

## UNDERSTANDING THE CURRENT TREND OF HIJRAH: BETWEEN SELF-EXISTANCE AND RELIGIOUS UNDERSTANDING

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### Abstract

Hijrah is a great momentum in the history of da'wa Islam and was designated as the first year of Islamic calendar. Although it was initially associated with process of migration, the interpretation of hijrah is not limited to simply as moving from one place to another. In fact, it is referred to a significant milestones as a process of migrating or transforming to a better situation or a better self. These days, hijrah has become a phenomenal trend that is not only popular among those who are active in following Islamic group discussions but also among the youths who are the social media worshipers. Hijrah is viewed as the process of self-transformation and as an effort to practice all Islamic teachings performed by Rasulullah in daily life. During the process, however, the substantial values and the real meaning of hijrah are often considered missing. Rather than the change of attitudes and characters, it is often represented merely as changing physical appearances or ways of speaking. This paper is aimed to revisit the concept of hijrah in Islam and analyze its values and meanings within the current developing social phenomena. The study is conducted in a qualitative descriptive approach, and data collection was performed through literature study. The result shows that the dynamic practice of Islam highlights the current concept of hijrah. The core values in this self-transformation is to leave all the bad habits, to be more religious, and to embrace the modernity without compromising the faith.

**Keywords:** hijrah culture, Islamic value, and millennial generation.

## Introduction

In the last couple years, the term hijrah has been very popular among Indonesians, especially the young generations. This notion becomes a trending topic as many communities and groups sounding the spirit of hijrah are formed in social media. They create their own social media account and are able to attract the millenials generation by being very active on presenting a new concept of da'wa Islam utilizing social media. Their social media account have thousand or even million followers. A number of media reported that these hijrah communities were responded positively by the society. The people like their new concept of da'wa Islam that combines the teaching of Islam with todays' popular culture. For example, hijrah fest that was firstly initiated in 2018 have about 25 thousands visitors in total for their event held for three days in May 2019 in Jakarta Convention Center. The event was packed interestingly holding various programs ranging from lectures and talkshow to Muslim expo. It adopted K-pop theme in which the talks was designed like a fans meeting presenting numerous famous ustadz and social media influencers. It also offered tattoos removal and was enlivened with various commercial stands and booths of sharia products and services. The majority of the visitors were urban millennial generations who decide to 'hijrah' and were interested in learning more about Islam<sup>1</sup>. This hijrah phenomenon has drawn attention from various parties of different interests and needs.

Hijrah is generally understood as changing to be a better and more religious person. Those who decide to hijrah commonly initiates it by changing their physical appearance to become more modest and move covered. For men it is also usually showed by growing beard. They tend to be more interested in learning about religious matters, like to use Arabic terms in speaking, and put a serious effort to practice all Islamic teachings in daily life. The term hijrah is actually not new. This notion has been known since the early Islamic history. It is a great momentum of da'wa Islam when the Prophet Muhammad PBUH migrated from Makkah to Madinah. Although it was initially associated with migration, the interpretation of hijrah is not limited to simply moving from one place to another. In fact, it is also referred to one's significant milestones in a process of transforming into a better self. These days, its massive phenomenon driven by technological media and celebrities has brought a new dimension of how Islamic teachings are presented and received by the ummah<sup>2</sup>.

Nevertheless, its high popularity has also drawn some pros and contras among a number of public figures. As reported by Dewi, the notable officials have different perception regarding the booming of hijrah at the moment. Anies Baswedan, Jakarta governor, Dahnil Anzar Simanjuntak, the former chairman of

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<sup>1</sup> Joan Aurelia, "Merebut Ambisi Hijrah Lewat K-Pop Hingga Hapus Tato - Tirto," *tirto.id*, 2019, <https://tirto.id/merebut-ambisi-hijrah-lewat-k-pop-hingga-hapus-tato-d5lb>.

