



## **Religious Expression of Urban Muslim Youth in Surakarta: The Da'wa of Bikers Iqro Community**

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### ***Abstract***

This research aims to analyze the Islamic preaching activities of urban Muslim youth in Surakarta, specifically the Bikers Iqro community. The religious expressions of urban Muslim communities, often distinct from traditional Muslim groups, are perceived as a form of commodification of Islam. One example of such modern and pop-culture-infused religious expression can be observed in the Bikers Iqro community in Surakarta. This study adopts a descriptive qualitative approach, with data collected through interviews, observations, and documentation. The findings reveal that the Bikers Iqro community blends religious devotion with youth culture. They regularly organize forums for religious learning and preaching while simultaneously pursuing their hobbies, such as riding motorcycles together and customizing their bikes. Most members of the community are beginners in understanding religion. Their preaching themes focus on light and fundamental topics related to the basics of Islam.

***Keywords:*** *Religious Expression, Muslim Youth, Preaching, Urban Muslims*

### **Introduction**

The religious expressions of urban Muslim communities, often distinct from traditional Muslim groups, are frequently seen as forms of commodification of Islam. This phenomenon is evident, for example, in the *hijrah* movement, particularly in the narratives of Indonesian celebrities undergoing *hijrah* (religious transformation). Their *hijrah* has been criticized as commodifying religion for commercial purposes.<sup>1</sup>

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<sup>1</sup> Afina Amna, "Hijrah Artis Sebagai Komodifikasi Agama," *Sosiologi Reflektif* 13, no. 2 (2019): 331–350; Irmansyah, "Pemuda Hijrah: Antara Pietization (Kesalehan) Dengan Lifestyle (Gaya Hidup) (Studi Kasus Pada Komunitas Hijrah Yuk Ngaji Yogyakarta)," *Jurnal At-Taghyir: Jurnal Dakwah dan Pemberdayaan Masyarakat Desa* 3, no. 1 (2020): 83–102.

Furthermore, their actions are sometimes dismissed as mere gimmicks or superficial sensationalism. The religious expressions showcased on their social media platforms often appear artificial and symbolic.<sup>2</sup>

The rapid growth of *hijrah* communities in various Indonesian cities is viewed as a manifestation of contemporary urban Muslim religiosity<sup>3</sup>, including in Surakarta. Research on *hijrah* communities in Surakarta reveals that these groups adopt creative strategies to engage in preaching activities aimed at urban Muslim youth.<sup>4</sup> These strategies are designed to align with the characteristics of urban Muslim youth. However, such efforts have faced criticism, being labeled as gimmicky, commodified, and artificial.

Urban Muslim religious expressions have attracted scholarly attention. One notable study is Saputra's research on the *Teras Dakwah* community in Yogyakarta, which is associated with "market Islam." Saputra examines the hybrid identity of young Muslims in this community and explains how modern preaching adopts elements of popular culture and modern symbols to appeal to younger generations. Such innovative approaches to preaching have proven relevant and well-received among urban Muslim youth.<sup>5</sup> Moreover, urban Muslim preaching is often linked to the rise of young preachers (some of whom attain "celebrity preacher" status), leading to a fragmentation of religious authority.<sup>6</sup>

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<sup>2</sup> Firly Annisa, "Hijrah Milenial: Antara Kesalehan Dan Populism," *Maarif* 13, no. 1 (2018): 38–54.

<sup>3</sup> Afrida Arinal Muna, "Ekspresi Keberagamaan Selebriti Hijrah: Sebuah Bentuk 'Accomodating Protest' Dan Ekonomi-Politik Dari 'Public Piety,'" *Jurnal Kajian Islam Interdisipliner* 5, no. 2 (2020).

