

## An Investigation of The Hijra Process Among Young Generation

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### **Abstract:**

*This research aims to examine the process of hijra among young people. The study was in the BARLINGMASCAGEB area (Banjarnegara, Purbalingga, Banyumas, and Cilacap). The study subjects were carried out by purposive sampling individuals who hijra online or offline (outside the network). Data collection techniques are carried out by structured interviews with research subjects and strengthened by a literature review and data analysis techniques by reducing data, classifying data, interpreting, and drawing conclusions. The data obtained are presented as narrative text, tables, and charts. Testing the validity of the data is carried out by the data triangulation method. The results showed that the hijra process consists of two types: self-taught and through institutions. Most hijra practitioners who learn self-taught are accomplished online, while the rest learn offline and a combination of online and offline. Hijra perpetrators carry out a face-to-face direct process with the ustadz / ustadzah and the hijra community while actively accessing hijra and religious content through online recitation or joining social media channels. The second process in hijra is studying directly at religious institutions following the manhaj. They study religion at religious institutions to get precise knowledge and be more methodical to avoid misunderstanding religious teachings.*

**Keywords:** Hijra; Young generation; Online Hijra; Middle Class Moslem; Indonesia

## INTRODUCTION

The hijra movement has become a widespread phenomenon in Indonesia in recent years. Hijra is considered a chic and cool trend, so the younger generation widely follows the trend. Hijra is considered positive and worth following instead of outdated and scary. Many hijra movements are voiced directly (offline) but spread by online networks. The contemporary digital era changed the hijra concept. Studies in preliminary research show that personal hijra concept was turning into a communal and a new social movement (Fajriani, 2019; Syukur et al., 2019). The term hijra is popularly interpreted as the behavior of Islam adherents who experience changes in their religious life to be more obedient to religious thoughts, avoid immoral acts, and avoid things that bring God's wrath (Syukur et al., 2019). Hijra is a process of changing a person, followed by changes in thought, appearance, and community.

The development of information technology also affects the development of preaching (da'wah) activities in Indonesia. Da'wah activities are not merely limited to the recitation assembly activities or through electronic media channels. Furthermore, the da'wa strategy developed in this disruptive era through networks and various social media lines where technological innovation replaces old technology, making digital technology the main medium for obtaining and disseminating information effectively and efficiently (Bakar et al., 2018). Studies on research on hijrah show an alignment between the online da'wah model and the tendency to hijra (Hidayat et al., 2021; Meiranti, 2019; Yusuf, 2019). The massive hijra movement can be observed through various platforms and social media channels. Network media, especially social media, has a prominent role in spreading the flow of hijra in various places. The spread can be noticed from the increasing number of social media accounts that have hijra content, with the number of followers reaching millions. For example, @pemudahijrah's Instagram account has 1.8 million followers, and #hijrah hashtags have 5.2 million posts. This number indicates a stronger hijra flow (Musahadah & Triyono, 2019). This number is increasing yearly; even the #hijrah hashtag on Instagram has reached 13.7 million posts in 2023, and many hijra-themed Instagram accounts have sprung up. The increasing preference of netizens for hijra and religious content shows that the popularity of the hijra movement is a large number that can not be ignored.

The spread of internet access impacts freedom of access to information about hijra and facilitates hijra movements to expand networks to the wider community. The hijra movement was increasingly comprehended when *public figures* or influencers appeared who helped popularize the hijra movement. Elite hijra communities are packaged in an Islamic physical appearance, and the wider community is influenced to follow in the footsteps of *these public figures* (Addini, 2019). The popularity of the hijra movement was increasing in conjunction with many celebrities publishing their private hijra lives. Massively, invitations to hijra are packaged attractively and influence public opinion. An interesting note from the hijra of celebrities and *public figures* is that the hijra trend has presented the commodification of Islam (Lyansari, 2019). Furthermore, Hijra changes spiritual aspects and impacts consumption, lifestyle, and the economy.

