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## Hijrah in the Sufisme Perspective: Study of Religious Phenomenology on the Role and Activities of Da'wah of Youth Hijrah in Cirebon

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### Abstract

*This article aims to describe and analyze Islamic thinking about the phenomenon of Youth Hijrah in society. The term is used as an expression of the phenomenon of people who are new to or pay attention to Islam after paying little attention to it before. This research is aimed at answering how Islamic thoughts and views regarding Youth Hijrah, historical roots, the role, and da'wah activities of the Youth Hijrah are associated with the diversity of society in Cirebon. This research was conducted to find out, and analyze about; 1) Islamic thoughts and views on Youth Hijrah, 2) the Historical roots, role, and da'wah activities of Youth Hijrah in Cirebon, 3) The concept of religious phenomenology towards Youth Hijrah in Cirebon. The research approach used is qualitative. The method used is analytical descriptive. The results of this study are: First, Hijrah means "at-tarku", leaving something behind. Hijrah is essentially tarkul manhiyyat, leaving various religious prohibitions. Therefore, true migration is not limited to outward movements but also includes inner movements or changes. Second, the Youth Hijrah Phenomenon is a form of response among urban youth in responding to various social, economic, political, and technological changes associated with religious understanding. Third, the success of a religious movement is highly dependent on the community's affirmation of the discourse it echoes, especially in the Cirebon region, which has a very religious community.*

**Keywords:** Youth Hijrah Phenomenon, Islamic Thought, and Community Diversity.

### Abstrak

Artikel ini bertujuan untuk mendeskripsikan dan menganalisis pemikiran Islam tentang fenomena Hijrah Pemuda di masyarakat. Istilah ini digunakan sebagai ungkapan dari

fenomena masyarakat yang baru mengenal atau menaruh perhatian pada Islam setelah sebelumnya tidak terlalu memperhatikannya. Penelitian ini ditujukan untuk menjawab bagaimana pemikiran dan pandangan Islam tentang Pemuda Hijrah, akar sejarah, peran, dan aktivitas dakwah Pemuda Hijrah dikaitkan dengan keberagaman masyarakat di Cirebon. Penelitian ini dilakukan untuk mengetahui, dan menganalisis tentang; 1) Pemikiran dan pandangan Islam mengenai Pemuda Hijrah, 2) Akar historis, peran, dan aktivitas dakwah Pemuda Hijrah di Cirebon, 3) Konsep fenomenologi agama terhadap Pemuda Hijrah di Cirebon. Pendekatan penelitian yang digunakan adalah kualitatif. Metode yang digunakan adalah deskriptif analitis. Hasil dari penelitian ini adalah: Pertama, Hijrah secara bahasa berarti "at-tarku", meninggalkan sesuatu. Hijrah pada hakikatnya adalah tarkul manhiyyat, meninggalkan berbagai larangan agama. Oleh karena itu, hijrah sejatinya tidak terbatas pada perpindahan lahiriah tetapi juga mencakup perpindahan atau perubahan batiniah. Kedua, Fenomena Hijrah Kaum Muda merupakan bentuk respon kalangan pemuda perkotaan dalam menyikapi berbagai perubahan sosial, ekonomi, politik, dan teknologi yang dikaitkan dengan pemahaman keagamaan. Ketiga, keberhasilan sebuah gerakan keagamaan sangat bergantung pada afirmasi masyarakat terhadap wacana yang digaungkannya, terutama di wilayah Cirebon yang memiliki masyarakat yang sangat religius.

**Kata Kunci: Fenomena Hijrah Pemuda, Pemikiran Islam, dan Keberagaman Masyarakat.**

## INTRODUCTION

Hijrah is an important phase for someone to improve themselves. Hijrah which literally means "to leave" is the spirit that animates the movement among Muslim. Hijrah is then often interpreted as a transfer or transition from one condition to another. Hijrah itself is often taken from the famous hadith. The essence of this hijrah hadith was captured by fiqh scholars as an important message from Rasulullah SAW regarding one's intention to do good. This is not far from the understanding of the Sufis who place hijrah as a determination for Allah and His Prophet.

Syekh Ibn Abbad said that migrating to Allah and His Messenger is an explicit requirement for humans to make up their hearts solely for Allah and an implicit prohibition to give their hearts to all worldly things.

