

DISRUPTION FACES, INEQUALITY, AND ITS APPEARANCE IN RELIGION: an Integrated Paradigm

Syukron Jazila

UIN Sunan Kalijaga Yogyakarta

zielelghiraej@yahoo.com

Article History: Received: 2 June 2020, Accepted: 26 October 2020, Published: 30 October 2020

Abstract:

Since the industrial revolution in England around the 18th century, the world changed in very fast motion. Sequentially steam engine was found, printing machines, computers, and finally the internet network—a forerunner of the digital era. These all affect without exception, including Indonesia. We live in a world connected one another through communication technology. Departing from this issue, this study focused on the face of religious thought, educational patterns, and culture—especially in Muslims society. Trying to integrate William F. Ogburn's Cultural Lag theory and Disruptive Innovation of Clayton Cristensen, this study found the symptom connection between them. Civilization which consists of two elements: material (technology) and non-material (culture; education) are clearly separated by the abyss. One element flies very fast, and the other crawls slowly. These two things ultimately influence the Muslim religious thinking today. Overlapping the information in digital media every day made religious people did not have time to digest or analyze it. In fact, we found unilateral truth claims from certain groups—in the name of a complete understanding of religion, which is deeply turned out to be ahistorical. Here; disruption is caused by the movement of information that coming so fast—unstoppable and created a shallow, instant and hasty knowledge.

Keywords: *Information Technology, Religious Thought, Cultural Lag, Disruptive Innovation*

A. Introduction

Since the industrial revolution around the 18th century in England, the world inhabited by humans has changed—this change has started from the West to the Eastern Hemisphere¹. The slow motion of culture finds its momentum to

¹ The West here cannot be simplified with Europe as a Christian majority — as it is today, but can also be seen as a 'bridge' (the beginning of Europe's introduction to its ancestors; Ancient Greece) built by Muslims in the 8th century with the Umayyad Dynasty II as the holder of power in Cordoba, Spain - confronted Emperor Karoling in France. Christians and Jews learn a lot from what is left by Muslims, ranging from science, art and literature. They translated many books from Arabic (from the results of translations and Muslim readings of Greek texts). A priest named Roger Bacon (1214-1292), studied Arabic in Paris (1240-1268), with his ability in Arabic he translated many Arabic texts of Muslim inventions (especially exact sciences: mathematics, physics, astronomy, etc.) into Latin. One of the books he translated was the work of Ali Hasan Ibn Haitam (965-1038). And he

explode. The rationalism² brought by Descartes became a sign of the birth of a new age—modern times in the West.

The development of human life is historically dynamic indeed. In the time of the Prophet - when Islam was born³, no one imagined there would be an era where life would become one; parts of the world from one another are only separated by a narrow distance, when the Western and Eastern world are only separated by a few hours. In the stage of the era as it is now — and in the future, humans have discovered many things that have never been found and made by people before. The machines that drive trains and motorcycles, printing machines, computers, internet networks—marked as the birth of digitalism⁴.

Before that, in medieval Europe—long before the industrial revolution was born, the people structure of thinking was very much influenced and even determined by the Church⁵--as a powerful policy-making institution in the state. The era was marked by the appearance of theologians in the field of science. The scientists were also theologians. Scientific activities were always associated with religious activities. The motto that applied to science at that time was ‘*ancilla theologia*’ (a man of religion). All life must be governed by the doctrine of the Church (God's provision). There, science suffered—inversely proportional to the Islamic world at the same time.

10.21580/tos.v9i2.5368 Thus, starting from the explanation of the transition from the dark age to the Resurrection (renaissance) and Enlightenment (aufklärung) in Europe, what is happening right now in the 21st century regarding religious thought patterns of formation are not much different. If in the past centuries theological understanding was at the normative level departing from the fatwa of the Church in a narrow circle of priests, now—at a time which Clayton Cristensen called disruptive innovation, the face of religion has not undergone many changes (especially in Indonesia) where dogmatic and indoctrinative approaches still dominate many models

claimed many of the results of his translation as his own work-without mentioning the original name of the author of the book. See Wahjudi Djaja, *Sejarah Eropa: Dari Eropa Kuno Sampai Eropa Modern* (Yogyakarta: Penerbit Ombak, 2012), 45.

² Philosophical doctrine which states that truth must be determined or obtained through proof, logic, and analysis based on facts, not derived from sensory experience. Rationalism opposes the idea of empiricism, because rationalists argue that there is truth that can be directly understood. In other words, people who embrace rationalist understand that some of the rational principles that exist in logic, mathematics, ethics, and metaphysics are basically correct. The beginning of rationalism was born in the middle of the 17th century, when Descartes settled and gave birth to his thoughts in the Netherlands - a country which he considered the best in the development of a climate of freedom in Europe.

