti, 2018).

Research conducted by Farchan also presents academic presentations in his research on the trend of hijrah about the construction of urban millennial Muslim identities. In his presentation, he said that the millennial generation has a religious identity as 'devout Muslims' in public spaces. The identity of a 'devout Muslim' in the urban Muslim millennial community in his research was obtained from religious studies presented on social media, especially YouTube. The main reference for urban Muslim millennials in religious studies is Ustadz Hanan Attaqi (Farchan, 2021). Similarly, research by Taufiqurrahman highlights that social media has played an important role in the religious understanding of Muslims. This shift has diminished traditional religious authority (Jinan, 2012).

2. Method

This study employed an interpretive paradigm and conducted qualitative research. The study subjects were millennial Muslims from urban areas such as Jakarta, Bandung, and Pekanbaru. The research locus was determined via data on the distribution of Millennial generations in Indonesia given by the Central Statistics Agency in 2020. The objects are social media and new religious tendencies in Indonesian urban cities. The study included 15 informants scattered across three cities. Qualitative research is an approach that is considered relevant to researching phenomena that occur in society, which places the researcher's view of something being researched subjectively and always tries to understand the meaning of the individual (Moleong, 2001). The approach in this study uses Alfred Schutz's phenomenology.

According to BPS data from 2017, West Java has the largest distribution of millennials in Indonesia, with 16.5 million people, followed by East Java, with 12.3 million (Kemenpppa & BPS, 2018). Moreover, North Sumatra is ranked fourth behind Central Java, with 4.8 million people. Researchers have concentrated their efforts on the most prevalent areas for the dispersion of millennials in Indonesia. In addition to its diverse community, West Java is home to the most recent social media activities, such as millennial Muslim trends, as well as influencers, notably youthful ulama known as "cool Ustaz", such as Ustaz Hanan Attaki, Evie Effendi, and Handy Bonny. Similar research on millennial Muslims has not directly addressed the religious practices of the millennial generation, which is in direct contact with social media. On this basis, researchers have sought to understand how millennial Muslims perceive their social media experience and whether new Islamic patterns emerge from the public arena of social media.

3. Results

Millennial Muslims' clothing styles have because of their decision to hijab. What was previously open has become closed, and what was initially tight has turned loose, as defined by religion. Sharia dress has emerged as a new option for millennial Muslims seeking to increase their religious confidence while being fashionable. Currently, many people are spotted wearing loose robes or veils with sneakers. There are also isbal pants with ankle cutouts and flannel shirts (Yuswohady & Fatahillah, 2019).

Millennial Muslims' clothing choices have changed because of their choice to wear hijabs. What was once open has become closed, and what was once tight has become loose, as defined by religion. Sharia attention has arisen as a new alternative for millennial Muslims looking to increase their religious confidence while being fashionable. Currently, many people wear loose robes or veils with sneakers. There are also isbal pants with ankle incisions worn with flannel shirts (Yuswohady & Fatahillah, 2019).

3.1. In Order to Motives: Social Media Content Creators as Lifestyles of Millennial Muslims

The millennial generation is inextricably linked to the internet, particularly now that social media is a must-have for them. They use digital platforms, particularly social media, not only for amusement but also to search for information and create relationships. Yusa' Farhan, a research informant who has researched the sociology of religion for the past ten years, stated the following:

“There is a social change in today's young generation, especially Millennials. On social media, we frequently see them interacting with numerous sources of literature/information on their religious lives. Traditional religious education is no longer in demand. In truth, many people exhibit their piety on social media and in public places. The motivation is due to the digital revolution of recent years and the rise of hijrah among young people." (Yusa’ Farhan, Interview, June 2022).

According to the informant's presentation, being a content creator who actively uploads content with a da'wah or religious nuance is common among millennial Muslims in Indonesia, particularly in the major cities this study covers, namely, Jakarta, Bandung, and Pekanbaru. Another informant, Miski Mudin, stated that in the digital age, it is easy to perceive the face of Indonesian Islam solely through social media.

"Is it feasible to see the face of Indonesian Islam in the modern digital era solely through social media? The answer is possible. Every society is free to express digital or post-digital piety on social media. Mapping the religious tendencies of millennial Muslims has become easier. However, it is concerning that some of them have multiple accounts per person.

