



THE MARKETING OF RELIGIOUS PRODUCT "TERAS DAKWAH": YOUTH PEOPLE AND THE POPULAR DAKWAH MOVEMENT

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Key Words:

Religious Product,
Teras Dakwah, Youth

Abstract

The da'wah movement in the contemporary era undergoes dynamic and development according to its social context. In this matter, the da'wah movement carried out by the certain community, has several strategies in developing efforts to attract followers and the mass to come in their community. This study endovour to highlight the popular da'wah movement framed by the marketing activities of religious product as its da'wah strategy. Specifically, this study explores the Yogyakarta Teras Da'wah, which initiates the expansion of da'wah through several product marketing strategies, from various merchandise and marketed products. This research is important to see how youth people develop the da'wah movement through the marketing of religious product. This research used ethnographic study and field observations, to see and follow the da'wah activities of Da'wah Teras directly, and is strengthened by several interview with the administrators and congregations of Teras Da'wah. The result of this study indicated that Teras Da'wah uses the da'wah model as well as doing business as the da'wah movement. They market and sell religious products through recitation and non-recitation, such as traveling, camping, adventure, workshop, training, and futsal in collaborated with youth culture. Da'wah activities through the marketing of religious product include piety, community, lifestyle, identity and enjoyment.

Vol. 5, No. 01, 2022
doi 10.20414/sangkep.v2i2.

Submitted: June 7th 2022
Accepted: Aug 18th 2022



A. INTRODUCTION

The phenomenon of the da'wah model as well as doing business is an ethic of business marketing capitalism in the popular da'wah era now. One of them is the Teras Da'wah. According to Triantoro, et al (2019), The Teras Da'wah movement is a popular da'wah movement for youth people from Yogyakarta activating in preaching with a distinctive packaging, including the marketing of its business products, which get a lot of attention from the congregation. Teras Da'wah is categorized as a da'wah movement that appreciates the identity of youth people.

This da'wah movement has a hybrid congregation. They are segmented into various religious styles, from Nahdlatul Ulama, Muhammadiyah, Salafi, HTI and Tarbiyah. Then also across cultures, languages, hobbies and pleasures. Based on the ethnographic study in Teras Da'wah, the author shows that the Teras Da'wah movement markets its Islamic products through ethics-capitalism which is packaged by means of recitation activities and outside of recitation. Teras Da'wah implemented product marketing strategies through TD Merchandise, Warunk TD and Teras Jernih. For example, such as sweaters, t-shirts, skullcaps, slingbags, tumblers and accessories. Then various coffees, Thai tea, Teras noodles, Geprek Teras, TD dates, TD Honey, herbal medicines and Islamic books. While studying, pilgrims can shop and buy various religious products during the study (Field Observation at the Teras Da'wah Institute, February 22, 2020).

Einstein (2007) said that market religion emphasizes the spirit of preaching and entrepreneurship. In Protestant terms, ethics is referred to as the "spirit of capitalism", which unites the spirit between worship and entrepreneurship. The spirit of work based on work and worship is called capitalism ethics (Hoesterey, 2017). This can be seen through the popular preachers Aa Gym and Ary Ginanjar who package their Islamic products in recitation activities.

In the case of Teras Da'wah, the ethical spirit of capitalism is shown through recitation activities by trading Islamic products to the congregation. The business activity illustrates how Teras Dakwah conducts market religion. The da'wah movement that positions itself as a market religion is a reflection of the consumption of youth people today. They are close to the culture of consumerism. In terms of Jorg Stolz and Usunier (2014) it is called religious marketing (religious marketing). Religious marketing is the marketing of religious goods that are marketed through the ethics of capitalism. Religious marketing combines various forms, products and spirituality (Jorg Stolz and Usunier, 2014)

Some of the types of Teras Da'wah businesses that are involved include: TD merchandise, Warunk TD and Teras Clear. This product is marketed through the study program of Tablik Akbar, Ngaji Teras, Nagji Qohwah, Ngaji Hadith and Ngaji Bisnis. The recitation activity was packaged with a fun propaganda slogan. For

example, 'While NgajiNyruputCoffee', 'The Place to Study is Fun' and 'Let's Hijrah'. Then the da'wah building resembles a modern cafe. Meanwhile, non-recitation activities are marketed through activities such as walking (rihlah), camping, futsal, poster media and creative poster videos (Field Observation at the Teras Dawah Institute, 22 February 2020).