This study emphasizes investigating the hijra process in the younger generation, specifically in the BARLINGMASCAKEB area. This research is intended to find an

explanation regarding the hijra process, whether through self-taught learning or religious institutions. This study also intends to examine the hijra process method, whether it is carried out online, offline, or a combined method.

The method utilized in this study is a descriptive-qualitative approach with the technique of selecting research subjects uses *purposive sampling* techniques. The study subjects were men and women who experienced hijra. The research was conducted in the BARLINGMASCAKEB area (Banjarnegara, Purbalingga, Banyumas, and Cilacap). The results of in-depth interviews about the process of hijra are the primary data, and literature reviews from books and journals relevant to the theme are the secondary data. Research data is collected by In-depth interviews and strengthened by a literature review. The in-depth interview is conducted with hijra communities in the BARLINGMASCAKEB area, both online and offline or a combination of online and offline. In-depth interviews were conducted based on specific interview guidelines. Data analysis utilized 6 analysis steps including data reduction, data classification, analyzing, and drawing conclusion and data validity testing.

## **DISCUSSION**

### **Psychosocial Approach to the Hijrah Phenomenon**

The process of hijra is a problem related to the psychological condition. At a broader level, the psychosocial aspects of society hold an enormous contribution to the emergence of social trends and phenomena. The psychosocial approach regards the emergence of a behavior as a combination of the influence of individual psychology (*individual differences*) with environmental factors (Mokalu & Boangmanalu, 2021).

The development of adolescents' psychosocial behavior consists of several aspects, including forming self-identity, which is a long and complex process that requires continuity from an individual's life's past, present, and future. It will construct a framework for organizing and integrating behavior into various areas of life (Soetjningsih, 2007). In this way, individuals can accept and integrate personal tendencies, talents, and roles given by parents, peers, and society, ultimately providing direction and meaning in future life. A crisis is a problem related to the developmental tasks that every individual, including teenagers, must undergo. Success in a crisis will increase self-confidence, meaning realizing self-identity to face the next developmental task well. Conversely, individuals who fail to face a crisis tend to have identity confusion (identity- -diffusion). Feelings of inadequacy, helplessness, decreased self-esteem, and lack of self-confidence characterize people with this confusion. As a result, they are pessimistic about their future (Kemensos, 2019).

An identity crisis emerges when teenagers cannot choose between various meaningful alternatives. Teenagers should find self-identity when solving three main problems: job choice, adopting values they believe in and live by, and developing a satisfactory sexual identity. It can also be stated that adolescents are considered to have a mature self-identity (healthy, not experiencing confusion) if they already have an

understanding and ability to adapt to themselves, their role in social life (in the family, school, peers, or community), work, and religious values (Sugandhi, 2011).

Erikson noted that the main conflict adolescent students face at this stage is the emergence of identity versus identity confusion (Kemensos, 2019). Therefore, the psychosocial task for the young generation entering adolescence is to develop individuality. They must determine their role in society and integrate the various dimensions of their personality into a coherent whole. They must grapple with issues such as choosing a career, college, religious beliefs and experiences, or political aspirations.

The concept of hijra, which is becoming a trend in Indonesia nowadays, arises as a combination of the strong influence of technological innovation in the disruptive era and the encouragement of individuals to achieve a higher level of purity. The psychological approach has a strategic role in explaining people's behavior. The psychosocial approach helps answer why a person decides to make fundamental changes in their life. The psychosocial approach is relevant in explaining the process of hijra. The psychosocial perspective is also oriented toward designing, implementing, and evaluating psychosocial interventions to reduce risk (Murni, 2017). A further role of psychosocial explanation is to contribute to completing a wealth of perspectives to prepare strategies for managing religious diversity in a disruptive era.

### **An Overview of the Hijra Phenomenon in the BARLINGMASCAKEB Area**

Respondents in this study were limited to the BARLINGMASCAKEB area to provide an overview of the phenomenon of hijra in the Penginyongan area. Meanwhile, age, gender, and level of education are ignored as a reference for selecting respondents to cover a wider range of respondents from various age levels and educational backgrounds. An overview of the distribution of respondents in research by region can be observed in Table 1 below.

