Hijrah and Religious Symbolization of Generation Z

Rofi'I, Yuyun Sunesti G.D., Supriyadi
Sebelas Maret University, Surakarta
rofi_qi@student.uns.ac.id

Abstract

This study aims to describe *hijrah* movement and its phenomena which continue to develop from time to time, starting from religious patterns and practices of contemporary religious piety. In this study, the authors used a literature study approach by collecting materials, including some information, journals, printed-books, e-books, and e-documents. In Indonesia, *hijrah* phenomenon has actually existed since post-reformation. *Hijrah* is a life-oriented individuals or group movement which tends to unique (viewed from Islamic teaching). It is a transformation to become better than before. However, this study analyze some issues. They are: (1) the phenomenon of *hijrah* which has recently been interpreted only by changes in clothing and physical appearance of individual religiousness; (2) the symbols of *hijrah* which are then used as indicators of the level of individual religiosity; (3) because of the uniqueness of generation Z in obtaining religious knowledge (using media and technology as means). Based on the issues, it is deemed necessary to specialize in the analysis of this generation. Finally, the *hijrah* does not only means a change (attitude and behavior) but also a new media for institutionalizing religious symbols of Generation Z which has a different religious pattern than before.

Keywords: *Hijrah, Religious Symbols, and Generation Z*

Introduction

The religious pattern of Muslims in Indonesia has developed quite significantly. In New Order era in the 1990s, many Indonesian Muslim women did not wear head-scarf and hijab[1] (*niqab* and *burqah,* and veil). However, as the time goes on and the modernity flows, Indonesian Muslim women have transformed significantly in their style. They wear veil and hijab. They are also prevalent to wear *niqab*. This style is usually named by *syar'i*.

Syar'i or *sayara'* which is etymologically means "passable channel (where water flow)". It means that none other than the path taken by humans to get to Allah. Islamic Sharia is a set of laws or rules that regulate the principles of the life of Muslims, both in the world and hereafter. Adjustment of individual or group behavior towards Islamic law is now simplified in the term of *hijrah*. *Hijrah* increasingly appears to emerge in the

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[1] "Simbol Belum Tentu Cerminkan Kualitas Beragama," retrieved on December 21. 2019. (https://www.nu.or.id/post/read/81093/simbol-belum-tentu-cerminkan-kualitas-beragama).

midst of society as a whole (the upper, middle and lower class segments of society). *Hijrah* movement starts to appear because of the existence of media after the collapse of the new Order regime. It is because since the new Order, freedom of opinion and expression have applied. Internet with its technological sophistication provides the option of freedom in disseminating information. This makes *hijrah* movement easily reach all elements of society in general.

This freedom of opinion and expression makes spaces for the growth of various religious ideologies massively, supported by various media, especially social media. One of the ideologies is *hijrah* which is shown by millennial adolescents as a positive movement which grows as an actualization of religious awareness about the importance of the spirituality of life.

Hijrah issue is no less trending than other trending topics. Artists and public figures gives a contribution to the existence of *hijrah.* They present their way in applying *hijrah.* Their way finally is used as a reference for other individuals to show their religious behavior. Some public figures (artists) shows their way in *hijrah.* They change their style, from not wearing hijab to wearing hijab. Then, they also join some elite communities in studying religious values. They are Laudya Cintiya Bella, Zaskia Sungkar, Okky Setiana Dewi (who suddenly became an *ustadzah* after her acting in Islamic films), Rina Nose and others. Their existence brings new ways (easier and slower) to apply religion. As an individual preference, they indirectly persuade others to do the same.

Millennial generation with their changing character types and always looking for new things, they are fast paced individuals and able to do several jobs at once (multitasking). They have a more open, critical and detailed perspective, and high ambition and expectations. They like awards. Another characteristic of this generation is dependent on technology because they have been familiar with technology since their childhood. *Hijrah* movement grows on real life and social media, such as Facebook, Instagram, WhatsApp, YouTube, and telegram. Social media has a big role in spreading the flow of *hijrah* in various places. This can be seen from the Instagram account @ pemuda hijrah which has followers of nearly one million people and #hijrah has 1.7 million posts on the topic. On Facebook, *hijrah* account has been followed by more than 300 thousand people[2].