<sup>2</sup> Alexander R Arifianto, "Rising Islamism and the Struggle for Islamic Authority in Post- Reformasi Indonesia," *Trans-Regional and -National Studies of South East Asia*, 2019, 1–14, <https://doi.org/10.1017/trn.2019.10>; Abraham Zakky Zulhazmi and Dewi Ayu Sri Hastuti, "Da ' Wa , Muslim Millennials and Social Media," *Lentera* 2, no. 2 (2018): 139–56; Annisa R Beta, "Young Muslim Women as Digital Citizens in Indonesia – Advocating Conservative Religious Outlook," *Perspective*, no. 39 (2019): 1–9.

Muhammadiyah Youth Association, and HM Baharon, Professor of Sosiology of Religion at Sunan Ampel State Islamic University considered it as a good sign in the rise of Islam which potentially brings positive impacts to Indonesian welfare. It may strenghten the nation as the community are enlighten. It is also potential to develop the economic sector as new business ideas come up, they stated. On the other hand, some radicalism of religion observers such as Najib Kailani and Akhmad Muzakki worry that the spirit of hijrah can be used as a gate way to terrorism when it is left uncontrolled. They also argued that the Islamic lectures leading to the purity of Islam can potentially threaten the spirit of diversity of Indonesia, as the people may take Islam as the single true law while neglecting the social values in the community<sup>3</sup>.

The rise of hijrah today is also doubted of being merely as a trend. At present, a number of famous figures show how they enjoy the better change in their life. Hence, people are inspired to have this better life style as they see it in their idols. Arguably, when it is no longer popular and a new trend emerges, people may possibly be influenced by the new trend and leave the old one<sup>4</sup>. Moreover, in the current trend of hijrah there are many of those who decide to hijrah seem to miss the substantial values and real meanings of hijrah. It is appeared to be practiced merely by changing their physical appearances or ways of speaking but is not followed by changing their attitudes and character. They appear to only take the superficial elements of hijrah but do not embrace its substantial values.

Having this phenomenon, the concept of hijrah today need to be explored further. It is important to understand how the people take the teachings of Islam in todays fast changing social context. Hence, this article is interested in looking back at how the concept of hijrah is defined in Islam. It is particularly concerned on figuring out two main questions; 1) how is the concept of hijrah perceived in the current social context? 2) What are the core values in the practice of hijrah today?

## Literature Review

### Hijrah in historical perspectives

The word hijrah in Islam is commonly referred to the migration of Prophet Muhammad PBUH from Makkah to his birthplace in Yatsrib/Madinah. However, it was not the only migration happened during da'wa Islam. In fact, in the history of da'wa Islam, hijrah is divided into two periods. The first one was the hijrah to Habasyah. It is the migration of the companions of the Prophet Muhammad PBUH and was called as *Hijratul Ūlā*. This first migration to Habasyah was caused by great oppression the Muslims suffered in the fifth year of the prophet-hood. The Prophet Muhammad PBUH suggested and permitted his companions to seek for a safer place in Habasyah (Ethiopia) which is ruled by King Najasyi (Negus) who was known as a just and wise king. There were 15 Muslims who migrated to Habasyah

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<sup>3</sup> Rizki Amelia Kurnia Dewi, "Fenomena Hijrah Kaum Milenial," *Republika.co.id*, 2019, <https://republika.co.id/berita/puyv6k349/fenomena-hijrah-kaum-milenial>.

<sup>4</sup> Rizki Amelia Kurnia Dewi, "Fenomena Hijrah Kaum Milenial," .

at that time which consisted of 10 men and 5 women<sup>5</sup>. The Prophet Muhammad's migration to Madinah was the second one. It happened at 14<sup>th</sup> year of prophet-hood or 9 years after *Hijratul Ūlā*. The residents of Madinah was worried and offered to protect the Prophet Muhammad PBUH as the hatred toward him was increasing and the Muslims in Makkah also kept suffering many torments. The Prophet PBUH eventually agreed and moved to Madinah.

