

**HIJRAH AND MUSLIM MEDIUM SOCIETY
MOVEMENTS IN INDONESIA: STUDY OF THE
MAJELIS GAUL DAKWAH MOVEMENT
IN JEMBER CITY**

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Abstract: The phenomenon of the hijrah movement is now a trend in Muslim middle society. The spread of the hijrah trend shows that this movement has the ability to attract its members, especially targeting young people. This movement is active in conducting millennial religious studies with a modern approach and through online studies through social media as a medium of da'wah da syi'ar. The purpose of this paper is to describe the trend of the migration movement in the city of Jember. The method used in this research is a qualitative approach with a research library. The results showed that the migration and the Muslim Middle-scale community movement were able to target millennial children because the topic of hijrah that was raised attracted more millennial attention, one of which was discussing human relations with Allah, but now the issue is more contextual such as problems with relationships with fellow humans even to fashion.

Keywords: Hijrah, Da'wah, Muslim Middle Society

Abstrak: Fenomena gerakan hijrah kini menjadi trend di kalangan masyarakat menengah muslim. Tersebar tren hijrah menunjukkan bahwa gerakan ini memiliki kemampuan untuk menarik para anggotanya, terutama menyasar kaum muda. Gerakan ini aktif melakukan kajian agama milenial dengan pendekatan modern dan melalui kajian online melalui media sosial sebagai media dakwah da syi'ar. Tujuan dari penulisan ini adalah untuk mendeskripsikan tren pergerakan migrasi di kota Jember. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan penelitian kepustakaan. Hasil penelitian menunjukkan bahwa migrasi dan gerakan masyarakat Muslim skala menengah mampu menyasar anak-anak milenial karena topik hijrah yang diangkat lebih banyak menarik perhatian kaum milenial salah satunya membahas hubungan manusia dengan Allah, namun kini isu tersebut lebih kontekstual, seperti masalah hubungan dengan sesama manusia bahkan sampai fashion.

Kata Kunci: Hijrah, Dakwah, Masyarakat Muslim

INTRODUCTION

In this sophisticated age, various kinds of phenomena have emerged that make us scratch our heads over the situation. Starting from the situation of political heating up from year to year to various religious issues that have sprung up in the public sphere. One of these phenomena is reaching the millennial generation who are presented with different interpretations of religion and hijrah trends in general, so that the migration which is interpreted by millennials is so rigid accompanied by strong doctrine in religious trends.¹ Today the meaning of hijrah that occurs among the Muslims of the archipelago is different from what happened at the

¹ Muhammad Nur Azmi, 'Tren Beragama: Analisis Makna "Hijrah" Yang Dibajak'.

time of the Prophet Muhammad. The term hijrah is currently used by millennials as an expression of the phenomenon of people who are new to knowing or deepening their Islam and becoming better than before.²

In this sophisticated age, various kinds of phenomena have emerged that make us scratch our heads over the situation. Starting from the situation of political heating up from year to year to various religious issues that have sprung up in the public sphere. One of these phenomena is reaching the millennial generation who are presented with different interpretations of religion and hijrah trends in general, so that the migration which is interpreted by millennials is so rigid accompanied by strong doctrine in religious trends. Today the meaning of hijrah that occurs among the Muslims of the archipelago is different from what happened at the time of the Prophet Muhammad. The term hijrah is currently used by millennials as an expression of the phenomenon of people who are new to knowing or deepening their Islam and becoming better than before.³

However, Agnia Addini claims that the migration movement that has penetrated Indonesian urban areas since the 1980s cannot be separated from the religious expansion of the transnational Islamism movement.⁴ This phenomenon of change among the middle class was carried out at The Mark Plus Conference 2012 in Jakarta, the founder of this event stated that the middle class in 2012 experienced a very large awakening, this has implications for market behavior. The rise of the middle class is directly proportional to the demand for lifestyle products, beauty products, health, tourism and transportation. Indonesia is driven

² Busana Muslimah and others, 'Peran Trend Dan Motif Hijrah Terhadap Pembelian', 1.2 (2019).