Furthermore, we are constantly bombarded with information. Millennials learn about religion through social media and then actively post or 'create' their content. Is this okay? Of course, where people learn religion is not as significant as who their religious teacher is." (Miski, interview, June 2022). Mostly, millennials seek information where they are most present. This, too, is validated by Table 1 as it shows that social media is the most often visited platform, with at least 2.5 hours per day, followed by streaming music, videos, online media, and podcasts. The GlobalWebIndex survey on the millennial generation's time spent using internet platforms in 2020 yielded the following results.

Table 1 The Time of internet Platform Usage by Millennials (Quartal III–2020).

No	Name	Score/Hour
1	Social Media	2,5
2	Music Streaming	1,7
3	Video Streaming	1,6
4	Online Media	1,4
5	Podcast	1,1

Source: katadata.co.id.

Many vloggers and content creators are emerging who bring Muslim and Islamic values. For example, Gitasav is the only content creator from Indonesia involved in the #CreatorForChange project from YouTube Global. In addition to Gitasav, other Muslim millennial celebrities, such as Muzammil Hasballah, Taqy Malik, and Tik-Tok content creator Risyad Baya'sud, are active on social media.

Becoming a YouTuber surely pushes the Muslim millennial generation to be more productive in the face of technological advancements. Although this work is very simple and quick, becoming a vlogger has significant potential and shapes the character of the younger generation. The millennial generation has great potential for national progress and supports productive activities because they live in a technological environment. In this era of globalization, a country cannot reject the use of technology because it will fall behind other countries that are more literate and aware of the importance of using technology. Sophisticated technology can support the processes of governance, education, health, and other disciplines, including the economy (Kuncoro et al., 2018)

In addition to YouTube, the ability to do a da’wah via social media has made some Islamic content creators popular among TikTok users; the majority of the video content they create is focused on Islamic studies to profit from their labor. The

content creators who da'wah are members of the millennial generation, which uses technology and social media. The results demonstrated that the strategy of using TikTok as a digital Da Wah medium was effective (Kushardiyanti et al., 2021)

Content creators have made significant contributions to the propagation of contemporary da'wah. This is presented in table 2 regarding the use of hashtags related to da'wah on TikTok social media:

Table 2 Top Hashtag Browsing Related to Da'wah on TikTok.

No	Hashtag	Total View
1	da'wah	1.2+ B
2	Tiktokda'wah	197,8+ M
3	da'wahwahtiktok	649,9+ M
4	tiktokda'wahislam	19,9+ M
5	da'wahtiktokvirall	6.6+ M
6	tiktokda'wahislamiah	1.4+ M

(Kushardiyanti et al., 2021).

Then, as presented in Table 3, the following are content creator accounts that share Islamic da'wah materials on TikTok with characteristics that attract the attention of TikTok users:

Table 3 Browsing of Popular Da'wah Creator Content Accounts on TikTok.

Nama Akun Tiktok	Original Name	Total Followers
@basyasman00	Husein Basyasman	5.500.000
@indahrama_	Indah Ramadan	1.100.000
@zahidsamosir	Zahid Samosir	1.200.000
@yennarahman	Yenna Rahman	848.200
@risyad_bay	Risyad Baya'sud	640.900

3.2. Hijrah and Religious Healing Phenomenon

The lifestyle of millennial Muslims has changed considerably in recent years because of the deluge of social media information. We frequently hear about the hijrah trend and halal lifestyle. Hijrah and halal are frequently discussed and closely tied to millennial Muslims' daily lives. This phenomenon is evident in the wide range of talks, dialogs, and confrontations that take place on social media. Furthermore, the presence of a large movement led by influencers or Muslim millennial superstars plays a role. The @kajianmusawarah Instagram account constantly uploads routine religious studies and content with a hijrah nuance. This account has been active for three years, with a total of 908 thousand followers. Research in the Musawarah community is not associated with any group or religious organization, such as Nahdatul Ulama (NU) or Muhammadiyah. Similarly, the study's source does not always have to be filled by a single Ustaz; rather, numerous ustadz emerge to supply the content of this Musawarah community, including Ust. Adi Hidayat, Ust. Abdul Somad, and Ust. Hanan Attaki. The community members' motivations are reflected in the phenomena of hijrah and the term "religious healing". One of the informants, Fathiyah, stated the following:

"I enjoy learning about religion from posts on the Instagram account @kajianmusawarah, which includes well-known public characters such as the Sungkar family, Rojer Danuarta and Cutra, Chand Kelvin, Syakir Daulay, Fairuz, and many other hijrah artists. They frequently post activities and da'wah content, which makes me eager to learn more about religion from the ustadz they invite." (Fathiyah, Interview, July 2022).