³ Around 610 AD, as the beginning of prophethood (revelation) and Islamic career. See Ahmad Syafi'i Ma'arif, *Krisis Arab Dan Masa Depan Dunia Islam* (Bandung: Mizan Media Utama, 2018), 2.

⁴ The word that used as an effort to simplify the term for the last phenomenon, how almost all aspects of life (social, economic, political, and religious) move towards one estuary: digital. All questions are seen and relied on with the digital smell - at the most extreme stages give birth to pseudo awareness.

⁵ Christianity has dominated European way of thinking since the 6th century. See Djaja, *Sejarah Eropa: Dari Eropa Kuno Sampai Eropa Modern*, 38.

of preaching by Islamic religious leaders. In addition, many complex social questions are simplified only by the normative paradigm of religion—with very little historical-critical portion, not to say nothing at all.

Islam in Indonesia is a model that moves in the surface area. It can be seen in the approaches which used in pesantren has not changed too much. There is a tendency to simply preserve the traditional approach that was passed down since the Middle Ages of Islam—without any effort to overhaul and adapt it to the current context. Even if there is, it is very small. This fact cannot be separated from the historical facts of world Islamic thought which have not experienced significant progress since the 15th century. The patterns in Islamic scholarship remain the same, except in other fields of science such as mathematics, physics and medicine, the paradigm has changed due to European influence.⁶

The old style of thought that dominated—transmitted through Islamic educational institutions, ultimately shaped the flow and structure of community thought up to now. As a country with the largest adherents of Islam in the world, it is not too excessive if the style and nature of the mind of the majority are strongly influenced by the dialectic of the internal Islamic mind itself. And the style of some theological-normative medieval thought can also be seen from the nomenclature taught in its educational institutions—other portions such as historical-critical paradigm find a little place⁷.

This old thought was compounded by its development with the prevailing stability—the non-growth of other features in the Islamic scientific tradition became the most fundamental trigger. It has been exacerbated by the current speed of media (digital/internet) as a result of the industrial revolution. Although our tertiary institution shows a positive tendency towards improvement--continuous reconstruction efforts and enrichment of various scientific dimensions, the most basic Islamic institutions (*pesantren*) have not experienced much change in their religious thinking. The Ghazali's style of moral thinking and sufism, Syaifi'e's fiqh and Ash'ari's creed (especially through al-Sanusi's works) still dominates in the culture and curriculums of *pesantren*⁸ in Indonesia.

In the midst of these problems, the stability of the mind of several groups on one side and the flow of information that comes so quickly on the other hand creates a polarization of the character of groups that are increasingly clear. The latest facts lead

⁶ Martin van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat* (Yogyakarta: Gading Publishing, 2012), 99.

⁷ As a comprehensive reference how the style of the curriculum, see Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*.

⁸ The number of Islamic boarding schools in Indonesia to date is around 21,000. This is based on data from “Pangkalan Data Pondok Pesantren,” accessed October 18, 2019, <https://ditpdpontren.kemenag.go.id/pdpp/statistik>. Of the thousands of institutions with millions of alumni potential, there are very few Islamic thinkers with a historically critical (anti-mainstream) approach — not to say none at all. See Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, 87.

to it, like, suicide bombings that occurred in three churches in Surabaya on May 13⁹, 2018. The incident tells us about how a religious understanding plays an important role in almost all choices in this life—from how to do things according to the 'law' of the scriptures, to the selection of ways to dress (the simplest).

In addition to the tense events above, there are also trivial matters in the religious dimension but get a portion of the discussion and attention more than talk of historical-critical reasoning and thought which then shaped the minds of some Muslims today. This dimension is the dimension of ritual¹⁰ and religious identity¹¹. Indonesian society still seems to be in the mind that 'everything must be run for religion'—in this case; Islam. It should also be noted, the phenomenon of two veiled female students arrested by the Special Anti-Terrorism Detachment on suspicion of attacking police at the Mobile Brigade Command Headquarters in Depok, West Java, one of which was a class XII, student at Darul Arqam Islamic Boarding School, Kendal, Central Java¹². They claimed have studied Islam on social media (read: telegram), agreed with the establishment of an Islamic state and ISIS (Islamic State of Iraq and Syria).