³ Muslimah and others.

⁴ Fuad.

by a mix of middle class and urban society. This phenomenon is one of the passions of celebrities to show their identity in the global community by entering into the trend of hijrah in Indonesia.⁵ And it is a new age for the expansion of the media industry, both global and national in nature.⁶

The discourse on hijrah reaps pros and cons. The meaning of hijrah, on the one hand, reaps a positive response, because the phenomenon of hijrah becomes a da'wah stage so that the millennial generation is closer to Islamic teachings. On the other hand, the phenomenon of hijrah among the community and artists should be noted with the assistance. This is because this phenomenon is an entry point for religious doctrine such as radical thinking which uses the meaning of hijrah as a doctrine of thought.⁷

The study of the contemporary da'wah movement has been written by a number of scholars. Kailani (2012) conducted a study on the contemporary da'wah movement that focused on the dakwah context of the Lingkar Pena Forum (FLP). The results of his study indicate that the popularity of FLP as a contemporary da'wah movement is motivated by a number of discourses. First, the discourse on the revival of the Islamic publication industry in the Soeharto era. Second, the FLP appeared at the same time as the discourse of a morality crisis among Muslim youth in the Reformation era. In addition, his study also shows that FLP as a popular da'wah movement has succeeded in packaging Islam with pop culture to spread the image of a pious and trendy Muslim

⁵ Afrida Arinal Muna, 'Ekspresi Keberagamaan Selebriti Hijrah : Sebuah Bentuk " Accomodating Protest " Dan Ekonomi-Politik Dari " Public Piety "' , 5, 1-18.

⁶ Aeril Heriyanto, *Identitas dan Kenikmatan*, terj. Eric Sasono (Jakarta: KPG (Kepustakaan Populer Gramedia), 2015) 2.

⁷ Azmi.

among Indonesian Muslim youth.⁸

Unlike Kailani, Beta (2014) conducted a study on contemporary da'wah movements that focused on the Hijabers Community. The results of his study indicate that the Hijabers Community (HC) as a popular dakwah movement has expressed a form of piety through Islamic and modern styles of dresses. While the study group that was dominated by celebrities was the Sakinah Mawaddah Warahmah Young Study (MuSaWaRah).⁹

From the various writings about hijrah, this paper focuses on the study carried out by the hijabers group in the bucket by also analyzing the direction of the study.

RESULT AND DISCUSSION

Religious Trends

The term hijrah is phenomenal nowadays, especially in Indonesia. The word is used as a framing to show all the activities of the life transfer pattern from negative values to positive values. The term hijrah is actually a reduction in the original meaning of Arabic, which comes from the morphology of the word هجر which means displacement, leaving, not caring anymore, and turning away.¹⁰

⁸ Dony Arung Triantoro, 'Dakwah Dan Kesalehan: Studi Tentang Gerakan Teras Dakwah Di Kalangan Remaja Yogyakarta', *Jurnal Masyarakat Dan Budaya*, 20.2 (2018), 273 <<https://doi.org/10.14203/jmb.v20i2.624>>.

⁹ Rahmi Nur Fitri and Indah Rama Jayanti, 'Fenomena Seleb Hijrah: Tendensi Eksklusivisme Dan Kemunculan Kelompok Sosial Baru', *MUHARRIK: Jurnal Dakwah Dan Sosial*, 3.01 (2020), 1-17 <<https://doi.org/10.37680/muharrik.v3i01.222>>.

¹⁰ Syarif Syarif, 'Memahami Hijrah Dalam Realitas Alquran Dan Hadis Nabi Muhammad', *Jurnal Living Hadis*, 4.2 (2019), 277 <<https://doi.org/10.14421/livinghadis.2019.2021>>.

