



## Trends of Millennial Generation Hijrah in Religious Maturity Perspective

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**Abstract**—The Hijrah trend has recently been prevalent among the millennial generation. This trend is more popular thanks to social media, which has become an important communication and information tool for today's people, especially millennials. The hijrah movement is a social phenomenon that marks the phase of the journey of the millennial generation who participates in animating the movement of Islamic studies in Indonesia. This movement has both positive and negative sides. On the positive side, the trend of hijrah shows Islamic nuances from the style of dress and da'wah language that adorns various social media lines. But on the negative side, the direction of hijrah became the beginning of a movement oriented towards a dogmatic understanding of religion and tended to become a new, different meaning. The Hijrah trend has metamorphosed into a lifestyle and further highlights the new shari'ah identity for the millennial generation. Based on this problem, it is necessary to study the Migration Trend of the Millennial Generation from the Perspective of religious maturity. The question is, how is the millennial generation's Hijrah Trend seen from spiritual maturity? The research method uses library research with reference sources in the form of articles in relevant journals and books because the problem to be studied is in the form of social phenomena.

**Keywords**— Religious Maturity, Hijrah Trends, Millennial Generation

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### A. INTRODUCTION

Along with the preparations for the launch of the digital era 5.0, the upheaval of social media as a means to convey the tone of da'wah today has become very viral. The ease of accessing social media such as Facebook, Twitter, Instagram, and so on is a magnet for the millennial generation.

However, the flood of various da'wah content in social media seems to have not been optimally addressed. This becomes very ironic when a study found that internet addiction did not have a significant relationship with adolescents' religiosity and intelligence quotient. This research data is taken from one of the big cities in Indonesia. (Imadduddin & Hairina, 2021).

The millennial generation is a generation that can collaborate well with da'wah using social media. Kupperschmidt believes that the millennial generation's close proximity to the digital world is motivated by the structure of technology-based social conditions that simultaneously developed with the birth of this generation. This has implications for the effectiveness of the use of social media in everyday life, without exception the development of da'wah initiated by the Hijrah Movement (Aswadi, 2011).

Analyzing the opinion that Karl Mannheim coined in 1923 regarding Generation Theory, it was stated that the millennial generation could be known from

the year of birth, which is between 1980 and 2000, and is at the age of 9-39 years (Suharko, 2006).

The lively events of the Hijrah Movement, which were held in several big cities in the past three years, show the solidity of the religious spirit of the millennial generation. The thunder of the idea of Ust. Hanan Attaki, through the youth hijrah movement, can become a social movement that mobilizes the masses and initiates da'wah accounts calling on the younger generation to emigrate.

In addition, the style of advertising communication in various social media turned out to have changed the mindset of the people without exception to the shift in the meaning of the perception of hijrah. (Said, 2015). The hijacking of the meaning of Hijrah by specific individuals has shifted the meaning of hijrah. It has shifted away from its true essence (As'ad, 2019). The trigger is rooted in the Salafi flow brought by Indonesian students who are studying in the Middle East, especially Saudi Arabia (Phetorant, 2020).

The exciting phenomenon of the hijrah movement, when migrating with Islamic clothes that cover the genitals, becomes a negative and radical stigma (Mahanani & Putri, 2019). This is grounded because disclosing information and applicable Islamic values gives the hijrah movement its charm (Addini, 2019).

The invitation to the Hijrah trend to use social media with public figures/artists as influencers can be a catalyst for social movement campaigns in the name of hijrah. This method consciously proves that the birth of the Hijrah trend is a collective behavior that continues to grow. Da'wah material is widely innovated in the form of a light and contemporary da'wah tone so that it is liked by young people interested in studying religion. (Firmansyah, 2021).

Based on the problems above, the researcher will examine the Hijrah Trend of the social generation from the perspective of religious maturity. Maturity in religion, namely the ability of a person to internalize the noble values of the faith he adheres to through conscious and complete beliefs and obedience so that they are reflected in daily religious attitudes and behavior (Musa, 2019).

