

MUADDIB: Studi Kependidikan dan Keislaman

Journal homepage: <https://journal.umpo.ac.id/index.php/muaddib>

Hijrah Movement: Search for Identity Young Islamic Religious Education Students in the Millennial Era

Noor Amirudin^{1*}

¹Universitas Muhammadiyah Gresik, Indonesia

Correspondence: E-mail: amir@umg.ac.id

ABSTRACT

This article aims to explore the search for identity of Islamic religious education students in the millennial era that is happening in the current era. The millennial Muslim student movement has built a new identity as a religious community that adheres to Islamic principles. Hijrah as their lifestyle aims to get closer to straight faith and spread the message of Islam. To hone this background, a qualitative approach is needed, with the type of research being a case study. That in the activities of Islamic Religious Education students at Muhammadiyah University of Gresik, they are careful in their attitudes and actions when interacting with fellow Muslims and non-Muslims in order to live in harmony and tolerance. Not only that, they also emphasized that lecturers should become figures in their lives to get to know the basics of Islam which can strengthen their Islamic commitment. Furthermore, their identity as young students in general, with their participation in the hijrah movement there is a construction of their identity and cultural framing as young students who are social but adhere to the Islamic religion.

ARTICLE INFO

Article History:

Submitted/Received 23 Feb 2024

First Revised 15 July 2024

Accepted 22 July 2024

First Available online 23 July 2024

Publication Date 23 July 2024

Keyword:

Hijrah

Islamic Religious Education

Millennial

INTRODUCTION

The increasingly strong flow of information in the digital era has a strong impact on young millennials and those who use information technology such as computers, the internet, tablets, cellphones and various other information devices. Various information becomes closer and closer to young people (Saputro et al., 2023). The information that can be accessed so easily has various characters and types. In short, the maturity of young people in cultivating their knowledge and insight is also determined by the information they obtain, including information related to social, political, economic, cultural and religious issues. In particular, young people's religious understanding and experiences are determined by their lifestyle and the type of information they read every day when they undertake the process of searching for identity.

In research by the Center for the Study of Religion and Culture (CSRC), the center for religious and cultural studies at the Syarif Hidayatullah State Islamic University, Jakarta, regarding the attitudes and behavior of young Muslims in various cities in Indonesia, it can be seen that young people, especially Muslim activists among students and students, they have diverse perspectives in understanding, perceiving and assessing religious, social, political, economic and cultural issues around them. The religious perspective used by these young people shows their identity as a group of people who are searching for their identity in a social, economic, political and religious context which tends to be dichotomous, (Bamualim, et al., 2018).

One thing you need to know is that the majority of them are educated young people/generation who have various characteristics, including: 1) have relatively broad insight in understanding and digesting the surrounding situation and are able to think systematically, 2) have access to resources. read more than other groups in their generation during the religious learning process in class and from reading sources

from libraries and the internet, 3) the intensity of religious learning they get is much better for understanding normative things, 4) they have interactions with there are many parties in their network, both those who are their idols and those who are at odds with them, (Bamualim, et al., 2018).

In the millennial era, social media has become a friend and a place to vent or ask questions for young Muslim students studying Islam. Islamic religious figures who are digital friendly are easier to accept because they can access them easily wherever and whenever they want. From the data that the researchers obtained, the presence of social media reduces the role of Islamic religious education in them, even though they are actually already students of Islamic religious education at University of Muhammadiyah Gresik, but it makes them thirsty for Islamic religious knowledge.

The Islamic portal's views on tolerance and diversity are very clearly read in an article published on July 17 2017 entitled Indonesia Belongs Together: Between Tolerance, Diversity and Misdirection of the Ummah. This research is an idea from KH. Muhammad Najih Maimoen, son of KH. Maimoen Zubaer, one of the PPP's charismatic figures. In this research, the author said that there is concern that the life of a religious nation will be threatened because of the arrogance of a few of the nation's children who do not respect differences, (Khisbiyah, et al. 2018).

