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THE HIJRAH PHENOMENON IN SOCIAL MEDIA: A NEW SOCIAL
MOVEMENT IN INDONESIA

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Abstract: The phenomenon of migration is gaining popularity among Muslim millennials and is increasingly embraced by the urban middle class, spurred by the emergence of prominent public figures who have undertaken this journey. This study aims to delve deeper into the trending phenomenon of educational pursuits within the hijrah community. Additionally, it seeks to examine the relationship between these studies and national issues, as well as inter-religious relations. This investigation centers on three primary Instagram accounts: @mahnahijrah, @temanahijrah, and @hijrah.united, while also considering several other social media accounts as secondary sources. The research employs a qualitative approach, specifically utilizing the descriptive-analytical method to provide a comprehensive portrayal of the subject matter. This method was selected to illuminate the trends in hijrah community studies on social media. Data collection primarily relies on observation techniques. Regarding the trends observed on the three aforementioned accounts, topics include the significance of hijrah, prayer, Islamic wisdom, acts of charity, prohibition of courtship, prayer studies, and ukhuwah islamiyyah. However, no discernible connection to national or inter-religious relations has been identified in the posts from these three accounts over the past six months. This pattern is similarly reflected in the secondary accounts examined in this study.

Key words: study, migration movement, social media, the Hijrah movement.

1. Introduction

The phenomenon of hijrah in Indonesia is a religious trend that has gained significant popularity in recent times. The hijrah movement continues to grow due to the increasingly close relationship between the spiritual dimension (Islam) and the digital realm. According to a survey on “Digital in 2020” conducted by We Are Social, digital, mobile, and social media have become integral parts of everyday life for people around the world. More than 4.5 billion people now use the internet, and social media users have surpassed the 3.8 billion mark (We Are Social, 2020). Based on the APJII 2019–2020 internet survey report, it was noted that internet users in Indonesia experienced an increase of 27.9 million from 2017, amounting to 143.2 million, and this number was predicted to rise in 2019 (196,714,070.3 internet users) and continue its upward trend. The age group dominating internet use is in the range of 20–34 years (APJII 2019). Given these figures, it is not surprising that millennials are the predominant group migrating, as social media serves as a medium for transmitting religious values.

The emergence of the first hijrah movement in Indonesia is somewhat challenging to pinpoint. However, a recent study suggests that Darul Arqam is a group that can be considered a precursor to the hijrah movement in Indonesia in the 1990s (PPIM UIN Jakarta 2021, 2). In general, the hijrah movement offers positive guidance for achieving a better life based on the teachings of Islam. This movement is considered capable of instilling a thirst for religious knowledge among Muslim millennials. This is evident in the increasing number of studies conducted by contemporary clerics followed by Muslim millennials, both offline and online (Yuswohady 2019). As the new wave of COVID-19 cases in Indonesia continues to rise, the government has enforced strict health protocols, including avoiding large gatherings and urging the public to maintain a distance of at least 1 meter from others. With these stringent health measures in place during the pandemic, many activities such as learning, working from home, and study groups have shifted online, using platforms like YouTube or Zoom. This has led to a significant increase in digital usage compared to the previous normal situation. Similarly, the hijrah movement has become more active in providing religious studies through social media, offering diverse and interactive religious content to reach a wide audience.

The hijrah movement in Indonesia has been studied from various perspectives and approaches. A recent study on “Trends in the Diversity of the Contemporary Hijrah Movement,” published by the Center for Islamic Studies and Society (PPIM) UIN Jakarta in February 2021, suggests that the

development of contemporary hijrah in Indonesia is accompanied by an increase in Islamic conservatism in the country, including in cyberspace. This conservatism, as highlighted in the study, encompasses both Salafists and non-Salafists (PPIM UIN Jakarta 2021, 1). Another examination of the hijrah movement focuses on its meaning among its practitioners. The results of this study suggest that, amidst the popularity of hijrah among Muslim youth in Indonesia, the behavior of hijrah seems to have lost some of its substantive meaning. Hijrah should not only be interpreted as strengthening religious values but also as having a mission to reform every aspect of social, economic, and political life (Addini 2019, 109).