## B. METHOD

The research uses a Library Research approach, namely a study that collects data through libraries (books, newspapers, magazines, and documents). The research approach used is qualitative. Because the problem raised is a social phenomenon in the form of the Hijrah Trend in the millennial generation in terms of religious maturity, so the researcher uses a qualitative research approach.

## C. RESULTS AND DISCUSSION

To reduce the confusion of news, it is necessary to scientifically study the phenomenon of hijrah based on psychology through the perspective of religious maturity.

According to experts, religious maturity is the highest point of spiritual development or a person's religious sense. (Ahmad, 2019) The Reality of Religious Maturity in the form of laying faith as a foundation that will confirm religious values as a truth. (Yahya, 2003).

Strictly speaking, Allport defines maturity as freedom and reasonableness in the growth of personality and intelligence that has relevance to experience in every development of life. (Allport, 1950) Patterns of religious maturity include appropriate adaptation and integration of views in acculturating religious values with cultural conditions and social construction. (Fadholi & Nurkudri, 1995).

In its development, according to Erich Fromm's opinion, diversity divides itself into two sides, namely, first, authoritarian and humanist variety. Strict religion has an external character because it occurs due to external influences that give birth to tyranny in a person; second, humanist diversity is internal because it is contained within a person in the form of firmness of opinion and deepest religious beliefs. Humanist variety is viewed from the perspective of spiritual maturity that meets the criteria.

Hafi Ansari believes that religious maturity is marked by the need for religion in life and considers it true to the religion he adheres to. So, with full awareness and firmness, a person's belief will reflect all his religious actions and behavior with complete

prudence and consistently take responsibility for himself, not merely plagiarizing (Aini & Wauran, 2021). The impact of spiritual maturity: (1) religion with full awareness; (2) less likely to violate God's prohibition; (3) the soul and heart are calm; (4) being weak and gentle; and (5) live life to the fullest (Ahmad, 2019).

Psychologists including Walter Houston Clark, Gordon Allport, and William James, who are considered the fathers of World Psychology, state that the characteristics of a mature religious person are as follows: (1) broad-minded, critical, creative, humble and autonomous in religion; (2) expanding his attention to things outside himself; (3) always want to improve and improve the quality of ritual routines and verbalization; (4) Awareness of the existence of God; (5) A good relationship with God in the form of surrender to Him, (6) the emergence of a sense of happiness and freedom as a result of surrender to God; (7) able to change (negative) emotions into love and harmony; (8) motivational force, namely religion is used as a motivational force (Zulkarnain, 2019); (9) Consistency of morality (moral consistency); (10) Tolerance. (11) Integration of life views; (12) heuristics, meaning continuous efforts to find the truth about their beliefs.

A person's religious mode is formed based on the level of spiritual maturity in the person. There are three modes of religion: pluralist, inclusive, and exclusive. Pluralist diversity views religions from the point of view of their adherents. Each religion takes a safe path to the absolute, the ultimate, Allah the Almighty. Inclusive diversity prioritizes religious understanding substantially, meaningfully, and contextually so those religious teachings are implemented by considering and paying attention to the context of space, time, situation, and socio-cultural conditions in which religion is located. Meanwhile, exclusive religiosity only views religion and belief as the right one. Meanwhile, other religions and beliefs are wrong and distorted (Taufik & Taufik, 2019).

Based on the description above, it can be concluded that religious maturity is a variation in the meaning of the purpose of life as an effort to integrate the noble religious values that he adheres to in his daily life based on the development of the stages of the religious feeling he adheres to. So that it can be reflected in the criteria of devout adherents, namely, adherents who consciously, consistently, cautiously, and with a sense of responsibility hold fast to the teachings of the religion they believe in.

The phenomenon of the Hijrah Trend is one of the most popular issues among the millennial generation in Indonesia, with the assumption that they can become better and happier people. This is in line with a study by the Varkey Foundation showing that 93% of young Indonesians believe that religion is the key to happiness (Heriyanto, 2018). The trend of social movements with Hijrah nuances in Indonesia with various triggering factors has shifted its meaning from what it should have been. The urgency to restore the essence of hijrah following its substance, namely a complete change in various elements, including social, economic, political, and religious aspects, in an open and democratic direction so that hijrah is not merely symbolic.

