

# HOW TO CREATE SOCIAL COHESION DURING PANDEMIC? A SOCIOLOGICAL ANALYSIS OF DIGITAL VOLUNTARISM AS THE PATH OF THE RECONSTRUCTION OF RELIGIOUS CONSCIOUSNESS IN INDONESIA

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## Abstract

*The most important function of religious rituals is to accept the expression of shared values and goals in society. This function combines social awareness with patterns of interaction in creating solidarity. Currently, social distancing has been seen by many Indonesians as the cause of the degradation of the value of spiritual intimacy in religious rituals. Meanwhile, the need to accept the "New Normal" in all aspects of daily life is absolute for citizens. Therefore, a new conception of this claim is certainly needed to accommodate the pressure in the adaptation process to the "New Normality of Ritual". This study examines the efforts of digital volunteerism to reconstruct religious consciousness among religious people in Indonesia. The research was conducted with descriptive qualitative methods and using Sociology as an approach in the analysis. The results of this study indicate that digital volunteerism efforts can gradually reconstruct religious consciousness in the community, especially during the pandemic. Eventually, this reconstructed religious consciousness will be able to strengthen social cohesion that was previously reduced when social distancing policies were implemented during the pandemic.*

**Keywords:** Digital Voluntarism; Religious Conciousness; Social cohesion; New Normal ritual

## Abstrak

*Fungsi terpenting dari ritual keagamaan adalah menerima ekspresi nilai dan tujuan bersama dalam masyarakat. Fungsi ini menggabungkan kesadaran sosial dengan pola interaksi dalam mendorong solidaritas. Saat ini, social distancing telah dilihat oleh banyak umat beragama di Indonesia sebagai penyebab degradasi nilai keintiman spiritual dalam ritual keagamaan. Sementara itu, kebutuhan untuk menerima "New Normal" dalam segala aspek kehidupan sehari-hari adalah mutlak bagi warga negara. Oleh karena itu, konsepsi baru atas klaim ini tentu diperlukan untuk mengakomodir tekanan dalam proses adaptasi terhadap "ritual kenormalan baru". Penelitian ini mengkaji upaya voluntarisme digital untuk merekonstruksi kesadaran beragama di kalangan umat beragama di Indonesia. Penelitian dilakukan dengan metode kualitatif deskriptif dan menggunakan Sosiologi sebagai pendekatan dalam analisis. Hasil penelitian ini menunjukkan bahwa upaya voluntarisme digital secara bertahap dapat merekonstruksi kesadaran keagamaan pada masyarakat khususnya di masa pandemi. Pada tahap selanjutnya, kesadaran keagamaan yang terekonstruksi ini dapat memperkuat kohesi sosial yang sebelumnya telah tereduksi ketika kebijakan social distancing diterapkan di masa pandemi..*

**Kata Kunci:** Digital voluntarisme; Konstruksi religious; Kohesi Sosial; Ritual New Normal

## **A. INTRODUCTION**

The most important problem and issue in religious rituals, especially in Islam, are the claim of togetherness. Togetherness is a very powerful aspect of Islamic teaching. If the togetherness is broken, the other bonds will also be affected in Islam. This condition is also mandated by the Qur'an and Sunnah as something that must be maintained by Muslims (Toto Santi Aji et al. 2020:13801). This issue then becomes functional in the Muslim community. Due to religious arguments with this kind of perspective, the political will of the Muslim community also contributed. Meanwhile, ritual in its most basic meaning is a form of worship that requires intentional intensity. As John R. Bowen points out, community groups in Asia, Africa, and the Middle East have intense attention towards salat in religious, social, and political significance (Bowen 1989:600). This claim requires a convincing explanation, particularly in matters of emergencies. In other words, reducing non-essential and non-substantial things is always possible to do. The treatment that comes from this compromise will not interfere with the values of the existing rituals primarily dealing with uncertain conditions. A new perspective on religious rituals, however, should be able to form a gradual meaning. This view also has the potential to show that religious rituals refer to culture from a certain point of view that is not entirely derived from religious teachings.

The issue of the originality of values in religious rituals is always problematic. Moreover, rituals were considered the cause of the occurrence of distant humans and their internal religious experiences. Frederick Bird has long shown the root of the mistakes made by many Protestant thinkers against religious rituals in the Christian tradition. Bird revealed that ritual is a cultural phenomenon that has a wide variety of contexts. If the existing ritual is understood as something non-cultural, a researcher will always be distant in viewing the ritual in its original function. By revealing this cultural side, ritual values become open to being seen as something that has existed in history for a long time (Frederick Bird 1980:387).