Table 1. Distribution of Research Respondents by Region

<b>Respondent Region</b>	<b>Number of Respondents</b>	<b>Percentage</b>
<b>Banjarnegara</b>	6	18,2%
<b>Purbalingga</b>	4	12,1%
<b>Banyumas</b>	13	39,4%
<b>Cilacap</b>	7	21,2%
<b>Kebumen</b>	3	9,1%
<b>Total</b>	33	100%

Source: Researcher Data Processing Results

Table 1 above shows that most respondents came from Banyumas Regency. The total number of respondents in this study was 33 people. As many as 39.4% of respondents, or 13 people, are known to be from Banyumas Regency. A total of 6 people, or 18.2% of respondents, came from Banjarnegara. Respondents from Cilacap Regency amounted to 7 people or 21.2%. In comparison, the least respondents came from Kebumen Regency, which amounted to 3 people or only 9.1%. The last is respondents from Purbalingga Regency, who amounted to 4 people or were at a percentage of 12.1%. The distribution of research respondents by sex can be observed in Table 2 below:

Table 2. Distribution of Research Respondents by Gender

Gender	Number of Respondents	Percentage
Man	6	18%
Woman	27	82%
<b>Total</b>	<b>33</b>	<b>100%</b>

Source: Researcher Data Processing Results

Table 2 shows the distribution of respondents by gender. Based on these data, it was concluded that most respondents were female. The number of female respondents reached 27 people, or 82%. While the male respondents only amounted to 6 people or about 18% of the total respondents. The distribution of research respondents based on education level can be observed in Table 3 below.

Table 3. Distribution of Research Respondents Based on Education Level

Respondent's Education Level	Number of Respondents	Percentage
An educational	0	0%
Elementary School	0	0%
Junior High School	1	3%
Senior High School	17	51,5%
Diploma and Bachelor	15	45,5%
Postgraduate (Master's and Doctoral)	0	0%
<b>Total</b>	<b>33</b>	<b>100%</b>

Source: Researcher Data Processing Results

This study categorizes respondents based on their level of education, ranging from not attending school to postgraduate levels (Masters and Doctoral). The distribution of respondents based on the education level is conveyed that most respondents have an education level at the high school grade. The number of respondents with a high school education background was 17, or as much as 51.5%. Respondents with Diploma and Bachelor Education levels reached 45.5% or as many as 15 people. While respondents who have a Junior High School Education level are only at 3%, or there is solely one person with a junior high school education background. In this study, no respondents had a non-educational level, Elementary School, and Postgraduate (Master and Doctoral). The distribution of research respondents by age category can be observed in Table 4 below:

Table 4. Distribution of Research Respondents by Age Category

Age Category of Respondents	Number of Respondents	Percentage
Children (6 - 11 Years Old)	0	0%
Teenagers (12 - 18 years old)	8	24,2%
Adults (19 - 60 years old)	25	75,8%
Elderly (over 60 years old)	0	0%
<b>Total</b>	<b>33</b>	<b>100%</b>

Source: Researcher Data Processing Results

The age categorization used in this study is based on psychological age. The basis for the psychological age categorization refers to Hurlock's theory of Developmental Psychology (Jannah et al., 2017). The distribution of respondents based on age categories data was obtained as presented in Table 4 above. The number of respondents in the adolescent age category, specifically those aged 12-18, is as much as 24% or eight people. In comparison, most respondents were in the young age range, specifically between the ages of 19-60, with as many as 25 people. In this study, the oldest respondents were 57 years old.

The rise of the hijra phenomenon among Indonesian people, especially in the BARLINGMASCAKEB area, is impressive. As it emerges, the Hijra is considered a personal movement but then has shifted into a communal movement. We can easily see some movements related to hijra in Indonesia, for example, *Indonesia Tanpa Pacaran* (Indonesia without dating), *Indonesia Bertaubid* (Indonesian Tuhid Movement), *Gerakan Pemuda Hijrah* (Hijrah Youth Movement), and similar movements. This movement is widely followed by Muslim youth who are aware of Islamic values spread and are the object of da'wah in the younger generation.