New religious social movements are an effort to overcome the problem of identity crisis in the aspect of individual religiosity in their lives. Recently, a movement has emerged initiated by millennial Muslim students who are transforming by making changes from a religious aspect. Religious movements in the form of hijrah are a form of religious transformation which is implemented in changing religious behavior in the context of group activities, (Azra, 2019). Religious movements developed in the form of the hijrah movement initiated by the millennial generation. The phenomenon

of the hijrah movement is quite popular among the younger generation of students who are closely associated with migration from a non-Islamic lifestyle to Islam, (Addini, 2019). The role and position of millennial actors in the hijrah movement has collectively built a new identity as a religious community that obeys Islamic rules.

That is what happened to students of Islamic religious education at University of Muhammadiyah Gresik, in their activities they were very careful in their attitudes and actions in interacting with other Muslims and non-Muslims so that they could live in harmony and tolerance. Not only that, they also emphasize that the ustads become figures in their lives to get to know the basics of Islam which can strengthen their Islamic commitment. Furthermore, their identity as young students in general, with their participation in the hijrah movement there is an identity construction and cultural framing of them as young students who are social but devout in Islam.

Social media for young Muslim students is not only to increase knowledge, but can also change their religious attitudes. As Wisely Micello Putra Sutiono, one of the Islamic religious education students at University of Muhammadiyah Gresik, social media greatly influences his life compared to

his family and environment. The convenience of social media and the very contemporary concept of Islam have a significant influence. He had a quite unique learning process about Islam, his family were converts to Islam. Even though his parents' religious education environment was not from the Islamic religion, they were very close to the Islamic religious environment.

These young students are expected to experience the situations they see every day: freedom and restraint, religion and secularism, piety and crime, generosity and stinginess, luxury and poverty, democracy and authoritarianism, traditionalism and modernism, ritual and social action, and so on. In this context, young people who are still in the process of searching must determine their attitude and this attitude is determined by the insight they have. In other words, young people who are actually in the process of transitioning to adulthood are under pressure between extreme lifestyles from a dichotomous situation. Therefore, the position of young people's religiosity is always in a dilemma in responding to various problems that are increasingly complicated and complex. As follows, the author will try to discuss lifestyle migration; Muslim youth's search for identity in the millennial era.

METHODS

The approach that researchers use is qualitative with consideration, qualitative research aims to capture the meaning or understand symptoms, events, facts, events, realities or certain problems regarding social and humanitarian events with in-depth complexity, (Rahardjo, 2018). In this case the researcher intends to get an in-depth picture related to the hijrah movement: the search for identity of young Muslims in the millennial era.

The type of research that researchers use in this study is a case study. A case study is a method used in research conducted on an integrated system, be it in the form of a program, activity, event, or group of

individuals bound by place or time. The conclusion of the case study only applies to the cases studied, because each case is unique and has different characteristics from one to another. Why did the researcher choose because the researcher wanted to go directly to the field by prioritizing humanism, aiming to understand, analyze, and exploring how and why millennial youth accept or have radical views.

In this qualitative research, the researcher is present in the field to make observations, because the researcher is the main research instrument who must be present directly in the field to collect data. The positions of researchers and members in

this study play a very complex role, namely as planners, implementers, data collectors, analyzers, interpreters of data and in the end the researchers become reporters of the results of the research they carry out.

The type of research that researchers used in this research is a case study. A case study is a method used in research conducted on a unified system, whether in the form of a program, activity, event, or group of individuals bound by place or time. Case study conclusions only apply to the cases studied, because each case is unique and has different characteristics from one to another, (Nazir, 2015). Why did the researcher choose this because the researcher wanted to go directly into the field by prioritizing humanism, aiming to understand, analyze and explore how and why young millennials carry out the hijrah movement?.