The author believes that the marketing of the ethical products of capitalism is carried out by Teras Da'wah to reconcile the culture of youth people in the midst of globalization and the trend of hijrah, including piety, community, lifestyle, identity and enjoyment. Some pilgrims have shown these changes through product consumption. The consumption is an expression of piety. They were impressed with the marketing ideas carried out by Teras Da'wah.

Supplying products through a youth cultural approach illustrates how Teras Da'wah is included in the market's religious discourse. Product marketing that is in line with the habits of youth people bridges the expression of youth people. This article corroborates the main arguments of Einstein's (2007) and Roof's (1999) theses about religious organizations or religious institutions that seek to meet demand ('demand') and supply ('supply') in market religion. To elaborate on this argument, this research uses ethnographic studies and field observations. Then it was strengthened by the results of interviews with the management and members of Teras Da'wah.

B. METHOD

This study uses a qualitative method based on field research. Furthermore, the data of this article were obtained through ethnographic work. In this ethnographic work, the author conducted field observations and directly participated in the Teras Da'wah religious recitation event. Starting from NgajiTeras, NgajiQohwah, NgajiHadis, Multimedia Ngaji, and Tablik Akbar. In addition to formal studies, the author also participates in non-formal studies. Such as TerasCamp, Outbound, soting creative content, media posters, reviews of fun walks and philanthropy. The author followed the program for six months. Starting from December 20, 2019 to June 20, 2020. In addition, the author also conducted interviews with a number of administrators and congregations of Teras Da'wah to hear their experiences in participating in various activities, especially related to the marketing of religious products at Teras Da'wah with the main target being youth people. This is in line with what Northcott (2016) said that ethnography is a method that leads to participant observation and also interviews.

Other data in this study were obtained from documents and archives related to the activities of the Da'wah Terrace. Other secondary data were also obtained from

books and articles related to this research. All data obtained, the authors grouped based on the theme, analyzed, and written down in the sub-discussion in this study.

C. RESULT AND DISCUSSION

1. Teras Da'wah and Product Marketing: Ethics of Da'wah Marketing, Business and Youth Trends

The products of piety continue to experience increasingly significant developments. Muslim outlets in cities throughout Indonesia are currently growing. This development indicates an increase in the productivity of market Islamic commodities in Indonesian cities that continues to be significant. What is interesting about the development of Islamic commodities is that today's public is filled with Islamic products. This is what causes the stretching of Islamic consumption in Muslim communities in Indonesia to be more and more inevitable.

Various business businesses, such as Islamic fashion, Islamic souvenirs, halal drinks and food continue to grow rapidly, which is followed by the expansion of Muslim industries targeting the Muslim segment. purchase of Islamic products of daily life. Islamic teachings by urban communities are increasingly being placed as an important part in placing obedience to Islamic teachings.

The Islamic commodities described above (Islamic fashion, Islamic souvenirs, halal drinks and food) are Islamic commodities that are being loved by urban Muslim communities. The youth da'wah movement became one of the pioneers of the many Islamic business actors who took the religious market as a place to trade Islamic business commodities. In Hoesterry's terms (2017) it is referred to as capitalismthic, namely the spirit of preaching, worshiping and working in line with the spirit of da'wah and the economy (capitalism). Meanwhile, in other terms, Einstein (2007) calls it soft-capitalism, soft capitalism.

In the da'wah movement, religious recitations are used as a place to sell Islamic products, which positions Islamic recitation as a religious market (representation of the religious commodity business that is incarnated in the form of a religious market). Borrowing Einstein's (2007) term regarding the religious market, the da'wah movement currently acts as a supplier of religion in the form of a brand. selling religious products Teras Da'wah in its recitation activities is part of the marketing of Iman's products, including fashion, souvenirs, stickers, coffee and tea. These commodities are marketed through recitation activities. Youth slang nowadays take fashion consumption as piety and lifestyle (modern, stylish and religious).

Based on the author's study, one of the popular da'wah movements for youth people in Yogyakarta, namely Teras Da'wah, sells its religious commodities through recitation events. In the recitation event, Islamic products were lined up, ranging from merchandise, health, Islamic books, drinks and food. While listening to the study, Teras Da'wah congregations bought Teras Da'wah Islamic products. Such as t-shirts, skullcaps, stickers, souvenirs, slimbags, pins, coffee, tea, honey and dates. The presence of cafe stalls, da'wah merchandise booths shows that the da'wah movement has taken recitation as an 'Islamic market', taking advantage of da'wah activities as a place to sell. So that the atmosphere of the Teras Da'wah recitation has a strong nuance with a religious market, namely presenting piety, migration of youth people, communities, hobbies and lifestyles. Recitation and entrepreneurship are cultural and social ethos that are dominant by religion and global capitalism. It is also the result of the logic of free market neoliberalism, an expression of virtue and prowess in an Islamic calling for worship and prosperity.