<sup>4</sup> Siti Zaida Hanum and Abraham Zakky Zulhazmi, "Strategi Dakwah Muslimah Di Perkotaan: Studi Pada Komunitas Humaira Surakarta," *Academic Journal of Da'wa and Communication* 3, no. 1 (2022); Siti Zaida Hanum, "Komunitas Dakwah Ekspresio: Studi Analisis Strategi Dakwah Mantan Preman Di Solo," *An-Nida: Jurnal Komunikasi Islam* 15, no. 2 (2023), <https://ejournal.unisnu.ac.id/JKIN/article/view/5313>; Safira Aulia Rahmah and Abraham Zakky Zulhazmi, "The Da'wa Strategi of @NgajiAsik.Id Community," *Qaulan* 3, no. 2 (2022); Abraham Zakky Zulhazmi and Erma Priyanti, "Eksistensi Komunitas Hijrah Dan Dakwah Masa Kini: Studi Komunitas Jaga Sesama Solo," *Jurnal Ilmu Dakwah* 40, no. 2 (2020): 168.

<sup>5</sup> Eko Saputra, "Hybrid Identity of Urban Muslim Youth: The Case of Teras Dakwah Yogyakarta," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 23, no. 1 (2022).

<sup>6</sup> Wahyudi Akmaliah, "The Rise of Cool Ustadz: Preaching, Subcultures and The Youth Hijra Movement," in *The New Santri: Challenges to Traditional Religious Authority*



The shift in religious expressions among urban Muslims in Indonesia is partly driven by the growing urban spirituality, marked by the proliferation of religious study groups in cities such as Yogyakarta and Surakarta.<sup>7</sup> In general, their preaching efforts focus on adapting to the characteristics of urban Muslim communities. These efforts include presenting inclusive and non-ideological forms of preaching to avoid the perception of “a rigid face of Islam”. Charismatic figures, such as *habib* (Islamic leaders), are often featured to attract members. The themes discussed in these gatherings are practical and applicable to daily life, tailored to the needs of the congregation. Social media platforms like Instagram and YouTube serve as tools to maintain connections with their followers and expand their preaching reach. Social media has become a vital space for the expression of urban Muslim religiosity.<sup>8</sup>

Beyond these studies, Hidayatullah’s research on Muslim punk communities sheds light on the intersection of punk culture and Islamic identity. It explores how contemporary Muslims express their religiosity within the contexts of modernity and popular culture, raising significant questions about representation, identity, and the transmission of religious traditions among youth.<sup>9</sup> Other research indicates that Muslim punk

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*in Indonesia*, (Singapore: ISEAS Publishing, 2020); Jajang Jahroni and Andi M Faisal Bakti, “Contestation and Representation: New Forms of Religious Authority in Disruptive Indonesia,” *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 17, no. 2 (2022): 167–196; Eko Saputra, “Urban Muslim Youth, Pengajian Communities and Social Media: Fragmentation of Religious Authorities in Indonesia,” *Al-Qalam: Jurnal Penelitian Agama dan Sosial Budaya* 27, no. 2 (2021).

<sup>7</sup> Lukis Alam et al., “The Changing Piety and Spirituality: A New Trend of Islamic Urbanism in Yogyakarta and Surakarta,” *Indonesian Journal of Islam and Muslim Societies* 13, no. 2 (2023).

<sup>8</sup> Baidawi, Hamdan Daulay, and Kamarul Azman bin Khamis, “Religious Expression in the Digital Age: Shalawat Practices among Generation Z Indonesians,” *Jawab: Journal of Asian Wisdom and Islamic Behavior* 2, no. 2 (2024); M. Naufal Waliyuddin, “Religious Expression of Millennial Muslims within Collective Narcissism Discourse in Digital Era,” *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 4, no. 2 (2019).

<sup>9</sup> Rahmat Hidayatullah, “Punk Muslim: Ekspresi Identitas Keagamaan Subkultur Muslim Urban,” *Journal of Local Culture* 1, no. 2 (2014).

communities maintain their cultural identity as punks, marked by tattoos, while practicing Islamic rituals.<sup>10</sup>

Another notable area of study is the religious expression of Indonesian musicians undergoing *hijrah*. Two main groups emerge in this trend. The first group rejects music entirely, ceasing all musical activities due to the belief that music has harmful effects. The second group negotiates between their faith and music, integrating both into their lives. The first group is exemplified by the *Gerakan Pemuda Hijrah* community, while the second is represented by *Komuji (Komunitas Musisi Mengaji)*.<sup>11</sup> In line with this, Hidayatullah's research examines post-New Order Indonesian music as a medium of religio-political resistance among urban Muslim youth. This resistance blends Islamist worldviews with contemporary popular culture.<sup>12</sup>

Urban Muslim religiosity is also evident among motorcycle rider communities (bikers). These groups are often stigmatized in society. Motorcycle clubs are frequently associated with reckless driving, violence, and other negative behaviors. The term "motorcycle gang" is often used to describe these communities, implying lawlessness and public disruption. However, this perception is not entirely accurate. Many motorcycle communities now engage in positive activities that benefit their members and surrounding communities.