The forms of migration among them are hijrah makaniyah, hijrah nafsiyah and hijrah amaliyah.¹¹ Hijrah makaniyah is moving from an unsafe place to a safer place. This Hijrah as done by the Prophet Muhammad from Makkah to Medina due to the repressive actions of the Quraysh infidels against the preaching of monotheism and the Muslims. But not all of them received repressive action from the Quraysh infidels like the companions of Abu Bakr and 'Umar, but they were all still ordered to migrate to test their faith, as found in the Qur'an:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

Meaning: Do people think that they are left (alone) to say: "We have believed", while they are no longer tested?

Next is the migration of nafsiyah or the overall transfer from infidelity to faith. This type of Hijrah is done by many people who have received guidance such as through learning Islam, knowing the good morals of Muslims and so on.¹²

The last type of hijrah is hijrah amaliyah which means a shift in behavior from ignorant behavior, behavior that is far from religion to behavior that is allowed in Islam. Hijrah amaliyah also means leaving everything that is forbidden by Allah and the Prophet Muhammad towards behavior that is pleasing to Him.¹³ For now, hijrah has a different form, which is synonymous with repenting and looking like wearing a robe, veil, for men to grow a beard and so on. In this millennial era, the phenomenon of hijrah

¹¹ Busthomi Ibrohim, "Memaknai Momentum Hijrah", *Studia Didkatika Jurnal Ilmiah Pendidikan*, Vol. 10, No. 2, Tahun 2016, 65.

¹² Busthomi Ibrahim, 'Memaknai Momentum Hijrah', *STUDIA DIDKATIKA Jurnal Ilmiah Pendidikan*, 10.2 (2016), 65-74.

¹³ Ibrahim.

can easily be found in various circles of millennials. There are various factors that influence their move, including being invited by friends, breaking up in love, experiencing sad events, being aware of death and so on. This trend of hijrah utilizes social media as a means of da'wah, friendship between Muslims and disseminates advice posts.

In the current millennial era, the meaning of hijrah is to move from an old life, bad old habits, which are far from religion to a new, better life. Due to associations that lead to negative things, by doing hijrah is a solution to avoid these negative and useless things.¹⁴ The emergence of the trend of hijrah in the millennial generation currently has a huge influence on the perpetrators. Not only changes in one's faith, but also in the way of dress. Both male and female migrants will change the way they dress, but big changes are usually made by women with the use of a robe and syar'i hijab in their daily activities. This will also indirectly affect the sales of Muslim clothing in the market.¹⁵

The origin of the hijrah trend is not known exactly when it appeared, but in the last two years the phenomenon of the migration has been very intense on social media such as Instagram, Facebook, and YouTube, which present hijrah content with the nuances of love. As if reading the developments of the times, there were young preachers who enlivened the preaching to invite them to the migration path, for example Hanan Attaki, Evi Effendi, Felix Siaw, Hawwariyun. The four preachers have different characters, but the four of them have the same appeal in preying on the youth market or millennials. These preachers penetrate social media to

¹⁴ M.E. Anang, 'FENOMENA HIJRAH ERA MILENIAL (Studi Tentang Komunitas Hijrah Di Surabaya) Program Studi Agama-Agama Fakultas Ushuludin Dan Filsafat Universitas Islam Negeri Sunan Ampel Surabaya', 2019, 1-88.

¹⁵ Muslimah and others.

make it easier to reach young people, not only to convey current da'wah but the young dai-dai seemed to be transformed into a role model in dressing. This is the main force for millennials to follow the preaching of these young people.¹⁶

The development of the hijrah trend cannot be separated from the influence of the digital era and internet access which is increasingly easy to obtain. In the midst of the onslaught of "excessive" access to information in the digital era like now which in fact can easily access negative information, on the other hand there are still many young people who are active in spreading invitations and motivation to migrate in the world of campus where they can balance knowledge about communication technology and religious knowledge wrapped in media convergence in inviting and motivating the environment to migrate. In a news channel reported by CNN Indonesia, Yuswohady, who is a Middle Class Institute researcher, said that the view of emigrating had actually been preached in Indonesia for a long time, by prioritizing aspects of how to get closer to God. Recently, the strategy of spreading da'wah through social media has been used to target young people living in the digital era. The millennial communication strategy proved to be effective. Now so many young people have decided to move to change their lifestyle, both in terms of faith and appearance.