Tempo Magazine's special investigation of radical understanding on campus showed a new finding on the academic table. There is a shift in the mode of thought—borrowing the language of Thomas Kuhn, where young people used to rely on scientific knowledge in books, shifted to social media—the internet (with a narrow roaming character—not to the root), because of what can be expected from social media that move quickly is just information, the rest in-depth analysis can only be obtained through extensive reading and to the main source directly, one of the most ideal is books. Sven Birkerts noted about his anxiety about this,

"We are in danger because we are too confident that the speed and magic of electronic devices has freed us from the 'hard work' of turning the pages of books in silence."¹³

The reality of the terrible change in the digital world — whose continued impact can be seen until tomorrow, seems like want to answer Sven Birkerts' anxiety above.

⁹ "Serangan Bom Di Tiga Gereja Surabaya: Pelaku Bom Bunuh Diri 'Perempuan Yang Membawa Dua Anak,'" BBC News, Indonesia, May 13, 2018, <https://www.bbc.com/indonesia/indonesia-44097913>. Based on the news circulating in the mass media, the bombing of three churches took place by one family in Surabaya (father, mother and child).

¹⁰ See Ninian Smart, *Worldviews: Crosscultural Exploration of Human Beliefs* (London: Pearson, 1983). He divides religion into seven dimensions, including: religion has 7 dimensions, namely: 1) practice and ritual, 2) experience and emotional, 3) narrative and mystical, 4) doctrinal and philosophical, 5) ethical and legal, 6) social and institutional, 7) and material.

¹¹ In the Muslim world, it is usually identified with kopyah, veil, jubah, turban, etc.

¹² See "Investigasi Paham Radikal Di Kampus Kita," *Tempo*, 2018, <https://majalah.tempo.co/edisi/2381/2018-05-27>.

¹³ Sven Birkerts, *The Gutenberg Elegies: The Fate of Reading in Electronic Age* (United States: Faber and Faber, 1994). See also Putut Widjanarko, "Elegi Gutenberg," in *Elegi Gutenberg: Memposisikan Buku Di Era Cyberspace* (Bandung: Mizan, 2000), 71.

Not only in the tradition of reading books, but also in the tradition of thinking, religion, and religiosity in a further context.

B. Globalization and the Penetration of Islamism

Globalization has implications for the ease of absorbing information and the easier which people move from one area to another. The speed in absorbing this information is intertwined with the knowledge processes and knowledge structures that develop in society. Few years ago, in the early years of independence, for example, religious preachers—religious leaders spread teachings and values through Islamic boarding schools (or for example in recitation circles). Now, in this fast and easy era, apart from books, the dialectical cycle of thought has shifted to digital spaces. This type of knowledge indirectly leads to epistemological consequences of understanding. William Pollard, in Ian G. Barbour states, for both religion and science, group life continues the ideal structure, standards, beliefs, and behavior patterns. Becoming a physicist or a Christian is a learning process. And the religious community has its own paradigms.¹⁴ Since the late 1960s an Islamism movement emerged in Indonesia - through the spread of the Muslim Brotherhood¹⁵, which later struggled to become the embryo of a transnational ideology, together with his colleagues, Hizbut Tahrir, et al.

The idea of the Muslim Brotherhood who wanted the enforcement of sharia law and the mission to establish a caliphate was first brought to Indonesia around the end of the 1960s. Masyumi figures, the first Islamic political party in Indonesia, decided to choose the dakwah route as an alternative to failing to play in the political sphere since Soekarno's dissolution until Suharto's rise. The establishment of the Indonesian Islamic Da'wah Council (DDII) was the beginning of the seeding and penetration of Middle Eastern Islamic ideas—in this case Wahabism, whose character is not much different from the salafism movements. In many ways lately, the trans-national model of Islam is not compatible with the old culture in Indonesia (which contains Hinduism, Buddhism, etc). The penetration of Islamic ideas coincided with the ongoing struggle for world ideologies - during the Cold War era, one of them was capitalism against communism.

Through the Indonesian Islamic Da'wah Council, which is under the auspices of Rabitat al-'Alam al-Islami, books published by the Muslim Brotherhood ideology such as Hasan al-Banna, Abul A'la al-Mawdudi, Sayyid Qutb, Sayyid Hawwa and Mustafa al-Sibai entered to Indonesia. The growth of this understanding is increasingly fertile—assisted by the development of digital technology. Saudi Arabia spends huge funds to expand Wahhabism to all Muslim countries—especially Indonesia as the country with the largest Muslim majority population in the world. Entering through the

¹⁴ Ian G. Barbour, *Isu Dalam Sains Dan Agama* (Yogyakarta: Universitas Islam Negeri Sunan Kalijaga, 2006), 290–91.