Hijrah, which tends to be intolerant of Indonesian society, must be addressed. The hijrah movement should highlight an open and inclusive attitude because a pluralist society can be built through these two attitudes. The main foundation in constructing community pluralism must be based on an inclusive attitude in being open to various stigmas that arise in social dynamics.

Historically, the meaning of Hijrah has a special affinity for Muslims, which is related to the migration of the Prophet Muhammad SAW from Mecca to Medina to build Islamic civilization. The meaning of Hijrah based on these events can be seen from two sides. First, it moves physically from a critical area to a conducive one. This follows the opinion of Ibn Arabi, who interprets the word hijrah as a process of getting out of a fighting area to an Islamic (peaceful) area.

Second, moving from place to place spiritually, namely from areas of disbelief to believers. From an Islamic perspective, the meaning of hijrah is close to the word piety; a person can consciously and continuously carry out Allah's commands and avoid all His prohibitions.

Based on the results of the search for hijrah, there are five substances related to the event of the Prophet's migration (Suarni, 2016), namely:

- Hijrah is a strategy for the Prophet's struggle.
- Building Civilization.
- The concept of unity.
- The idea of an egalitarian society.

In its development, Hijrah was distracted into forms of hijrah, including the known hijrah Makaniyah, hijrah nafsiyah and hijrah amaliyah. (Aini & Wauran, 2021). Meanwhile, Hamka identified ways to emigrate through five practices: establishing prayer, paying zakat, performing fasting, leaving for the Baitullah with the intention of Hajj, and finally, Jihad as a form of realization of his love for God Almighty (Musa, 2019).

Viewed from the point of view of the origin of the word, the word hijrah comes from Arabic (Musa, 2019). Etymologically it has the meaning of breaking up or stopping. Furthermore, hijrah itself is interpreted as breaking up on one side and connecting on the other or being associated with a large lake so that it can stop the flow of water from the river.

The Hijrah movement then adopted this word into a social movement that mobilized people to consciously and independently change their appearance, which was then known as the syari'a clothing style. The tone of da'wah in social media is attractively packaged full of persuasive language that invites the millennial generation to always mujahadah an-nafsy from all forms of religious deviation towards obeying all of His correct rules, and being carried out consistently in the following two ways:

1. Takhalli, namely, all bad things should be avoided.

2. Tahalli, i.e., all good things must be upheld.
3. Consistency in carrying out something and placing it in a space limited by something that has been determined.

Trends are defined as prominent events/massive phenomena that can attract the public due to the Modern Era's uniqueness (Putri & Ersa, 2018). The trend of hijrah continues to be a necessity for today's millennial generation, which narrates the tone of da'wah, such as "alms will not make you poor."

The development of the Hijrah Trend is nothing new. However, information flows freely without privacy in the digital era, so various religious insights become very easy to find. Whether we realize it or not, now the phenomenon of hijrah has reached its culmination. As a result, the Hijrah Trend has a shift in meaning from the beginning, which is an inner journey, which is oriented towards the experience of liberation with a mature intention, shifting into a new social movement for the millennial generation that is massively transformed towards obedience to symbolic religious rituals (Mariana & Azmi, 2021). Implementing hijrah motivates a person to constantly change in every life journey (Ibrohim, 2016). In addition, the shift in the meaning of hijrah also occurs as a form of identity transformation that is becoming a trend among millennials where influencers spread through social media (Institute, 2020).

The Hijrah trend as a social movement phenomenon gave birth to an Islamic movement that shapes the reality of social dynamics in society globally and nationally (Firmansyah, 2021).

The phenomenon of Islamic-based social movements, known as the Hijrah Trend, is an eternal issue (Milton-Edwards, 1992). For example, the emergence of the World Hijab Day movement in the United States was initiated by Nazma Khan and is then commemorated every February 1st. (Raihanah, 2017).