Yuswohaddy also observed that the distribution of da'wah through social media in the last 10 years has changed quite rapidly, where the advertising of products labeled halal and sharia has become the choice of producers in the advertising concept. This style of communication turned out to have slowly changed people's

¹⁶ Mike Meiranti, 'Fenomena Hijrah Di Era Milenial Dalam Media Sosial', *Ath Thariq Jurnal Dakwah Dan Komunikasi*, 3.2 (2019), 148 <https://doi.org/10.32332/ath_thariq.v3i2.1350>.

views about hijrah. In the past, covering one's genitals was considered radical, but with the disclosure of information, the use of Islamic values has turned out to be interesting values.¹⁷

Muslim Middle Society Movement

The terminology of the Indonesian Muslim middle class is a new study in the study of Indonesian politics after the New Order. Studies of scholar in particular that analyze political and Islamic relations in Indonesia are located in 8 sub-studies, namely 1) Islamic radicalism, 2) social piety, 3) socialization of Islam, 4) gender and Islam, 5) Islam and democracy, 6) Islam and secularism. However, no one has discussed in detail the Muslim middle class itself.¹⁸

From a post-populism perspective, the emergence of the Indonesian Muslim middle class can be traced back to the emergence of intellectualists who have just returned from studying from abroad. From there, it triggers a spirit of critical intellectualism among the Muslim middle class in formulating socio-political changes in Indonesia. The learning destination countries contribute to formulating a strategy for socio-political change in Indonesia because it is part of the application of comparative studies on sharing possibilities to be applied in Indonesia. There are three schools of thought that are the basis of thought for the socio-political change of Indonesia's middle class, namely the Middle East (Egypt, Saudi Arabia, Iran), West (United States), and

¹⁷ Agnia Addini, 'Fenomena Gerakan Hijrah Di Kalangan Pemuda Muslim Sebagai Mode Sosial', *Journal of Islamic Civilization*, 1.2 (2019), 109-18 <<https://doi.org/10.33086/jic.v1i2.1313>>.

¹⁸ Wasisto Raharjo Jati, 'Memaknai Kelas Menengah Muslim Sebagai Agen Perubahan Sosial Politik Indonesia', *Al-Tahrir: Jurnal Pemikiran Islam*, 16.1 (2016), 133 <<https://doi.org/10.21154/al-tahrir.v16i1.342>>.

Turkey.¹⁹

The socio-political changes offered to the Middle East inspired middle class are the purification of Islamic teachings which then crystallize them into two things, namely the Muslim community and the Islamic state. The emergence of these two ideas actually represents geopolitical competition for the middle class people in the Gulf region. As mentioned earlier, the middle class who want a Muslim state are those who adhere to the Muslim version of the theocracy and welfare state. As for the Muslim middle class who are inspired by socio-political changes from the United States, they will make Islam a civil religion by combining the perspectives of liberalism, communitarianism and human rights as an important analysis. For them, the form of the state of Indonesia as a republic is final and now it will be more to organize the form of society while protecting each other's interests and privacy. This is actually in line with the experience of the United States middle class in building civil society after the independence revolution. It would be better to safeguard democratic ideals by strengthening civil society first.

The existence of two poles of different understanding from the description of post-populism that is prevalent among the Indonesian Muslim middle class has made the direction of socio-political change offered then oriented towards inclusive Islamic development. However, there are also those who mean that the socio-political changes carried out by the Indonesian Muslim middle class are part of efforts to radicalize Islam as an ideology and philosophy of life which are later legitimized in acts of separatism and terrorism. This radicalization is actually a response to the lost space of state power in controlling society so that the

¹⁹ Jati, 'Memaknai Kelas Menengah Muslim Sebagai Agen Perubahan Sosial Politik Indonesia'.

struggle between ideologies is being explored to be at the forefront of the articulation of interests. Therefore, Islam was then ignited to make himself the master in his own country. The resurgence and resistance carried out by the Muslim middle class, especially radicalizing Islam, is a response to the existence of class inequality and alienation. In the economic field, the Muslim middle class itself experienced a loss of economic resources with the Chinese conglomerates. As for the political sector, the Muslim middle class faced the reality of the domination of Javanese-nationalists in government.