Some biker communities even incorporate Islamic preaching into their activities. Beyond simply riding, these groups use their journeys to promote constructive and meaningful initiatives.<sup>13</sup> One example is the

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<sup>10</sup> Mohammad Rokib and Syamsul Sodik, "Muslims with Tattoos: The Punk Muslim Community in Indonesia," *Al-Jami'ah* 55, no. 1 (2017): 47–70.

<sup>11</sup> Bambang Qomaruzzaman and Busro, "Doing Hijrah through Music: A Religious Phenomenon Among Indonesian Musician Community," *Studi Islamika* 28, no. 2 (2021): 385–412.

<sup>12</sup> Rahmat Hidayatullah, "Islamic Underground Movement: Islamist Music in the Indonesian Popular Music Scene," *Studia Islamika* 31, no. 1 (2024): 63–93.

<sup>13</sup> Ahmad Farhan, "Narasi Hijrah: Sebuah Fenomena Living Qur'an Pada Komunitas Biker Muslim Bengkulu," *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 9, no. 1 (2020); Putri Hidayati, Al Fikri, and Rahmat Hidayat, "Aktivitas Dakwah Komunitas Muslim Bikers Indonesia (KOMBI) Pekanbaru," *Idarotuna* 2, no. 2 (2020); Asmaul Husna, "Peran Komunitas Bikers Subuhan Dalam Meningkatkan Takwa Anak Muda Muslim Kabupaten Bone," *Jurnal Al-Qayyimah* 6, no. 2 (2023); Ari Isyandi, Nanik



*Bikers Iqro* community, which encourages its members to learn *Iqro* and the Qur'an as a foundational step toward deepening their religious understanding. This community consists of individuals who share a passion for motorcycle riding and a common vision of exploring Islamic teachings.

This research analyzes the religious expressions of biker communities through the lens of Islamic preaching (*da'wa*). Preaching is understood as the process of conveying religious messages from a preacher (*da'i*) to the audience (*mad'u*), resulting in positive outcomes and well-being.<sup>14</sup> Therefore, this study focuses on the strategies employed by the leaders of *Bikers Iqro*, the preachers involved, the messages delivered, and the impact experienced by community members after participating in *Bikers Iqro* community activities.

## Method

This study addresses the question: how is the Islamic preaching conducted by the urban Muslim youth community in Surakarta, specifically the *Bikers Iqro* community? The research employs a qualitative approach, as it seeks to generate findings that cannot be obtained through statistical procedures or other forms of quantification.<sup>15</sup> Data collection was carried out through interviews, observations, and documentation. Interviews were conducted with the founders, managers, and members of the *Bikers Iqro* community in Surakarta. This study is grounded in the theory of *da'wa* (Islamic preaching) as proposed by Abdul Basit.<sup>16</sup>

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Rahmawati, and Emmy Solina, "Analisis Jaringan Sosial Yang Terbangun Dalam Komunitas Bikers Subuhan Di Kota Tanjungpinang," *JISHUM: Jurnal Ilmu Sosial dan Humaniora* 1, no. 3 (2023); Wahidin Saputra, Eka Sugiarti, and Keke Widya Utami Suwarno, "Strategi Komunikasi Dakwah Pada Komunitas Bikers Dalam Membentu Citra Positif (Bikers Dakwah)," *Interaksi Peradaban: Jurnal Komunikasi dan Penyiaran Islam* 3, no. 1 (2023).

<sup>14</sup> Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta: Kencana Prenada Media Group, 2009).