As it is noted in the history of da'wa Islam, both of the hijrah were performed for safety reason and for the intention to expand the Islamic teachings. Hence, among the ulama, the word *al-Hijru* or *al-Hijran* is commonly referred to someone who leaves others or things behind either physically or by heart<sup>6</sup>. Whereas hijrah is generally defined as moving out from the infidel country or a country of war (*dār al-kufri wa al-harbi*) to the Muslim country (*dār al-Islām*). Ibn Arabi, Ibn Taimiyah, and Ibn Hajar as cited by Jazuli<sup>7</sup> referred the infidel country here as a country which is ruled and governed by the unbelievers, and the constitution applied is also that they construct. Similarly, the ulama khalaf defined hijrah as moving from the country of the outlaws (*dār al-zhulmi*) to the country of the fair-minded (*dār al-adli*) on the purpose of fighting for and defending the religion<sup>8</sup>.

### Hijrah definition etimologically and semantically

Although hijrah is often defined in association with the two migrations during the early period of da'wa Islam, it does not always literally mean to migrate. The word hijrah, indeed, comes from the Arabic word هجر - يهجر - هجرا (*hajara-yahjuru-hajran*) which means to cut ties with, to abandon, and to split up<sup>9</sup>. The word *hajara* along with its derivatives spreads up in 31 verses of 17 surah in the Qur'an. The word is used across different contexts, so it portrays different meanings. Among the interpretations given toward the derivatives of *hajara* are migrating or moving out from one place to another, leaving or abandoning things, being ignored, people who emigrates, avoiding something displeasing for the body and soul, splitting something up, and conversing at night.

Along with all these meanings, some ulama particularly the sufi's defined hijrah as leaving things behind to get close with good habits, analyzing difficulties faced differently, avoiding all the mistakes and sinful acts, and abandoning pointless deeds such as all those practiced by the prophet Ibrahim a.s.<sup>10</sup>. In addition, hijrah is also understood as the inner-self transformation to get closer to Allah and obey His commands in a better way<sup>11</sup>.

As etimological and semantical meaning of hijrah were interpreted differently by the scholars, Ibrohim Busthomi classified hijrah into three categories. First, *hijrah*

<sup>5</sup> Shafiyurahman Al-Mubarakfury, *Perjalanan Hidup Rasul Sang Agung Muhammad SAW Dari Kelahiran Hingga Detik-Detik Terakhir* (Darussalam: PT. Magatama Sofwa Pressindo, 2001). hlm 123.

<sup>6</sup> Ar-Rāghib al-Asfahānī, *Mu'jam Mufrodāt Li Al-Fāzh Al-Qur'ān* (Beirūt: Dār al-Fikr, 2008). hlm. 568.

<sup>7</sup> Ahzami Samiun Jazuli, *Hijrah Dalam Pandangan Al-Qur'an* (Jakarta: Gema Insani Press, 2006).hlm. 17.

<sup>8</sup> Jazuli.. hlm. 18.

<sup>9</sup> Ahmad Warson Al-Munawir, *Kamus Al-Munawir Arab Indonesia* (Yogyakarta: Pustaka Progressif, 1997).

<sup>10</sup> Jazuli, *Hijrah Dalam Pandangan Al-Qur'an..* hlm. 19

<sup>11</sup> Aswadi, "Reformulasi Epistemologi Hijrah Dalam Dakwah," *Islamica: Jurnal Studi Keislaman* 5, no. 2 (2011): 339–53.

*makaniyah* or territorial migration in which an individual moves from one place to another. Second, *hijrah nafsiyah* or spiritual transformation in which an individual undergoes spiritual and psychological changes. Third, *hijrah amaliyah* or behavioral changes in which an individual expresses the change of attitudes and characters<sup>12</sup>. He further added that the main point in hijrah is the individual transformation that is expected to be realized not only in the visible physical changes but also to be manifested in the change of attitudes and behaviors.

Through a number of these definitions, it is apparent that hijrah does not only mean horizontal mobility such as physical migration but also includes vertical mobility in terms of the changes in spiritual and psychological states. In other words, hijrah can be interpreted as either a physical or non-physical displacement performed by every individual who intend to achieve a better goal, or live in more halal, safe and secure situation than it is before. In today's context, someone who hijrah is expected to show a spiritual transformation that is not only apparent through their physical appearance, but more importantly it is expected to be shown through their attitudes and behavior.