Therefore, the Muslim middle class was then encouraged to carry out the radicalization of the movement which aims to subvert this domination. This then triggers civilian militancy and militarization of the middle class to undermine this hegemony. Various seasonal middle class organizations have sprung up as a response to this imbalance and hegemony. Actually, the initial aim of the formation of these various organizations was basically to build a collectivity group and also the communal *dkawah* media. However, it actually institutionalizes itself in the form of xenophobic attitudes addressed by the Muslim middle class towards other circles of society. So what actually causes segregation and exclusivity of the Muslim middle class.

Muslim middle class community groups in Indonesia are a middle class segment of society who have their own uniqueness. The various kinds of uniqueness can be read as follows. 1) the Indonesian Muslim middle class is an exclusive group within the Indonesian middle class because it combines Islamic values and principles with modernity, 2) the Indonesian Muslim middle class is always associated with a global agenda that occurs in the international sphere through the concept of the *ummah*, 3) the Indonesian Muslim middle class has the potential become a latent political force given the long history of contestation with nationalist

groups, and 4) this middle class group always wants to be an entity that wants to be recognized as a community group because so far they have always received stereotypical treatment as a marginal group.²⁰

Characteristics of Milenial Hijrah

Characteristically, the millennial generation of Muslims is the younger generation of Muslims who are bound by a way of seeing the world that faith and modernity can go hand in hand. The millennial Muslim generation is seen as the pioneer of modern young Muslims today. Generation M are those who are proud of their beliefs, enthusiastic, dynamic, active, creative, but demanding. Their existence will change the culture in a "gentle" way. In addition, the idea that science is deeply rooted in the golden era of Islamic civilization is one of the factors that drives them to regain their position in modern life and offers views and evidence that it is not just religion. can go hand in hand with modernity, but religion can also inspire modernity. The development of the hijrah movement among the millennial Muslim generation, has a self-concept of how to be tolerant, pluralist individuals, and can respect differences and diversity which creates great opportunities in the development of moderate Islamic preaching in Indonesia.²¹

The migration movement has become a new social movement that is currently developing among the millennial Muslim generation. It is undeniable that the presence of social media is one of the things that attracts the interest of the millennial

²⁰ Wasisto Raharjo Jati, 'Radikalisme Politik Kelas Menengah Muslim Indonesia Pasca Reformasi', *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 41.1 (2017), 214-30 <<https://doi.org/10.30821/miqot.v41i1.309>>.

²¹ M.N. Zahara, D. Wlidan, and S. Komariah, 'Gerakan Hijrah: Pencarian Identitas Untuk Muslim Milenial Di Era Digital', *Indonesian Journal of Sociology, Education, and Development*, 2.1 (2020), 58-70.

Muslim generation to join the migration movement. The migration movement with Islamic studies on social media spreads the circulation of information regarding the study of Islam quickly and widely. The spread of the hijrah movement on social media has resulted in a very fast and even distribution of social construction. Every social movement that is propagated by utilizing elements of technology, one of which is social media, can easily distribute information and mobilize high-speed movements.²²

Learning about the elements in Islam that concern everyday life is not only done face-to-face in a recitation by an ustadz, but has also begun to penetrate the digital era. The implementation of this hijrah movement tries to spread its movement through social media platforms, Youtube, Instagram, Facebook and other social media, both in the form of videos and writings. Studies in the form of lectures delivered by most of the ustadzz-ustad shift activists such as Ustadz Hutri, Ustadz Yasin muthohar are distributed on social media for reach a wider audience. Videos uploaded through the YouTube platform are always busy being watched by those who are studying religion via the internet.²³

²² Mila Nabila Zahara and Dadan Wildan, 'Societas Jurnal Pendidikan Sosiologi Identity and Cultural Framing : How to Millennial Mus- Lims to Form an Hijrah Movement in The Digital Age ?', 10.2 (2020), 862-77.