Furthermore, the identity-oriented paradigm in millennial Islamic hijrah has been studied by Suci Wahyu Fajrian and Yogi Suprayogi Sugandi. The results of this study suggest that Islamic hijrah is a new social movement that has emerged among millennials, reinforcing the identity of Muslims based on the teachings of Islam (Suci Wahyu Fajrian 2019, 77). Another perspective on the hijrah movement, studied by Sahran Saputra et al., focuses on the hijrah movement among young people in Medan, North Sumatra, with a specific emphasis on the “Sahabat Hijrahkuu” community. The research indicates that the development of the hijrah movement among Muslims in Medan is a form of collective awareness, stemming from actions taken to defend Islam. The hijrah movement is rooted in religious fervor and serves as a spiritual response to the social conditions faced by young people in Medan City (Saputra 2020, 23). While this study deviates slightly from previous research, the aforementioned studies serve as a framework for further examination of the hijrah movement in Indonesia. This study, in particular, focuses on analyzing the phenomenon of “Konten Hijrah” on social media as a new social movement in Indonesia.

2. Literature Review

2.1. The term hijrah

When exploring the meaning of hijrah, there are various interpretations. Some define hijrah as a positive step towards seeking help, honor, and priority. It is seen as a means to defend the faith and the foundations of religion, as Prophet Muhammad was willing to migrate. He believed that spreading Islam, bringing light to darkness, and strengthening faith were crucial. This act of migration is also referred to as Sunnatullah, a practice followed by prophets and messengers since the time of Adam, including Noah and his family who believed (Q.S. al-Qamar: 10-14), as well as the migration of the family of Kahf, protected and aided by Allah (see Q.S. Al-Kahf: 16). Moses' migration was carried out at a time and place appointed by Allah (ad-Dukhan: 23-24). The event of hijrah is considered a

form of jihad against the polytheists. The messenger of Allah declined numerous offers from the people of Mecca and, with the permission of Allah, migrated from Mecca to Medina, as stated in the words of Allah in Q.S. an-Nisa: 97-99. According to Ibn Kathir's explanation of Q.S. an-Nisa: 97-99, the verse is not specific to the event of migration from Mecca to Medina, but applies to every believer under the authority of the polytheists while he is able to migrate (al-Khatib 1995, 9-12).

The Center for Islamic Studies and Society (PPIM) at UIN Jakarta delves into the meaning of hijrah by examining how extremist Islamic groups like Isis and Al-Qaeda interpret it. Isis uses hijrah as a propaganda tool to attract followers from various countries and turn them into territorial combatants for Isis. PPIM quotes Schulze & Luw's explanation that extremist groups understand hijrah as a physical move from an area called dar al harb to dar al-Islam, or from dar al Islam to the Islamic State. From this perspective, PPIM differs significantly from the new phenomenon of hijrah in Indonesia, which views hijrah as a spiritual and non-physical transformation (PPIM UIN Jakarta 2021, 1-2). The meaning of hijrah within the hijrah community itself is discussed in the following section.

To understand the meaning of hijrah within the hijrah community, it is necessary to first examine several accounts that define hijrah. For instance, the account @maknahijrah draws on the renowned scholar Ibnul Qayyim al-Jauziyyah's perspective in the book *al-Fawa'id* (al-Jawziyyah 2008, 1). It states: "Those who find it difficult to abandon bad habits and behaviors are those who do so for reasons other than Allah alone" (Al Fawaid: 156 (@maknahijrah_dipost on March 16, 2021)). Another hijrah account, hijrah.united, defines hijrah as a transition from old habits to a better state in the eyes of Allah Swt. (@hijrah.united_dipost on June 02, 2020). In a subsequent post by @ hijrah.united, the question is raised, "Is this the right time, right now?" In a podcast featuring Ustadz Hendra Ubay, at 1.50 am the moderator initiated a discussion about the surging phenomenon of hijrah, encouraged by Muslim influencers who migrate and promote it on social media. At 2.28 minutes, the moderator again delves into this phenomenon, noting that entrepreneurs have capitalized on it by offering a range of products and services such as halal-labeled headscarves, food, drinks, property, and even means of payment. While this is not inherently wrong, the moderator expresses concern that the phenomenon seems to have transformed into a brand and a popular lifestyle. This popularity now overshadows the essence of the migration itself, deviating from the true meaning of hijrah. Most millennials are now inclined to make instant lifestyle changes, which often focus on the physical aspect. According to Ustadz Ubay, hijrah is a movement in language, signifying a shift from a negative place to a positive one, or vice versa. In terms of action, hijrah entails moving away from anything

prohibited by Allah Swt. A true hijrah, in terms of movement, must bring about goodness.