### Muslim Millennial

In numerous discussions concerning hijrah, the millennials appear as the main actors who play major role in making it turns as such phenomenal. In this case, to understand the current concept of hijrah it is a necessity to know who the millennials are and what characterizes them. Studies have pointed that each generation differs because they are influenced by the environment that surround them. The situation where they born into will influence how they communicate, interact, and react to various matters they encounter in their life<sup>13</sup>.

Although there are different perceptions, the term millennial are generally referred to the population born during the period of 1980 to 2000<sup>14</sup>. In other words, they are those ones who are reaching the age of 19 to 39 years old. The term millennial is, in fact, just one of the many names they are called with. There are also several other terms that are used to refer to this particular generation including digital generation, Gen X, Gen Y, Gen Z, Nexters, and NetGen<sup>15</sup>. Prensky considered this generation as digital natives because they were born and grew up surrounded with various digital tools. Also, the internet, tablet computer, smartphone and other smart mobile devices have been unseparated from their daily life<sup>16</sup>. They are very

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<sup>12</sup> Ibrohim Busthomi, "Memaknai Momentum Hijrah," *Studia Didaktika Jurnal Ilmiah Pendidikan* 10, no. 2 (2016): 65–74.

<sup>13</sup> Yanuar Surya Putra, "Theoretical Review: Teori Perbedaan Generasi," *Jurnal Ilmiah Among Makarti* 9, no. 18 (2017): 123–34.

<sup>14</sup> Putra; Sharon A DeVaney, "Understanding the Millennial Generation," *Journal of Financial Service Professionals* 69, no. 6 (2015): 11–14; Hasanuddin Ali and Lilik Purwandi, *The Urban Middle-Class Millennials Indonesia: Financial and Online Behavior* (Jakarta: PT. Alvara Strategi Indonesia, 2017).

<sup>15</sup> Putra, "Theoretical Review: Teori Perbedaan Generasi."

<sup>16</sup> Marc Prensky, "Digital Natives, Digital Immigrants Part 1," *On the Horizon* 9, no. 5 (2001): 1–6, <https://doi.org/10.1108/10748120110424816>.

connected and have a large dependency on all these technological products. Many of them could spent 1 to 6 hours each day on the cyber space<sup>17</sup>.

Growing up with all technological media, the millennials are said to differ from their elders in the way they think and process information. They are claimed to have unique characteristics. They are creative, often think out of the box, and have rich ideas and thoughts. They are also very confident and can express their ideas bluntly. Moreover, they are good at socializing especially on the social media<sup>18</sup>. Beside these traits, the millennials are also described as optimistic, multi-tasking, team-oriented, and impatient individuals. On career expectation, the millennial were found to have a realistic expectation of their first job and salary but they were also indicated to be quite ambitious and impatient for rapid advancement and development of new skills. Furthermore, satisfying life outside the work were very important for them<sup>19</sup>. Their financial behavior shows that they are the biggest potential market segment. They have a strong purchasing power, and are very fond of online shopping. Industries or other parties targeting the millennials surely need special strategies to win this particular generation<sup>20</sup>.

Muslim millennial in general do not differ much from their other millennial counterparts. They are tech-savvy, creative, optimistic, and digitally connected. One significant different is that they believe in faith. Janmohamed argued that they hold a core view that faith and modernity can go hand in hand, there is no compromise or contradiction between the two. Their faith penetrates all aspect of their life. They learned from the history that science had marked the golden Islamic civilization. Thus, they are convinced that not only are religion and modernity compatible but also religion inspires modernity. The Muslim millennial want to get the finest of what the current civilization can offer to them, but at the same time they do not want to compromise all their Islamic ideals<sup>21</sup>.

Janmohamed further pointed that Muslim millennials are young pioneering modern Muslims. They are not afraid of showing themselves as Muslims who embrace modernity. In fact, they are proud of their Muslim identity and ready to engage with the world around them. They believe that their faith is not a barrier to enjoy the modernity. Having many modern products and popular activities that are not designed and directed to them, they become creative. They want to enjoys the life to the fullest. Hence, while holding their faith, they are creatively taking and adjusting all the aspects of modern life into those Islamically permissible. They take their faith in the way they consume, interact, work, and enjoy life. Embracing all aspects of modernity with their faith, this generation is making a new face of Islam.