The problem is the way how this generation expresses their religion when they are dependent on social media. However, media exposure to brainwash their brains, so that, they have a different perspective from the previous generation. Whether they also define their diversity by wearing a veil (Muslimah), which is considered that *syar'i* is "if the veil has large size and covers the whole body" as it is today. Meanwhile, a small veil is less or not *syar'i. Syar'i* label for some products is also used, such as halal labels for food, clothing, savings and so on.

This paper tries to re-examine the literature about the diversity pattern of millennial youths and the religious piety is in the current era, by collecting previous literature by reading, understanding and analyzing previous writings and their relation in this era.

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[2] Abdul Hair, "Fenomena Hijrah Di Kalangan Anak Muda," detiknews, retrieved on December 22. 2019. (https://news.detik.com/kolom/d-3840983/fenomena-hijrah-di-kalangan-anak-muda).

Research Methods

The research method is a method of study which is carried out by someone through careful and perfect investigation of a problem, in order to obtain the correct solution to the problem[3]. The literature research method describes certain methods used to explain: chronology (size of the problem, impact and level of risk), a certain point of view, comparison, and others. Literature research is research that is carried out only based on written work, which includes good research results that have been published or have not been published.

Basically, the data in this study were obtained from library or document sources. In literature research, literature search becomes the starting point for preparing research designs as well as for obtaining research data by utilizing library sources[4]. This research method includes: data collection methods, data analysis and presentation. Methods of data collection research literature by taking data from the library, reading, taking notes, and processing it into research materials. Data collection techniques used in literature research are literature data collection, namely library materials that are coherent with the current object[5]. The data in the library research is collected and processed by:

a. Editing, conducting a re-examination of the data obtained in terms of completeness, clarity of meaning, harmony and harmony between one another[6].

b. Organizing, namely arranging and rearranging documentation source data in such a way that it can obtain an appropriate picture of the problem formulation, as well as grouping the data obtained[7].

Results and Discussion

The History of Hijrah

The concept of "*Hijrah*" plays various important roles in the explanation of Islam. Throughout Islamic history, this concept or description has been used by many figures in different social and historical contexts. In the Muslim perspective, "*Hijrah*" is considered an important event in the life of Muslim relations. Absolutely, The word *hijrah* is from the Prophet Muhammad's migration from Mecca to Medina in order to further his *da'wa* mission[8] (*hijrah* is the event of moving the Prophet Muhammad from the holy city of Mecca to Medina *al-Munawwarah* with a mission to preach). *Hijrah* event was recorded as an early milestone in human civilization, because *Hijrah* event is carried out by the Prophet Muhammad. This event becomes the starting point for the emergence of Islam as a religion with a social ethos which created an egalitarian

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[3] Imam Suprayogo, *Metode Penelitian Sosial Agama* (Bandung: Remaja Rosdakarya, 2001).

[4] Mestika Zed, *Metode Penelitian Kepustakaan*, version Cet Ke-3, Cet Ke-3 (Jakarta: Yayasan Pustaka Obor Indonesia, 2014).

[5] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 1990).

[6] Soeratno, *Metode Penelitian Untuk Ekonomi Dan Bisnis* (Yogyakarta: UU AMP YKPN, 2004).

[7] Soeratno.

[8] Yuyun Sunesti, Noorhaidi Hasan, and Muhammad Najib Azca, "Young Salafi-Niqabi and Hijrah: Agency and Identity Negotiation," *IJIMS: Indonesian Journal of Islam and Muslima Societies* Vol. 8, no. 2 (Desember 2018): 173–97.

and democratic society. In Islam, it is intended to change Yathrib which at that time experienced continuous inter-tribal upheaval.

In Arabic, the word "*hijrah*" has the basic word h-j-r (hajara, yahjuru, hajran) which means "to break the relationship", its opposite is *al-Wasl* which means to connect[9]. Besides, in Indonesian dictionary, *hijrah* means moving or temporarily avoiding from one place to another for certain reasons such as safety or goodness[10].