This hijra phenomenon is one of the determinant factors of the public trust decline in traditional religious institutions. Previously, people learned religion by visiting Ustadz and Kiai (Islamic leaders) in Islamic boarding schools, but nowadays, people learn religion through *smartphones* (Al-Kandari & Dashti, 2014). In addition, people in the BARLINGMASCAKEB area also participated in following the trend. Most people follow this hijra process quickly, jumping from steadiness to hijra or even because of environmental pressure. Changing a person's lifestyle is a variety of processes. It can be noticed from the massive hijra movement on social media, invitations from colleagues, and the environment. In addition, many Islamic studies with *ustadz* and *ustadzah* have the latest appeal from the community, who also deliver these studies through social media.

### Hijra Process

The process of hijra experienced by hijra practitioners is passed in various ways. The results of interviews with respondents obtained an overview of the hijra process experienced by respondents can be observed in Table 5 below.

Table 5. Distribution of Respondents Based on the Type of Hijra Process

Types of Hijra Process	Number of Respondents	Percentage
<b>Self-taught Learning</b>		
a) Online Learning	15	45,4%
b) Offline Learning	6	18,2%
c) Online and Offline Learning	6	18,2%
Learning Through Religious Institutions	6	18,2%
<b>Total</b>	<b>33</b>	<b>100%</b>

Source: Researcher Data Processing Results

The hijra trend is strongly reflected through social media channels and in friend networks, surprisingly raises positive reactions, as evidenced by the large number of followers, and continues to increase significantly. Search results regarding hijra content on popular social media platforms in Indonesia indicate that people generally react positively to the hijra movement. With such a large number, it can be stated that the Hijra has transformed into a new social movement.

The hijra trend makes it easier for social media users to access hijra content in line with the increasing influence of the wider community. The process and dynamics of hijra are basically at the individual level, but the influence of access to information in the disruptive era causes a shift in communal hijra. This shift proves a strong psychosocial influence in the process of hijra. The environment has a significant impact on the decision to hijra. The trend of hijra in Indonesia gets a positive reaction from teenagers and young people. Its evidence is represented by the elevated number of followers of hijra accounts on social media, and the word hijra is a *trending topic* in the search column on various social media platforms. Young people's conduct also initiated most respondents in this study who accomplished hijra. Table 5 above illustrates the hijra process carried out by the respondent's type of study. Based on the interview results, data was obtained that a person's hijra process can be taken in various ways. Some types of the hijra process are:

### Self-taught Learning

Based on the observations and interviews of respondents in the BARLINGMASCAKEB area, it was found that a person's hijra phenomenon varies, depending on the individual preference. Some are indeed instant they want to hijra, and some take a long time to years. The hijra process is influenced by a person's age, gender, and education.

Millennials endure the hijra process rapidly. When social media is directed to follow the hijra movement, millennials also enliven it. The supporting statement as stated by the young respondent below:

*“Usually, I learn religious knowledge and listen to religious studies from viral ustadz, then follow their social media (EN, Interview result).”*

Based on the interview result summary, other young respondents made similar statements. The dissimilar reason is given by adult. On average, for adults, participating in the hijra movement takes quite a long time and can even take years. They must weigh the impact they will get when following the hijra movement. In addition, they are not merely affected by the trend of the hijra movement on social media. Some research respondents stated that the hijra process they experienced began from the desire from within themselves. The supporting statement as stated by the adult responden below:

*“I learn because of the awareness of getting older. I studied religion with the clerics, participated in recitations, and visited the mosque. At least once a month, participate in a study wherever there is. It's more satisfying to learn directly, and we can ask questions and be answered directly” (LK, Interview result).*

Various life occurrences and problems experienced by respondents provide awareness that they need a change in their lives. Some respondents stated they were interested in doing hijra and studying it independently through various means. Self-taught here means they must study religion in depth at religious educational institutions.