Other informants stated that it does not matter whether their learning teacher is not linked with one of Indonesia's major religious authorities if the preaching message is appropriate for their spiritual needs. If they want to find a religious oasis about choosing a life partner, they will search for social media content that frequently covers these topics. This is what scholars refer to as religious "healing". Healing here refers to millennial Muslims' efforts to rejuvenate and heal spiritually because of the hectic work routine and daily life responsibilities. In line with what Mita explained, the millennial Muslim informant explained the following:

"I become tired of my routine. Working from morning until morning. At this point, I'm wondering where my life is heading. I feel like I won't be at ease unless I watch Islamic studies on YouTube or Instagram before going to bed. Just to clarify, the routines we go through must be balanced with adoration. Well, because I'm so busy right now, I haven't been able to join any communities, so I just view their material. It's quite refreshing and inspiring (Mita, Interview, August 2022).

3.3. Because Motives

In addition to the motive of purpose (in order to motivate), the Schutz phenomenon tradition also recognizes the motive of the past (because of motives). According to Schutz's definition of motives, the research team discovered that numerous informants stated that the hijrah trend they followed was part of the life path their family and partners intended. Six of the 15 informants were millennial Muslims from households with established religious roots and religious deepening (high education). Their parents were ulama or were associated with major religious authorities in Indonesia, such as NU and Muhammadiyah. These informants subsequently received extensive religious education and experience from their parents. Some had graduated from Islamic boarding schools, Islamic schools, or world-renowned Islamic colleges. As a result, their religious activities have been well organized since they were in elementary school. As a result, researchers discovered that the religious experiences of these millennial Muslims were previously motivated by inherited factors, parental obligations, and marriage bonds.

"Initially, we were taught the fundamentals, and after two years of tarbiyah, you just return to the streets, to your professions. So there are stars everywhere; if there are stars everywhere, you become influencers or whatever, and people will continue to expand in this manner. After that, there are congregations and administrators, and these administrators do what? If I have that basic, I acquired not just from the Shift Pemuda Hijrah group, but also from my parents, particularly my mother. She knows religion and has become my role model in worship activities." (Yogi, Interview, July, 2022).

Yogi is well versed in religious activities, particularly the hijrah trend that has been thriving in metropolitan areas such as Bandung, his homeland, for the last few years. He acquired religious training from his mother and later studied religion at the Shift Pemuda Hijrah group in Bandung, which Ustaz Hanan Attaki popularized. He holds a degree and continues participating in religious studies through social media and mosques. In addition to Yogi, four other millennial Muslims have religious education and come from devout homes. They include Fathiyah, Siti, Yusa, and Miski.

3.4. Communication Experience and the Meaning of Millennial Muslim Hijrah

Since the researcher's field observations and internet searches of all social media platforms used by millennial Muslims to share their religious experiences, numerous prepositions, and typifications were identified as being characteristic of millennial Muslims. One informant, Miski Mudin, stated that millennial Muslims in Indonesia are separated into two groups: elite netizens and nonelite netizens. This is based on the frame of reference and intellectuality of millennials or young people competing in the virtual space. Elite netizens are viewed as those with extensive experience and knowledge of a phenomenon, allowing them to interpret it and a qualified religious education foundation quickly. While nonelite netizens are seen as those who are still in the phase of "I need strength, I need religious knowledge to eliminate my anxiety, my confusion in carrying out a busy routine".

"The religious practices of millennial Muslims in Indonesia are inextricably linked to their respective cultures and social spaces. There is now a phrase called virtual Islam, which assumes that religion can only be learned in a virtual setting. Even though they have no prior knowledge. There has been a transition; formerly, we only knew a few well-known ustaz who encouraged millennials. However, with the advent of social media, a virtual environment has emerged in which ustaz compete against one another. Previously, we considered ustaz to be someone with good religious understanding and a prestigious campus or Islamic boarding school graduate. Many people now post a little bit about religion on social media and then tell their congregation to study it for themselves. If you don't understand something, ask Google. If you don't understand something, you can't ask the ustaz. These kinds of netizens are referred to as non-elite netizens. They are not members of any ulama sect. He took religious knowledge from various sources and gradually created a new community." (Miski, Interview, June 2022).