¹⁵ Noorhaidi Hasan, *Literatur Keislaman Generasi Milenial: Transmisi, Apropriasi, Dan Kontestasi* (Yogyakarta: Pascasarjana UIN Sunan Kalijaga, 2018), 5.

development of da'wah among students, DDII implemented Islamic mentoring models — for example, starting with the Salman Mosque, Bandung Institute of Technology (ITB). Then the mentoring program developed more widely in other campuses in Indonesia.

The development of the Muslim Brotherhood as the forerunner of the movement of salafism and fundamentalism — lately, cannot be separated from the influence of the students of alumni of Middle Eastern universities. Copying the cell system as in communism, the Muslim Brotherhood grew so fast. *Halaqah* and *daurah* — a rotating discussion circle in closed places is held almost every week. One discussion group consists of 10 members with one leader (*murabbi*). All members in the group are encouraged to market the ideology of the Muslim Brotherhood and recruit new members. The penetration of this understanding was followed by the growth of other similar understandings.

A movement that is not much different from the Muslim Brotherhood is Hizb ut-Tahrir. Founded by Taqiyuddin an-Nabhani in Palestine in 1953¹⁶, Abdurrahman al-Baghdadi brought it into Indonesia around the 1980s. At the first time, this movement grew in the al-Ghifari Mosque, Bogor Agricultural Institute (IPB) and the Ibnu Khaldun University Mosque in Bogor. With persistence and a burning spirit of preaching, this movement continues to expand to major campuses in Indonesia. After Suharto fell, this movement proclaimed itself as Hizbut Tahrir Indonesia.¹⁷

This movement became increasingly crowded when young people in Indonesia around the 1980s were treated to the presence of young men with beards, jubbahs, turbans, trousers above their ankles, women wearing wide black shirts and face covers. These groups call themselves salafis. The way of religion they introduced was very strict and conservative. The issue of everyday clothing has become the main issue discussed and has become the main symbol of this movement. Instead of exploring the Islamic epistemology in accordance with the Indonesian context —they prefer to argue that a woman's head should be covered with a veil or not. Men should be bearded, keep a mustache or not. This movement is what we later call the *'hijrah'* movement. Furthermore, in the development of the 21st century, this migration movement infected almost all levels of society — mostly the urban middle class.

Apart from being isolated and anxious in facing the problems of modernity, the continuity of the growing ideology and movement of Islamism in Indonesia is due to the pattern of knowledge production which has not undergone much change. The pattern of knowledge that lacks dialogue — which is more mono-perspective and one-way, is unable to present a critical discourse process in which reason and rational argumentation become the basis for looking at problems. Instead of offering criticism, the character of knowledge that is disseminated encourages people to be waiting —

¹⁶ Ainur Rofiq Al-Amin, *Khilafah HTI Dalam Timbangan* (Jakarta: Pustaka Harkatuna, 2017), 45.

¹⁷ Hasan, *Literatur Keislaman Generasi Milenial: Transmisi, Apropriasi, Dan Kontestasi*, 8.

seeing all the conclusions that come from the preacher as "good to be taken for granted". In fact, this type of knowledge is not very supportive to the development of science as a whole.

Science departs from the assumption that nothing is final. Everything in this world undergoes a process of becoming continuously. The formation of knowledge is an introduction to the process and arguments. Islamism — which has a tendency to provide absolute answers to life's ever-moving problems becomes a very dilemma. On the one hand, our society regards religion as the highest source of knowledge (the truth)— higher than ratio. On the other hand, religion cannot explain all natural phenomena even in one collection of holy books. The scriptures in their original meaning are only basic instructions — not everything is discussed in them. Thus, it is very difficult to accept a group of people who claim that religion has explained everything by; "No need to look for a solution to the problem anywhere, the Al-Qur'an has given us all the instructions. Not in books or encyclopedias. " In a normative order — as accepted as truth by society, a statement has its own value, for example, it is a form of belief in proving commitment to religion. Its acceptance as a whole as part of proof and submission to what religion says — which is, in fact, nothing more than an 'interpretation of religion'.

Awareness of how to differentiate between religion and interpretation of religion in social reality was very small. All utterances in the name of religion with various slogans attached to the Qur'anic verses and hadith are considered as 'religion' as a whole. With this way of thinking, it is very difficult to imagine the development of thought in a critical direction —to arrive at a renewal of thought. The process of forming knowledge that has not placed the ratio in a sufficient portion makes Islamism flourish and is believed to be the solution to almost all problems. This tendency of thinking leads a group of people to *taqlidism* — a way of seeing (a way of knowing) by simply accepting the views of one group.