The concept of hijra understood by hijra practitioners who learn on their own tends to be understood state a change in appearance and habits in performing worship rituals. *Sanaad* (lineage of transmission of Islamic teachings and *manhaj* (the rules and conditions used for each scientific lesson they believe) are focused on something other than gaining religious knowledge and understanding. The hijra process carried out by learning on our own is carried out in several ways, specifically:

### **Online learning**

The conventional delivery of da'wah has many limitations regarding reach and effectiveness. The presence of the internet and social media opens new horizons in da'wah by presenting innovations in preaching. Various studies that have been conducted have proven that religious content that is packaged lightly *relates to* the lives of millennials and wrapped with comedy has proven effective in gaining attention and capturing millions of viewers (Adi, 2019; Anang, 2019; Meiranti, 2019; Nugraha et al., 2020; Zulhazmi & Priyanti, 2020). A large number of viewers observed through various social media proves that religious content if packaged attractively and contemporarily, can attract the attention of young people, which also impacts imitation of behavior as suggested in these contents.

Respondents who decided to hijra with a self-taught learning process were distinguished between learning purely online and learning offline, and respondents who went through the hijra process in a combined online and offline method. Based on the interview results, it stated that 45.4% of respondents follow hijra process by studying

independently through online media. This number shows that most respondents experienced the hijra process through independent learning through online media. Respondents learned about hijra and deepened their religious understanding by accessing social media, including YouTube, Telegram, TikTok, WhatsApp, Line, Instagram, and Facebook channels.

On average, the respondents whose hijra process uses online media access social media with hijra and daily religious content with a minimum duration of about two hours. The internet penetration in accessing religious and hijra content is quite high. This religious content accessed online includes discussing creeds and morals as well as various *sunnahs* (Unobligatory Prophet's orders). They regularly access recitations with their favorite *ustadz* or *ustadzah*. From this online learning, they then practice in daily life.

The presence of new media also contributed to strengthening the hijra trend because these media shifted traditional religious authorities, for example, the emergence of new *ustadz/ustadzah* who were multiplied and raised in new media (Zulhazmi & Priyanti, 2020). The *ustadz* can embrace the younger generation to become militant followers. Hijra communities were formed to maintain the existence and continuity of the movement. The approach taken by *ustadz/ustadzah* is to look youthful and use contemporary slang so that the millennial generation regards that they are in the same way and interesting figures to follow. The figure of a traditional religious leader who emphasizes deep scholarship and clear *sanad* lines is no longer the main factor causing interest in hijra. Utilizing popular culture has proven more effective in glorifying a new social movement called hijra.

In addition to accessing hijra religious content independently, hijra perpetrators create online communities in a more private realm through Telegram channels or Whatsapp groups. Through personal channels, they learned a bunch about hijra. Some respondents mentioned joining a WhatsApp group with a mentor as the leader. This mentor teaches religious knowledge and becomes a reference for group members if they encounter problems or lessons they need understanding.

Friendships often follow online fellowships and introductions in the real world; a real hijra community was formed and interacted offline. Through this community, the activities have developed and penetrated other sectors, such as business, economy, and matchmaking. Many community members find a soul mate through the community of fellow hijra practitioners. Marriage and arranged marriages between community members are considered effective and practical because, ideologically, they are on the identical path to minimizing conflict due to differences in religious viewpoints.

### **Offline learning**

Research respondents who stated that they maintained the hijra process by studying it face-to-face / offline were as many as 18.2%. Meanwhile, those who chose the combined offline and online process were as many as six respondents, or 18.2%. The process of hijra is carried out by learning independently but face-to-face, for example, by participating in various studies or hijra communities. The respondents actively participated in various studies regularly to increase their religious knowledge.