Gauthier and Martikainen (2013) say that religious marketing ethics comes with many faces, that capitalism and religion can be exploitative forces in seducing consumers. Recitation and business by selling Islamic commodities with a lifestyle (lifestyle) and piety (piety) hijrah youth people are part of the ethics of product marketing. This is in line with the shift in the consumptive culture of today's youth people who are increasingly religious and modern in purchasing products. This phenomenon is also referred to as "Muslim Universalis", namely Muslims who are religious, modern and prosperous (Yuswohadi, 2019).

Yuswohadi (2019) said that our Muslims today are increasingly shifting to become religious, intelligent, universal Muslims. He believes that this generation of Muslim groups (universal) will grow into a tremendous market force. They are familiar with the values of openness. The universal urban Muslim is that the higher a person's education, the richer his life, the more religious his choice of fashion consumption will be.

Putting decisions and product purchases based on a rational and emotional Islamic lifestyle in line with the Teras Da'wah recitation congregation. Through the study, the authors found that they were not only limited to listening to Teras Da'wah religious recitations but also shopping for Teras Da'wah Islamic products. With the results of the field study, the authors argue that Teras Da'wah merchandise products are in line with the current lifestyle trends of youth people. This can be seen from the trendy and modern, Islamic and religious youth clothing designs. Judging from the current trend of youth people's migration, the consumption behavior of youth people shifts to

changing the identity of an Islamic lifestyle, wearing Islamic clothes, attending recitals and being obedient to worship.

Yogyakarta youth actively attend religious recitation events led by various popular youth da'wah movements. Today's popular da'wah activities that are in accordance with the cultural tastes of youth people make them more interested in participating in da'wah studies. Taking elements of youth culture makes youth people in Yogyakarta attend the Teras Da'wah lectures. Teras Da'wah fashion products that are marketed through the Koran cannot be separated from the spiritual economic activities of soft-capitalism.

For example, what happened to the popular youth movement Teras Da'wah which accommodates youth people from various backgrounds with diverse identities. Starting from hobbies, ideology, fun, culture, education, profession and creativity. These diverse identities make the Teras Da'wah recitation more nuanced in the market religion. This can be seen through his recitation activities which sell Islamic commodities. The product and the religious recitation are combined into one through the market (Field Observation at the Teras Da'wah Institute, 22 February 2020).

What is striking about this activity is the concept of a Da'wah Terrace study building that resembles a cafe. The da'wah building is taken from contemporary modern elements that look fun and enjoyable. Such as wooden walls painted golden yellow, solid black supporting pillars, flashing yellow lights that are unique in neat colors, a study terrace stage made like a talk show, LED smart TV, fans and a booming sound system. Then the presence of WarunkTD resembles the concept of a modern cafe. BoothTDMerchandise is cool, minimalistic. The elements that have a market feel, the consumption of youth people as described by the author further show that the marketing of Teras Da'wah products is present in the nuances of a religious entrepreneur, namely Teras Da'wah product merchandise which is oriented to the religious market.

The marketing of Teras Da'wah products packaged through recitations that are oriented towards market religion is a form of presenting religion in the nuances of product packaging that is in accordance with the wishes of modern youth people. and Islamic books are part of the soft-capitalism-based da'wah, which is a combination of business and da'wah. On the one hand, taking the model between entrepreneurship and da'wah according to Hoesterey and Rudnycky (2009) is referred to as capitalism ethics, capitalism oriented to the spirit of preaching, work ethic and entrepreneurship. fun, contemporary, in accordance with the lives of urban youth, modern and slang.

Da'wah, which is familiar with the lifestyle habits of youth people, has made the Teras Da'wah recitation widely known by youth people in Jogjakarta. While

listening to the study, the Teras Da'wah congregation bought Teras Da'wah merchandise. Starting from fashion, drinking coffee, tea, propaganda stickers, Islamic books, honey and dates. The Teras Da'wah products they buy become the lifestyle consumption of Teras Da'wah congregations. They seem happy to consume Teras Da'wah products. When the study was taking place the author saw that they were buying Islamic products from Teras Da'wah (Field Observation at the Teras Da'wah Institute, 22 February 2020).