In this qualitative research, the researcher is present in the field to make observations, because the researcher is the main research instrument who must be present directly in the field to collect data. The position of researchers and members in this research plays a very complex role, namely planning, implementing, collecting data, analyzing, interpreting data and ultimately the researcher becomes the reporter of the results of the research he conducted. The location of this research is at the University of Muhammadiyah Gresik, located on Jalan Sumatera Number 101 Gresik Kota Baru (GKB), Randuagung Village, Kebomas District, Gresik Regency, East Java Province, Postal Code 61121, because the university is based on Islam and Muhammadiyah, which leads to an Islamic vision.

Data in qualitative research methods is what people say in relation to a set of questions asked by the researcher, (Ahmadi, 2015). The data that has been collected in this research is data that is in accordance with the research focus, namely the hijrah movement: the search for identity of young Muslims in the millennial era.

Meanwhile, the data source for this research is the subject from which the data

was obtained, (Arikunto, 2012). Data sources in qualitative research must be well determined, because data cannot be obtained without a data source. The data source in this research is young Islamic religious education students at Muhammadiyah University of Gresik aged around 20 (according to UN standards). In order to ensure the quality of planning, the first important step taken is to prepare and develop research designs and instruments, which serve as guidelines for the research team, research assistants and research management in carrying out the entire series of activities.

Therefore, in order to obtain complete and comprehensive data, data collection in this research used three techniques, namely: (a) in-depth interviews; (b) participant observation; (c) documentation study. These three techniques are basic techniques in qualitative research that are agreed upon by most experts, (Nasution, 2018). After respondents were successfully identified and recruited, researchers collected the data needed in this research using the three techniques above. This technique aims to explore in depth the required information so that the data is felt to be sufficient and no new, different information can be extracted from the source (saturation).

Checking the validity of the data is very necessary with the aim that the resulting data can be trusted and can be scientifically justified. Checking the validity of data is a step to reduce errors in the process of obtaining research data, which of course, if these errors are made, has an impact on the final results of a study. Therefore, the validity of the data in qualitative research is an effort to increase the degree of trust in the data. In qualitative research, the instrument is the research itself. Therefore, it is possible that going native will occur in the implementation of this research. So to avoid this happening, it is recommended to test the validity of the data. Checking the validity of data in qualitative research includes: credibility, dependability, confirmability and transferability, (Sugiyono, 2015).

RESULTS AND DISCUSSION

Young Millennial Students' Caution in Hijrah

The views of Muslim youth in Indonesia show increasingly strong textual literacy views in line with the general trend in Indonesia, to borrow Martin van Bruinessen's term, which tends to become more conservative. The dynamics of national politics and the incessant various issues on social media have had a lot of influence on young people in preparing their Islam.

Cosmopolitan (urban) students are always careful in carrying out the process of finding their identity and expanding their horizons. Because they prefer to refer to textual Islamic teachings (the Koran and Hadith) as a guide rather than reinterpreting and contextualizing (Tukiyo et al., 2022). They have the opportunity to explore Islamic issues, and at the same time interact in a multicultural society. In situations like this, Muslim students actually have a more flexible and adaptive attitude towards problems related to their environment. They can be more open, inclusive and understand many differences, including intra and inter religious (Rahmatullah et al., 2021).

The phenomenon above is their cautious attitude towards certain issues, such as problems of pluralism and tolerance. For example, it relates to respecting other people (non-Muslims) by not disturbing them. Another example is living side by side with non-Muslims (neighbors), they don't feel problematic, the important thing is they don't disturb them. Another example is carrying out cooperation in the social sector, not insulting and ridiculing non-Muslim believers (Interview with Islamic religious education students at University of Muhammadiyah Gresik).

There are many things that can be revealed from their experiences, understanding and thoughts, but the majority do not justify acts of violence and rather encourage the need for order, respect and harmony with other religions, maintaining the Indonesian state ideology Pancasila and the Republic of Indonesia. Be careful and

take safe steps by referring to the literal aspects of religion for cosmopolitan students.