3. Methodology

This study employs a qualitative research methodology, specifically utilizing the descriptive-analytical approach. This method was chosen to provide a detailed portrayal of the situation concerning the study's theme, which focuses on the phenomenon of hijrah-related content on social media, particularly on Instagram accounts @maknahijrah, @temanhiyrah, and @hijrah.united. Data collection is conducted through observational techniques, involving a thorough search across various sources relevant to the study's theme. This encompasses examining the content posted by several accounts within the hijrah community, primarily on Instagram, as well as reviewing related material on platforms like YouTube and Facebook. Following the completion of data collection and documentation, the subsequent step involves interpreting the content posted by the three identified accounts that constitute the primary subjects of this study. After the observation and documentation phases are concluded, the subsequent stage entails editing, which involves a meticulous review of the obtained data, with a specific focus on ensuring completeness and clarity of meaning between different elements. The final step involves data analysis, specifically through content analysis. In this process, the author categorizes the posted content, particularly on their Instagram accounts, and subsequently compares the various studies to discern which ones are currently trending within the migratory community in Indonesia.

4. Results and Discussion

4.1. Preaching in the virtual world

Media coverage of the A-League has both positive and negative aspects. One of the positive aspects is its potential to promote dynamic discussions within Islam and reinforce the resilience of Islamic values. Additionally, it can serve as a medium for more inclusive da'wah. However, the challenge of such da'wah is no less significant than its benefits. The rapid changes in our times often lead to new questions and a diverse range of studies (Alzamzami 2019, 127). The diversity of studies can be problematic when incorrect ideas find a platform to express themselves through social media. These ideas are presented interactively and can reach a wide audience. Some may accept them without proper fact-checking or verification of the religious study materials with accurate and reliable sources.

These challenges are pertinent to all of us, especially Muslim scholars, who play a crucial role in disseminating knowledge and ensuring a correct understanding of the Qur'an through online media. The goal is to counteract false interpretations disseminated by both external parties and factions within Islam itself. The era's technological advancements cannot be disregarded by advocating against the use of the internet. Instead, the Muslim community must adapt to this condition and utilize this phenomenon as a means to convey the message that Islam is a mercy for all of humanity. Of course, da'wah must be presented in an engaging and contemporary manner, as the principle of da'wah requires using the language of the audience being addressed (Zuhdi 2019)

Methods of preaching continue to evolve to facilitate the audience in absorbing the values of Islamic teachings. The application of Islamic teachings is relevant in every era. Although individuals may have differing experiences, this does not pose a problem. The key is innovation in preaching that aligns with the needs and developments of the times. The evolution of the internet has become a primary source of reference for most millennials and Indonesian society as a whole. This is supported by research data from "We are Social" in 2020, which states that Indonesians between the ages of 16 and 64 actively use the internet for an average of 7 hours and 59 minutes per day (We Are Social 2021). Consequently, there is a pressing need for more interactive innovations to captivate the public's attention and steer internet usage in a positive direction, such as with Islamic da'wah content.

The presence of innovations and varying preaching methods on social media has become increasingly prevalent in recent times, exemplified by some missionary accounts listed below:

1. *KonsultasiSyariah.com*

The website *KonsultasiSyariah.com* employs a question and answer method. This approach is clearly conveyed on the website, where a diverse range of questions about everyday life problems are addressed. The presentation of study materials is conducted in a clear and scientific manner, firmly grounded in the arguments of the Qur'an and Sunnah, as well as the insights of scholars. The primary aim of this initial consultation is to establish an online repository of Islamic knowledge, conveniently accessible for Muslims seeking answers to common issues they encounter. What sets this website apart from others is its provision of a direct question submission feature, facilitated through the "send inquiry" form. *KonsultasiSyariah.com* is managed by a dedicated board of trustees, which includes knowledgeable clerics who have graduated from reputable institutions such as the University of the Middle East, LIPIA and Lecturers from STDI Jember.

This question and answer method offers accessible means for any internet user to seek advice on various religious matters through the designated question column. Through this method, *KonsultasiSyariah.com*

effectively bridges the gap between questioners and those who provide answers. Questions from individuals with diverse backgrounds and a wide range of problems are efficiently addressed by experts in their respective fields. Consequently, this method proves relevant for application on social media platforms, as it enables the identification of issues or misconceptions that may not be known to religious experts or have yet to be addressed elsewhere.