The group interaction process in the hijrah community slowly leads to group thinking. Irving Janis discusses their

argument to maintain cohesiveness. Otherwise, it will cause "disturbing comfort" or "chaotic situation". The occurrence of groupthink is due to the following factors: (1) cohesiveness, or group loyalty, namely the attachment of members to the group; (2) homogeneity of group members, limitation of information sources, and refusing suggestions from outside the group. This occurs due to a structural fault; and (3) a provocative context, namely a context that puts provocative pressure on group members (Rofidah & Muhid, 2022).

Many Instagram users use the word Hijrah in their accounts or use the hashtag hijrah in their posts on Instagram. Ustadz Adi Hidayat said that the practice of Hijrah was not the identity of a member of an organization or a member of a group, or a political movement. Hijrah also can not be done just by changing the appearance. He further argues that the easy way to do Hijrah is to become a better person in the sight of Allah. Therefore, for many Indonesian Muslim millennials, Hijrah is a spiritual journey to becoming a better person. Millennial Muslims' spirit of Hijrah on Instagram is more of a spiritual journey than a political movement. Therefore, for many millennial Muslims, Hijrah is a process of becoming a better person, no matter who they are. (Rahman et al., 2021)

The Hijrah movement began to be ogled by politicians because it was considered capable of mobilizing and influencing the community. Hence, it greatly contributed to determining who would later become the country's leader. (Yunus, 2019).

The trend of Hijrah also touches on theological phenomena full of understanding about religion (Anisa, 2018). According to Muhammad As'ad, the shift in the meaning of Hijrah has also occurred within the scope of theological meaning, where Hijrah has shifted to cultural meaning.

Some of the Hijrah trends are mostly about changes in their daily lifestyle, while the frequency of using digital media by Indonesian youth, especially among high school students, only contributes to radical attitudes (Suraya & Mulyana, 2020). The idea of hijrah trends on the Internet uses the

term hijrah as the main identity, especially to investigate certain online groups or communities (Prasanti & Indriani, 2019)

The trend of Hijrah has become a lifestyle that is in demand by the millennial generation, marked by the shift of one's behavior from bad to better and following the religion he adheres to. The perpetrators of this Hijrah are dominated by the middle-class millennial generation, especially students. Characteristically, students have higher education and are more economically stable than people in rural areas who have not been touched and are open to technology. This makes the millennial generation tend to emigrate because it is influenced by the popularity of the migration trend on social media.

Based on the spotlight of Muhammed Arkoun, the trend of Hijrah has experienced a shift in meaning which has a tendency to "fall" the millennial generation. Three things cause the fall of the millennial generation: First, the dysfunction of reason and the textualization of the Koran. Intellect is contrasted with revelation. The historical dimension of the Qur'an at the time of the Prophet was understood as a text that must be applied today. Second is the cult of authority figures considered "holy" other than the Prophet. They "excessively glorify" their idols; and third, they fantasize about the re-emergence of the past golden age (Anisa, 2018). In sociology, the migration trend is a social fact (Bertens, 2013). Religious-based social movements have always been a hot topic in this country (Pramesuari, 2020).

Religious transformation wrapped in a religious movement in the form of a Hijrah can change religious behavior in its community (Rochimah, 2018). The millennial generation initiates religious movements in the form of the hijrah movement. The phenomenon of the hijrah movement is quite familiar and popular among the younger generation. They perceive this phenomenon as migrating from a secular to an Islamic lifestyle. (Lanti et al., 2019).

The hijrah trend is the implementation of a millennial generation social movement that consciously carries a religious-based

collective behavior change mission that is actualized in the visualization of religious symbols and makes it their identity for the religion they adhere to by utilizing social media to construct a da'wah tone that is following the times. (Nas, 2016).

The formation of the concept of identity is the fruit of the construction of social movements, viewing a person as part of an independent group with the freedom to change identity and seek new meaning for the identity he chooses as a form of manifestation of holiness. The Hijrah movement is a form of social dynamics that becomes a space to increase religious understanding and jointly actualize it in daily life as a strengthening and affirmation of identity for them (Prasanti & Indriani, 2019).