Their argument model is also normative, meaning that their religious views are at a stage where their views are based on normative religious arguments which are still in progress. Therefore, it is natural that there is a conservative tendency then turns to moderation.

The dynamics of Muslim students' thinking depicted shows that the process of searching for identity among them has not yet been completed (Tang & Aji, 2023). Currently, we are still in the process of character formation based on initial knowledge that is not yet very in-depth. Thus, progressive religious views which are part of the interpretation of religious texts have not yet emerged because the capacity for understanding is still limited and is still in the process of being developed. However, the next question is who will provide fertilizer so that their understanding grows in the future, what models of understanding will they often get in everyday life, and what forums will process their understanding? How big a religious figure is able to enter the lives of millennial students, both in the offline and online worlds. For them it may still be difficult to obtain. However, practically, religious study activities on campus involve many thinkers and intellectuals based in urban areas, (Azra, 2019).

They actually need a guide or mentor who can intensively be a source of questions and a place for dialogue or complaints. In the current era of the online world, the important thing for religious studies that they get is the one that is closest to them. So far, of course the PAI lecturers or ustads who serve as their mentors will introduce them to the basics of Islam which can strengthen their Islamic commitment (Interview with HS, as a student of Islamic religious education at the University of Muhammadiyah Gresik).

Apart from that, as young students who are still in the search stage, and the stage of getting to know and formulating religious understanding, they also don't know much about the styles and trends in Islamic mass organizations, (Crain, 2017). At least they only know a few mainstream organizations, such as Muhammadiyah and NU, as well as several Islamic mass organizations that often appear on TV or on social media. Those who are close to technology will use social media and other sources as a medium for learning, including studying Islam. The character of a religious leader for them today is determined by his popularity and frequency of appearances in the mass media, especially on blogs or YouTube. TV and the internet have

become references for many young people to get information about the figures they idolize.

Regarding figures, they are more familiar with or dare to mention ustads who are widely known, popular, and often appear on social media and TV, such as Hanan Attaki, Khalid Basalamah, Adi Hidayat, Felix Siaw, Abdul Somad, and others. For women, usually Okky Setyana Dewi, Mamah Dedeh, and others. Several reasons emerged for their choice, including that the lecturers were considered more interesting in terms of delivering material about young people that was easy to understand, clear, not too complicated and entertaining.

Social Media as a Figure of Identity for Migrant Students

Does social media push students towards radicalism? Of course, there is a lot of potential that social media has to influence their perspective. They become vulnerable or prone to being exposed to radicalism ideas circulating on the internet. In fact, it is not just a radical movement in the literal conservative sense, but one that leads to acts of violence and terrorism. However, as an educated or educated young student in the current era, he has a more moderate view on the issue of violence, especially terrorism.

The habits of students who like socializing with their friends and are not too bound by rules are starting to be transformed and given a religious breath. In other words, there is a fairly strong migration movement in society. How Islam was drawn to color their lifestyle after emigrating without them without also uprooting their lifestyle which previously became their identity like motorbike gangs or today's youth.

The current phenomenon that is growing is the emergence of the hijab and veil movement for Muslim female students in various places, (Amirudin, The design of Islamic worldview in preventing radicalism at the University of Muhammadiyah Gresik, 2023). This quite massive phenomenon is found in many universities in various cities, where students are starting to be interested in

wearing the hijab or veil, which raises the question; Is it part of an ideology or a temporary lifestyle in this pandemic era? In a discussion with an Islamic religious education student at University of Muhammadiyah Gresik, it was revealed that more and more young Muslim women wear the hijab or hijaber for ideological reasons because it boils down to fatwas or the opinions of the figures they idealize.