In the circle of imitation (*taqlidism*) and globalization, the new generation (youth) must face the ideological expansion of Middle Eastern Islamic groups' understanding — which offers a lot of utopia. Inviting Muslims to return absolutely to the rigid texts and laws. Islamist groups prefer to play in the order of the text (literal meaning) rather than enter into a substantial or metaphorical understanding. Provide a clear boundary between right and wrong according to the text --between Islam and the outside world which is full of sins and heresy. This fact was reproduced repeatedly with increasing intensity. This understanding leads to conclusions about social decline and economic inequality in the Muslim community. Carrying on the assumption that the establishment of a caliphate and the application of Islamic law are absolutely necessary in a world filled with inequality—a result of political domination, the global economy. In other words, the '*khilafah*' project is considered as the only solution to fix an inequality — especially for the glory of Islam.

The fact about the slogan "Islam is the only solution"¹⁸ has become familiar in recent years. The slogan which is also inseparable from the spirit imported from the Muslim Brotherhood organization in Egypt. In the end, this also became the forerunner to the emergence of Islamic populism in Indonesia later. In the last five years, based on reports from PPIM UIN Syarif Hidayatullah (2016, 2017, 2018) and Maarif Institute (2017), it is revealed that the younger generation is an easy target for Islamism¹⁹, intolerance and radicalism within educational institutions. Not only that, there are also minor matters in the religious dimension but they get a greater portion of discussion and attention in society than talks about historical-critical reasoning and thoughts that have shaped the minds of some Muslim groups today. For example, the dimensions of ritual and religious identity.²⁰

Islamism that develops, at a further level becomes the basis or foundation for the continuation of Islamic populism. This type of Islamism cuts political issues and the continuity of social life in government or the state. Furthermore, this leads us to follow-up questions; how could Islamism take root, and the disparity between the various social dimensions - between the real and the abstract? Why? How to explain? From a normative and psychological perspective, history records — this is even supported by Ian G. Barbour's thesis — adherents of any religion (in relation to theological thinking style) are required to have a personal commitment to the religious teachings they embrace.²¹ This personal commitment²² cannot be separated from some Muslim groups today, sometimes it leads to submission, the most extreme is blind submission and they don't want to review anything that is considered finished. Islamism, on its face, is the earliest to depart from this personal commitment attitude.

The second thing that is central to the theological mode of thought is language. The language used by religions is the language of an actor or player, not the language

¹⁸ Hasan, 4.

¹⁹ In terms of Islamism, Olivier Roy agreed with Gilles Kepel. Islamism manifests in thought and action wrapped in ideology. This thought is said to have developed among Muslim communities (several groups) who dream of an Islamic state - as a means of legitimacy. In other words, Islamism can mean political Islam — although that doesn't always mean it. The tendency to get there is a larger portion. See Olivier Roy, *The Failure of Political Islam* (Cambridge: Harvard University Press, 1996), viii–ix.

²⁰ Smart, *Worldviews: Crosscultural Exploration of Human Beliefs*. He divides religion into seven dimensions, including: religion there are 7 dimensions, namely: 1) practice and ritual, 2) experience and emotion, 3) narrative and mystical, 4) doctrinal and philosophical, 5) ethical and legal, 6) social and institutional, 7) and material.

²¹ In the Muslim world, it is usually identified with a robe, turban, veil, songkok, etc. Clothing attached to a person is considered to indicate his affiliation or inclination; in this case it can also be used to look at Muslim groups.

²² M. Amin Abdullah, *Studi Agama: Normativitas Atau Historisitas?* (Yogyakarta: Pustaka Pelajar, 2011), 50. This personal commitment can lead to what Arkoun calls *taqdis al-afkar al-diniyah* (cult of religious thought). These cases can be seen in the life of the surrounding community, especially Muslims. More details can be seen at Muhammad Arkoun, *Al-Islam: Al-Akhlaq Wa Al-Siyasah*, trans. Hashim Saleh (Beirut: Markaz al-Inma al-Qaumi, 1990), 179.

of outside observers and researchers. Thus, loyalty to religion has comprehensive implications for the life of this group. A good religious person (read: adherents of religion) always shows high dedication to suffer, also, in order to maintain the principle of achieving goals ordered by religion.²³ From a scientific point of view, M. Amin Abdullah noted that the science of kalam (theology, creed) is a major and central study in the world of Islamic education. It was included in the clump of ushuluddin science—in any case directs even to certain limits dominates the direction, style, material content and other methods of Islamic studies such as *fiqh*, *ushul fiqh*, Qur'an science, hadith science, philosophy, preaching. and Islamic education. This indicates strongly how the way of thinking is correlated in the construction of the boundaries of knowledge.