The presence of Teras Da'wah products attracts youth people of Teras Da'wah congregations to attend the Teras Da'wah study. Agus, a member of the Da'wah Terrace study, said:

I like participating in TD studies because Teras Dakwah sells a lot of clothing, drinks, and souvenirs. Participating in the Teras Da'wah study is not only about listening to the recitations delivered by the slang Teras Da'wah ustaz, but you can buy da'wah products, such as t-shirts, slim bags, stickers, order coffee, buy honey and others. Da'wah is conceptualized with a modern, contemporary model, youth people's trends such as cafes, there are fashion sales, coffee drinks, tea, books, herbal products.

The enthusiasm of Teras Da'wah youth congregations to buy Teras Da'wah Islamic products can be seen in the image below:



Picture 1. Congregation activities choose Teras Da'wah products after the study

The marketing ethic of the da'wah business is not only in the form of buildings and recitation activities, but it can also be seen from the slogan Teras Da'wah which appreciates the various identities of youth people. Such as "Ngaji Fun with Barokah", "While Praying for Coffee, Don't Just Lie Down on Vacation", "SakDulorSakLawase" and "Moving together for the benefit of all". These slogans are part of the Teras Da'wah religious product marketing strategy.

The slogan is a window into the Terrace of Da'wah to get closer to the identity of the youth people of the Teras Da'wah congregation. The slogan is taken from the cultural life of youth people through the marketization of recitation. This can be seen in the picture, the slogan of the Teras Da'wah study which is packaged in the form of a product.



Picture 2. The slogan of the Teras Da'wah study packaged into a product brand Through the slogan marketed in the form of the product, Teras friendly product.

The Da'wah can be accepted by all youth people from various identities, hobbies and interests. Starting from cross-religious ideology, then association, fun, hobbies, lifestyle and creativity. The slogan is a form of unifying the various hobbies, pleasures and associations of the youth people of the Teras Da'wah congregation. For example the slogan “While Ngaji Nyruput Kopi”, a slogan that is packaged into Islamic products as represented in the picture above.

Through this slogan, the congregation of Teras Da'wah crosses religious identities, hobbies and education, they gather into one at Teras Da'wah. They are fused in the diverse cultural identities of youth people who are accommodated in the form of hobbies and cultural fun of hanging out.

2. Teras Camp, TD Merchandise, Warunk TD and Islamic Books: Da'wah, Business and Contemporary Youth Culture

Camping is one of the trending hobbies that are being loved by youth people today. At the camping event, they can express their pleasure through the approach of the concept of nature. They get a variety of experiences, excitement and challenges of da'wah missions. They explore the outdoors using religious norms, enjoy beautiful scenery while exploring nature, adventure, exploration of natural beauty and solving challenges. For them, participating in camping by exploring the outdoors, capturing the exotic thoughts of nature combined with religious morals, coupled with friendly nature games — makes the Terascamp concept even more fun. TerasCamp participants seemed to like nature programs

and da'wah in the outdoors (outdoor). For them this is very interesting and fun (Pahrai, interview, 2019).

Taking da'wah based on camping in the wild with various missions that are challenging, fun, packaged with an Islamic approach is a form of religion and secularization, how religion is included in the order of succulentism, between open space (secular) and religion. Religion is included in the free market order, in this case it is familiar with the value of pleasure and culture of youth people. According to Einstein, sometimes religion and secular need to meet, religion without reading the market will be difficult to attract consumption people in the midst of a scattered market. For this reason, religion and secularization collaborate with each other to answer the problem of piety arising from a commodity, because consumer society cannot be separated from the border between materiality and piety (Einstein, 2007). With this, consumption and faith are interdependent faith systems. In order not to be alienated from the market culture, religion must be present in the market logic that accommodates the culture of youth pleasure, and piety. TerasCamp is the result of a blend of Islam and secular culture that is marketed through youth culture. TerasCamp is part of the expression of their pleasure, identity and love for the environment.

In addition, Teras Camp is part of the representation of the world of youth people who like nature, like challenges, struggle with the natural world and balance the environmental ecosystem. Camping, exploring nature is a form of expression of youth people who represent the character of love for nature, and their concern for global warming and air volume (CO₂). Einstein (2007) believes that faith and culture cannot be separated, where society, religion and culture are always looking for formulas to deal with these solutions. Faith will be in line with culture and the market. With this unification, the da'wah and the concept of nature are increasingly meeting, melting. The boundaries between profane and religious are increasingly blurred, in Rudnycy's (2009) term this is called the term 'eclecticism' (melting between Islamic values and secularism), so that the atmosphere of camping becomes more enjoyable.