2. M. Quraish Shihab Official Website

The M. Quraish Shihab Official Website offers a diverse range of innovative methods. Within the website, Islamic preaching studies are linked with the evolving role of media, incorporating formats such as Podcasts, a Youtube Channel, Spotify, Apple Podcasts, Radio Public, Google Podcasts, Anchor, and the Official website. Moreover, in M. Quraish Shihab's Official Website, the content is not solely presented in the form of articles commonly found on general websites. It also includes a unique feature, the e-poster category, which adds an innovative dimension to the website. Professor Quraish Shihab's interest in adapting to the digital media landscape is evident through the various forms of media he employs in his preaching endeavors.

In this all-digital era, which is increasingly dominated by digital platforms, there are both positive and negative impacts, much like the two poles of a magnet. While digital media can potentially have negative effects, it does not mean that we should shy away from using and adapting to technological advancements. In fact, the development of digital media offers an avenue to provide accurate interpretations of misconceptions or errors that have proliferated in mass media. Prof. Dr. Muhammad Quraish Shihab serves as a concrete example of how social media can be used for positive endeavors, particularly in terms of preaching. His active utilization of a variety of social media platforms serves as a testament to how he employs these channels as a means to convey the teachings of Islam.

4.2. Hijrah lifestyle

As per Yuswohady and his associates' perspective in their research titled "Muslim 4.0: The New Muslim Lifestyle - Hijrah, Digital, Leisure," they explain that amidst the rise of Technology 4.0, Indonesian Muslims, according to their observations, are increasingly adhering to Syar'i and Islamic principles. They make this assertion due to the observable indications of a hijrah lifestyle and a surge in the hijrah movement, particularly notable among Muslim millennials. This shift in lifestyle encompasses not only clothing but also financial practices within the hijrah community. Here are some of the categories that have become integral to the hijrah community's way of life:

1. Branding Halal product

Some products, ranging from food and beverages to clothing, cosmetics, and even detergents, claim to be halal-certified. The widespread use of the ‘halal’ label is due to a recent phenomenal trend, encouraging other products to compete by adopting halal certification as a unique value proposition.

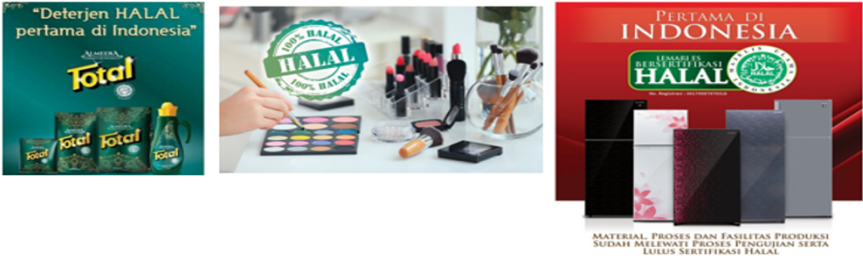


Figure 1. Products labeled as “Halal”

Source: Photos from @lehabarqa website account, @femina website account and @radioboosfm Twitter account.

2. Syar’i style

The appearance of the hijrah community certainly remains fashionable with many Syar’i fashions, such as koko clothes, contemporary robes, hijabs, bags, and many other Syar’i styles.



Figure 2. Fashion clothes labeled as "Syar'i"

Source: Photos from @tokosragen website account, @zhazhety03 Shopee account, @muslimstore website account

3. Waqf Train

The Waqf program has emerged as one of the leading initiatives. Many hijrah accounts engage in fundraising activities. For instance, on January 17, @kajianmusywarah organized a fundraiser to aid the victims of the South Kalimantan flood and the West Sulawesi earthquake. Similarly, on March 27, @go.hijrah held a fundraiser for Ramadan Iftar, and there are many other accounts doing similar work.



Figure 3. Waqf Fundraising

Source: Photos from @gohijrah Facebook account, @gatra website account, @jadiberkah.Id website account

4. Halal Marketplace

As discussed in the first section regarding halal, the main distinction lies in the fact that the term ‘halal’ becomes a brand for the product. In this section, ‘halal’ transforms into a label for the marketplace. These marketplaces exclusively feature products with halal certification, adhering to the principles of Shari’ah. Examples of such marketplaces encompass Halal Plaza, DuniaHalal.com, Halalpedia, and various others.