The concept of hijrah then liberates religious consciousness. As a social movement phenomenon, hijrah is a form of collective action that provides awareness of the importance of religion in human life, (Saputra, Pujiati, & Simanihuruk, 2020). The reason is that hijrah has basically become a personal rite that has begun to shift into a communal movement. The hijrah movement became a popular da'wah movement that developed into a social trend that was followed communally, (Addini, 2019). If you look at history, the development of the hijrah has occurred since the time of the Prophet Muhammad, including Umar bin Khattab friend, who was initially known as a thug who was the fiercest opponent of Islam, but then moved to become the staunchest defender of Islam. The hijrah event was seen when the Prophet Muhammad built Islamic socio-culture in Medina by carrying out

Muakhot (brotherhood) of the Muhajirin with the Anshor, (Ibrahim, 2021).

The dynamics that occur among young Muslim students depicted in this research show that the process of searching for identity among them is a deep character formation. Thus, progressive views that are part of the interpretation of religious texts have not yet emerged because understanding capacity is still limited and is still in the process of being developed. However, the next question is who will provide fertilizer so that young students' understanding grows in

the future, what models of understanding will they often encounter in everyday life, and what forums will educate them in the process of learning religious understanding?.

The development of hijrah as a lifestyle certainly leads to how every element in the movement aspect can reproduce religious meaning. They will understand themselves as religious individuals because of their involvement in the hijrah movement. As a model of a new social movement, the hijrah movement packages religious concepts in every movement.

CONCLUSION

The current search for the identity of Muslim students in the millennial era deserves to be brought to the surface. Their movement has built a new identity as a religious community that obeys Islamic rules. Their lifestyle also has the aim of bringing young people closer to straight creeds and spreading the message of Islam. In their activities, they must be careful in their attitudes and actions when interacting with fellow Muslims and non-Muslims so

that their lives are harmonious and tolerant. They also emphasize that the lecturer become figures in their lives to get to know the basics of Islam which can strengthen their Islamic commitment. And their identity as young people in general, by participating in the hijrah movement there is an identity construction and cultural framing of them as young people who are social but devout in their religion.

ACKNOWLEDGMENT

There are no easy assets. In fact, who just wants to flatter the cartoon but not. But now it will be followed unless it's a freight course.

AUTHORS' NOTE

In writing this article, the researcher does not have a particular interest in ensuring that the research can be carried out objectively and honestly, and does not commit acts of plagiarism or original research results.

REFERENCES

- Amirudin, N. (2018). *Filsafat Pendidikan Islam*. Gresik: Caremedia Communication.
- _____. (2023). Islamic Worldview in the Prevention of Radicalism of Islamic Religious Education Students at the University of Muhammadiyah Gresik. *ISTAWA: Jurnal Pendidikan Islam*, 8(1)
- _____. (2023). The design of Islamic worldview in preventing radicalism at the University of Muhammadiyah Gresik. *ATTARBIYAH: Journal of Islamic Culture and Education*, 8(1).