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<sup>17</sup> Ali and Purwandi, *The Urban Middle-Class Millenials Indonesia: Financial and Online Behavior*.

<sup>18</sup> Ali and Purwandi.

<sup>19</sup> Eddy S.W. Ng, Linda Schweitzer, and Sean T. Lyons, "New Generation, Great Expectations: A Field Study of the Millennial Generation," *Journal of Business and Psychology* 25, no. 2 (2010): 281–92, <https://doi.org/10.1007/s10869-010-9159-4>.

<sup>20</sup> Ali and Purwandi, *The Urban Middle-Class Millenials Indonesia: Financial and Online Behavior*.

<sup>21</sup> Shelina Janmohamed, *Young Muslims Changing the World* (New York: I.B. Tauris & Co.Ltd, 2016).

## Research Method

This study is performed in a descriptive qualitative approach. Sukmadinata pointed that qualitative research approach is a way to describe and analyses social phenomena, events, social activities, beliefs, perceptions, and thoughts of either an individual or a group of people<sup>22</sup>. The study does not focus on solving the problems neither post a particular assumption. Yet, it aims to present detail description of the situation or social phenomenon studied<sup>23</sup>. In addition, according to Sugiyono, a descriptive qualitative study is a post-positivism-based research method in which the study is carried in a natural setting and the researcher serves as the key instrument of the study<sup>24</sup>. In other words, the qualitative research approach is trying to understand the phenomena studied without making any intervention.

The current study is exploring the hijrah phenomena in Indonesia. It is aimed to understand the hijrah concept in today's social contexts and figure out its core values. Data collection was performed through literature study. Written articles related to hijrah from books, journals, magazines, newspaper, and online webpages were used as the main source of data. All the information obtained were then analyzed and reduced into themes describing the concept of hijrah. Idrus pointed that data analysis in a qualitative study is performed inductively starting with a series of observation that eventually lead to themes, categories, and patters of interaction<sup>25</sup>.

## Results and Discussions

### Hijrah phenomena in Indonesia

As pointed by Abdul Hair, it is unclear when hijrah movement started and who initiated it. The phenomenon seems to have started around the late 1990s when some famous musicians such as Gito Rollies and Harri Moekti made a big change in their life and career<sup>26</sup>. They were interested in learning religious matters, abandoned their bad habits, and gradually appeared as a more religious individual. Although the changes they underwent are substantially within the concept of hijrah, at the time, the term was not very familiar in the community. The people tended to refer to their action as being '*insaf*' or '*taubat*' instead of hijrah.

Almost two decades later, around 2007 and above, there were more celebrities who also made a great shift in their life and career. Among the famous ones were Sakti Sheila on 7, Teuku Wisnu and His wife Shireen Sungkar, Dewi Sandra, Cyntia Claudia Bella, Egi John, and Sunu, the former member of Matta Band. Like their former fellows, they showed their serious effort in learning religion, showed up in Islamic fashion, and became more selective toward the programs offered to them. Their dedication to practice all Islamic teachings in daily life gains a great appreciation from public. It is considered inspiring and motivating.

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<sup>22</sup> Nana Syoudih Sukmadinata, *Metode Penelitian Pendidikan* (Jakarta: PT. Remaja Rosdakarya, 2010).

<sup>23</sup> Muhammad Idrus, *Metode Penelitian Sosial*, Second (Jakarta: Erlangga, 2009).

<sup>24</sup> Sugiyono, *Metode Penelitian: Kuantitatif, Kualitatif, Dan R & D* (Bandung: Alfabeta, 2016).

<sup>25</sup> Idrus, *Metode Penelitian Sosial*.

<sup>26</sup> Abdul Hair, "Fenomena Hijrah Di Kalangan Anak Muda," detikNews, 2018, <https://news.detik.com/kolom/d-3840983/fenomena-hijrah-di-kalangan-anak-muda>.

This big wave of celebrity's spiritual change became an interesting discussion on the media. Their stories were not only released in the print media but were also broadcasted on TV and shared on the social media. Although it is not exactly clear when the term hijrah firstly emerged, along with the stories of these celebrities and others who follow after that, the term hijrah is getting used more often in public.