²³ Zahara, Wlidan, and Komariah.



Picture 1. Sources are obtained from the official slang assembly account instagram images

In simple terms, the commodification of Islam itself is "the commercialization of religion, which impresses, the commercialization of Islam, or raises religious beliefs or symbols into a commodity (merchandise) that can be bought and sold for profit". Fealy reminded that the relationship between commodities and religion is a complex one and this does not only happen in Islam. In order to stay away from undesirable impressions, Fealy emphasizes the meaning of the commodification of Islam as an aspect of the exchange of religious-economic transactions, how a particular symbol of faith is used as a market product related to Islam. He gave an example of how Islamic identity is embedded in various forms of products, including: the banking and financial sector (such as the rise of Islamic banks) and the non-banking and financial sector (modern Muslim clothing, books and novels on religious life guidelines, etc.). In other words, the increasing religious expression of the Indonesian people by consuming all kinds of production with a breath of Islam is nothing more than just a successful form of religious commodification. Symbolically Islam has become a kind of marketplace expansion that is very potential for commodity capital, considering that Islam is the majority religion that is embraced in Indonesia. The success of this

commodification of Islamic symbols makes today's urban Muslim generation different in expressing their Islam from previous generations. Therefore, the commodification of Islam has led to significant changes in social, economic and religious life in Indonesia. The characteristics of the commodification of Islam taking.

Place in Indonesia are a kind of trend or new religious style in Indonesia (Fealy, 2018). The character of the commodification of Islam is the premise that the increasing piety of the Indonesian people also means the increasing consumption of Indonesian Muslims towards products that impress Islamic values. Furthermore, the Islamic community impressed the phenomenon of Islamic awakening and finally the products of Islamic commodification were increasingly growing and at the same time in demand in the market. In other words, the commodification of Islam can be seen as a product as well as a cause. These rotations are connected to each other and do not rule out the possibility of returning to the starting point.²⁴

Based on the researchers' observations, it was found that the movement of the Jember Hijabers group provided opportunities for economic actors to produce Muslim clothes according to Islamic teachings by using clothing models and colors that were of interest or trends among millennials. Hijrah online through social media by utilizing power relations, the parties who realize marketing branding, by providing attractive and efficient communication messages.

In addition, their studies were conducted online, this is an expression of the development of information technology. Easy

²⁴ Dian Dwi Jayanto, 'Membaca Fenomena Menguatnya Perayaan "Islamisasi" Di Indonesia Pasca Reformasi', *Jurnal Kawistara*, 10.1 (2020), 101 <<https://doi.org/10.22146/kawistara.42579>>.

access to the internet for various circles of society, hijrah is easier with the formation of social media accounts that explain Islam from various things so that millennials who are happy with social media will be more interested in making self-changes through Islamic content that is read by themselves and contemplating values - Islamic religious values are good, with strong motivational support, but what is a concern is the need to filter information on fake news or hoaxes especially those related to religion, so millennials need to be smart in capturing information. The way to disseminate information is through social media, which are massively used by Indonesian preachers, which provide challenges and opportunities, including for the millennial generation as the majority users.

CONCLUSION

The Islamic migration of millennials is very large in Indonesia, which is caused by the desire of individuals or groups to become better individuals in terms of Islam. The movement of the hijabers group in Jember was caused by the hijrah trend itself. The development of information technology is increasingly expressing the migration movement of the hijabers group. Their online-based studies also influence the style of syar'i dress according to Islamic teachings by using clothing styles and colors that are currently in demand or trends among millennials.

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