National regulations regarding the new normal have had an impact on the implementation of religious rituals in Indonesia. Communally,

communities have rejected the new normal regulation. The assumption conveyed is that the new normal reduces the values contained in religious rituals. Therefore, restrictions on social activities and religious rituals in the congregation are indirectly seen as an attempt to reduce the implementation of community values or social solidarity in general, and religious communities in particular.

Meanwhile, the problem of the vanishing of social solidarity is not a new thing. As stated by Kamiruddin, Emile Durkheim has classified the types of solidarity into two parts, namely mechanical solidarity and organic solidarity. Currently, mechanical solidarity is only possible to survive within the scope of homogeneous groups and has a limited specialization, for example, life in a village that only has residents with one or two different types of professions. Meanwhile, society and its social cohesion in urban areas tend to lead to organic solidarity; a living environment with solidarity based on a social contract or agreement through agreement on paper. Although it is not impossible in an environment that lives with organic solidarity, there are still things that are segmental (Kamiruddin 2006).

Durkheim's category of solidarity above is not a static condition. Durkheim put the hierarchical principle on the two types of solidarity above. In other words, Durkheim was well predicted that solidarity is something dynamic in humans living in historical and social processes with their circumstances. Moreover, the concept of solidarity in human consciousness leads to interdependence between one individual and another. Intimacy through religious rituals based on the formation of solidarity as a necessity is a manifestation of the social awareness of the community. Likewise, the dominance felt by the people involved in the ritual presence will always go hand in hand with the existing majority authority. This intimacy did not have to arise from the religious spirit, it also could be caused by other contractual factors. In this framework, the intimacy felt by members of a religious community is not evidence of the building of solidarity based on religious conditions but based on social conditions. In other words, the claim of

solidarity through religious rituals is an impure mode of developing religious consciousness.

This conceptual framework has shown that the rejection of restrictions on communal rituals is not a castration of the value of religious intimacy. This assumption is not entirely wrong either, but there is an error in placing the locus of religious consciousness on social consciousness so far. An inaccuracy that the urgency was never realized until then emerges as an extreme condition that fuses this conception of religious consciousness. This objection was also conveyed by Prof. James B. Pratt when stating that religious consciousness was an essential contribution to the religious-psychology field. The argument is based on his findings regarding difficulties in understanding the treatment of the terms "society" and "social." According to Pratt, religion does not shape a person's social quality and only finely affects a few things. In other words, Pratt recognizes that the individualistic side of humans is innate from birth (Edward Scribner Ames 1921:265).

Cinzia Di Dio and her team reveal some interesting ideas about human religious consciousness, which begins in their childhood. Di Dio and her team discovered a new fact that the dynamics of choices and beliefs in humans are intrinsic. Especially when children learn everything universally without specific instructions at the same time. In other words, humans always encounter both living and non-living objects along with the desire to anthropomorphize these things (Cinzia di Dio et al. 2018:9). The findings of Di Dio and her team confirm that the relationship between humans and non-humans—which in this case is technology—is inevitable.

A new framework of solutions needs to be found for fixing these problems. Nowadays, one of the popular terms influencing its effectiveness is digital voluntarism or virtual voluntarism or digital philanthropy, or online volunteering. The term digital voluntarism will be used in this paper. As stated by Ulfah Mansurah, technological progress is a reflection of contemporary culture. The implications of support for technological development are not only mechanically beneficial but also paradigmatic, perspective, and realistic, especially on the potential for developing greater efforts in maintaining the

five rights of a Muslim, namely religion, life, reason, property, and offspring (Ulfah Mansurah Z 2021:103).

Digital voluntarism is originally a volunteer activity carried out by individuals or groups concerned with humanity. The initial form, of course, is still very generic, relating to funding, charitable movements, and campaigns on humanitarian issues. However, gradually when the rewarding system emerged in a structured manner, the scope of implementing digital voluntarism also changed. As an activity that is carried out without expecting a certain return, voluntarism leads to benefits in a large scope. In addition, voluntary activities can create social conditions and individual well-being. In this case, similar to social consciousness, social well-being will strengthen community cohesiveness against criminality and immoral behavior (Muhammad Mona Adha 2019:84).

The solidarity assumed the religious rituals require public consciousness. Likewise, digital voluntarism when describing social structures will also be intensely involved with public consciousness. Based on the needs of the study object, an effort is needed to reconstruct consciousness. Given that the material object of this paper is an adaptation to the new normal rituals in Indonesia, the object that will be reconstructed is religious consciousness. For this reason, some initial presentations in the discussion will present the results of studies on the reconstruction of human consciousness. Then proceed with a conceptual adjustment to the development model of digital voluntarism. Therefore, the following are the formulation of research questions that will be discussed in this paper, "What is religious consciousness?", "How is the construction of the origin of religious rituals?", and "How to make an effective adjustment between religious consciousness and new normal rituals through digital voluntarism?".