As the new technological media developed, people started to use Facebook, Instagram, and Telegram to talk and share about their stories and experiences including hijrah stories. Hence, the term hijrah got even more popular. In fact, has the social media not been part of it, hijrah phenomenon in Indonesia probably will not be as profound as it is today. The success of Hanan Ataki and the emergence of new public figures called as influencers and celebgrams are among the clear examples. Hanan Ataki is known for his special appeal of looking casual and talking about ordinary matters in his preaching. However, it is the use of Instagram account that makes him more recognized by the public, particularly the youth who are the most active social media users. Similarly, those called influencers and celebgrams, particularly the Islamic ones, becomes famous and managed to attract thousands or millions people to follow them because they express themselves interestingly and present Islam in accordance with the expectation of today's generation. They utilize social media to campaign and promote the new concept of da'wa and Islam. The paramount power of social media has been noted in a number of literature, social media has been pointed as a powerful media which does not only open the opportunity for social connection, but also collective agency, citizenship, and social inclusion that cross over geography and cultural boundaries<sup>27</sup>. As such, it is not a surprise that hijrah can turn as such phenomenal at present.

### **Hijrah within the changing social contexts**

Although the current phenomenon of hijrah can be linked to the huge wave of celebrity's spiritual change and the influence of social media, that it happens on a national scale instead of a local case surely related to several other factors. Studies and discussions concerning this issue believe that the changing social contexts has played a paramount role. Abdul Hair pointed that normally, a big scale movement which has profound impact is centralized and well-organized. However, it is not the case of hijrah. It does not have a leader, a coordinator, or a main chairperson who ensure that the movement runs well. Yet, there has been dozens even hundreds hijrah communities in many cities which likely do not know each other<sup>28</sup>.

So, Abdul Hair proposed two main factors for the rise of hijrah movement in Indonesia. First, this phenomenon is an implication of the past government policy. In order to strenghten his political position that was weakening, Suharto goverment put several attempts to embrace and became ally with the Islamic groups. As a result, the Islamic groups became confidence in expressing their political aspirations and were less worried to be oppressed by the ruling regime.

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<sup>27</sup> Amelia Johns, "Muslim Young People Online : ' Acts of Citizenship ' in Socially Networked Spaces," *Social Inclusion* 2, no. 2 (2014): 71–82.

<sup>28</sup> Hair, "Fenomena Hijrah Di Kalangan Anak Muda."



They started to become more open and brave to perform da'wa in public. Second, there has been a dialectical relationship between the hijrah performers and the business industries. People intention to improve their piety is responded well by the industries. They take public's spirit of piety as a great opportunity for their commercial development. The production is directed at providing products and services that can support people in practicing the religion. On another hand, the availability of various products and services needed gave people convenience to practice all the religious teachings well. Hence both sides can obtain their own benefit and was advantaged by each other's respective needs.

While Abdul Hair pointed hijrah to be the consequence of political policy and industrial support, Arifianto associated the rise of Islam in Indonesia to the growing conservatism through the emergence of new Islamic authority post-reformasi Indonesia. More specifically he composed three mechanisms which explain how this new Islamic authority managed to form a new Islam power in the country<sup>29</sup>. First, As Indonesia experience rapid economic and technological change while undergoing a major democratic transition after the reformation, the previously suppressed and marginalized Islamic groups managed to gain public attention by utilizing new media outlets. They promote different interpretations of Islamic theology utilizing television, the internet, and social media. Their new concept of da'wa which features modern style preachers are able to win the religious interest of young Indonesian Muslim particularly the urban-middle class. Consequently, their exclusivist Islamic teachings are increasingly being accepted leading to the breakdown of mainstream Islamic authority like NU and Muhammadiyah that promote more moderate Islam.