<sup>15</sup> Basrowi Sukidi, *Metode Penelitian Kualitatif Mikro* (Surabaya: Insan Cendikia, 2002).

<sup>16</sup> Abdul Basit, *Filsafat Dakwah* (Jakarta: PT Raja Grafindo Persada, 2013).

## Results and Discussion

The Bikers Iqro community in Surakarta was established in October 2018 by Eko Purnomosidi. Its members consist of motorcycle enthusiasts seeking a comfortable space to learn Qur'anic recitation. The members come from diverse backgrounds, including students, employees, traders, and others. The community organizes various activities for its members, such as monthly Islamic study sessions, which are regularly broadcast live on social media. Additionally, they hold regular forums for learning to read *Iqro*. Initially, the community's activities were centered at Astana Utara Mosque in Nusukan, Banjarsari, Surakarta. This mosque was chosen because it is located near areas often associated with vice, such as gambling. Currently, their activities have temporarily moved to the Nahdlatul Ulama University (UNU) building in Mojosoongo, Surakarta, and occasionally to members' homes (Interview with Triyanto, February 2, 2021).

The members of Bikers Iqro are united by their shared interest in motorcycles and their journey of religious transformation (*hijrah*) through Qur'anic learning. Since its establishment, the community has seen steady growth in membership. Currently, there are 81 members, although not all are actively involved. This increase in membership is partly due to the community's efforts to promote itself to the public. Bikers Iqro utilizes social media to publicize its activities and produces merchandise such as t-shirts, stickers, and other items to showcase its identity and attract new members (Interview with Eko Purnomosidi, March 4, 2021).

When someone expresses interest in joining the community and learning Qur'anic recitation, Bikers Iqro welcomes them openly. There are no specific requirements or formal processes for membership. The community does not enforce formal registrations or staged entry procedures. In fact, one does not even need to be a motorcycle enthusiast to join, as the primary focus is on learning to recite the Qur'an. However, most members do share a passion for motorcycles. The community occasionally organizes



motorbike tours featuring large bikes such as Harleys and other models (Interview with Ichsam Hamzah, March 8, 2021).

The activities conducted by the Bikers Iqro community play a central role in attracting young people to join. These activities are carefully designed to engage members and spark interest in the community. The following are some of the key activities carried out by the Bikers Iqro community: (1) Qur'anic Recitation on Mondays and Thursdays. This activity is aimed at members who wish to learn to recite *Iqro*. For those who have mastered *Iqro*, the program progresses to *Juz Amma* and eventually the Qur'an. Observations indicate that this activity takes place every Monday and Thursday from approximately 9:00 PM to 11:00 PM. Initially, sessions were held at Astana Utara Mosque, but they have since been relocated. On Mondays, the gatherings rotate between members' homes, while Thursday sessions are held at the Nahdlatul Ulama University (UNU) building in Karanganyar. The Monday sessions are referred to as *Karburasi (Kajian Rutin Baca Quran Hari Senin, or Monday Qur'anic Recitation Study)*. These regular recitation sessions remain the community's primary activity, serving as a cornerstone for its continuity and alignment with its mission of da'wa (Islamic preaching). These sessions consistently attract members eager to learn, beginning with *Iqro*. When held at the UNU building, attendance averages around 15 people, while sessions at members' homes typically attract about 25 participants.

Each session begins with an opening led by a member who recites *Surah Al-Fatihah*, followed by individual recitation practice. Members who are still learning *Iqro* receive one-on-one guidance from more experienced members, with each mentor employing their own teaching methods. Those who have mastered *Iqro* proceed to read *Juz Amma* and the Qur'an collectively. (2) Special Thursday Activity: Recitation of *Surah Al-Kahfi*. For members proficient in Qur'anic recitation, Thursday sessions include a special activity: the collective reading of *Surah Al-Kahfi*, which is considered a recommended (*sunnah*) practice. This activity is conducted in groups, with members sometimes forming smaller circles for the recitation. While some participants read directly from their smartphones, the community also provides a substantial number of physical Qur'ans for those who prefer them.

Through these structured and meaningful activities, the Bikers Iqro community continues to fulfill its mission of creating a space for spiritual growth and religious learning, while fostering camaraderie among its members.