Absolutely, there are a lot of literatures explore and define the meaning of *hijrah*. Islamic figures, Imām An-Nawāwī in Hadīṣ Arba'īn An-Nawāwī and Riyāḍ Aṣ-Ṣālihīn place him in the first chapter on sincerity and intention, including hadith which means; "Actually, practice is based on intention …" This expression contains a deep message of the importance of laying the initial foundation about the intention of something. This shows that hadith scholars recognize the importance of the issue of hijrah which is closely related to intention and sincerity as a reflection of socio-religious values that are practiced in all respects, both in speech, appearance and behavior[11].

The term *hijrah* is not sufficient only at the level of symbolic transformation practice, but is more applicable to the awareness of religiosity and values of social morality. In some contexts, the meaning of *hijrah* (based on *hadith*) cannot be separated from the construction of faith through moral guidance which is based on spiritual values. Therefore, the meaning *hijrah* (based on *hadith*) is associated with intention and behavior. This was shown in *asbāb al-wurūdhadis* which tells of a Companion who took part in the migration with the Prophet, but his aim was only to get the benefit of wealth and attention from a woman he wanted to marry.

For a moment, we examine the transformation of *hadith* which explains about *hijrah* viewed from *fiqh* literature. In the hands of *fuqaha*, *hijrah* is interpreted as an important requirement before starting a religious worship. However, the position of the meaning of *hadith* about *hijrah* is still within the scope of the message which focuses on the substance of hijrah, so that, the context of intention which becomes a barometer in determining the quality of a worship can still be understood.

On the hands of Sufism expert, the concept of hijrah appears as a motivation for awareness to leave immoral actions or apply a better life. The shift in the orientation of the meaning of the hadith shows that there has been a change in the meaning of hadith from hadith experts and fiqh experts to Sufism experts. This situation certainly reduces the message of morality values as part of ritual worship towards a way of seeing (way of life) towards piety values in religion. However, if the term of intention and hijrah (as

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[9] "Menyelamatkan Makna Hijrah: Dari Kekalahan Menuju Kemenangan « IndoPROGRESS," accessed December 22, 2019, https://indoprogress.com/2018/08/menyelamatkan-makna-hijrah-dari-kekalahan-menuju-kemenangan.

[10] Tim Penyusunan Kamus Pusat dan Pembinaan dan Pengembangan Bahasa Depdikbud, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1994).

[11] Lily Ulfia SE, "GENEALOGI HIJRAH: DARI NILAI-NILAI MORALITAS KESALEHAN MENUJU 'SIMBOLISASI ISLAMI' DI ERA DIGITAL | Website IAIN Kendari," GENEALOGI HIJRAH: DARI NILAI-NILAI MORALITAS KESALEHAN MENUJU "SIMBOLISASI ISLAMI" DI ERA DIGITAL | Institut Agama Islam Negeri Kendari (IAIN Kendari) adalah sebuah Institut Agama Islam Negeri yang berada di Kendari, Sulawesi Tenggara. IAIN Kendari merupakan satu-satunya lembaga pendidikan Islam negeri satu-satunya di Sulawesi Tenggara., accessed December 21, 2019, http://iainkendari.ac.id/content/detail/genealogi_hijrah_dari_nilai_nilai_moralitas_kesalehan.

meant in these literatures) are examined deeply, the message substance still has a strong relationship to be discussed.

From several descriptions of the hijrah, it can be understood that basically hijrah includes three aspects. First, the aspect of everything that must be avoided; second, something that must be enforced; and third, something that must be done consistently does not go out of line that has been set[12]. Hijrah is an individual effort to distance himself from bad things and get closer to good things.

Hijrah Movement as a Reformer

In social movement theory, a movement requires the mobilization of resources and money-structures, communication technology, meeting places, social networks and others in which a set of elements is used to collect individual complaints, organize, lead and stir up the resistance[13]. Meanwhile, the New Social Movement (GSB) has a new picture starting from the appearance of the new movement form that has emerged in society, the types, forms and models of social movements. This movement is a new and unique character type[14].

The new social movement focuses the study perspective on rational action in which there are structural coercions. The nature of social movements is influenced by the structural context that developed at that time, so that the forms and models of social movements have macro types and formulations in the various problems that occur[15]. The expression of the new social movement order through class views and reducing the limitations of material conditions. Millennial expressions in Islamic *hijrah* are seen in the advanced ideas of millennial who have a more critical and open mindset in understanding, implementing, following all orders in Islamic teaching[16].