## **B. METHODOLOGY**

Religious consciousness is the primary analytical tool along with the necessary approaches (Edward Scribner Ames 1921). The theory-forming begins by providing construction on religious consciousness and religious

rituals and then linking them with all possible and effective efforts related to digital voluntarism (Ulfah Mansurah Z 2021:103). The basic theories which have built the top of this methodological hierarchy come from the fields of philosophy, sociology, and psychology. These theories have guided efforts to reconstruct the objects and main ideas of the research.

This research used a qualitative method with sociology as the approach through the social cohesion theory. Correspondingly, it is very suitable to analyze the interaction outcomes of a long process in people's lives in Indonesia. The process of data collection was taken from journals, scientific books, and mainstream media news. The focus of data collection is to discover the outlines, basic structures, and main principles of conceptions that are relevant to the research.

Thus, the emergence of conceptual simulations in this paper is part of the technique for presenting the findings and an attempt to build a discussion in the pre-interpretation phase of the data. The interpretation and analysis of the data will be adjusted to the main objective of this research, which is to find the most effective approach to support the adaptation process of new normal rituals in Indonesia. The stages of this research have presented the formulation of the problem, determined the focus of the discussion, and mapped the study based on the research objects.

### **C. RESULT AND DISCUSSION**

The Covid-19 pandemic has changed the pattern of human interaction around the world. Activities on a large scale cannot be performed as it was in the tradition. Meanwhile, these activities are considered a symbol to build interaction, and social norms, and strengthen a common identity. Losing the opportunity to be involved in this multi-person tradition is seen as a reduced opportunity for bonding among members of the community. The reduced opportunity to socialize is marked by reduced intergroup contacts. In other words, social distancing has directly reduced emotional cues in-person (Long et al. 2022).

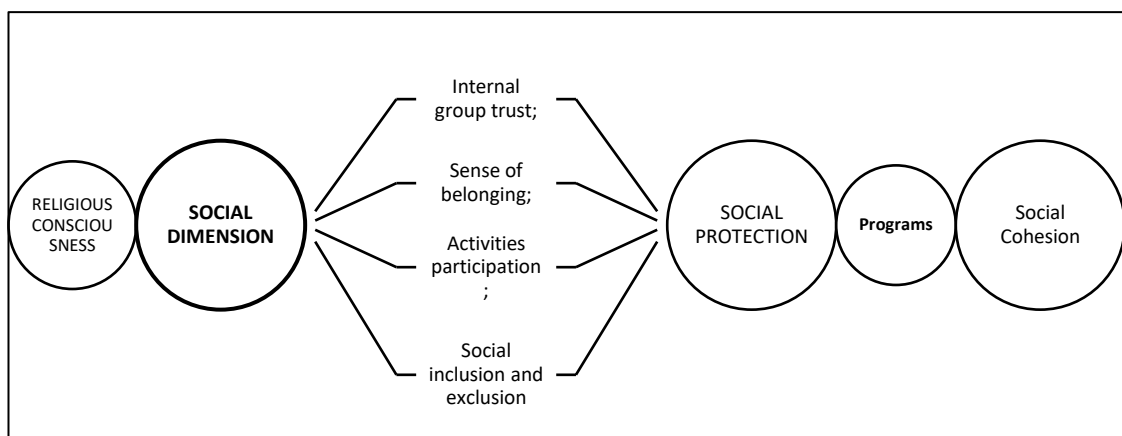
This change in interaction patterns also occurred in the implementation of religious rituals. It has affected the point of view and initially has led to a repressive attitude from some groups. This repressive attitude emerged even stronger when regulations prohibiting Friday prayers and congregational prayers in mosques had been issued by the government (authority), both nationally and regionally. The conflict that occurred became very dynamic, both realistically and non-realistically. Realistically, the conflicts that occurred have been confirmed by existing indicators, namely the existence of disagreements in achieving common goals. Meanwhile, non-realistically, the prohibition of Friday prayers and congregational prayers is not the real object of conflict. That the prohibition of ritual in the form of congregations or gatherings was only one of the modes of prohibiting crowding which is also intended for many other things (Lutfatul Azizah and Nuruddin 2021:103).