The author's view on the above matters, joy and piety were well appreciated by the youth people participating in Teras Camp. This is based on a field study that the author participated in participating in the Teras Camp event at Mount Andong Merapi. The author saw how the TerasCamp participants were very enthusiastic, happy, excited to participate in the Teras Camp event which was made by the Teras Da'wah committee in Andong Hill, Merapi. The objects that are presented, in the form of scenery, challenges to be conquered, services, facilitation and benefits of the Teras Camp program are worth the money they

spend, even if the money they are given with all the facilitation of the benefits obtained from the program cannot be compared to what they get.

The writer saw that they really enjoyed the event. The look on their faces showed that they were enthusiastic. They mingle, gather as one, take part in the Koran, pray together, play games, play together and explore the outdoors together with great enthusiasm. They are a collection of diverse identity backgrounds of youth people. They come from different regions, cultures. Even though there are differences between them, they are still compact, solid, put forward ukhwah Islamiyah, and follow the event well. Precisely with the variety of their different identities, it makes the camping atmosphere even more enjoyable (Observation of the author when attending Teras Camp, December 2019).

At the camping event they focused on the same mission to conquer the challenges that had been given by the TerasCamp committee. The participants focus on solving the missions that have been given. The various obstacles that must be overcome did not reduce their enthusiasm, despite the various obstacles, twists and turns of the terrain. They look very enthusiastic.

According to one of the Teras Camp participants, Pahrai, he said: I am very happy to be able to join this program (Teras Camp). He felt challenged by the mission of this camp, the program of events given by the committee. For me, the camping program in the nature of Mount Andong is very fun (Pahrai, interview, December 30, 2019).

Based on information from the Teras Camp committee, the "TerasCamp" program was attended by 15 men. The Teras Camp committee deliberately limited the number of participants to not too many just to improve the quality of the program. They come from various regions, from various identity backgrounds, education levels, associations and hobbies. From various regions, across identities, levels of education, hobbies and relationships, they met, gathered together at the Da'wah Teras in participating in the camping program (Hasan, interview, 2019). These 15 people were youth people who had passed selection stage from various regions. The 15 people who have passed will participate in the Teras Da'wah Camp program at Bukit Andong, Mount Merapi, Yogyakarta on December 25 and 29 2019.

For 5 days confirmed to participate in a series of events TerasCamp. They came from various cities, such as Bekasi, Purwoketo, Magelang and Surabaya. In addition, some of them also came from Kalimantan (outside the island of Java). For 3 days they will be placed on the Da'wah Terrace following a series of camping events. At the Da'wah Terrace they will be included in various da'wah activities, ranging from recitation and skills. After that, the next 2 days they will

be taken to Bukit Andong, Mount Merapi, to take part in a series of camping events. From the 350 thousand money they give, they will get full service Teras Camp. Starting from camping equipment, eating, spiritual showers, to lodging places during the Teras Camp program.

Some of the facilities provided by Teras Camp participants include the provision of religious knowledge, da'wah training, the history of Islamic civilization, hobbies and youth and geopolitics. For 3 days and 4 nights they received exposure to Islamic religious sciences delivered by Ustaz-ustaz Teras Da'wah. The Islamic lectures are packaged in the form of mabid and halaqoh programs. In a day, Teras Camp participants get 3 religious subjects. The program is filled by youth clerics from the slang Teras Da'wah. The slang ustaz of the Da'wah Terrace have their respective classifications of expertise, various backgrounds of expertise in the study of Islamic themes. Starting from the study of youth people, ta'aruf, fiqh, Islamic politics, sharia, hadith studies, economics, Islamic education to faith (Rahmad, interview, 2019).