فقوله "فهجرته إلى الله ورسوله" هو معنى الارتحال من الأكون إلى المكون وهو المطلوب من العبد وهو مصرح به غاية التصريح وقوله "فهجرته إلى ما هاجر إليه" هو البقاء مع الأكون والتنقل فيها وهو الذي نهي عنه وهو مشار به غير مصرح. فليكن المرید عالي الهمة والنية حتى لا يكون له التفات إلى غير ولا كون ألبتة

That is, "The words "then his migration to Allah and His Messenger" implies moving from nature to its Creator. This is what is required of a servant. This demand is expressed very explicitly. Meanwhile, the word "then his migration to the goal of his migration" implies

being together with nature and only moving around in it. This is forbidden from a servant. This prohibition is implicitly implied. Therefore, a student should have noble enthusiasm and aspirations so that he no longer turns his back on other things and nature.”

The most interesting thing about this *Youth Hijrah* movement is how the approach it takes is not rigid and monotonous. The preachers tend to use a pop culture approach to attract the enthusiasm of millennial youth. They take advantage of all applications on social media with content and memes in the form of photos and videos wrapped in the contemporary youth language. Its activists also publish books with covers and content that are very interesting, motivational and full of visuals to make it easier to accelerate the inculcation of hijran ideology for young people. Activists are also able to steal attention by being good at modifying religion by offering a number of contemporary products without losing their Islamic impression, such as distro shirts bearing Islamic messages and fashionable cingkrang pants. Among women, there are also various Hijab and niqob products which are very varied so that young people don't need to be afraid to choose the path of hijrah, because with these products they still look young in Islamic clothing (Khoiriyah, Muaz & Atamimi, 2023).

The development of life presents many new phenomena. Between one aspect with other aspects blend. Likewise with religious life. In the past, religious life had a special place in the life of society. Today religious life is mingling with other lives. Religion can be a lifestyle or vice versa religion can produce a certain lifestyle. (Jaelani, 2018) Religion and religious practices have now become part of urban cultural practices. Urban culture, also known as popular culture, is a type of culture whose development cannot be separated from the development of industrialization, capitalism and consumerism. Popular culture is a special culture that develops together with the development of industrialization, mass culture and mass media. Popular culture is an inseparable part of the ideology of capitalism. Religion is also placed within this kind of ideological framework. The practice of religious rituals has now become a practice that cannot be separated from surface culture which makes religion more a commodity and a way of life. (Jaelani, 2018).

Several studies that are thematically relevant to this research include: Eni Zulaiha, Irfan Goffary, Imam Sucipto, Hanifah, Adeng Muhtar Ghazali, *Contemporary Religion and Culture: Hijra Phenomena*. (London, International Journal of Psychosocial and Rehabilitation, 2020). This study focuses on the language used by the *Youth Hijrah* community to understand

religion according to young people, then the symbols of the language in question are analyzed using Jacques Lacan's psychoanalysis.

Rika Dilawati, Dadang Darmawan, Wawan Hernawan, Raden Roro sri Rejeki, Wahyudin Darmalaksana, *Analysis of the Diversity of Youth Hijrah Community Shift Emic-Ethical Perspective*. (Perspective Journal, vol 4 No. 1, May 2020). This study aims to analyze the diversity of young people who have moved to the Shift community at the Great Mosque of Trans Studio Bandung. This research is a qualitative type through field studies using an emic-ethical approach. The results and discussion of this study include the conceptualization of religion, the existence of young people moving to the Shift community, and an analysis of the diversity of youth moving to the community Shift at the Great Mosque of Trans Studio Bandung. This study concludes that the diversity of the *Youth Hijrah* in the Shift community represents five dimensions of religion, namely knowledge, belief, ritual, experience, and religious commitment. This study recommends further research with a holistic perspective.

Then because the Cirebon area is the center of West Java Islamic boarding school civilization and it is still classical in its teaching and preaching methods, so the dynamics are very extraordinary, the allusion that occurs, until there is rejection of the preaching of *Youth Hijrah* among the people of Cirebon, but the fact is that the understanding of *Youth Hijrah* in Cirebon has become increasingly widespread, although not massively preaching and also because no one has researched the study of the phenomenon of youth migration and da'wah activities and their role in society. It would be interesting for researchers to study scientifically how the *Youth Hijrah* phenomenon is with a religious phenomenological approach, due to the social involvement of religious scientists in society. With the aim, this research is studied in depth and comprehensively in terms of history, movement, role and activities of the da'wah movement in society, especially in the Cirebon region which has a very strong religious background and is an area known as the mayor city in the West Java region.