Another Yuk Ngaji community member stated that social media truly helps millennials find their identity. From an economic standpoint, they may also earn extra money in addition to the religious studies provided by the group. The experiences they obtain include training to become content creators, editors, videographers, writers, designers, or even religious healers for their fellow community members.

"Besides hanging out, eating, and sharing food at coffee shops, our community holds activities at the Aqsyanna Qur'an House in Bandung to train people who aspire to be content creators, editors, videographers, authors, designers, and so on. In addition, we host religious study programs for ustadz. The activities' subjects are largely around hijrah, aqidah, and history; there is an entrance fee, and the event lasts all day. It may be in the mosque here or elsewhere, but it is not done online; at the very least, it is hybrid. (Fathiyah, Interview, June 2022).

Moreover, in the context of religious activities reflected through the trend of millennial Muslim migration on social media, it appears to have multiple meanings and degrees. During field observations, researchers discovered that millennial Muslims who had recently decided to move were particularly active in sharing religious posts on social media. However, when their level of faith and tawaqal grows, they become "smoother" and stop da'wah to others. The hijrah message broadcast on social media is intended to avoid hurting the feelings of fellow millennial Muslims who have yet to do hijrah.

"In terms of meaning, I believe that the meaning of hijrah varies and is inconsistent. So, when the hijrah season arrived in 2012, 2013, and 2014, it was as if we had discovered light in the dark. Things like "Oh, it turns out I have a lot of sins, huh?". But, as we researched more extensively, not too deeply, we discovered that there is still a lot of knowledge about what

it means to be a Muslim, which must be kaffah or totality. When I was in Shift, Ustaz Hanan told me that being a Muslim who has migrated means becoming a magnet for others, whether positive or negative. For example, when we brag excessively on social media, it seems terrible since others believe they are being attacked, yet some do not feel this way. That happens because they do not share the same frequency. Migrating, in my opinion, is first and foremost about making oneself better because when our words and actions reflect that we have migrated, other people will feel more confident and will most likely follow suit. One real-life example is when we are with family at home; if we convey nice sentiments during hijrah, the atmosphere at home will improve.

On the contrary, when we send negative vibes, we will perceive the atmosphere that they generate. In my perspective, there are several levels of da'wah on social media. Initially, if we have only recently acquired some knowledge, we are eager to share it through social media posts. At the second level, they typically hold back. And at the third level, they hesitate to share the da'wah they hear on social media. Even in my limited circle, most people feel insulted by the da'wah I share. Finally, some individuals tagged me as "Wow, he's a migrator, huh". However, I believe there are two sides: negative and positive. For the positive, I may limit and separate myself from negative behaviors.

On the other hand, on the negative side, it divides me from my pals who have yet to do hijrah. In my opinion, before we broadcast the da'wah we've heard on social media, we should consider the influence it will have later." (Yogi, Interview, July 2022).

3.5. New Patterns of Religiousness among Millennial Muslims

New Patterns of Religiousness of Millennial Muslims on the basis of these findings, the researcher concludes that there are two types of millennial Muslims in major Indonesian cities. The first is known as intellectual millennial Muslims, who are "well educated" and have had a solid education and understanding of religion since childhood. Of the 15 informants, five are Intellectual Millennial Muslims. They are typically linked with specific religious authorities, schools, and manhajs that are carried down through ancestry. Some of their parents are clergymen. Then, they are religiously schooled in formal, religious-based schools. Some of these educated millennial Muslims are devoted to one affiliation, but others are hybrids with two or more affiliations in their family circle. The second is known as nonintellectual millennial Muslims. They are not linked with any religious authority, and they have no lineage from any religious organization; thus, they pursue their own da'wah and religious education through self-study. Individuals tend to "pick here and there" while understanding religion in their social media activities. There is no duty to adhere to or study with a specific school of thought. They require a post about whatever is on their mind at the time. If they seek healing for a soul mate, they will look for it on social media via hashtags and ingest all of the studies that they believe will align with their worldview. Nonschool millennial Muslims do not closely follow any study community; therefore, researchers have discovered evidence that they are establishing a new polarization with a new millennial Muslim identity. Their identities might be highly diverse. According to one insider, what is feared from this situation is the growth of virtual Islam, internet Islam, and so on.