Psychology defines that certain "names" or "symbols" will inspire and even suggestive meanings to someone. So, the name or the word "*hijrah*" also gives the impression to move every Muslim so that there is always a dynamic in his life. The polarization of times and civilizations certainly brings growing humans with various variants of ways of conveying da'wa messages. From traditional ways to more modern ways. Before modernization, preaching was in exclusive spaces, Islamic boarding schools, Islamic academic groups and so on. The approach used also uses traditional approaches (the student must stay in an Islamic boarding house and take a very long time to study), to meet face to face and study books in Islamic boarding school.

The development of the technological medium has also changed the way of preaching in this era. There are many ways to preach. One of the ways is by using

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[12] Aswadi, "Reformulasi Epistemologi Hijrah Dalam Dakwah," *ISLAMICA* Vol. 5, no. 2 (March 2011).

[13] Quintan Wictorowicz, ed., *Gerakan Sosial Islam: Teori, Pendekatan Dan Studi Kasus* (Yogyakarta: Gading Publishing dan Paramadina, 2018).

[14] Suharko, "Gerakan Sosial Baru Di Indonesia: Repotoar Gerakan Petani," *Jurnal Ilmu Sosial & Ilmu Politik* Vol. 10, no. 1 (July 2006).

[15] Rusmanto Joni, *GERAKAN SOSIAL Sejarah Perkembangan Teori Kekuatan Dan Kelemahannya* (Sidoarjo: Zifatama Publishing, 2013).

[16] Suci Wahyu Fajriani and Yogi Suprayogi Sugandi, "HIJRAH ISLAMI MILENIAL BERDASARKAN PARADIGMA BERORIENTASI IDENTITAS," *SOSIOGLOBAL: Jurnal Pemikiran Dan Penelitian Sosiologi* Vol. 3, no. 2 (June 2019).

social media, be it Facebook, Twitter, Instagram and so on. This is the way *da'wah* in the virtual era, which we know as an easy and simple method with the packaging the *hijrah* movement. Besides, this way is also easily accepted among the younge generation. The proliferation of *hijrah* hashtags on Instagram as well as hijrah accounts that post persuasive content (quotes about *hijrah*, tips for starting to migrate) about the present way of *hijrah*, many Whatsapp users in groups share hijrah themes and snippets of recitations. In Telegram groups, users also share books. Then, someone who have applied hijrah also shares his experience about hijrah. Face-to-face Islamic study forums once in a month or once in a week are the impact of diversity in the millennial era. The forums are a proof that they are interesting to apply hijrah. In line with Prof. HM Baharun, Professor of Sociology of Religion, UIN Sunan Ampel Surabaya, he states that the driving factors for millennial people to apply hijrah are; the existence of a mental emptiness which has an effect on boredom and feelings of insecure, the easiness to get information, and the critical character of the millennial generation which makes it easier to develop[17].

With this medium, people who are religious or less (religious) will be greatly helped because they can learn about their religion through mass media. For those who are religious, they easily broadcasts and preaches religion teaching through the mass media, which can be accessed by many people from various places in the world. Meanwhile, for those who are less (religious), they can easily increase their knowledge of religiosity without leaving his job to attend religious study forums. Including to meet their daily needs, the mass media has offered a variety of offers and alternatives that allow users to select and order something they want. Mass media has become a determining and supporting factor in human life, especially in terms of obtaining, sending and disseminating information to the public[18].

The dissemination of hijrah invitation through the use of social media proved to be effective, supported by the presence of public figures/artists as validating agents for their actions which were followed by followers with the same steps. The segmentation of the hijrah movement today is the younger generation, so the approaches used are using the material of *da'wah*, adapting to the needs of the younger generation. Changing the paradigm of thinking that religious rituals are no longer seen as a segment of the middle-aged society, are one of the goals to be achieved by making the Young Generation the object of *da'wah*.

From Artist to Individual Symbol Preference

Artist as a public figure whose activities are entirely transparent without having any privacy concerns, this certainly cannot be separated from the view of the public. Absolutely, the role of media also brings effect even they construct and present news about existing artists. Likewise with the artists who apply *hijrah*, it would be very positive for *hijrah* practice if it is literally seen from a religious perspective because artists who initially lived a glamorous and hedonistic life have turned be religious. In fact, not all people give a positive assessment of *hijrah* performed by some artists. In Afina Amna's

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[17] Budi Raharjo, "Fenomena Hijrah Pemuda: Membalik Stigma Muslim Milenial," *Republika*, November 2018.