Second, the new Islamic authority have also managed to promote their interpretations of Islam to the general public at the grassroots level by effectively taking control of Islamic da'wa campus groups and *Majlis Ta'lim* (community-based Islamic discussion forum). They have been very successful in managing these two channels because the older established authority rarely used these outlets. Arifianto pointed that NU and Muhammadiyah university-based organizations are more politically oriented and are often exclusive at recruiting new cadres. As a result, many students feel reluctant to join them and seek for other alternative to express their interest in religious matters. Similarly, the *Majlis Ta'lim* have been very ideal for the conservatives because these forums have diverse followers who are purely interested in learning about Islam. The new Islamic authority propagate their Islamic interpretations through their popular ustadz who have been well-recognized by the forums.

Third, the popularity of the new Islamic authority has turned them as potential allies for many political parties needing to retain their political power. This relation gives the new authority groups opportunity to approach the elite circles and maintain their influence toward them. As a result some influential clerics advocating conservative Islamic ideology win good position in national level

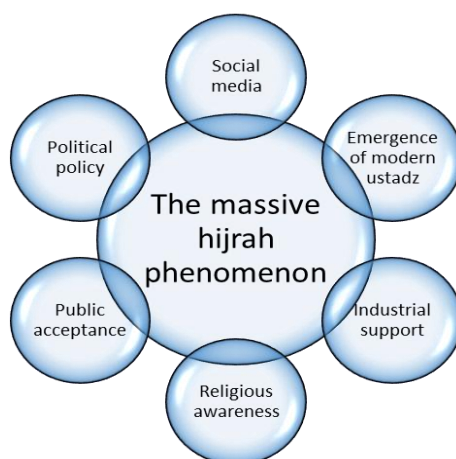
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<sup>29</sup> Arifianto, "Rising Islamism and the Struggle for Islamic Authority in Post- Reformasi Indonesia."

Islamic institution such as MUI. Accordingly, their influence becomes more paramount either at the local or at the national level.

In many societies, religious groups often come as a revolutionary force who lead social movement to change the society. Indonesians once experienced it well during its struggle for independence. The ulama movement across all regions of Indonesia served as powerful force in fighting against Dutch colonialism. However, it is not the case specific to Islam. The development of capitalism in Western Europe was also pointed to be closely related to the development of Protestant ethics<sup>30</sup>. In the case of hijrah phenomenon in Indonesia, probably the religious authorities do not served as the only main actors, yet they surely play paramount role in the shift of Islamic discourse and the rise of public piety.

In short, the massive hijrah movement Indonesia currently experiencing clearly cannot be credited to a particular party. It is indeed a manifestation of several changes occuring in Indonesian social, political, and economical landscapes. In detail, these factors can be described to include social media, the emergence of modern ustadz, industrial support, people religious awareness, and public acceptance. None of these factors can be appointed to be more influential than another. That they are all interlinked they turn as a revolutionary force leading to the massive hijrah movement.



**Figure 1: Factors leading to the massive hijrah movement**

### **Today's' hijrah concept**

Principally, hijrah is an honorable act and an important milestone in one's life. In this process, one is making a great effort to leave behind and abandon all the sinful things surrounding him/her. Furthermore, it takes a great commitment as one is expected to do not only show physical change but more importantly to express this change in his attitudes and behaviors. The sociologist of Gajah Mada University, Muhammad Najib Azca, as reported by Praisra pointed that what happened with hijrah is the implication of social movement covered in religion. He further pointed

<sup>30</sup> Kamanto Sunarto, *Pengantar Sosiologi* (Jakarta: Lembaga Penerbitan Fakultas Ekonomi Universitas Indonesia, 2004).

that it marks a critical phase in an individual especially the youth. In this critical phase, one is seeking for a solid answer that eventually takes him/her to a major transformation. In the case of hijrah, it is realized in the practice of religion<sup>31</sup>.

As a major self-transformation, according to Faizal, hijrah is an entity inseparable from *hidayah* (the divine guidance). Yet, that it appears as a massive phenomenon these days, it is then questionable whether it does occur because of the divine guidance or it is merely a trend in which the people are following others<sup>32</sup>. Moreover, some of hijrah performers seem to engage more with its existential values and miss the substantial ones. Instead of taking hijrah as self-contemplation process, they seem to be involved in new social diseases of narcissism and consumerism.