Qur'anic Recitation on Mondays and Thursdays  
(Source: Personal Documentation)

The Monday and Thursday recitation sessions are conducted in a relaxed and enjoyable atmosphere, free from rigid constraints. Members often engage in casual conversations with one another between recitation periods. After the session, participants are free to pursue their own activities. The community leaders provide snacks and meals for attendees, ensuring a welcoming environment. There is no requirement for members to wear traditional Muslim attire, such as robes or caps, as seen in conventional religious gatherings. Members typically wear casual clothing, such as T-shirts and trousers. This reflects the organizers' efforts to foster a sense of freedom and comfort for participants. The primary goal is for members to willingly attend, learn about Islam (whether through Iqro or Qur'anic recitation), and feel at ease in their surroundings.

(3) First Monday Recitation. This activity is a special variation of the regular Monday and Thursday recitation sessions, held on the first Monday of each month. On these occasions, members gather with Anis Maftuhin, a cleric from the Wali Islamic Boarding School in Salatiga, or other invited preachers. These sessions are consistently held at Joglo Faisal





in Pabelan, Sukoharjo. Unlike the typical recitation activities, this session allows members to engage in a broader range of activities, including listening to lectures by Anis Maftuhin or other speakers and participating in open, relaxed Q&A sessions (Interview with Eko Purnomosidi, March 4, 2021).

(4) *Motoran Viral* (Moral) Activity. The *Motoran Viral* initiative aims to assist those in need. An example of this activity includes purchasing goods from elderly vendors who continue to work despite their advanced age and providing them with additional support (Interview with Eko Purnomosidi, 4 Maret 2021). The community often identifies individuals requiring assistance through viral news stories on the internet. Members then ride together in a group (touring) to visit and help these individuals. Other *Motoran Viral* activities include community service events in specific locations in need (Interview with Iqbal, March 4, 2021).

Observations and interviews reveal that the Bikers Iqro community prioritizes creating a comfortable environment for its members. This includes fostering emotional comfort among members, ensuring a pleasant learning experience, providing a welcoming physical space, and encouraging open interactions. Members are given the freedom to engage in discussions on topics of their interest, often centered on motorcycles, which is a shared passion within the community. As members come from diverse biking backgrounds, the community leverages this commonality to enhance mutual learning and knowledge-sharing.

While Islamic learning remains a core focus, activities are not limited to religious discussions but also include other topics, such as motorcycle-related matters. This balance ensures that members feel at ease and engaged.

As members develop camaraderie and comfort within the community, they become more motivated to deepen their understanding of Islam, particularly in learning to recite Iqro and the Qur'an. Longstanding

members often offer religious advice in a casual, accessible manner. The community leaders recognize that using overly complex language or foreign terms can hinder members' learning and consistency. As such, they emphasize the importance of using simple and relatable language, particularly given that most members are beginners in their religious studies (Interview with Ichsan Hamzah, March 8, 2021).

One example of the use of accessible language can be seen in the event flyers uploaded to the Bikers Iqro Community's Instagram account.



Pamphlet for the "Karburasi" Activity of the Bikers Iqro Community

(Source: Instagram @bikers.iqro)

These flyers often feature terms familiar to bikers, such as "rambu-rambu" (road signs), "touring", "karburasi" (carburation), and "ride hard". The visuals typically include images of men riding motorcycles, aligning with the interests of the target audience.

The names and themes of programs are also closely tied to their daily lives. For instance, one event was titled, "Ngaji rambu-rambune gusti, kanggo bekal touring menuju kampung abadi" ("Studying the Lord's "road signs" as provisions for the eternal journey"). This theme connects Islamic teachings to bikers' experiences, discussing religious obedience and the rules of Islam as essential guidance for a Muslim's journey to the afterlife. The community's social media content, including Instagram posts, is intentionally designed to be engaging and

relatable, catering to their youthful audience. It emphasizes the need for adaptive and communicative approaches to da'wa.<sup>17</sup>

In offline activities, when members meet face-to-face, the conversations are equally relaxed and informal. During discussions on religious topics, the community leaders often use simple, heartfelt Islamic stories that resonate with the members and encourage them to remain steadfast on the path of Allah. These light and relatable narratives are more comprehensible than dense theological discussions, especially since many members are beginners in their religious learning.