[18] Agnia Addini, "Fenomena Gerakan Hijrah Di Kalangan Pemuda Muslim Sebagai Mode Sosial," *Journal of Islamis Civilization* Vol 1, no. 2 (Oktober 2019): 109–18.

research, a graduate student at UIN Sunan Kalijaga Yogyakarta classified the category of the the way of artists in applying hijrah.

First, hijrah performed by artists is considered a positive trend that is developing among artists[19]. This opinion is based on the number of artists who apply hijrah. Flocking to apply hijrah is possible due to the environment of fellow artists who currently make hijrah a trend. This allows other artists to be motivated to apply hijrah, which later becomes a trend of applying hijrah and also encourages people to apply hijrah. This is proofed by the number of artists who have received many invitations to become motivators for apply hijrah at various seminars. The number of artists who apply hijrah encourages them to form the hijab girl squad, a group of artists who have applied hijrah and were wearing hijab.

Another public figure that contributed to the expansion of hijrah groups. It is proofed by the existence of ustadz with modern preaching. Shift Jamaah with different backgrounds emigrated by joining this community. After settling on the migration, these people spread a positive influence in their respective communities and those around them. Each congregation has their own hijrah motive. Hijrah process indirectly has implications for changes in communication patterns both within the family, community and in the surrounding environment, as well as the self-image of each hijrah performer. However, on the other hand, the phenomenon of young people migrating has become a magnet for other people to also apply *hijrah*[20].

Second, artists who apply hijrah are considered to do such gimmick in the media. As well as being considered a trend, the move of these artists is also considered a gimmick in the media. Gimmick is defined as trickery, this method is usually used by artists for covering their disgrace by good image, and one of the methods is applying hijrah.

Third, sometimes, hijrah applied to increase popularity. This trend is based on the presence of artists who have applied hijrah to make their careers shine even more. Construction that is formed in a society like this happens because of the real evidence that the artists do. As experienced by Dewi Sandra and Nycta Gina who indeed after emigrating they experienced an increase in their career.

Fourth, as a means of creating sensations. The public's view of this matter is based on the fact that some artists have applied hijrah but previously they were artists who dressed vulgarly and controversial. One of the artists who often raises controversy is Nikita Mirzani. This may have some truth because if it is analyzed, Nikita changes suddenly. Indeed in her career, Nikita often seeks sensation by saying controversial words and sharing vulgar photos.

Of the four categorizations, it is undeniable that the number of artists who apply hijrah is seen by the media as a market for accommodating these artists. Apart from that, in fact, artists who have applied hijrah invite other artists to apply hijrah. In terms of the position of the artist as the media spotlight, making the move as a main target in media broadcasting, especially in infotainment.

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[19] Afina Amna, "Hijrah Artis Sebagai Komodifikasi Agama," *UIN Sunan Kalijaga* Vol 13, no. 2 (2019).

[20] Khalida Yusria, Kokom Komariah, and Ade Kadarisman, "TRANSFORMASI IDENTITAS ANGGOTA GERAKAN PEMUDA HIJRAH (Studi Fenomenologi Tentang Perubahan Pola Komunikasi Dan Citra Diri Anggota Gerakan Pemuda Hijrah)," *JURNAL RISET KOMUNIKASI* Vol. 9, no. 1 (June 2018).

Artists as public figures who have applied hijrah now become public references for some issues related to religious issues. The public gives an assessment of these artists who have applied hijrah to have more knowledge about religion. Worse, the community is talkative by following the flow of the way of artist in applying hijrah and often asks religious questions to the artists who recently apply hijrah. In line with Bre Redana's opinion, "now, if there are 50 thousand football spectators in the stadium, then 50 thousand is professional football player. Everyone can make an opinion and disseminate it"[21]. Those artists who apply hijrah have more or less shifted the role of the preacher and ulama on TV media broadcasts who present spiritual broadcasts in society. Artists who already have a name and fame have robbed ulama legitimacy as a reference in exploring and seeking understanding about Islam.