For the development of religious consciousness that tends to be repressive to this changing condition, a clear explanation is needed. Especially considering that one of the authorities responsible for issuing regulations regarding the new normal is also the most important religious institution in Indonesia, namely the Indonesian Ulema Council (MUI). If this repressive action is a form of social protection, then the building element cannot be religion, in this case, Islam. As reported by UNDP and SCG, social cohesion will emerge only if the political, social, and economic dimensions are already well established. In other words, social protection and its modes will be determined through reactions to the three dimensions above. Meanwhile, matters related to culture, including the stereotypes that develop in society, will only become a sub of the social dimension. And if examined more deeply, the social dimension is responsible for the level of trust within the group and towards other groups, perceptions of belonging, and relationships between members of the community (Rasmus Jensen Schjod 2021).

The religious dimension is not a core element that can directly affect social cohesion. As stated by Schjod above, social protection as a program or community action will consider social, political, and economic dimensions.

Religion is seen as something close to stereotypes so that it becomes a social sub-dimension. Thus, religion should fill positions related to internal beliefs, intra-group collaboration, and placing contractual values in society. If viewed from these sides, the target to be achieved through existing actions or programs is about social well-being. For more details, here are the assumptions that may be covered by religious consciousness in the community to achieve social cohesion.

**Figure 1.**  
**Religious Consciousness Scheme in achieving the Concept of Social Cohesion**



The scheme above shows that social cohesion is only possible if it has obtained clarity and segregation in the social movements. Religious consciousness, in this case, is in a social sub-dimension which then must also be divided into several key interests. Meanwhile, the act of refusing to adopt the new normal into religious rituals, as previously explained, is not within the linearity of this idea. In other words, the religious consciousness that is built-in society does not have a clear starting point, but it is still possible to function massively. A condition that makes the reconstruction of this type of religious consciousness must be carried out.

As stated by John Bowen in the writings of Febby Febriyandi, every religious ritual recognizes a particular social meaning. This meaning is then developed into a tool to achieve the socio-political goals of its adherents. The relationship between God and man should be no longer a central issue. The teleological meaning of religion is more visible when it is brought into the



realm of conflicts that occur, especially in Indonesia (Febby Febriyandi Y.S 2019:135). In order not to repeat previous discussions, the position of religious rituals, especially in Indonesia, prioritizes products and cultural perspectives in society rather than the original form of teachings. In addition, the original form of religious teachings will collide with the subjectivism of each adherent.

The question at this stage is, "Does the original form of religious ritual have to be personal?" The answer is no. In its original form, religious rituals tend to be carried out together or in the congregation. Religious rituals discussion will intersect with rituals that are legitimately carried out communally. The categorization refers to the types of worship at a macro level, namely *mahdhah* worship, and *ghairu mahdhah* worship. In this case, the main focus is communal rituals that are *mahdhah* worship, such as congregational prayers and pilgrimages (Moch Yasyakur 2016:1199).

To sharpen the scope of the discussion, congregational (*jamaah*) prayers will be used as the core of the discussion. The basis of the argument for this election also considers the deontological value content in the prayer service. Research conducted by Muslim scientists on congregational prayers is focused on the reasons for *syiar*, the formation of shared morality, equality, healing, and togetherness as a community. Prayer from the sunnah point of view can be used as a religious activity that brings various practical benefits. It is said that prayer has many positive benefits for the human body and soul. This benefit increases when the energy is in the midst of many people (Nur Farah Arina and Mesbahul Hoque Chowdhury 2017: 6).

Prayer can increase the productivity and output of human work. In particular, the guarantee has been given by God that prayer that is carried out regularly will guarantee success, piety, and abundant sustenance. However, not all prayers will end positively. There are global criteria that every Muslim must understand before carrying out a prayer; that is, to eliminate hope for these practical ends. In this case, the perspective of sincerity emerges and at the same time makes prayer quite difficult to successfully carry out with the above standards (M. Ashraf Al-Haq et al. 2016:279).

Phenomenologically this is directly related to human understanding of religious symbols. This understanding then leads to an ethical-methodological framework that contains the impossibility of making judgments, determining the hierarchy of values, generalizing, and intervening in this religious research. In other words, beliefs will be easier to change when they are still at the individual level. Despite the difficulties inherent in collective trust, it can also filter and control the process that is changing. In other words, everything that humans do is based on knowledge with a proven awareness of the specific goals of the action (Heddy Shri Ahimsa-Putra 2012: 294-295).

Religious rituals may take a communal form, but the impact and methods for undertaking these rituals are personal. In addition, ethically, the differences that arise in building perspective (*ijtihad*) are never seen as something wrong. Likewise, when most people have agreed or are inclined to agree, there is still room to use a different point of view. It should also be noted that in the history of *ikhtilaf* (deviation), there are two important types of conditions, namely, *ikhtilaf* in terms of *fiqh* and *ikhtilaf* in terms of *aqidah* (belief/faith). In the first condition, there is religious consciousness among experts that this is at the level of the branch or *furu'*. However, in the second condition, there is a difference in perspective by assuming that *aqidah* is an issue of *ushuliyah*. In the second condition, there is the potential to wield authority over one's faith or disbelief. Uniquely, this awareness of the issue of *ushuliyah* then gave birth to an attitude of justifying one's point of view, even for those of the same faith or same school of thought (Suryan A. Jamrah 2014:234-235).