Bikers Iqro Community Logo

(Source: Bikers Iqro Community Manager)

The effort to establish a youthful, modern, and cool Islamic community brand is also evident in the design of the Bikers Iqro Community logo. The dark tones and overall design resemble typical biker community logos rather than traditional Muslim community logos. The logo features the word *Iqro* in Arabic script and includes the phrase *Jilid 1-6* (Volumes 1-6), signifying that the community welcomes anyone who wants to learn the Quran, even from the very basics (starting with *Iqro*).

In Arabic, *Iqro* means "read," symbolizing a call for members to continuously read and learn, whether through *Iqro* books or the Quran itself.

<sup>17</sup> Vyki Mazaya, "Smart Dakwah Di Era Society 5.0: Da'i Virtual Dalam New Media," *IQTIDA: Journal of Da'wah and Communication* 2, no. 1 (2022); Abraham Zakky Zulhazmi and Dewi Ayu Sri Hastuti, "Da'wa, Muslim Millennials and Social Media," *Lentera: Jurnal Ilmu Dakwah dan Komunikasi* 2, no. 2 (2018): 121–138.

The community's motto, "*Ride and Read*," is also prominently displayed in the logo. This motto reflects the balance they strive to achieve—while enjoying their passion for "riding" motorcycles, they also dedicate time to "reading" the Quran and *Iqro*, embodying harmony between worldly and spiritual pursuits.

### **Religious Expression in the Bikers Iqro Community**

One member of the Bikers Iqro Community expressed his interest in joining due to the comfort of having friends who share similar hobbies. This sentiment was shared by Iqbal, a member of the Bikers Iqro Community and a student at a private university in Surakarta:

“I joined this community around early 2019. Back in MAN (Islamic Senior High School), I received religious education, but when I started university, there were no religious activities available. Then a friend invited me to join this community. At first, I was introduced to two communities, Jaga Sesama and Bikers Iqro. Initially, I participated in both, but over time, I felt more comfortable with Bikers Iqro because the members also enjoy motorbikes. It’s easier to connect with them. I also feel happy to have friends to study Quran together on Mondays and Thursdays. It makes my time more meaningful since I can study religion and avoid spending nights out with friends doing unproductive things” (Interview with Iqbal, March 8, 2021).

Iqbal’s experience in the Bikers Iqro Community reflects the religious expression of urban Muslim youth in Surakarta. Unlike rural life, urban settings offer unique challenges and opportunities for spiritual fulfillment. For Iqbal, the Bikers Iqro Community provides not only a space to deepen his religious knowledge but also a platform to develop his hobbies. The egalitarian relationships within the community and the freedom to express oneself, including in terms of attire, make Bikers Iqro an appealing choice for young people in Surakarta who seek to actualize themselves, particularly in religious matters.



The religious expression of urban Muslims, as exemplified by the Bikers Iqro Community, helps explain the rise of *hijrah* communities in major Indonesian cities. These communities, predominantly composed of young people, do not revolve around a central figure like a *kiai* (Islamic scholar), as is typical in traditional Islamic communities. Members enjoy greater freedom in self-expression, which is evident in hobby-based religious communities like Bikers Iqro. For instance, the dress code of such communities contrasts sharply with that of traditional Muslim communities. While members of traditional communities often wear complete Islamic attire (shirts, sarongs, and caps) to religious forums, members of urban Muslim communities feel free to wear casual clothing such as T-shirts, jeans, and other accessories when attending religious gatherings.