"When they need a religious study, yes, doing it from the internet is simpler. Just open Youtube, and Instagram, and search for the theme they need, even though not all studies on social media are true. For example, there are interpretations of the Qur'an that are deliberately falsified or fake hadiths. Because they lack a fundamental theological education, they believe anything they see on social media. As if they practice internet Islam. And this is certainly a new identity; they have interests in other communities, thus their identities are also diverse." (Siti, Interview, September, 2022).

Furthermore, researchers have discovered a distinct tendency in millennial Muslims' religious practices in Jakarta. They are referred to as the hybrid group in the research findings. They do not display Islamic symbols as their parents did. Cut Thahara is one of them; she was born and raised in Jakarta, and her life continues to follow modern social norms in South Jakarta. Her look also follows trends, although she still wears a headscarf. She has not dressed in full syar'i, even though her parents and extended relatives follow the Salafi manhaj. With respect to life principles, she follows the teachings of the sunnah and Salafi sunnah studies, but she does not brag about them on social media. Never shares religious content but does access it through social media and other digital platforms, as well as through participation in online studies. Religious tolerance remains a priority. Previously, she participated in offline Salafi da'wah studies, followed her parents, had a peer group in religious studies, and had her community. Participated actively but did not organize. Her parents and siblings are involved communities/organizations (such as Sunnah muamalah studies). Her parents have been studying sunnah da'wah for more than 20 years. Access to nearby Salafi scholars so that family concerns can be addressed directly with scholars. Cut's motivation for joining the da'wah study is based on the subjects and challenges he is experiencing in his daily life, such as marriage preparation or newlywed status. She enjoys studies that focus heavily on young people and reminds us to worship even while we are in the ambitious phase of seeking the world.

"Sometimes, it is shared by friends; for example, in this religious study, the syrah nabawiyah is nice, or the study is about muamalah, so we simply share it. I also play ROJA TV at my parent's place, but not alone. Still watching movies, etc. Neither her husband nor his family are particularly religious. Simply adjust more. Thank God, in my studies, I put istiqomah over attractiveness. So, they are never criticized even if their appearance does not meet their standards. I'm just wearing clothes

like this; I'm still wearing pants and feeling as comfortable as I want. "When I come to religious studies, I just adjust to the place, so if it's more "extreme", I also wear a robe." (Thahara, Interview, June 2022).

The data revealed that millennial Muslims in Indonesian urban areas such as Jakarta, Bandung, and Pekanbaru use virtual space (social media) and public space in their activities and religious practices. What is uploaded/posted on social media is motivated by two factors: the past and the aims of carrying out life experiences and interpreting hijrah. In virtual space, their typification or distinct worth is determined by whether they are millennial Muslims or not intellectuals. This is also the foundation for how this pattern is applied to their study activities online on social media and in public spaces.

4. Discussion

According to Schutz's paradigm, the foundation of phenomenological research is understanding social behaviors through interpretations that investigate and clarify the underlying meaning, resulting in an implicit concept of sensitivity. Schutz suggested that the essence of humanity is a subjective experience, particularly regarding actions and attitudes in everyday life. Schutz believes that humans are social beings. Awareness of daily life is social awareness. Humans must comprehend each other and act in the same reality. As a result, there is mutual acceptance, knowledge of common experiences, and typification of the shared world. Typification teaches humans how to adapt to the larger world and recognize themselves in normal settings (Kuswarno, 2009).

Moreover, since the findings of this study, researchers believe that there are two new types of millennial Muslims in Indonesian cities. The first is known as Muslim Millennial Scholars, which refers to those who are "well educated" and have had a solid education and grasp of religion since childhood. They are typically linked with specific religious authorities, schools of thought, and manhajs that have been passed down through their family. Some of their parents are clergymen. Kids are then religiously taught in formal, religious-based schools. The second is known as non-Ulama Millennial Muslims. They are not linked with any religious authority and have no lineage from any religious organization; thus, they pursue their own da'wah and religious education through self-study. Nonclerical millennial Muslims do not closely follow any study group; therefore, experts believe that they establish a new polarization with a new millennial Muslim identity. Even their identities can vary greatly.