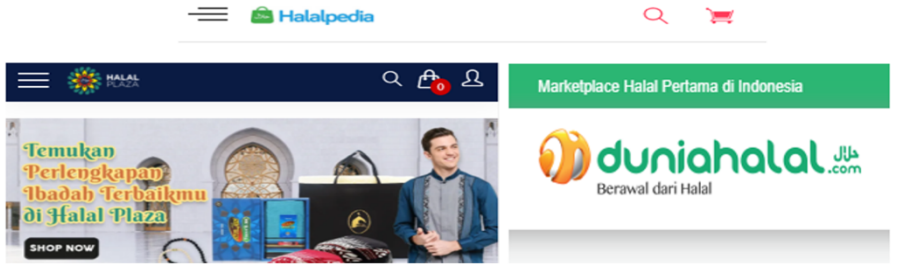


Figure 4. Marketplace labeled as “Halal”

Source: Photos from @halalpedia website account, @halalplaza website account, @duniahalal website account

5. Shari’ah Tokens

In order to facilitate digital transactions while adhering to Shari’ah law, emphasis is placed on transparency, fairness, and minimizing fees. Noorcoin is regarded as a significant manifestation of the Fourth Industrial Revolution, representing the world’s first Shari’ah-compliant token originating from Indonesia.



Figure 5. Token labeled as “Syari’ah”

Source: Photo from @apkpure website account

6. Halal travel destinations

Once again, the term ‘halal’ emerges, this time in a context beyond products. Now, it is closely associated with tourism. Halal tourism stands as one of the Indonesian government’s flagship programs under the Ministry of Tourism, which has been in operation for over six years (Abadi 2019). The term ‘halal’ frequently crops up in various products, services, and even within the realm of tourism, almost as if it possesses a sort of ‘magic’ that captivates Muslim consumers.



Figure 6. Travel destination labeled as “Halal”
Source: Photo from @seraminews website account

7. Shari’ah wedding concept

It appears that ‘Shari’ah’ can be considered a ‘magic word’, as it is now not only associated with products like clothing, but is also now attributed to wedding organizers. According to Angela Stevanie, the Assistant Public Relations Manager of The Alana Hotel and Conventions Center-Solo, she affirms that the Shari’ah concept is gaining popularity. One of the wedding organizer services is AQU Bridge, with the aim of facilitating Muslims in realizing a Syar’i wedding celebration. AQU Bridge, a Syar’i wedding organizer based in Jakarta, follows the main concept of IALA, which separates invited guests into male and female section (Aqu Bride).



Figure 7. Wedding concept labeled as “Syari’ah”
Source: Photo from @idewedding website account

4.3. Studying trends in the Hijrah community

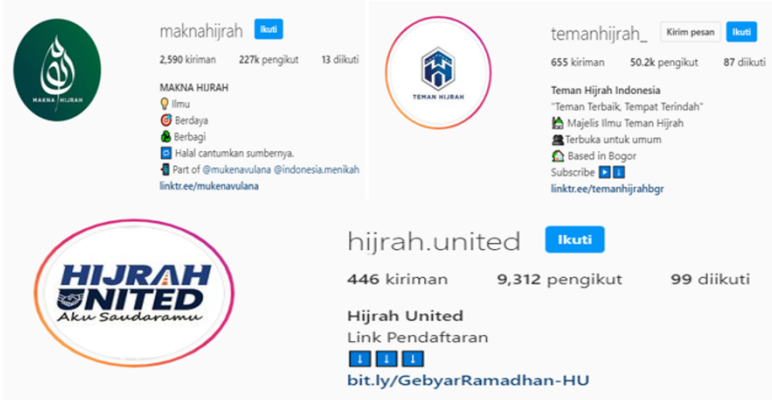


Figure 8. Three specific accounts of hijrah community

Source: Photos from @maknahijrah, @temanhiijrah_, @hijrah.united Instagram accounts

In determining the trending studies among the Hijrah community, the authors initially examined the social media accounts associated with this community. During the observations, the content of these accounts was categorized into two groups: the primary study accounts and some secondary study accounts. Three specific accounts were selected for primary study: @maknahijrah, @hijrah.united, and @temanhiijrah. These accounts also served as secondary objects for several other accounts within the Hijrah community, which were included in the discussion. The content of the primary study accounts was limited to posts from the last six months, precisely from the beginning of October to the start of April 2021. This was necessary due to time constraints and the sheer volume of content. Based on the author’s observations, the table displays the top five content themes discussed in the last six months. The data presented below can be organized in the form of a table as follows:

Instagram Account Name	Content Theme	Number of Content	Post Time (From October 2020 to April 2021)
@maknahijrah	About Du’a	31	04, 04, 05, 08, 15, 16, 19, 21, 22, 26, 27 (Oct), 04, 06, 07, 09, 09, 17, 22, 30 (Nov), 01, 07, 10, 20, 25, (Dec), 08, 18, 22, 23, 28 (Jan), 20, 28 (Mar)

	Islamic wisdom	28	11, 18, 31, 31 (Oct), 01, 03, 04, 07, 12, 13, 21, 21, 22, 22, 26, 29, (Nov), 05, 06, 09, 10, 17, 22, 23, 24, (Dec), 05, 05, 19 (Jan), 05, 29 (March)
	Alms	08	05, 17, 31 (Oct), 04 (Nov), 03, 04, 07 (Dec), 15 (January)
	Prayer	08	02, 09, 23 (Nov), 09, 12 (Dec), 02, 12, 13 (January)
	Repentance and Disobedience	07	Repentance-19 (Oct), 04, 18 (Nov), 11, 11, 30 (Dec), 27 (March), Disobedience-02, 05, 27, 27 (Dec), 26 (Jan), 19 (Feb), 23 (March)
@hijrah.united	Ukhuwah Islamiyah	07	20 (Nov), 19, 20, 23,23, 24 (Mar), 02 (April)
	About Love	07	26, 28 (Okt), 01 (Nov), 15, 19, 19, 19 (Maret)
	Da'wah Safari	07	06, 09, 12, 06, 14 (Okt), 10, 15 (Nov)
	Meaning of Hijrah	02	18, 18 Januari
	Islamic Studies	02	01 (Oktober), 30 (Desember)
@temanhijrah	Fiqih Series	12	21 (Okt), 04, 18 (Nov), 09 (Des), 14, 27 (Jan), 10, 12, 24 (Feb), 03, 24, 31 (Maret)
	Patience and sincerity	08	16 (Okt), 06, 27 (Nov), 11, 22 (Des), 22 (Jan), 26, 29 (Feb)
	Marriage	08	28 (Okt), 18 (Des), 23, 26, 27, 30, 31 (Jan) 02 (feb)
	The series of the story of Prophet Muhammad SAW	05	07 (Okt), 11, 25 (Nov), 16 (Des), 10 (Maret)
	Muhasabah	05	13, 13 (Nov), 05 Feb, 05, 12 (Maret)

Table 1: Data on the Content of Three Instagram Accounts for Dakwah

After reviewing the three Instagram accounts mentioned above, the next step was to assess the Facebook fanpages associated with each account. The Makna Hijrah account, which has garnered 1,879 likes, featured 6 posts in the past six months, starting from October 21. These posts primarily discuss the meaning of hijrah, emphasizing it as a process of self-improvement. On the Teman Hijrah account, which boasts 1,650 likes, there have been no posts in the last six months. The most recent activity was on July 22, 2020. Unfortunately, the Hijrah United account could not be located. Turning to the YouTube channels, no channel was found under the name 'Makna Hijrah'. The Teman Hijrah Media channel, established on August 26, 2016, has accumulated a total of 290,785 views. In the past six months alone, it has been viewed 73 times. Judging by the video upload history, it appears that Teman Hijrah's channel remains active in propagating its message through YouTube. As for the Hijrah United YouTube channel, it was created on October 13, 2019 and has garnered a total of 40,880 views. Over the past six months, only 17 videos were uploaded, with the most recent one being on March 22, 2021. This video focused on a study about ukhuwah, specifically promoting preaching through embracing rather than using force.

4.4. Analysis of the findings in the study trends of the hijrah community

1. @maknahijrah

The Instagram account "maknahijrah" is quite active in promoting Islamic Da'wah. Over the past six months, it has made 260 uploads. The Da'wah messages are presented in the form of E-Posters, which are shared on Instagram. It's noteworthy that, based on the uploads from the past six months, "maknahijrah" does not engage in religious dialogues, either online or offline. However, what is intriguing in the study of this account is the presence of a reference source used to convey the Da'wah contents. For instance, in discussions about prayer, which is a prominent topic on this account, there are numerous references to the book "Mirqatul Mafatih". In addition to educational posts, the @maknahijrah account also includes sales promotions for items like mukena, miki hats, and various types of dates. Furthermore, the account encourages social media users to contribute to fundraising efforts that will be directed towards the victims of floods and landslides in the NTT region.