Research on religious movement issues from various perspectives is a complex academic study, especially when these issues are positioned and confronted with other fields of study. Methodologically, interdisciplinary research employs a broad theoretical framework from the humanities due to the highly dynamic and flexible nature of social phenomena. Research on social-religious issues often lacks a definitive or standardized methodological framework, including research procedures, patterns of data interpretation, and data analysis conducted by researchers based on their findings. Qualitative data in this type of research

tends to become "saturated," while researchers have not yet obtained the interpretive resources to generate new findings that could be accomplished. However, in social research, researchers should be able to fulfill their tasks by gathering data in the form of information and knowledge models to develop understanding, followed by analyzing and interpreting the data to provide a comprehensive description of the phenomenon under study (Nicholas: 2011).

The phenomenon of religious social phenomena is unique and complex. Religious social phenomena cannot be approached from only one theoretical perspective as it is feared that it will reduce its existence (Creswell, 2007). Research on the *Youth Hijrah* by focusing on the *Youth Hijrah* movement in the Cirebon region also utilizes the theoretical frameworks of Religious Phenomenology, Sociology of Religion, and Anthropology of Religion:

- a. *Interpretive Inquiry*: Qualitative research is a type of research in which researchers need to construct and interpret what they see, hear, and objectively understand. The academic and theoretical background of the researcher influences their perspective and interpretation.
- b. *Holistic Account*: Qualitative researchers strive to build a comprehensive description of the issue or topic under investigation. This ultimately involves reporting on various theoretical perspectives regarding the role of *Youth Hijrah* in society, identifying diverse factors involved in the research situation on *Youth Hijrah* in the Cirebon region, and developing a broad understanding to obtain a comprehensive picture of the religious phenomenon in the Cirebon community being studied (Creswell, 2007).

Based on the objectives of the research and considering the characteristics of qualitative research, the researcher will utilize a qualitative approach in studying the Phenomenon of the *Youth Hijrah* Movement in the Cirebon region. This decision is driven by the rationale and considerations surrounding the research objectives.

## **DISCUSSION**

Immersing oneself in someone's life and a group requires precision and patience in order to trace their track record from their family environment to the present. A person's background is inseparable from their family life, school, and social environment. Cultural patterns, social diversity, political dynamics, and religious life strongly influence the dialectics

of an individual's life as well as a group. By knowing all of this, a portrait of a person is depicted with all the complexities and struggles they have experienced in life.

### **Background of the Family's Religious Beliefs**

This research focuses on the millennial group that has become a "hijrah" community, currently in the process of seeking identity in their Islamic lifestyle. With the religious experiences they have acquired, to some extent, these experiences have become valuable and cannot simply be disregarded.

Unlike previous generations who were not heavily influenced by the advancements in technology and media communication, which provide a wide range of options, this generation is considered to be more knowledgeable and proficient in the realm of communication technology and information.

Ideally, this period should be considered as their golden era. They have the freedom to make choices in their lives. Understanding this generation cannot be equated with understanding previous or subsequent generations, as the majority of them have different and specific perspectives, knowledge, and ways of life compared to most people in general. New and current issues can be quickly accessed and possibly imitated without explicit instructions. The challenges they face in the millennial era cannot be solely based on logical constructs.

From a religious perspective, all "muhajirin" (those who migrate for the sake of Islam) claim to devoutly follow the Shariah/religious commandments and Islamic ethics. These values are well ingrained and influence their religious behavior, shaping their Islamic character. One of the muhajirin, AH, stated:

"My experience in making hijrah may have started when I entered junior high school. From there, my family enrolled me in a classical Salafi boarding school (pondok pesantren) in Cirebon because my father happened to be an alumnus of that school. With the existing system and teachings, I was able to make some positive changes in my life. Since leaving the boarding school after completing vocational high school education, I started socializing with the outside world. Since then, my obedience to the Shariah has been slightly eroded due to an unsupportive environment and weakening determination as I became free from the system implemented at the boarding school. Until now, I am in college, and my commitment to follow the Shariah is sometimes strong and sometimes weak, depending on the situation and the surrounding environment." (AH, 2023)

AH's entry into the muhajirin community began with an invitation from a friend. He often attended study circles (halaqah) and listened to sermons (taushiyah) from ustadz and

murabbi. Over time, he felt interested and suitable for this community. According to him, the lectures by ustadz and murabbi were rational and provided a sense of comfort and tranquility. In addition to participating in study circles, AH occasionally listened to sermons by ustadz on YouTube, especially Ustadz Hanan At-Taki.