Faisal indicated that the concept of hijrah today is undergoing a shift. Nevertheless, it cannot simply be assumed to have lost all its substantial values. Across all the discussions concerning hijrah phenomenon, the main actors and target audiences are centered on the young, urban and middle class Muslims. As it has been previously reviewed, they are part of Muslim millennial or generation M who are known with distinctive characteristics. They are very expressive, they use technological media as the integral part of their social life, and they are more affluent than their elders, so that they were considered as the potential segment in the marketplace. Having these characteristics, they surely have a close engagement with modernity, yet religiosity is also a vital element in their life. Religious values are put up front in the way they consume, interact, and socialize. So, this generation is shaping a new Muslim culture that tailor faith and modernity, culture and religion. They define and portrays their religious belief and practices in their own terms<sup>33</sup>.

Ideally, as Najib pointed in *Republika*, hijrah is not to be limited only within the personal and ritual dimension but also to reach social dimension<sup>34</sup>. The individuals who perform hijrah should not only be concerned with ritual practices but also should care toward others. Changing way of dressing is certainly part of the process but more importantly hijrah is to be followed by the internalization of Islamic values in all part of daily life, such as to watch the words in speaking and to become more considerate toward others in the surrounding. Whether or not these values are reached by each individual, what clearly apparent these days is that there is an interrelating connection between the eagerness to be more spiritual, the need to express self, and the intention to be recognized. In other words, the concept of hijrah embraced by the youth today is the dynamic practice of Islam. They strongly hold Islamic values and practice them as best as possible while still following the common lifestyle.

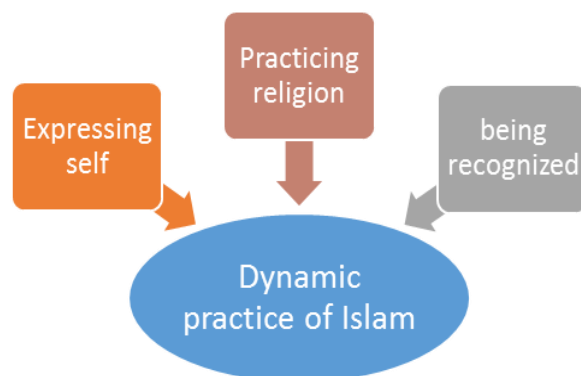
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<sup>31</sup> Hartifiany Praisra, "Hijrah, Cara Hidup Baru," *Republika.co.id*, 2018, <https://khazanah.republika.co.id/berita/dunia-islam/islam-nusantara/18/11/17/picc1q313-hijrah-cara-hidup-baru>.

<sup>32</sup> Achmad Faizal, "Kala Hijrah Menjadi Tren," *Kompasiana*, 2018, <https://www.kompasiana.com/alfarisyi/5a65eef6caf7db7a672fd653/kala-hijrah-menjadi-tren>.

<sup>33</sup> Janmohamed, *Young Muslims Changing the World*.

<sup>34</sup> Praisra, "Hijrah, Cara Hidup Baru."



Bagan 1: Today's hijrah concept

### Conclusion

It is clear that the term of hijrah in Islam has expansive meaning. The Qur'an mentioned the word and its derivatives in a diverse context. It does not only mean physical mobility of leaving or moving to another territory but also implies spiritual changes to a better person, to become more faithful, to leave all the bad habits behind, and to become more religious. Although the term was interpreted differently by the scholars, this meaning remains the core value of hijrah. In addition, it is also the main goal to be achieved in hijrah although it appears to be implemented differently in today's current context.

Today's generations are living a life different from those of their elders. The current technological advancement, political situation, and economic development have changed the way they work, communicate, socialize, and mobilize. Technological media have been the integral part of their daily life. They become more knowledgeable as they have a wide access of information utilizing the internet, they can gain either social or political position by acquiring public attention through the social media, and they have a global connection across territorial boundaries. They are also economically more stable. In other words, they are living a more modern and practical life. In expressing their religious belief, this new generation is expecting a dynamic relationship of modernity and religiosity. They are not compromising their faith but at the same time they expect to enjoy their life fully. Accordingly the concept of hijrah in this context is transforming into a more religious individual who practice all the religious teachings to the highest level while at the same time embracing the common way of today's life.

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