At the event they received various study materials about the history of Baitul Madis, the virtues of Baitul Maqdis, Ukhwah Islamiyah, Iktilaf Fiqh, Islamic Geopolitics, istiqomah struggling in the field of da'wah, health and many others. Then, in a day, Teras Camp participants get a meal 2x a day for 5 days, then they also get a snack once a day. For the development of skills such as training and creativity, participants are taught about learning archery, learning to wrestle, jogging together, drawing, and summarizing. The series of program events enjoyed by Teras Camp participants. The 350 thousand money for the Teras Da'wah camping program if given to other da'wah movements to make similar programs, will not be able to provide this comprehensive service. For 5 nights 4 days Camp Terrace participants are provided with complete service. With affordable fees, satisfying facilitation, the Teras Camp event is appreciated, getting a lot of praise from the netizens of Teras Dakwah congregation through Teras Dakwah social media accounts. Various comments from netizens of Teras Da'wah online worshipers filled the Teras Da'wah account. The complete package obtained by TerasCamp participants at the Da'wah Terrace is different from the "Hijrah Bikers" event organized by the Jogokarian Mosque da'wah movement. When compared to the TerasCamp and Hijrah Bikers events, the facilitation obtained by HijrahBikers is not commensurate with the Teras Camp. In the HijrahBikers event at the Jogokarian Mosque, each participant is charged 100 thousand 1 person. They get t-shirts, stickers and rice wraps. The event is only held for one day.

The non-religious TerasCamp outdoor da'wah program packed with youth trends is superior to the Hijrah Baikers program. In terms of fun, the

TerasCamp program is no less fun than HijrahBikers. This program for youth people of the Teras Da'wah congregation is a pioneer in the arena to channel hobbies, relationships (network), ukhawah Islamiyah and socialization between fellow youth people. Mainly regarding the representation of pleasure and free time and lifestyle in collaboration with the value of da'wah. By taking the culture and fun of youth people, Teras Camp's non-religious program is a market-religious marketing ethic of da'wah marketing that is packed with markets, youth cultural trends.



Picture 3. The enthusiasm of youth people across regions, ethnicities, identities to participate in the Teras Camp program at Bukit Andong, Merapi.

Apart from TerasCamp, market nuances can also be seen from the sale of religious books. Such as Books about the End Times, The Miracle of Fasting, Liberation of Baitul Maqdis and others. These books are sold during the recitation event. When the lecture started, the Islamic books were displayed in front of the TD Merchandise booth. In addition to being displayed in front of the TD booth, merchandise was also placed in front of the stage, horizontally from the table of the ustaz lecturing. Right in front of the preacher, the book can be seen from the Teras Da'wah TV Da'wah camera and the Teras Dakwah social media account which is broadcast live. Through the capture of the camera spotlight, the book in front of the lecture teacher can be seen clearly.

According to the author, this is a trick of the Teras Da'wah product marketing strategy. The aim is that the advertisement for his book can be seen by the congregation of the Teras Da'wah offline and online recitation congregations. Advertising a book with a marketing technique like this is a religious marketing idea that is diamond in dealing with da'wah, moral calling and effort. Borrowing Hoesterey's (2017) term about the 'preacher economy', this is referred to as 'chapitalismethic' (capitalism ethics) or 'soft-capitalism'. A number of Islamic televangelism who adopt this model are Aa Gym, and Ary Ginanjar (Howell). Meanwhile, the Protestant smiliry preacher televangelism is Joel Oesteen who produces many books in the form of motivation. Some of the

bestselling books he wrote are "YourBestLifeNow" (published by Time Magazine and PeopleMagazine) and "The Everyday Live People" and many others. A number of these books are the result of a collection of messages from his religious lectures which he packaged in the form of motivation. Such as success, happiness, prosperity and safety (Einsten, 2007).

The next technique in selling Teras Da'wah books can be seen through the theme of the study by taking the title of the book as the theme of the study. For example in the theme The Miracle of fasting. The title of this theme was adopted from the book "The Miracle of fasting", by Habib Muhammad bin Anis Shahab. The title of the study taken in the book is dissected. Teras Da'wah through its da'wah studies collaborated with Habib Muhammad bin Anis Shahab to market his book to the congregation. The book is dissected in the study. With the marketing of this model, the Teras Da'wah congregation will be interested in buying books The Miracle of Fasting (puasa).



Picture 4. Marketing "The Piracle of Fasting" in the midst of a da'wah study delivered by Habib Muhammad Anis Shahab; Habib Muhammad bin Anis Shahab is signing his book "The Piracle of Fasting" which will be handed over to the Da'wah Terrace congregation.