2. @hijrah.united

The dominant focus of "hijrah.united" is on studies related to ukhuwah Islamiyah. For instance, in a post captioned "The unifier of the people," a hadith narrated by Imam Ahmad is quoted, which translates to, "Actually, my grandson is a great leader. And when he lives a long life, he

will unite/reconcile between two groups of Muslims who are in conflict.” The hallmark of the studies on this account revolves around the concept of ukhuwah Islamiyah, as evidenced by various quotes. One such quote is attributed to ustadz Rifky Ja’far Talib, “Da’wah is about embracing, not hitting. So advise me with morals, because I am your brother.” Similarly, other ukhuwah quotes, including statements by ustadz Zahid Hadrami and ustadz Hendra Ubay, emphasize the importance of unity among Muslims. It is evident from these ukhuwah quotes that fostering peace among Muslims is a central objective of the studies conducted on this account.

3. @temanhijarah

The study frequently discussed on @temanhijarah is jurisprudence, often referred to as the ‘Jurisprudence Series.’ The discussions in this series primarily focus on prayer. Another series is ‘Sirah Nabawiyah.’ When considering the themes of study on this account, they are quite diverse. Topics range from introspection (muhasabah), organizing one’s heart, wisdom, marriage, charity, maintaining consistency in Quranic study (istiqomah), and others. @temanhijarah employs various presentation formats, including E-posters, podcasts, and collaborations with YouTube channels. Additionally, Teman Hijrah actively encourages social media users to make direct donations to the Teman Hijrah Foundation.

4.5. The trend in hijrah community studies, concerning nationality and interreligious relations

From the observations presented in the previous discussion, it appears that the primary focus of the study is more inclined towards topics such as prayers, wisdom, encouragement of charity, prohibition of dating, worldly love, spiritual well-being, social conduct, prayer etiquette, dangers of gossiping (ghibah), maintaining oral hygiene, repentance, avoiding disobedience, perseverance, motivation for Quranic reading, encouragement for worship, fasting, self-reflection (muhasabah), patience, controlling desires, emotional management, Islamic brotherhood (ukhuwah islamiyyah), increasing acts of charity, and understanding the concept of hijrah. However, in the last six months, there seems to be a lack of discussions regarding nationality and inter-religious relations in these accounts. Upon further examination of accounts related to hijrah communities, such as @muslimah.community, @hijrahcinta, @jadiberhijrah, @Go.hijrah, @Gohijrah, @komunitasnekadhijrah, @jubahakhwat, and @malakal-janah, it was observed that the studies conducted were still largely aligned with the aforementioned topics. There are several study findings that warrant further analysis, including the following:

1. Ukhuwah Islamiyyah



Figure 9. Ukhuwah Islamiyyah (islamic brotherhood)
Source: Photos from @hijrah.united instagram account

The brotherhood among Muslims, commonly known as Ukhuwah Islamiyah, must be deeply ingrained in the hearts and minds of every Muslim. This bond of brotherhood forms the basis of spiritual connections, uniting believers in one faith. There are verses in the Qur'an and Hadith that command us to uphold this Brotherhood: „Indeed, the believers are brothers. so make peace between your two brothers, and fear Allah that you may receive mercy.” (Q.S. Al-Hujurat 49: 10).

Narrated Ibn 'Umar, he said: The Messenger of Allah said: “A Muslim is another Muslim’s brother. Therefore, do not despise him and do not harm him.” (HR. Ahmad, Bukhari and Muslim).

According to Faisal Ismail, there are several characteristics that must be nurtured, cultivated, and developed for the nation, especially Indonesia. These include unity, solidarity, and national brotherhood, referred to as “ukhuwah” in the local language. He emphasizes that anyone in conflict should also be open to peace efforts initiated by mediators, as it aligns with the guidance of Allah. The Qur'an provides the principles of unity and brotherhood, without which the ummah (community) can easily be divided by discordant parties. The support, compassion, and solidarity of a brother in times of need strengthen the bond of brotherhood (Ismail 2019, 34-40). Faisal Ismail implicitly asserts that brotherhood should not only be understood theoretically, but also applied in real society.