The hijrah trend is an old discourse, now metamorphosing into a movement that is not only a process of internalizing religious values but is further capable of changing one's lifestyle, especially in terms of how to dress, better known as fashion style. The trend of Hijrah for Muslim women also led to a movement of clothing that was wide and dangling to cover the genitals with a long hijab style which became its characteristic even though it was equipped with a niqob or face veil. This is then dogmatized as the realization of the present Hijrah. From the point of view of Muslim men, it appears that the style of wearing cingkrang pants (the bottom of the pants above the ankles) and lengthening the beard seems to have shown their social status as a Muslim youth. (Rahmat, 2012; Joas, 2015)

The popularity of the Hijrah trend in the millennial generation explains the Islamic identity of its followers, although it has substantially shifted from the meaning of Hijrah itself.

Recent post-tradition conditions, which are irregular with various polemics, reduce the chaos of the millennial generation's thinking. In addition, the influence of social structures may be disappointing with the current regime. It is suspected that he contributed to the birth of the hijrah trend today (Arnus, 2019).

The cultural lines that line the hijrah movement create mobilization, inspire, and legitimize the initiation of the hijrah movement through the tone of da'wah full of religious meaning. The hijrah movement is described as a double-edged sword with two sides back-to-back, where one side of the eye shows a form of Islamic revival that is increasingly active, especially in the middle class and students. The trend of Hijrah carried out by the millennial generation is considered to be able to show their identity and become a place to show themselves in the da'wah stage as a sign of one's attachment to their religion. But at the other end of the blade is Salafism, which seems fanatical and even tends to direct others to the entrance of understanding radicalism in the name of the meaning of Hijrah as a doctrine of thought. Another problem is the assumption that Salafism is intolerant of some novelties, especially in contemporary cultural aspects, such as music.

The emptiness within the millennial generation that results in boredom triggers the millennial generation to carry out the migration trend through critical thinking styles and changing eastern lifestyles as daily adaptations that breathe religion and are assembled in cultural frames that directly mobilize the millennial generation's migration movement. Hijrah should be able to lead Muslims to higher obedience to God.

The development of the Hijrah trend was motivated by several reasons, namely: First, Islamic books popularized by the Salafis, Tarbawi, Tahriri, etc.; second, Islamic studies by campus activists, mosques, and the tabligh congregation; third, popular Islamic literature through social media; fourth, the start of popular clerics and Islamic celebrities; fifth, the trend of hijrah communities; sixth, light religious lectures about the association of young people; and seventh, Islamic Photography, Design, Marketing, etc. activities (Widhana, 2019), which are popular with young people.

Furthermore, the view of Sigmund Freud as the father of psychoanalysis predicts that if religion does not guarantee a sense of happiness and gratitude in humans,

then religion will be increasingly abandoned along with the development of socio-cultural modernity in society, but this prediction is wrong, because in reality it is the opposite of the prediction. where Religion increasingly feels its nuances along with the development of socio-cultural modernity in society (Ahmad, 2011).

The religious movement in the form of hijrah has become widely heard among the millennial generation who are attached to religious conversion from a secular lifestyle to an Islamic lifestyle, so that it becomes a form of religious transformation that is implemented in changing religious behavior in religious groupthink containers.

The effectiveness of the transformation of religious aspects as a forum for change is thought to be strongly influenced by the presence of the hijrah movement. Based on Marx's view, the hijrah movement has a strong agency, where religion has succeeded in achieving its popularity so that it becomes the opium or inspiration for its adherents, this proves that the role of religion is very large in creating socio-religious changes in society, especially the position and role of collective millennial actors in the movement. Hijrah has built a new identity as a religious community who adheres to Islamic values, teachings, and rules.

The trend of hijrah in the millennial generation in the perspective of religious maturity is seen as important to study as an effort to reduce the shift in the meaning of hijrah itself.

The perspective of religious maturity views the trend of hijrah as a phenomenon resulting from extensive, critical, creative and autonomous knowledge.

In addition, in the interaction relationship within the hijrah movement itself there is always a reminder as a form of caution in carrying out religious routines both verbally, symbolically and religiously.