The religious consciousness of the Indonesian people in the changing model of the implementation of religious rituals in Indonesia can be concluded as modified consciousness. This kind of religious consciousness adapts to the implementation of citizen standards in *dar al-Islam*. Although there are differences of opinion regarding the criteria of *dar al-Islam*, *dar al-Harb*, and *dar-al-Ahd/Shulh*, there is also a common thread of flexibility in implementing Islamic law. In particular, the division of these areas is influenced by the conditions and situations at the time the *ijtihad* is carried out. Dynamically, the

implementation of religious law also refers to the conditions of the existing areas (Ahmad Muhtadi Anshor 2013:57-58).

The religious consciousness in Indonesia should refer to the theological in a static condition or the fulfillment of the conditions for the ritual. In this case, the main standard that must be considered is religious ethics. Why is this important to do? Because the whole discussion of this ritual change is a *fiqh* discussion, including the objections from religious communities that lead to repressive efforts based on objections to *fiqh*. Conditions that are still related to the realm of *ijtihad*, even *ijtima'*, have not ruled out the possibility of differences. Meanwhile, the adjusted religious rituals in this case are congregational prayers and other religious-cultural rituals that are still in the realm of *ijtihadiah* or even *tazkiyah* (recommendations) from some religious groups.

Efforts to reconstruct religious consciousness need to be done due to the lack of arguments, both religiously and sociologically. However, on the other hand, reactions to regulations regarding the new normal in carrying out rituals appear in real terms in the community. Based on a survey conducted, resistance to accepting the new normal mode in congregational prayer rituals makes some people feel pressured when carrying out health protocols, such as wearing masks, washing hands, and avoiding physical contact. In other words, religious consciousness that is present in the community and has intentionality has been modified by cultural-political needs (Fauzi 2018:283).

Based on findings, the reconstruction of the religious consciousness of the Indonesian people cannot be carried out through an authoritative method. The cause lies in the gap in the mastery of the element of original consciousness between the authorities and citizens. Therefore, we need a medium that also appears along with the issue of adjusting to this new habit. As stated in the introduction, digital voluntarism has taken the biggest domain in people's social life. The independence that arises is due to the use of the rewarding system for this digital activity, making the influencing efforts through digital media even greater. Wawaysadhya and his colleagues found that inclusiveness in religious practice in Indonesia has emerged intensively.

The main driver of this emergence is the involvement of many parties through social media. The answers given by respondents in the research showed that sectarian issues are no longer a barrier for the public in accessing digital content, especially in *da'wah* or lectures. The respondents have chosen preachers (Ulema) who come from cross-*manhaj*, even schools of thought. This became possible because the media used is digital media (Wawaysadhya and Tri Utami Oktafiani 2021:35).

One of the keys to why social media can be the right medium to raise the spirit of inclusiveness in religion is because it's value-neutral. Social media content must and only display a generic or universal code of ethics. This is possible because social media is owned by a community with certain ethical codes as a common standard. If one content is considered to violate the provisions or make an attempt to discriminate against one particular thought, then that content could be removed or banned by the platform authority holder. It can be said that every piece of content that appeared on social media platforms has passed the assessment process. In this case, the holder of authority over the content consumed by the public is not the group or owner of the content anymore.

This authorization affects and at the same time gives power to everyone who accesses these social media platforms. This is different from the outside network, where every thought, participation, and contribution to a community goes through a special examination. This paradigmatic difference is a process of educating the public about the urgency of understanding the content compared to the group or even the owner (speaker) of the content. The spirit shown is also the same, which is very teleological in its intentionality. Andrea Marchesi discusses the issue of awareness of objects through mental states as an attempt to reconstruct Franz Brentano's classical theory of consciousness. Brentano claims that consciousness has a "double relation of the mental" so that every mental phenomenon will involve an intentional relationship to something different from itself, and at the same time have an intentional relationship with itself. As is the case with "sound", it becomes the primary object of the "hearing" effort. It is normal when imagine sound without having

to imagine the "hearing" but not vice versa. Then what about more than one object? Brentano answers that awareness of mental phenomena that occur will remain single, but the consciousness of the objects can be many (Andrea Marchesi 2022:5-7).