"The references for hijrah that I obtained were from the teachers' gatherings at school and friends who liked to listen to the Youth Hijrah assemblies in Cirebon, as well as online lectures by the ustadz in the Youth Hijrah community." (AH, 2023)

One of the verses mentioned by Ustadz Hanan At-Taki and always remembered by AH is Surah At-Taubah: 90, which states: "*Alladzina Amanu wa hajaru wa jabadu fi sabilillahi bi amwalihim wa anfusihim a'dhamu darajatan 'indallah wa ula'ika humul faizun*" And Surah Al-Baqarah: 218, which states, "*Innalladzina amanu walladzina hajaru wa jabadu fi sabilillahi ula'ika yarjuna rahmatallahi wallahu ghafururrahim.*" (AH, 2023)

These two verses, at the very least, motivate and solidify AH's belief that hijrah is the best and right path to follow. Because hijrah is Allah's teachings and comes with Allah's guarantee, especially for the young generation who may still be unstable in their thinking, attitudes, and actions. According to AH, through hijrah, a person has hope and can make positive changes in the future. By making hijrah, one can gradually practice Islam and change their perception and world view of Islam. Additionally, hijrah also shapes better daily attitudes and behaviors.

Apparently, what they have received as religious experiences all this time is very meaningful to them. To some extent, they have gained valuable knowledge and insights that shape and color their religious beliefs. However, it must be acknowledged that they are not entirely satisfied with what they have received. The reason is that the teachings they have been exposed to seem monotonous, lacking in detail and depth, and have a top-down approach. This means that they are expected to simply listen and accept without much room for discussion or exploration. (AH, 2023)

As they grow older and their thinking and critical thinking skills develop, the presence of social media directly contributes significantly to changing one's way of thinking and religious attitudes, including among the muhajirin.

### **Religious Education Background**

The data on the religious education background is based on interviews conducted with the muhajirin. The interviews aimed to delve deeper into their family life, educational

background, social interactions, and interactions with fellow students on their respective campuses, as well as their communication with teachers/ustadz before and after making hijrah.

One of the muhajirin, MDJ, admitted that their earliest experience in learning about Islam started in primary school. In the afternoon, they received additional teachings and education at the Qur'an Education Center (Taman Pendidikan Al-Qur'an or TPA). After completing primary school and TPA, MDJ continued their education at junior high school (SMP). As a teenager, like most teenagers, they developed critical thinking skills in accepting any lessons, including Islamic education. After junior high school, MDJ continued to senior high school (SMA). Naturally, with higher education, their level of understanding and absorption of lessons, including religious education, increased. However, since they felt that the religious education in junior high school and senior high school was not optimal, they joined the intra-school religious organization (ROHIS) activities.

"The support I received after going through the process of hijrah primarily came from my closest people, emphasizing that if we want to be better, we must trust in Allah (tawakkal) in carrying out our good intentions. The support I received after going through the hijrah process was when I became a better person than my previous self. Isn't the best revenge to make ourselves better than before?" (MDJ, 2023)

Through ROHIS, MDJ was able to actively participate and engage, resulting in an increased knowledge of Islam. They also admitted that their organizational experience grew through ROHIS. They received many lessons and experiences from being part of it. After completing senior high school, MDJ continued their education at Muhammadiyah University in Cirebon. It was there that they gained Islamic knowledge through the Islamic Education courses in the first semester. However, according to their confession, they felt uncertain about the content of the Islamic Education lectures delivered by the lecturer. They found the explanations to be insufficiently detailed. This is why they felt a sense of dissatisfaction and a desire for deeper understanding of the Islamic teachings they had received so far, leading to a thought of furthering their knowledge in the subject.