Presenting directly from the author made the enthusiasm of the congregation more and more increase. At the time the study was taking place, the congregation exploded to the outer court area of the Teras Da'wah. Eventhough it was crowded, they were very enthusiastic about attending the study delivered by Muhammad bin Anis Shahab. In addition to buying books, they can meet the ustaz's idol, ask for his photo and autograph. This method will provide value, a different impression in the midst of the congregation's presence. Of course, the presence of the ustaz directly who became the source for discussing the contents

of the book made the event even more crowded, and the enthusiasm of the congregation to buy the book of Habib Muhammad bin Anis Shahab was even higher. This was proven when the study was in progress. Seen some worshipers began to order the book to the management Teras Da'wah by telling the administrator to write down his name so as not to run out of stock. Their enthusiasm for buying Babib Muhammad bin Anis Shahab's book was even higher when the study was completed. Crowds of pilgrims came to the booth for selling the 'TD book so as not to run out of stock. Marketing Islamic book products with book review is part of the Teras Da'wah product marketing model. On the one hand, this is part of increasing the popularity of Teras Da'wah.

Based on the author's field study, one of the author's informants, Rahmad said:

“One of the techniques for selling books is to include the theme of the study in the study. This marketing trick is part of the Teras Da'wah product sales strategy. It is very effective in increasing book sales. If you see that the aesthetics of selling books through the theme of the study are very good, they will understand more. Because the lecture delivered by the ustaz of the book could not fully explain the contents of the book. To know all books you have to read, to read you have to buy them” (Rahmad, interview, 12 February 2020).

In one study, book sales can sell up to tens of books. Congregants can buy directly by visiting the Teras Da'wah registration desk stand. On the table of the registration booth, Islamic books were arranged very neatly. One of the administrators of Teras Da'wah was seen guarding the book stand, which was not far from the TD merchandise booth, he recorded the income from the sale of books from the study. In addition to buying books, pilgrims can also look at other commodities of Teras Da'wah business products, such as TD merchandise.

Teras Da'wah merchandise products are sold through a series of recitation events. The Teras Da'wah Islamic merchandise product is lined up in a booth near the book selling stand. Pilgrims who buy books can immediately look at TD merchandise products. Starting from t-shirts, jackets, skullcaps, stickers to key chains. If they can't buy directly — because they don't have enough money, or forget to bring extra money, pilgrims can order online, via Instagram or WhatsApp contacts on Teras Da'wah social media accounts. Pilgrims who order online will be served by the administrator. As far as the author observes, during the study, Teras Da'wah congregations ordered online books because they didn't bring enough money or because they ran out of stock during the study.

In addition to buying these merchandise products, Teras Da'wah congregation can buy various drinks and food. The drink menu starts from Walini Tea, Rabika Tea, Thai Tea, Robusta Coffee, Arabica Coffee, Heroic Coffee, Radix, and Chocolate Ice. While the food menu can be from Mie Goreng TD, Mie Boil TD, Potato steak, Sausage Squid and snacks.



Picture 5. Arabica and Heroic Robusta Coffee (left); and the barista (cafe waiter) on the right.

The drinks and food are sold while the da'wah study is in progress. When the study is in progress, the Barista Warunk TD will immediately come over to the congregation. Pilgrims who ordered the Da'wah Terrace food and drink menu simply raised their hands. The Da'wah Terrace Waiters will approach him. While carrying a tray (typical of the Teras Da'wah waiter's identity), Teras Da'wah Waiters will record the congregation's orders. They will be presented with a variety of menu choices. Starting from coffee, tea, chocolate, noodles, potatoes, sausages to cuttlefish. The menus are served to the congregation. After ordering, the Warunk TD barista will make drinks according to the orders of the Teras Dakwah congregation. How the barista serves customers, records the congregation's orders, and the price of TD Coffee drinks, this illustration can be seen in the following picture:

The picture above is Teras Da'wah's business venture that uses Islamic marketing and spiritual economics. Islamic marketing and the spiritual economy of Teras Da'wah are a combination of da'wah practices and capitalist ethics with elements of youth culture that are effective in presenting the consumption of piety. Then, another way to market business ethics is to use Quotes, such as Quotes Ustaz, Qoutes Advice, Rubik's and Booster. These quotes are taken from the study and background of WarunkTD products. In order not to be impressed by selling, to make it look more soft-capitalism, the background of the product is

included wise words, Islamic advice, which has the concept of takwawal (surrender to Allah). With this soft way it will look more moral. In Einstein's terms the marketing of moral religion is referred to as 'soft-capitalism' marketing, namely the marketing of products packaged under the guise of religion (Einstein, 2007).

Furthermore, the marketing ethics of Teras Da'wah religious products is also seen through creative poster videos, media posters and full videos of TD studies. Through the Da'wah Terrace media, the congregation can get to know the Da'wah Terrace merchandise. From the media marketing, the congregation bought TD merchandise, and several other products, such as coffee, tea, dates and TD honey. See figure 6: clever marketing of TD merchandise and TD Honey products.