Consciousness in this case, including religious consciousness, is all about the response that should emerge. As Di Dio conducted a recognition test with stimuli in the form of pictures of children, dogs, robots, and God. The results of this test show that children give lower scores to God when compared to humans (children). Higher scores are given to God than from the ontological dimension but are considered equal in epistemic knowledge. Meanwhile, in terms of specialty, God and dogs are considered to have the same ability, especially in uncovering something mysterious to humans (children). In other words, the Divine's mind is always unknown by definition but distinctly different from the human mind (Cinzia di Dio et al. 2018: 9-11).

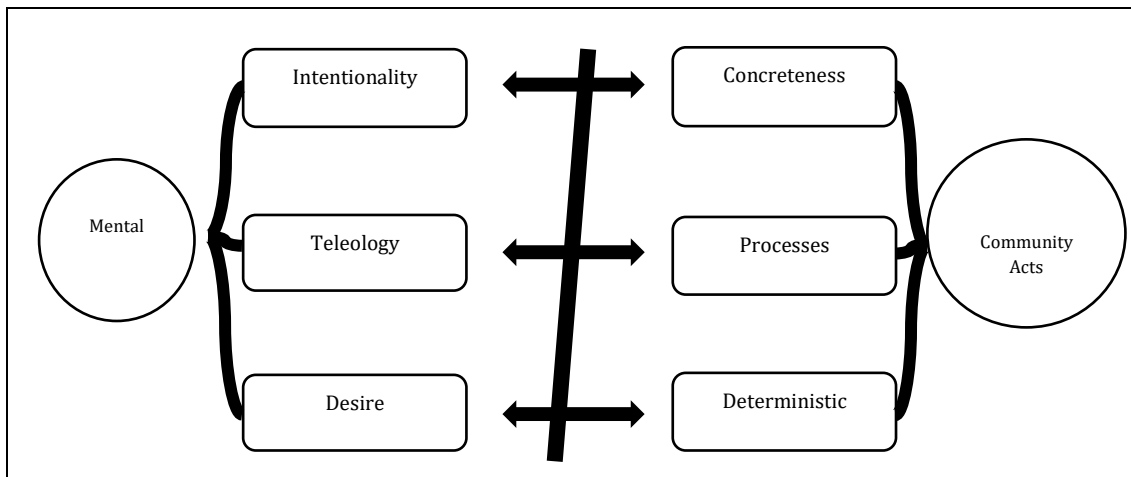
Digital volunteerism adopts the point of view that truth must be realistic. The influencers such as Deddy Corbuzier in Indonesia have more value from the Indonesian perspective. The servility of the truth itself leads to the algorithmic authority of the social media platform. The scheme is, that some groups are believed to achieve many things but have been less acknowledged by people. For this reason, it is very difficult to state that these claims are more factual than the conceptions offered by influencers. This kind of consciousness will only be happening in a mental phenomenon, namely the truth of the algorithm based on the number that agrees with its truth scheme. Meanwhile, the awareness of the existence of many truths will be subject to only the objects of consciousness and will not become a special mental phenomenon.

In the case of the new normal ritual, what happened was the public's religious consciousness of many objects. Thus, this kind of point of view should be in subjective scope. However, the treatment provided to it is in the form of a human mental phenomenon. Can this be considered a mistake or fallacy? The answer cannot be simply ascertained. The government uses the point of view that the consciousness used by repressive religious groups stems from false

beliefs (FB). Meanwhile, religious groups pointed to the weakness of the government's consciousness in terms of being unrealistic in viewing conditions. It should also be remembered that the essence of the regulation was not to perform the congregational prayer ritual, but this was the effect of other joint conditions that were opened. Based on the classic Brentano characteristic, human consciousness or human belief can be in something but in reality, it never happened. Just as someone believes in the rain but it could never rain empirically (Pernu 2017:3).

Then, what is the potential contribution of digital voluntarism in smoothing the adaptation of the implementation of the new normal ritual in Indonesia? This question will close the discussion section of this paper and lead to a breakthrough that comes from religious consciousness. To answer this question, there will be several simulations that directly refer to the main issue between consciousness and behavior of religious groups. As a basis for consideration, the following scheme is an explanation of the tension between these two aspects.

**Figure 2.**  
**The Tension between Components of the Mental**  
**and Community Acts**



As shown in the figure above, the mental components show potential problems conceptually and subjectively. Meanwhile, the components of people's behavior show things that are concrete and objective. Religious consciousness with a modified format views people's behavior as a way to

move. On the one hand, digital volunteerism has had a very strong impact on the development of community capacities. The concept of religious moderation that spreads very quickly can be used as one of the proofs of the success of digital platforms. However, on the other hand, implemented digital voluntarism is still developing in a limited form.