The respondents stated that their hijra process began with being invited by friends or family to attend the recitation. Along with the recitation, the *ustadzah/ustadzah* provides study material on religion in general or specifically discusses hijra. Repeatedly, they are not immediately interested in the concept of hijra at first attending studies. However, they eventually decide to participate in hijra because of the influence of friends or family. The offline hijra process was decided because respondents were more satisfied if they accomplished the learning process directly. They can involved in interactive questions and answers and meet directly with hijra perpetrators colleagues. Respondents who hijra through the offline learning process regarded more confident about the knowledge gained when completing and meeting face to face with the *ustadz/ustadzah*. The supporting statement as stated by adult responden below:

*“Learning to hijra is challenging. Fortunately, friends from the study group were very helpful, always communicating via social media, being invited to recite the study, and participating in Islamic studies. Having friends who support you feels good, so you are more confident to follow hijra (AA, Interview result).*

Religious learning through the hijra community strengthens relations among members. New members of the hijra community repeatedly encounter difficulties because they are opposed by family or environment. At this point, the help of senior members matters, so they get reinforcement and motivation to continue hijra.

Compared to the process of hijra online, the process through face-to-face is considered more catch to meet the emotional needs of hijra perpetrators. Feelings of fate and resemblances in ideology and thought lead them to empathy, and they can provide support that meets emotional needs more intimately. The emotional support is occasionally less felt if the process of hijra is carried out online.

### **Learning Through Institutions**

For 18.2% of respondents in this study, the *kaffah* hijra (all-out hijra) process should be taken by learning through religious institutions guided by *ustadzah / ustadzah* or *Kyai* (religious teacher/leader) with a clear scientific basis and *sanad*. Studying religion is sacred and must be accomplished promptly. They choose to process becoming perfect Muslims by following the curriculum or learning methods in religious institutions, for example, through Islamic boarding schools.

Islamic boarding school is an ulama (intellectual) educational institution that continues to carry out its mission so that people become *tafaqquh fiddin* (specific deep understanding), motivate ulama cadres in their mission, and function as *warasat al-anbiya* (heir of the prophets) (Ismail, 2013). Islamic boarding school, known for its tradition, delivers graduates with personality and independence. Islamic boarding schools scattered in remote parts of the archipelago have greatly contributed to developing the character of the Indonesian nation.

Some respondents of hijra go through religious institutions to learn religious knowledge, accomplish hijra correctly, and avoid being misled. By studying through the Institute, they will be guided methodically. This kind of hijra process is more desirable to adults than teenagers. They emphasize more on the essence of change than just following

trends. The purpose of hijra is not simply to follow along but an awareness within the individual. The process of hijra is not instant and takes a long way. Before deciding to hijra, it must be intended to change, evaluate, and introspect on all their mistakes. When a person is determined to repent and change for the better, they will slowly go through the process of hijra. This hijra process requires stages to decide to hijra, and they should have realized all the consequences that follow. Based on the results of research in the BARLINGMASCAKEB area, the process of someone who decides to hijra can be described into four levels, specifically:

The first level is a change in dress style. It can be noticed from the hijab that covers the chest or the syar'i veil (veil that covers the ambiance of the whole body, except the face and wrists) and not makeup using cosmetics excessively. The second level is lifestyle changes. It can be accomplished with a simple lifestyle and a hedonistic lifestyle. The activities carried out are Islamic activities, avoiding hedonistic communities, and being active in scientific assemblies to deepen religious knowledge and increase relations with pious friends. The third level is to sacrifice the purity thought. At this level, a person who commits hijra begins to leave forbidden matters even though many people, such as usury, adultery, khamr, etc. In addition, many also avoid debt to conventional banks that use commercial bank mechanisms. They considered that conventional bank interest was equal to usury. The fourth level is to integrate mindset into daily behavior. At this level, one's perspective begins to believe that *halal-haram* (lawful and unlawful) is a reference and the pleasure of Allah SWT is the purpose of life, ignoring the common perspectives. All the actions they accomplish refer to obedience as adherents of a devout religion.

Analyzing the hijra process in today's society, especially in the BARLINGMASCAKEB area, there is a striking disparity among people living in urban and rural areas. The increasing trend of hijra among urban people has shifted today's fashion trends. We can find many women wearing wide and long headscarves easily. Moreover, many Muslims also wear a large hijab complete with a *niqab* (face veil) based on the necessity of fashion style, not established in understanding the value of religious law.