Consistently, followers of the Hijrah Trend usually share the tone of da'wah that describes a person's attachment to his god through awareness of God's existence and complete servitude so as to change one's

paradigm and even reduce emotions to love and harmony.

The power that is present in a person as a reciprocal of the widespread trend of hijrah is often marked by making religion a motivation to maintain a consistency of morality that views tolerance as an integral view in growing religious maturity in a heuristic manner.

In the Qur'an itself it is explained about the characteristics of people who believe and are pious, namely religious maturity, namely:

1. Really love Allah (Surah Al Baqarah: 165). The form of love for Allah is obeying the Messenger of Allah (Surah Ali Imran: 31).
2. Believe in all His Prophets / Messengers (QS Al Baqarah: 136), namely being *sami`na wa atha`na* (listening and obeying) and imitating them (QS Al Baqarah: 285 & QS Al Ahzab: 21).
3. Have a strong faith and be serious in worshiping Allah (Surah Al Baqarah: 194).
4. Fulfill all his promises (Surat Al Baqarah: 177).
5. Help each other in doing good and piety (Surah Al Maidah: 2).
6. Upholding justice even though it is detrimental to himself, his parents, and his relatives (Surah An Nisa: 135).
7. Care to lighten the burden of others, among others, by releasing some of their wealth to those who are entitled and forgiving the mistakes of others (Surah Ali Imran: 133-134).
8. Reaching the pleasure of Allah SWT (Surah Al Baqarah: 207).
9. Having a basic view that only Allah has the authority to determine one's faith (Surah Al Baqarah: 62), so be tolerant of adherents of any religion. (Rahmat, 2020).

Based on the Qur'anic framework regarding religious maturity, as for the relation to the Hijrah Trend, namely: (a) The dimensions of complete belief in the Pillars of Faith, namely; Faith in Allah, the Angels, Apostles and Prophets, the Book, the Day of Judgment, Qada and Qadar; (b) Dimensions of the implementation of worship, both fardu A'in and Fardu Kifayah worship, both those

with Mandatory, Sunna and permissible laws and leaving the makruh especially those with Haram laws; (c) The dimension of religious-experiences, namely a meaningful religious experience after joining the hijrah community or other communities, for example changing the orientation of life goals and inner and outer clothing to become more religious; (d) Dimensions of Religious Science, namely their knowledge of the basics of true religion based on the Al-Quran and As-Sunnah; and (e) the Da'wah dimension, which is to invite the closest people (relatives, close friends, and close relatives) to emigrate to a better direction. But of course, not everyone can accept it. In fact, many are ostracized, because the trend of hijrah is often accused of being a heresy.

#### D. CONCLUSION

The trend of Hijrah in the Millennial generation has experienced a shift from the actual meaning of Hijrah, which is a process of physically moving places, namely from a critical position to a more conducive place, and spiritually moving from lousy behavior to a better direction. The Hijrah trend has metamorphosed into a social movement with cultural nuances. Furthermore, the Hijrah trend is seen as a lifestyle and a shari'a phenomenon.

Trends in Hijrah. From the perspective of religious maturity, it is seen as an indicator of one's spiritual maturity because it can fulfill the characteristics of religious maturity. From the standpoint of religious maturity, the millennial generation is considered capable of showing the aspects of broad knowledge, more critical, creative, and autonomous in various ways. This can be seen from the tone of da'wah delivered through social media. The millennial generation, with their Hijrah, can know more about themselves and the existence of their God through the intensity of their closeness with others. God in the form of complete surrender and the emergence of motivation to continuously improve his religious rituals, both verbal and behavioral, especially religious symbols such as shari'a clothing.

Through the mobilization of the massive hijrah movement, it is considered capable of consistently and tolerantly changing emotions into a tone of da'wah full of love and harmony that reflects an integral view of life, always seeking the truth continuously in his life related to his religion.

In addition, the Hijrah Trend can signify religious maturity if the intention of the Hijrah is returned to its true nature and history. In addition, the Hijrah Movement initiated discourse on the construction of one's religious identity.

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