- Addini, A. (2019). Fenomena Gerakan Hijrah di Kalangan Pemuda Muslim Sebagai Mode Sosial. *Journal of Islamic Civilization*, 1(2).
- Ahmadi, R. (2015). *Memahami Metodologi Penelitian Kualitatif*. Malang: UIN Press.
- Arikunto, S. (2012). *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta.
- Asosiasi Penyelenggara Jasa Internet Indonesia. (2016). *Survey Penetrasi dan Perilaku Pengguna Internet Indonesia*. Jakarta: Asosiasi Penyelenggara Jasa Internet Indonesia.
- Azra, A. (2019). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Badan Pusat Statistik.
- Bamualim, Chaider S. et. all. (2018). *Kaum Muda Muslim Milenial: Konservatisme, Hibridasi Identitas, dan Tantangan Radikalisme*. Jakarta: Center for The Study of Religion and Culture (CSRC).
- Bruinessen, M. V. (2014). Tolerance, Education, and Hospitality: A Theological Proposal, dalam *Studies in Christian Ethics*, 17(2).
- _____. (2013). *Contemporary Development in Indonesia Islam: Explaining the Conservative Turn*. Singapore: ISEAS.
- Crain, W. (2017). *Teori Perkembangan, Konsep dan Aplikasi*. Jakarta: Pustaka Pelajar.
- Fealy, G. (2014). Islamic Radicalism in Indonesia: The Faltering Revival?. Dalam *Southeast Asian Affairs*.
- Hasan, N. (2016). Violent Activism, Islamic Ideology, and the Conquest of Public Space among Youth in Indonesia, dalam *Youth Identity and Social Transformation in Modern Indonesia*. Leiden, Boston: Brill.
- _____, et.all. (2018). *Literatur Keislaman Generasi Milenial (Transmisi, Apropriasi, dan Kontestasi)*. Yogyakarta: Pascasarjana UIN Sunan Kalijaga Press.
- Howe, N. & Strauss, W. (2010). *Millennials Rising: The Next Great Generation*. New York: Vintage Books.
- Ibrahim, B. (2021). Memaknai Momentum Hijrah. *STUDIA DIDKATIKA: Jurnal Ilmiah Pendidikan*, 10(2).
- Jahja, Y. (2011). *Psikologi Perkembangan*. Jakarta: Kencana Media Group.
- Khisbiyah, Y. et al. (2018). *Kontestasi Wacana Keislaman Di Dunia Maya: Moderatisme, Ekstremisme, dan Hipernasionalisme*. Surakarta: Pusat Studi Budaya dan Perubahan Sosial Universitas Muhammadiyah Surakarta.
- Menchik, J. (2016). *Islam and Democracy in Indonesia: Tolerance without Liberalism*. New York: Cambridge University Press).
- Nasution, S. (2018). *Metode Penelitian Naturalistik-Kualitatif*. Bandung: Tarsito.
- Nazir, M. (2015). *Metode Penelitian*. Jakarta: Ghalia Indonesia, 2010.

- Nilan, P. et. all. (2011). Indonesian Youth Looking Towards The Future, *Journal of Youth Studies*, 14(6), September.
- Rahardjo, M. (2018). *Penelitian Kualitatif*. Malang: UIN Maliki Press.
- Rahmatullah, M. A., Miftakhi, D. R., Santoso, B., Aji, A. P., Mulyadi, E., Apip, A., Manalu, L. O., Wulandari, S., Mulyanto, A. I., & Fiyul, A. Y. (2021). *MODERASI ISLAM UNTUK PERADABAN DAN KEMAJUAN BANGSA* (Vol. 1). PT. Jamus Baladewa Nusantara.
- Ricklef, M.C.R. (2012). *Islamisation and Its Opponents in Java*. Singapore: NUS Press.
- Saputra, S. et. all. (2020). Pengemasan Ideologi Dalam Gerakan Hijrah (Studi Kasus Gerakan Komunitas Sahabat Hijrahkuu di Medan). *Civic-Culture: Jurnal Ilmu Pendidikan PKn Dan Sosial Budaya*, 4(1).
- Saputro, A. D., Rois, A. K., Arifin, S., & Wulandari, M. (2023). The Role of Science in Islamic Religious Education in the Modern Era. *4th Borobudur International Symposium on Humanities and Social Science 2022 (BIS-HSS 2022)*, 1129–1137. <https://www.atlantis-press.com/proceedings/bis-hss-22/125992790>
- Sugiyono. (2015). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R & D*. Bandung: Alfabeta.
- Tang, A., & Aji, A. P. (2023). The leadership of the village head in implementing the values of religious moderation in the village of harmony in Sorong district, Southwest Papua. *The Leadership of the Village Head in Implementing the Values of Religious Moderation in the Village of Harmony in Sorong District, Southwest Papua, 1*, 1980–1993.
- Tukiyo, T., Haryono, P., Arifin, S., Kartiko, A., & Shofiana, F. R. (2022). Improving Multiliteracy Ability in the Integration of Islamic and Science Learning. *AL-ISHLAH: Jurnal Pendidikan*, 14(4), Article 4. <https://doi.org/10.35445/alishlah.v14i4.2433>