This study is highly focused on anything that appears, which is consistent with Schutz's phenomenological premise. Phenomena will return to what genuinely exists (essence), breaking free from routine and what is perceived to be the truth and habits in everyday life. Phenomenology is interested in the entire process and examines entities from multiple angles. In the last stage, phenomenology uses intuition and reflection to seek the meaning and essence of the appearance through conscious action and experience.

In their religious activities on social media, young Muslims have had both positive and negative communication experiences. Some individuals are concerned about posts with a subtlety of da’wah. In contrast, others believe that the posts are part of a trend in the world of young people's migration that scholars call a new typification dubbed religious "healing". This finding is also consistent with Zulhasmi and Hastuti's research, which revealed that new media, such as social media, have a variety of platforms that provide numerous conveniences for obtaining information, particularly da’wah content and the idiom of migration. Zulhazmi and Hastuti emphasized this, and he mentioned at least three key factors, including 1) that da'wah activities have shifted significantly from conventional to digital-based since the birth of the internet space for the millennial public; 2) in addition to the positive influence of digitalization activities, various disadvantages, including the vast spread of hoaxes, also exist; and 3) the digital world connected to the internet gives broader potential for more moderate Islamic da'wah operations in Indonesia (Zulhazmi & Hastuti, 2018).

If we look at the timeline activities of millennial Muslims in large cities, it is apparent that social media is an absolute necessity that is consumed daily (Mutia, 2018). This pattern tends to shape a new, distinct identity in the religious affairs of the millennial age. This identity, as established by el-Nawawy, will later become a significant topic of discussion among academics. Yusa' Farchan's research in the setting of Indonesia revealed that the millennial generation of this century could become a 'modern pious generation with a new identity that tends to be more virtual in showing their religious expressions (Farchan, 2020). This is also consistent with research findings that millennial Muslims are forming a new polarization and identity. Even their identities can vary greatly. What is concerning about this phenomenon is the growing use of the terms virtual Islam, internet Islam, and so on.

The findings suggest a new religious pattern, particularly among Indonesian Millennial Muslims living in urban areas. Millennial Muslims seek to learn practical religion through social media. Millennial Muslims want to learn practical religion from social media. As a result, the process of understanding and maturing their religion becomes very shallow and too instant in understanding religion, which should be "kaffah" or total. This finding also aligns with Rusdiyanto's research (2019) that the understanding of the millennial generation in the Islamic religion has become very particular (Rusdiyanto & Gonibala, 2019).

5. Conclusions

According to the findings of this study, millennial Muslims in large areas of Indonesia, particularly Jakarta, Bandung, and Pekanbaru, employ virtual space (social media) and public space in their activities and religious practices. What is uploaded

and posted on social media is motivated by two factors: past motives (because motives) and purpose motives (to motives) in carrying out their life experiences and interpreting the hijrah trend. In virtual spaces such as social media, there are two types of urban Millennial Muslims: scholars and nonscholars. Millennial Scholars are typically linked with specific religious authorities, schools, and manhajs that have been passed down through the bloodline. Some of their parents are scholars. Kids are then religiously taught in formal, religious-based schools. Some millennial intellectual Muslims are devoted to a single affiliation, but others are hybrids with two or more affiliations in their family circle. On the other hand, the nonscholars/non-Cendekia group is not affiliated with any religious authority and has no offspring from any religious authority; thus, they pursue their own da'wah and religious education through autodidactic methods. The term "healing" of religion appears in their new religious pattern, indicating that young Millennial Muslims study specifically based on their daily spiritual needs. They are hesitant to acquire "kaffah" in terms of religious understanding. This is also the foundation for how this pattern continues to be integrated into their study activities, which are represented via online communication symbols on social media (virtual space) or offline in public settings.

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Ethical considerations

Our research adhered to the highest ethical standards. The participants provided their informed agreement before any interviews could begin, guaranteeing both their voluntary involvement and the privacy of their answers. The goal of the study, the intended use of the participants' data, and their ability to withdraw at any time were all clearly communicated to the participants.

Conflicts of interest

The authors declare no conflicts of interest.

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