C. Today's Information Technology and Islamic Religious Thoughts in Indonesia

The development of information technology at this time cannot be separated from sophisticated inventions of humanity since the start of the industrial revolution at 18th century in England. The latest findings that began the change in the direction of the present began to be planted in the Middle Ages, when the Umayyad Dynasty II ruled the West --with its center in Cordoba facing Karoling in France and the Abbasids in Baghdad facing East Byzantium. During the 9th century until the end of the Crusades in the 13th century, important Muslim scientists were born who would later influence almost all aspects of European life in the West. The birth of al-Farabi, Ibn Sina and Ibn Rusyd--as the culmination of Muslim rationalism²⁴ in the West as concrete evidence that these influences exist and can be traced to the present day.

In the context of Indonesia, Islamic discourse production activities entered a new era after the fall of the authoritarian New Order regime (1998). Indonesia entered a new era; Reformation era, and this was marked by a process of democratization and widespread freedom of opinion and organization. In this era, there were Islamist movements and groups, some of them were underground movements during the New Order government who were actively involved in the contestation and discussion about the position of Islam in society and the State.

This Islamist group helped enliven the contestation of religious discourse in the public sphere, and featured new actors competing to win public opinion. If during the New Order the government took a close control on Islamic religious activities and discourse circulating in society, then in the Reformation era religious discourse

²³ Ian G. Barbour, "Paradigms in Science and Religion," in *Paradigms and Revolutions: Applications and Appraisals of Thomas Kuhn's Philosophy of Science*, ed. Gary Gutting (Indiana: University of Notre Dame Press, 1980), 239.

²⁴ His thoughts were heavily influenced by Aristotle. Some Western scholars admit that he is one of the best commentators of Aristotle's. Translations of his books on commentaries on Aristotle were carried out on a large scale by Frederick and Isabella, while other books that did not represent Aristotle's thoughts were burned — and there is little left to read until now.

flourished in every corner of public space without state intervention—as a consequence of ongoing democratization. Democratization in the Reformation era reduced the centrality of the "state stage" and strengthened the role of the "street stage"²⁵ which featured new discursive spaces in society. The consequence of this transformation is the emergence of new religious authorities that contest with old authorities in fighting for public influence, especially young people who have grown up in a democratic climate and "religious free market".

The production of religious discourse is often associated with the production of Islamic religious literature. Several studies on the production of Islamic religious discourse have been carried out by taking certain segments or topics. Martin van Bruinessen (2015) wrote about the "*Kitab Kuning*", namely religious literature read in traditional pesantren, and related it to the scientific traditions in Hijaz in the 19th century by Kurdish scholars. Howard Federspiel (1994) conducted a study of popular literary interpretation of the Qur'an during the New Order to see the extent to which the commentary's work reflected the socio-political context of the time and the extent to which Sunni Islam and revivalists colored the style of interpretation. Meanwhile, Michael R. Feener (2007) examines the fiqh literature of Indonesian ulama's work to read the dynamics of Islamic law reform to respond to the social, cultural and political realities of modern Indonesia²⁶.

Thus, social media--as part of information technology products, changes the pattern of production of knowledge and epistemological features from which to take the source of scientific authority - in this case religious thought. Again, a study conducted by PPIM (Center for Islamic and Community Studies) UIN Syarif Hidayatullah noted, 84.94% of students obtained religious knowledge through the internet and around 15.06% vice versa-- not through the internet. The study added that those who did not get religious knowledge through the internet looked more moderate than those who got internet access²⁷. From the above findings, at least we can read about how access to the internet - social media as a derivative of the speed of the development of information technology influences and takes a role in the formation of modes of thought (thinking framework) of society--especially students.

An investigative report from Tempo Magazine entitled "Radical Understanding on Our Campus" made the public aware of one thing, that the education of pesantren (represented by one of the female students)²⁸ who was veiled did not really guarantee someone's way of thinking was clean and sterile from the virus of Islamism (read:

²⁵ This street stage can be seen its representation in the form of a dominant Islamic thought discourse on social media - in this case we can see on the Instagram application, a social media that is most popular and widely used by millennials.

²⁶ Hasan, *Literatur Keislaman Generasi Milenial: Transmisi, Apropriasi, Dan Kontestasi*, 64.

²⁷ Tim PPM UIN Syarif Hidayatullah Jakarta, "'Api Dalam Sekam' Keberagaman Muslim Gen-Z" (Jakarta, 2017), <https://drive.google.com/file/d/15OdGkMWZ5QrV4mZqy6jedKvNzgAxxYY8/view>.

²⁸ The student name is Siska.

radicalism) . In fact, the rapid flow of information cannot be dammed only by old ways of thinking: normative-indoctrinative which is not much different from the current model in social media.