Picture 6. Teras Da'wah products (T-shirt Teras Da'wah and Honey) which are marketed through study activities or TD video posters.

Based on the description above, the author argues that the Teras Da'wah business product which is packaged with the nuances of youth culture is a form of Teras Da'wah business marketing ethics towards the congregation. Da'wah packaging that is in tune with the pleasures of youth people is part of the marketing strategy of Teras Da'wah religious products. Then, hobbies and shopping in collaboration with da'wah are Teras Da'wah marketing approaches to enter the culture of youth people who love shopping.

Likewise with other merchandise in the form of t-shirts. Teras Da'wah T-shirts are very popular with youth people, and they like to wear them during studies. This is driven by the Teras Da'wah t-shirt which adopts a trendy, modern, contemporary design, according to the design tastes of youth people, thus making them more confident and comfortable wearing Teras Da'wah t-shirts. Marketing of Teras Da'wah youth culture cannot be separated from 'choice theory', 'the economy of demand and supply'. Through this theory, the Teras Da'wah congregation appreciates Teras Da'wah which connects the lifestyle of pleasure, piety and hobbies of youth people. This trend cannot be separated from the

phenomenon of hijrah. They want to appear religious, Islamic and have Islamic morals, but do not change their identity as cool youth people.

The emergence of the religious market for youth people, as the author explained above, is related to Haenni's opinion that the emergence and existence of the Islamic market in urban society is influenced by several factors, namely market-friendly, hedonistic, individualistic and cultural openness patterns. Then, the increase in metropolitan society and the bourgeois class among Muslims, modernization, and finally consumption patterns born of salafi or explicit ideologies (Haenni, 2017).

Hedonistic lifestyle that is supported through the practice of consuming Islamic products. Hedonism is reflected in a person's personal behavior which makes it an outward satisfaction and piety to religion. In the KKBI Hedonism is defined as a view that considers pleasure and material enjoyment as the main path of modern human life. Meanwhile, the individualistic behavior of the Muslim community is self-centered behavior which is reflected in the consumption behavior of piety. They take the practice of a pious lifestyle based on the aspirations of self-interest (which is subjectivity). For example, Sansilk Indonesia's advertising product is categorized as a symbol of women's freedom of value through wearing Western brand packaging.

Usually, individualism is reflected in the consumption of religious goods. Such as Nasyid music, and religious messages brought by well-known televangelism through their religious programs. Then Muslim fashion which displays the materialistic side of piety. Turner assessed that piety in the form of a market (which was commodified) gave birth to the term 'low intensity religion' (Turner, 2011). Individualists and hedonists take religious piety consumerism in the form of consumerism products and services. Meanwhile, cultural openness is to lead Islam to globalization, market rules, consumption patterns and global networks, which then make Islamic commodities able to compete with profane products. In solving the problem of consumerism, Islam still borrows the logic of commodities, solving problems that arise from a commodity (Haenni, 2017). In addition, Rudnycj (2009) argues that religion which is reduced to the form of market logic is a fusion between Islamic values and secular elements.

The fusion between Islamic values and secular elements (eclecticism) makes Islamic products well received by urban communities. Reducing mukena in the form of commodity logic as a key word for the success of marketing the propaganda of Muslimah Kartina Muslim Square into the female student segment facing the temptation of piety who likes to operate a budget. Advertising in a style that is equivalent to the style of mobile youth is a marketing invention of the Kartini Muslim Square department store Islamic style that is taken from the logic

of commodities to solve the problems that arise from a commodity. In other words, how Islamic values fuse with secular elements taken from the outside world.

D. CONCLUSION

Being present in the marketing of 'allinone' da'wah (all in one) between business commodities, da'wah, hobbies and pleasures of youth people is part of the marketing of Teras Da'wah religious products. The marketing is a da'wah oriented to the discourse of 'market religion'. Through this approach, Teras Da'wah adopts capitalist economic marketing, namely the spirit of preaching and entrepreneurship, spreading benevolent messages, the call of faith and the spirit of the work ethic.

Taking the da'wah model as well as doing business is a product business marketing strategy carried out by Teras Da'wah. , training, and futsal. Through the marketing of recitations and non-recitations, the religious commodity of Teras Da'wah gets into the daily life of youth people's culture. In this way, the Da'wah Terrace is appreciated. They were impressed by the idea of a spiritual economy in collaboration with youth culture in everyday life. Product marketing activities carried out are colored by piety, community, lifestyle, identity and enjoyment.

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