The hijra practitioners in the BARLINGMASCAKEB area are dominated by adolescence and early adulthood (young generation), specifically those in the age range of 18-40 years. At this age range, an individual who experiences adjustments in life wants freedom and independence in making decisions. The decision to hijra repeatedly gets opposition from the family because of the assumption that hijra will change a person's personality and social interactions. Responding to this conflict, the teenagers who hijra are unaffected because the influence of peers and the social environment is greater than that of family or parents. In Erikson's Psychosocial theory, adolescence is a period of search for ego identity (Krismawati, 2018). They begin to realize what personal hopes, ideals, and desires are. At this time, there was also a rejection of family or community standards (Utomo & Ifadah, 2019). They give priority to peer assessment and acceptance.

Many hijra perpetrators in adolescence decide to hijra because of the influence of friends. Adolescents conduct conformity actions to be accepted by their friendship environment to imitate the behavior carried out by their social environment. Thus, there is

a sense of acceptance in the wrestling environment; they legitimately belong to that community. Adolescents still need to reach emotional maturity (Yusuf, 2019). The emotional upheaval experienced by adolescents is generally influenced by family, neighborhood, school environment, friendships, and activities they do. In emotional labor, they become very easily influenced by specialties considered to improve their self-image and gain popularity. Following trends, including the hijra trend, is an arrangement of self-existence. Participating in popular culture is a way to achieve self-existence. In the adolescent stage, they do not merely pursue physical satisfaction but have reached a higher psychological stage, specifically feeling valued and accepted and gaining a positive self-image from others.

In Erikson's psychosocial theory, each individual can adapt to the ever-evolving environment of people or institutions to continuously be part of cultural attention. The hijra has become a social movement of concern to many parties, so being part of the hijra is an effort to integrate with culture. Respondents in this study vary from adolescents to adults, especially in early adulthood. In this period, the prominent developmental tasks are achieving social roles, forming families, and reaching emotional maturity. Respondents in the adolescent age range and adult age range have an emphasis on the motivation to hijra. For adolescent hijra perpetrators, online hijra learning is an entrance to getting to know hijra and then following the hijra lifestyle. While hijra practitioners prefer to learn hijra offline or face-to-face, online hijra learning is a supporting medium in hijra.

Individuals have reached emotional maturity in adulthood, so the motivation to hijra no longer comes from peer factors. The motivation of adult individuals is due to the desire from within to make improvements. They choose to hijra not merely follow trends and desire to be part of popular culture—intrinsic motivation to develop and become a better person dominates adult hijra practitioners. Based on the stage of psychosocial development, the basic strength needed is "love" because there is a conflict between intimacy or familiarity vs. alienation or solitude. Social agents at this stage are lovers, husbands, or wives, including friends who can build an arrangement of friendship to create a sense of love and belongingness. If these needs are not met, feelings of loneliness, solitude, and worthlessness arise (Krismawati, 2018). The hijra supports the creation of harmonious relationships in the family by becoming individuals who base their behavior on *kaffah* (all-out) religious teachings and want to invite the family to a better life.

The results of this research emphasize that most of the hijra movement among the young generation is through an online learning process. Environmental encouragement in real and virtual friendships significantly influences the desire to hijra. The longing to follow trends causes the young generation to be interested in hijra without retaining to study at a religious institution but simply through an online process. These findings also justify Erikson's psychosocial studies that state that individuals will adapt to environments, people, or institutions to develop and be part of the culture.

## CONCLUSION

Globally, hijra is a trend among the younger generation and in the BARLINGMASCAKEB region. The majority of respondents in this study come from the younger generation. The trend of hijra among the younger generation is part of popular culture and laboriously influenced by exposure to online media.

The results found two occurrences in the hijra process. The first process is to be self-taught. Hijra practitioners interested in hijra try to deepen religious knowledge and change themselves by learning independently. In hijra, perpetrators who process self-taught accomplish it with three events: online, offline, and a combination of online and offline.

This research contributes to knowledge by providing data regarding the hijrah process among the younger generation. This research illustrates that the online world's influence has a significant role in the development of religious studies and social behavior. This research has the limitation of only discussing migration behavior in certain areas, so it is recommended that further research expand the research area by adding more comprehensive variables.

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