C. Cultural Lag: Inequality between Material and Non-Material Culture

William F. Ogburn, as noted by Richard T. Schaefer²⁹, divides culture into two parts: material and non-material. Material cultural elements in the form of physical buildings such as technological aspects - including food, houses, buildings, physical infrastructure, and natural resources. While the non-material element is in the form of ways to use the material, it can take the form of traditions, customs, beliefs, philosophy, education, governance, and communication patterns in a society.³⁰ Before Ogburn mapped the different points of view of his observations on modernity, change was considered to occur as if simultaneously in all regions of the world, social strata and in almost all institutions. One part with another part - as mentioned at the beginning did not run and grow together, but there is a pattern of gaps between material and non-material elements. This is caused by misunderstanding of complex and multi-dimensional social life.

According to him also, non-material cultural elements must follow the material. Here the opposite can happen. Non-material culture is entirely resistant to change compared to material elements. Thus, it means, the growth and development that occurs in the material element is faster than the non-material. So that ideality—the balance in which it is fully changes that lead to physical growth—followed by changes and advancements in non-material elements (abstract things that can only be assessed or revealed through an inward journey and intense exploration).

In this case, religious thought is a part of what Ogburn calls non-material cultural phenomena, while information technology--social media as material. The motions between the two were very unequal, the news, information and content in social media are confusing. Too much information is bursting. The patterns and methods of approaching lecturers in the one hand that never moved from the dogmatic and one-way models made the atmosphere more murky. Giving birth to a vague, unclear style of knowledge. Also triggers an awareness that does not depart from oneself. The emptiness of reason is filled so well with hustle— until the knowledge patterns become far from historical values — and it's hard to imagine being scientifically-justified.³¹ From this phenomenon; the imbalance in motion between the

²⁹ A Professor of Sociology at DePaul University, Chicago. See Richard T. Schaefer, *Sociology: A Brief Introduction* (New York: McGraw-Hill, 2011), v.

³⁰ Schaefer, 59.

³¹ See instagram account felixsiau, he was a preacher. Often narrating his invitations to return to the Islamic Shari'a, stay away from prohibition, immorality, and do obedience. Where in some places analogizing disobedience or disobedience to for example Muslim women who do not "shut down". In his analogy, look at a shipment dated April 11, 2017, he likens women who dressed openly with fried bananas - who can be casually grabbed, pressed, touched before being chosen for food. While those

two elements in culture (information that explodes on social media with religious thought) gives birth to what he called cultural lag. One part moves fast, while the other does not move much — not to say it doesn't move at all.

D. Clayton Cristensen's Disruptive Innovation: Instant Knowledge and Religious Ahistorical Reason

Disruptive Innovation is an observation theory initiated by Clayton Christensen, a Harvard Professor. Disruptive Innovation is a theory of how a new innovation will create new value and its existence will disturb an established market. In some cases, this innovation can cause established companies to experience a collapse due to disruptive players—who can disrupt the market and seize customers in a short time. Often companies that have been there before are unable to anticipate it because of lack of understanding of technology and a change in consumer tastes. This theory was first published in years. And it was used in business. Where an object can be depleted because of new models that have never been imagined before—this is roughly called disruptive innovation. When the conventional sales method is replaced by the online sales model, large companies are forced to adapt to sudden and unexpected changes³².

In the context of religiosity, this can be seen simply. There is an epistemological shift in the source of religious knowledge that used to be from books and intense discussions (face-to-face) in small circles of discussion turning to provide a large portion of learning from information, which comes thousands from social media and it is difficult to justify historical reasoning. Several figures are included in it³³.

Some groups of religious people choose to learn religious knowledge through social media, eventually the style of knowledge becomes shallow, colorful³⁴. Our knowledge then becomes rushed—superficial and not profound. Some of these groups are satisfied with the knowledge gained through social media networks (such as instagram, facebook, telegram, etc). Media literacy has long been abandoned and is no longer interesting to talk about. So it is hard to imagine epistemological reasoning that can be relied upon as something that can be considered scientific enough. In the end, the habit of 'just listening to the news'—being enough with just one perspective adds

who close themselves like a legit layer cake will not be opened if not purchased. This analogy is actually an invitation - which also alludes to - Muslim women to choose - in my language - to be touched - pressed, or wrapped and not opened if not purchased. This has to do with veiled Muslim women, especially with the veil. Although there he did not necessarily explicitly say she must be veiled. But the narrative returns to God to be happy. And with the addition of the analogy mentioned above, it becomes the basis of the same estuary in offering life choices - especially for Muslim women who are loyal followers of his instagram account.