The religious expression of the Bikers Iqro Community can also be seen as a representation of youth culture. Youth culture encompasses the behaviors, values, beliefs, styles, and symbols distinctive to younger groups. It involves aspects such as self-expression, fashion, music, language, and attitudes that may differ from mainstream culture embraced by older generations. Youth culture is closely linked to pop culture, globalization, and advancements in media and technology.<sup>18</sup> Since the 1990s, Islamic pop culture has grown significantly, particularly among urban populations. Fashion, music, and media have become engaging tools for religious outreach to the younger generation.<sup>19</sup>

In the context of the Bikers Iqro Community, their activities align with youth culture and are hobby-based. As bikers, they enjoy activities such as touring, motorcycle modifications, and discussions about motorbikes—activities commonly associated with young people, particularly in Indonesia. Despite the negative stigma sometimes attached to bikers—such

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<sup>18</sup> Made Gede Windu Saskara, “Chinese Youth Culture Reflective Experience and Challenges for Bonus Demographic in Indonesia,” *Jurnal Studi Pemuda* 6, no. 1 (2017).

<sup>19</sup> Claudin Nef Saluz, “Youth and Pop Culture in Indonesian Islam,” *Studia Islamika* 16, no. 2 (2009): 215–242.

as being perceived as disruptors of traffic order or being linked to thuggery and violence—the Bikers Iqro Community uses these shared interests to foster camaraderie and spiritual growth.

### **The Da’wa of Bikers Iqro Community**

The primary focus of the Bikers Iqro Community's da’wa is to invite young people, particularly bikers, to learn the fundamentals of Islam, such as reading Iqro and the Quran. The community’s *mad’u* (target audience) is highly specific—young bikers—though they state they are open to anyone who shares their vision. The community’s da’wa vision is relatively simple. According to its founders, their goal is to encourage people to study the Quran and to shape individuals into devout and pious believers (*iman* and *taqwa*) (Interview with Eko Purnomosidi, March 4, 2021).

The implementation of da’wa, which aims to promote goodness and prevent wrongdoing (*amar ma’ruf nahi munkar*), is evident in their choice of venue: the Astana Utara Mosque in Surakarta. The primary reason for this choice is the prevalence of vice, such as gambling, in the area surrounding the mosque. The community leaders aim to revitalize the mosque by organizing regular activities every Monday and Thursday, drawing large numbers of people to the mosque. Their hope is to gradually reduce immoral activities in the vicinity. The aspect of “promoting goodness” is reflected in their efforts to invite everyone to learn Iqro and the Quran in a relaxed and engaging forum.

The concept of da’wa as “an effort to enhance the faith and piety of Muslims (*tarqiyah*),” as defined by Basit<sup>20</sup> is also reflected in the activities of the Bikers Iqro Community. Traditionally, efforts to enhance faith and piety have been conducted through sermons in places of worship. However, the Bikers Iqro Community incorporates popular methods, such as group Quran study, motorcycle tours, and social service activities. Conventional

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<sup>20</sup> Basit, *Filsafat Dakwah*.



sermons by senior preachers are still held, but only once a month. This strategy aligns with the needs of their *mad'u* (audience), most of whom are young people and beginners in their understanding of Islam.

## Conclusion

The Bikers Iqro Community expresses religiosity by blending piety with youth culture. They maintain regular forums for religious learning and outreach while also engaging in their hobbies, such as group motorcycle rides and bike modifications. Most members of the community are beginners in their understanding of Islam. Similar expressions of religiosity are frequently observed among urban Muslim youth communities in Indonesia.

The preaching activities within the Bikers Iqro community are packaged in a popular format to attract urban Muslim youth. A relaxed atmosphere is fostered within the community to ensure that its predominantly young members feel comfortable. The preachers selected to engage with the community are young religious scholars with strong Islamic knowledge (such as a cleric of Islamic boarding schools). This approach aims to facilitate seamless communication between the preachers and their audience (*mad'u*). The topics of the sermons focus on light Islamic teachings and practical aspects of everyday Islam.

Future research could expand studies on the religious phenomena of Muslim youth. This demographic has distinctive characteristics that merit closer attention. Communities where young Muslims engage in religious activities, with all their unique features, can serve as valuable subjects for further study. Such research is crucial for developing effective da'wa strategies tailored to the younger generation.

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### **Interviews**

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Triyanto, Chairperson of the Bikers Iqro Community, February 2, 2021

Ichsan Hamzah, Secretary of the Bikers Iqro Community, March 8, 2021

Iqbal, Member of the Bikers Iqro Community, March 4, 2021