It seems, public figures are attached to their abilities and can be in various ways. Artists who have applied hijrah also automatically have new appendages, that what they are doing now is intended for preaching and worshipping. Artists who have moved have become new references to explore or ask questions about religious issues. Laudya Chintya Bella is one of the artists who is being as a reference in religious matters. As a Muslim woman, the general public does not understand Bella's way in hijrah as how deeply Bella understands and how she answers to questions about religion. Yet, it the public make her as a reference in how Bella's way in hijrah process and its impact on her life. However, finally, Bella became a model in various fashion and hijab models in society. The use of Bella's hijab inspires people to follow how it is used. The hijab model used does not only stop at the model, but also on the material and how to match the hijab with the clothes used, so that, the appearance matches (one unit).

This continuity has also led to an explosion of tutorials on wearing hijab with various style. This will later become a new shift that wearing hijab is not only for applying Islamic teaching, but also, it can make you look more beautiful (by enriching the variants of wearing the hijab). In addition, groups in socializing are also another motive for wearing the hijab, exchanging information between hijab wearers making the hijab a topic of discussion in groups. Apart from being in accordance with syaria law, hijab is finally seen as a fashion to follow the models (trends) of today's life.

The community is finally interested in learning more about hijrah and not a few of them apply hijrah. Public interest in the trend of applying hijrah is also due to the large amount of coverage and broadcasts spread on social media about migrating artists. Hijab is now not only functioned as a cover for genitalia and self-protection. Yet, it has become a trend in almost all levels of society. If in the past the hijab was only used by people who had a mature understanding of religion, now the general public and the all society are also wearing hijab because Islamic fashion trends rapidly have been growing lately.

Generation Z

The millennial generation has characteristics, including the use of communication, media, and digital technology is increasing and familiar; superior quality of education; born in 1980-2000; familiar with social media; creative, efficient, productive, and has

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[21] Tom Nichols, *Matinya Kepakaran* (Jakarta: Kepustakaan Populer Gramedia, 2018).

a passion; want to be fast paced and dynamic; and an open mind (broad), critical, and courageous[22]. Generation Z has similarities with generation Y, but generation Z is able to apply all activities at one time (multi-tasking), such as[23]: running social media using a cellphone, browsing using a PC, and listening to music using a headset. Whatever is done is mostly related to cyberspace. Since childhood, this generation has known technology and is familiar with sophisticated gadgets that indirectly affect personality.

According to Elizabeth T. Santosa gave several indicators of children who enter generation Z: Generation Z tends to have the character of big ambitions for success, is optimistic and always has a positive view of their dreams; practical (instant) in behavior (do not like things that require a long process to examine an issue); has a high level of self-confidence and likes freedom (opinion, expression); tend to like details (think critically and in detail in observing phenomena with the ease of searching for information with engines on the internet); tend to like recognition (in the form of praise, appreciation, and gifts) so that the basis for him to get it; and familiar with information technology, so that, all aspects and daily functions of this generation use technology and even this generation prefers to communicate in cyberspace rather than face to face with other people[24].

Generation Z's Diversity

The closeness of generation Z to technology and information inevitably makes them socially individualistic but becomes very humanist in cyberspace, because they prefer to interact using social media. They tend to feel that they can get everything by using technology. They can know everything through the sophistication of information and technology. Search engine technology in cyberspace makes it easier for them to seek knowledge and understanding without having to present a teacher. If they want to study about religion, just click what information they want to know. The easiness of finding "whatever is needed" often creates confusion when the virtual world is often different from the real world they face. This often triggers this generation to seek a new orientation for their life.

In addition to their closeness to technology and information, other media are also sufficient to attack individuals of this generation. Many romance films have Islamic themes, such as; When Love Is Praying (Ketika Cinta Bertasbih), Love Verses (Ayat-Ayat Cinta), Heaven That Is Not Missed (Surga Yang Tak Dirindukan) Season 1 & 2, Assalamualaikum Beijing and many others with an Islamic issues, Which more or less gives individual preference for Islamic romance. In addition, many products are advertised with the label syar'i and halal. These Islamic-inspired film characters become suitable objects to advertise products. At the same time, it give individual preferences to apply hijab by; starting to wear hijab in syar'I way, using special shampoos for women who wear hijab, using siwak toothpaste, and various products labeled halal

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[22] Fajriani and Sugandi, "HIJRAH ISLAMI MILENIAL BERDASARKAN PARADIGMA BERORIENTASI IDENTITAS."