The key action that needs to be improved is reporting facilities (features) that can be accessed jointly by citizens. In addition, there is also a need for a platform that gives volunteers access to see the progress made by their colleagues. This is important as a provision for a volunteer to invite more people. By adding more people who are willing to share their experiences, the benefits of these digital activities will last longer. This effect is the basis of the significant event to improve its quality and make it bigger, as shown by the tourism sector (Siti Nurhafizah Ahmad, Adaviah Mas'od, and Zuraidah Sulaiman 2020:98).

Digital Voluntarism emphasizes the empirical position of each party involved without being caught up in conflict or repressive actions. As the spirit of inclusivism is awakened through virtual *da'wah*, digital voluntarism has the same potential. Even in structures that have not been defined by the community, the spirit of religious inclusivism proved it can be directed using the algorithms built-in by social media platforms. In other words, social media platforms can inherently form a neutral attitude of society in responding to existing content. In addition, virtual learning and *da'wah* have succeeded in introducing standardization that is not set by the authority of a particular group.

One of the volunteer movements on social media that is considered quite successful is the Arus Informasi Santri (AIS) Nusantara community. AIS Nusantara carries the catchy slogan, "Indonesia Lebih Nyatri". The dissemination of the context is carried out on several social media platforms on a multi-platform basis. One of the factors that made this community movement successful was the need for the internet itself. In addition, AIS Nusantara also fills its contents with activities carried out at Islamic boarding schools as a form of promotion, including simulations on how to register or

become *santri* (Athik Hidayatul Ummah 2020:18-19). Besides AIS Nusantara, Sanad Media is one of the creator communities for religious discussions, especially those based on the Al-Azhar method (sanadmedia.com). The reach of this community is quite broad providing content on various mainstream social media platforms. The interesting thing about these two communities is that they have managed to dress up religious content to attract and get people's interest.

The increasing of digital voluntarism roles in new normal rituals should not be impossible to do. The direct speech tradition that has been well known by the public has been replaced with the written speech tradition. Content or short messages are preferred choices by the public. In addition, maximizing the digital elements also gives more value to the content provided. Theologically, the effort to make a digital platform as a medium to convey *da'wah* is something that goes according to the *sunnatullah* (Mistarija 2021:87-88). Especially with this new normal time, digital media seems to have found its destiny.

Religious consciousness concerning digital voluntarism has similarities to the idea-subjectivity and intentional objectivity. Perhaps in this case Brentano's thought will be used in terms of primary consciousness and secondary consciousness. The existence of secondary consciousness is a guarantee of that consciousness. As discussed earlier, it is possible according to Brentano to accept many physical phenomena at one time. Meanwhile, consciousness as a mental phenomenon can only be perceived singly. Even if in a series of consciousness, for example when one is drinking iced tea while seeing a small child crying but still following the playing song, Brentano calls this situation as the divisions of a collective (Wolfgang Huemer 2019).

Reconstruction of religious consciousness to adapt new normal rituals in Indonesia may be obtained with the intervention of digital volunteerism through self-representation. Even in Brentano's previous classical theory of consciousness, self-representation is not considered as a particular condition of consciousness, but as a structural condition of consciousness. However, in looking at a deeper relationship, or in the previous paragraphs called modified