³² Rhenald Kasali, *Disruption* (Jakarta: Gramedia, 2017), 119.

³³ Zakir Naik, Khalid Basalamah, Felix A. Siau and Hanan Attaki, *Some clerics who could be highlighted in their fatwas and lectures again*.

³⁴ M. Amin Abdullah, "Lokalitas, Islamisitas, Dan Globalitas," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 2, no. 2 (2012): 329–346.

to the complexity of the problem. The normative-indoctrinative and one-way lecture model of a number of religious teachers distributed through social media. Including Tempo's findings on two veiled female students who agreed with the Islamic State last year were the faces of our religious knowledge, the instant and tend to be ahistorical.

E. Conclusion

Civilization consists of two elements: material (technology) and non-material (culture; education) clearly separated by a gap. One element flew very fast, and the other crawled slowly. Both of these ultimately affect Muslim religious thought today. The overlapping of information in digital media every day leaves religious people no time to digest or analyze it. In fact, we found unilateral truth claims from certain groups--in the name of a complete understanding of religion, which turned out to be very ahistorical. Here; disturbances caused by the movement of information that comes so quickly—unstoppable and creates shallow, instant, and hasty knowledge.

Bibliography

- Abdullah, M. Amin. "Lokalitas, Islamisitas, Dan Globalitas." *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 2, no. 2 (2012): 329–346.
- . *Studi Agama: Normativitas Atau Historisitas?* Yogyakarta: Pustaka Pelajar, 2011.
- Al-Amin, Ainur Rofiq. *Khilafah HTI Dalam Timbangan*. Jakarta: Pustaka Harakatuna, 2017.
- Arkoun, Muhammad. *Al-Islam: Al-Akhlak Wa Al-Siyasah*. Translated by Hashim Saleh. Beirut: Markaz al-Inma al-Qaumi, 1990.
- Barbour, Ian G. *Isu Dalam Sains Dan Agama*. Yogyakarta: Universitas Islam Negeri Sunan Kalijaga, 2006.
- . "Paradigms in Science and Religion." In *Paradigms and Revolutions: Applications and Appraisals of Thomas Kuhn's Philosophy of Science*, edited by Gary Gutting. Indiana: University of Notre Dame Press, 1980.
- Birkerts, Sven. *The Gutenberg Elegies: The Fate of Reading in Electronic Age*. United States: Faber and Faber, 1994.
- Bruinessen, Martin van. *Kitab Kuning, Pesantren Dan Tarekat*. Yogyakarta: Gading Publishing, 2012.
- Djaja, Wahjudi. *Sejarah Eropa: Dari Eropa Kuno Sampai Eropa Modern*. Yogyakarta: Penerbit Ombak, 2012.

- Hasan, Noorhaidi. *Literatur Keislaman Generasi Milenial: Transmisi, Apropriasi, Dan Kontestasi*. Yogyakarta: Pascasarjana UIN Sunan Kalijaga, 2018.
- “Investigasi Paham Radikal Di Kampus Kita.” *Tempo*, 2018. <https://majalah.tempo.co/edisi/2381/2018-05-27>.
- Jakarta, Tim PPM UIN Syarif Hidayatullah. “‘Api Dalam Sekam’ Keberagamaan Muslim Gen-Z.” Jakarta, 2017. <https://drive.google.com/file/d/15OdGkMWZ5QrV4mZqy6jedKvNzgAxxYY8/view>.
- Kasali, Rhenald. *Disruption*. Jakarta: Gramedia, 2017.
- Ma’arif, Ahmad Syafi’i. *Krisis Arab Dan Masa Depan Dunia Islam*. Bandung: Mizan Media Utama, 2018.
- “Pangkalan Data Pondok Pesantren.” Accessed October 18, 2019. <https://ditpdpontren.kemenag.go.id/pdpp/statistik>.
- Roy, Olivier. *The Failure of Political Islam*. Cambridge: Harvard University Press, 1996.
- Schaefer, Richard T. *Sociology: A Brief Introduction*. New York: McGraw-Hill, 2011.
- BBC News, Indonesia. “Serangan Bom Di Tiga Gereja Surabaya: Pelaku Bom Bunuh Diri ‘Perempuan Yang Membawa Dua Anak,’” May 13, 2018. <https://www.bbc.com/indonesia/indonesia-44097913>.
- Smart, Ninian. *Worldviews: Crosscultural Exploration of Human Beliefs*. London: Pearson, 1983.
- Widjanarko, Putut. “Elegi Gutenberg.” In *Elegi Gutenberg: Memposisikan Buku Di Era Cyberspace*. Bandung: Mizan, 2000.