[23] Yanuar Surya Putra, "THEORITICAL REVIEW: TEORI PERBEDAAN GENERASI," *Among Makarti* Vol. 9, no. 8 (Desember 2016).

[24] Elizabeth T. Santosa, *Raising Children In Digital Era Pola Asuh Anak Efektif Untuk Anak Di Era Digital* (Jakarta: PT Elex Media Komputindo, 2015).

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and according to sharia. In the end, most of the individuals of this generation imitated the patterns. Muslimah who wear hijab with label syar'i in simplification have reflected their religiosity. Using siwak toothpaste is in accordance with religious teachings. This meaningless behavior makes the individual trapped in symbols that are far from their substance.

The virtual world with various social media platforms (Whatsapp, Instagram, Twitter, Facebook, and even YouTube) provides an easier way for this generation to get closer to their way of religion, accounts with the concept of an Islamic face that are easy to understand logically become an easy target for this generation. By following the chat group which contains lecture pieces according to the circumstances, they choose an Islamic teaching which can make it useful in reality life. The Facebook page that contains the content of holy verses and hadiths that are shared by the admin every day is also analyzed and studied of this generation's observations. By following the account, he will be able to compare information obtained from various information sites to strengthen his Islamic face.

Their thirst for rewards in the form of praise, awards, and gifts that are expected, (even if it is social status or just community legitimacy) makes them competing for this recognition. We can see as an example in comparing with the previous generation before this millennial. Before the individual millennial generation had the character of knowing something or being more specific, how many people in the generation did not know everything was possible because of limited technology and information. Unlike the millennial generation, they know everything and are confident enough to talk about something they know. They compete to appear to be the main figure in their social world with continuity studying religion by reading holy verses either from the original source or in the account. He then appears to be a figure inspired by his knowledge who can give advice to those around him who are troubled by heart.

With a variety of information and accounts which is flooding the individual realities of this generation, it is not impossible to give them space to form a new pattern of diversity in this generation. The easiness of getting information about religion and others to get into the niches of the minds of individuals brings an impact on how they behave and act. For example, the recent phenomenon of Muslims in Uyghurs that continues to roll in all media, both online and offline will easily arouse their emotional condition about the feelings of fellow Muslims without being able to know what the real conditions are. The flow of information waves with various framing perspectives like this will certainly have an impact on attitude and action.

One of the characters of this generation that I described above is that this generation tends to be asocial with the real world but humanistic with the virtual world. Feelings of fellow Muslims will easily drag them to the attitude of helping each other through donations or other activity. Is this wrong? Of course not. However, the problem is when this feeling of empathy changes to the intention that empathy by donating is the main part of worship besides religious rites. It is not impossible that in the future, Muslim places of worship will become deserted because there is a shift in the way of worship. In the past, until now, actually, people's worship and piety are shown by rituals (how active they are to pray, and fulfill other obligations), their religion (*habluminallah*) with its various rules and the implementation of religious values in their lives. Now,

shifting to the context of social worship (*habluminnannas*) because the habits of this generation who like freedom do not like strict rules and tend to be open to new things in religion. They will express their diversity uniquely and differently from others. Coupled with the existence of information technology, this generation has the attitude that whatever it does must be uploaded in its virtual universe. By giving (donating) and then being photographed and then uploaded on his social media account, they can get legitimacy and image in his social life that they are very generous.

Conclusion

Hijrah is a phenomenon that continues to develop in the millennial generation which is now endemic to generation Z. *Hijrah* is a good thing in order for individuals or groups to become better individuals by leaving bad things to get closer to good things. Indeed, there is nothing wrong with *hijrah* according to the *Shari'a*, for example; dress in *syar'i*, behave in *syar'i*, and be active in following Islamic studies. However, more deeply, *hijrah* should have become the spirit of a Muslim to always be better apart from these inherent symbols.

In increasing religious capacity, not only by learning from the sophistication of technology and information, but also following contemporary Islamic studies. It would be nice to learn religion rigidly from someone who is an expert in their field by face to face or being *santri* in a religious institution, in order to gain a thorough and deep understanding which then has implications for piety in religion.

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