The concept of brotherhood in Islam can be classified into three parts, often referred to as the trilogy of teachings: Ukhuwah Islamiyah (based on religious beliefs), Ukhuwah Wathaniyah (brotherhood of countrymen), and Ukhuwah Insaniyah (brotherhood of humanity). Ukhuwah Islamiyah can be interpreted as a brotherhood rooted in religious beliefs, uniting Muslims around the world. Faisal Ismail believes that Muslims have the potential to significantly contribute to the creation of a peaceful and harmonious society. Ukhuwah Wathaniyah, on the other hand, represents national unity, binding together all levels of society into

one nation: Indonesia. Lastly, Ukhuwah Insaniyah combines religious and national brotherhood with a broader brotherhood of all mankind. This perspective emphasizes that differences in religion and nationality should not lead to hostility among people.

2. Relations between religion and state



Figure 10. Suicide bomb threat
Source: @maknahijrah Instagram account

The existence of state and religious entities is factually linked to “intervention”. In short, intervention is an inevitability in the relationship between state and religion. However, it is well-known that intervention itself is detrimental to both entities. Conceptually, a “bridge” is needed to connect these two entities. Quoting Alfred Stepan’s view, Yudi Latif emphasized the need to apply the concept of “twin tolerations” in the life of the state. Twin toleration can be implemented with a foundation of understanding that allows both parties to open up to each other without resorting to elements of violence. Spiritual-religious values, such as inclusiveness and plurality, form the pillars of the twin toleration concept, enabling the state to function within a religious society (Wahyudi 2020, 308-309). Religion and the state should tolerate each other, refraining from unnecessary interference. Matters that are inherently religious should not be subject to state interference and vice versa.

3. Recommendations

Considering the rapid development of technology, mass media users are now distributed almost evenly across all corners of the country. This phenomenon isn’t limited to adults; teenagers, parents, and even children

now benefit from the sophistication of electronic media. In preaching, it is not exclusive to preachers alone; anyone can contribute by utilizing mass media as a means to convey the messages of Islamic teachings. Therefore, it is time to disseminate messages of peace not only through direct verbal communication to the congregation, but also by leveraging current media trends, such as creating engaging videos, memes, and more.

The most crucial aspect of maintaining unity within the framework of religious kinship is not solely the responsibility of the government and religious leaders, but rather, anyone can play an active role in conveying messages of peace through mass media. Likewise, the Tas hijrah community account may offer insights into the interactions Muslims have with non-Muslims, or it may redefine the meaning of *ukhuwah*, as previously discussed alongside two other forms of brotherhood. It may even directly promote moderation values, as the hijrah community has recently become more interactive with young people. Therefore, it is hoped that young individuals can enhance their religious understanding, particularly in inter-religious relations, and understand the boundaries of religion in a moderate manner, thus contributing to a harmonious life in this country.

5. Conclusion

The phenomenon of life today is characterized by the increasing advancement and complexity, marked by a proliferation of various electronic tools. This makes the dissemination of information, including preaching, much easier and faster. After observing the social media accounts within the hijrah community, it became evident that there were quite a lot of them, and they were quite diverse. Some are active on Facebook, Instagram, YouTube, and Instagram. Some are active on Instagram and YouTube, while others are even active on Facebook, YouTube, and Instagram.

The phenomenon of hijrah is gaining significant popularity, especially among Muslim millennials. Alongside this trend of emigration, there is also a growing awareness of leading a better lifestyle. Consequently, there has been a surge in entrepreneurs offering a variety of products and services, ranging from a variety of *Syar'i* hijabs, food, beverages, halal properties, to means of payment, among others.

In terms of the observations made, this study divides the objects of study into two parts: primary and secondary. The hijrah community accounts that are the focal point of this study are “Makna Hijrah”, “Hijrah United”, and “Teman Hijrah”. As for the trending topics studied on these three accounts, they include the meaning of hijrah, prayer, Islamic wisdom, prohibition of courtship, prayer studies, *ukhuwah islamiyyah*, and others, which have been discussed earlier. Regarding national and inter-religious relations, in the last six months (from October 2020 to April

2021), the author has not found any posts on these topics from the three accounts examined. This applies to both relationships, and the same has been observed with some secondary study accounts like “Hijrah Cinta”, “Jadi Hijrah” and others as mentioned earlier.

Thus, the hijrah phenomenon’s growing popularity and the emergence of various entrepreneurial ventures catering to the needs of Muslim millennials reflect a dynamic shift in lifestyle and values within the community.

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