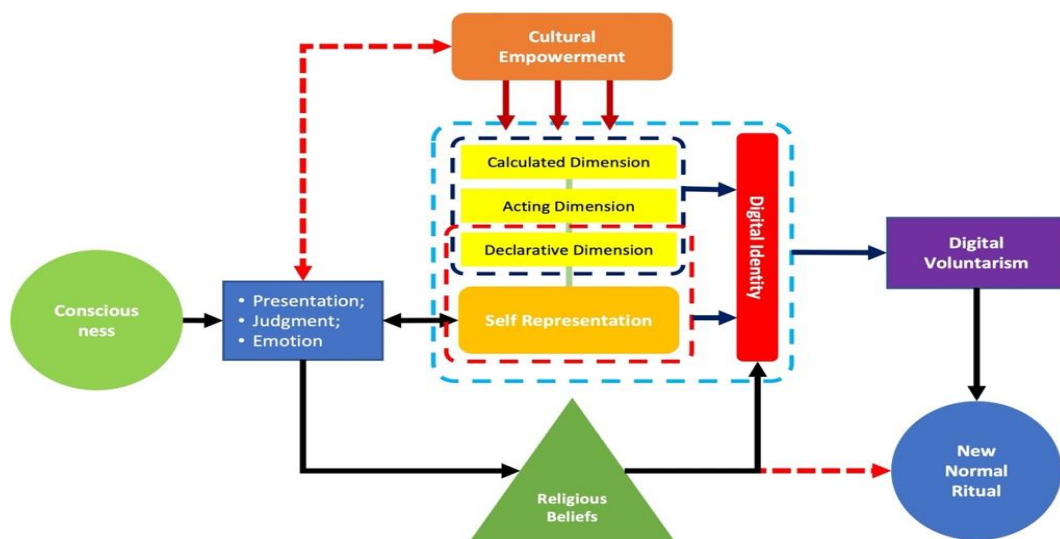


consciousness, the existence of a cultural condition deserves special attention. Concerning social media platforms as a medium for digital voluntarism, the urge to shift awareness into self-representation is enormous. There are at least three categories that can show how digital identity is related to this, namely, the declarative dimension, the acting dimension, and the calculated dimension (Georges Fanny and Libbrecht Elizabeth 2009:182).

Awareness of digital volunteerism must be constructed with great intensity and requires the right structure. As in the AIS Nusantara and Sanad Media communities, the vision promoted by digital voluntarism efforts can be pursued through maximized digital identity. The more activities and data input in digital activity, the need to reveal the real identity becomes irrelevant. The repetition acts at digital content will create a circle about a person's preferences. The most potential offer in the process of adapting the new normal ritual to the community through digital voluntarism is to provide a conceptual framework for adapting this new religious consciousness. Cultural empowerment is also one of the elements needed, especially in constructing community identity as a recognized value. The conceptual framework for this can be described as follows:

**Figure 3.**

**Conceptual Framework for Reconstructing Religious Awareness  
in Adapting New Normal Rituals in Indonesia**



This scheme has shown that religious consciousness has a soft reciprocal relationship with cultural empowerment. This relationship gives rise to direct exposure to the formation of self-representation with a continuous and simultaneous scheme. Reconstruction of people's religious consciousness occurs in the self-representation chart as a result of consciousness exposure combined with the dimensions of forming digital identity and religious beliefs in Indonesia. At the same time, cultural empowerment also gives direct pressure on the calculated dimension and the acting dimension which is the end self-representation scope. Reconstruction of religious consciousness is directed to form a digital identity and then creates a digital voluntarism scheme.

Potentially, without involving a reconstruction scheme of religious consciousness through self-representation, a new normal ritual scheme can be carried out. But, by considering the incompleteness of exposure and the low intentionality of cultural empowerment toward primary awareness, this method will only lead to the new repression; it makes the hierarchy of consciousness in the conceptual framework above not necessarily needed. Moreover, given that this conceptual framework presupposes a subjective human perceptual condition. And this reconstructed religious consciousness may find a way to create a digital identity scheme through self-representation which is also very subjective.

#### **D. CONCLUDING REMARKS**

Efforts to adopt the new normal rituals require social cohesion; which requires a decision regarding the clarity of the social program to be carried out. Meanwhile, the community as the object of social programs is questioning the sustainability of their religious well-being. The government on the other hand through MUI also claims the urgency for the sustainability of the community's well-being in various aspects. If it is drawn to the needs of the community through religious rituals, then the government's arrangement violated the religiosity aspect for social therapists. At the same time, the regulations issued are intended for citizens regardless of group, belief, and

other differences. The problem becomes more complicated when the authorities clash with the community as a stronghold against each other. In other words, social projects as a path to social cohesion cannot be realized with this consciousness state.

As people get used to social distancing, the need to use social media increases. In this case, Franz Brentano's classical theory of consciousness needs to be placed forward framework. The modification of the structure requires a bridging scheme to the double relation of the mental concept. The new normal in social needs gives the meaning of openness or value-neutral (not value-free) to inclusivism. In addition, this point of view can also guide ethical standards when the public dimension has been experienced. The algorithm that will be the core of social media is a value-neutral verifier by provides prescriptions based on the unique needs, interests, and conditions of the human person.

The structure of consciousness that has been exposed by cultural empowerment has directed a reconstruction of religious beliefs in Indonesia. Through several efforts that have been successfully carried out by religious communities, making social media platforms a forum for campaigning for the new normal ritual is the most potential solution as the seed of national consolidation. In terms of consciousness, the need to represent oneself has been directed to digital identity formation as the result of the reconstruction of consciousness to intentionality with a new appearance through the declarative dimension, acting dimension, and calculated dimension. Thus, digital voluntarism for new normal rituals in Indonesia is a logical consequence of the inability of the authorities to bring and convince the public about the new normal conditions. The spirit of inclusivism shows a better function, including capturing the conclusion that subjective conditions are the new strength during this pandemic time. In other words, the effectiveness of the campaign for national consolidation is no longer by evoking the spirit of togetherness that was previously formed by mass movements, but by a consciousness scheme that emphasizes subjective and personal aspects.

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