Another muhajirin, DER, admitted that they received religious education from their parents since childhood, in addition to TPA and school. They also attended Quranic recitation sessions at the mosque and participated in the study circle (majlis ta'lim) at Darul Falah Sumber Cirebon, encouraged by their parents. Before pursuing higher education, they had studied at a religious boarding school, As-Salafiyah Bode Plumbon, Cirebon, which was



run by alumni who are currently the administrators of the boarding school. The purpose was to immerse themselves in more intensive religious education and deepen their knowledge of Islam. (DER, 2023)

In general, the muhajirin do not exhibit excessive attitudes or behaviors in their daily activities, whether within their families, communities, or on campus. On average, they were introduced to Islam in junior high school and senior high school, with a moderate level of exposure. This means that their knowledge of Islam was limited to what the religious teacher conveyed once a week, and some of them participated in Quranic learning activities at the mosque or prayer room, although not regularly. They come from families within the common society who have a basic understanding of religion, similar to the majority of people. They do not come from prominent figures with extensive religious knowledge. Their families practice their religion faithfully and fulfill their obligations as Muslims, while also allowing family members to choose their own religious affiliation, such as Nahdlatul Ulama and Muhammadiyah.

The interaction between the families and the muhajirin in practicing their religious activities is no different. It proceeds normally and naturally, just like with other people. In school, they were introduced to religion through religious teachers who sometimes lacked competence in the field of religion, which hindered their understanding of Islamic teachings. They merely followed the school curriculum and had not developed a critical mindset. Religious lessons were only taught once a week, covering light, simple, and normative materials.

They were not exposed to complex and problematic issues, so religion was accepted as a doctrine based on religious experiences as a form of obedience and faith to enhance their devotion to Allah SWT. For them, it was an obligation as mukallaf (accountable individuals) that must be consistently fulfilled.

Regarding matters related to mu'amalah (social interaction), it is entirely left to the children as they are considered mature enough. Parents provide guidance, advice, and caution about being careful in their interactions, maintaining good manners and ethics (akhlaq), and preserving the family's reputation, avoiding involvement with the authorities. The values instilled in the family home by the parents seem to have a lasting and meaningful impact on shaping their character. This situation carries on into adulthood. However, they are aware

that they still occasionally engage in misbehavior and struggle with discipline in following religious commandments.

"Actually, at first, I was simply curious about the concept of hijrah and wanted to experience it myself. I wanted to know what made people so fascinated with the life of hijrah. Additionally, I felt a void within myself that I wanted to fill with something more spiritually meaningful. I wanted to find peace and tranquility in religion and improve the quality of my relationship with Allah. So, my motivation for hijrah was to find answers to the inner questions that have been bothering me." (MSY, 2023)

### **The Motivation of Hijrah**

Religious motivation arises as an effort to restore one's psychological condition, such as stress, frustration, fear, and others. Individuals who experience confusion, tension, and sadness can seek solace in their belief in God, who is believed to provide tranquility and peace within themselves. (Ramayulis, 2002)

As for the motivation of the muhajirin to migrate, one of them is driven by curiosity about what hijrah entails. This is expressed by MSY:

"Every youth in Indonesia, especially those in the Cirebon region, has their own experiences regarding their migration process. Personally, I understand that the migration process I went through and felt was a process of transformation in terms of thinking that ultimately resulted in a change in attitude. It would actually be quite long if I were to tell the whole story from the beginning of my migration process, but the essence of it is that it started around the time I graduated from high school. At that time, I was just a typical teenager with thoughts and attitudes related to social life. My main goal in life was to secure a decent job after high school or continue my education at a prestigious university in Bandung. However, by the will of Allah, I was introduced to a study program or major by my teacher or ustadz, which initially did not interest me. I was also not interested in the university that was recommended to me. But perhaps, due to the unfolding of fate, my heart suddenly chose to pursue that major and accept the offer that was presented to me. As a result, I migrated from my hometown in the Bandung area to Cirebon and developed myself here in Cirebon. That is roughly the journey of my migration as a youth, where I started as a young person with an open and unrestricted mindset. However, after this migration, I have a more focused and purposeful thinking in my life." (MSY, 2023)

With a sense of curiosity, the muhajirin are driven to deepen their religious knowledge by attending religious studies, actively participating in the lectures of scholars on YouTube, and joining migration communities. This leads to a feeling of comfort and tranquility experienced by the muhajirin, which further motivates them to migrate. The scholars they follow on social media platforms include Ustadz Adi Hidayat, Buya Yahya, Ustadz Basalamah, Ustad Felix Siau, Ustadz Cahyo, Ustadz Hanan Attaki, Ustadzah Oki, and others. They are motivated to continuously learn and broaden their understanding of Islam by

delving deeper into its teachings from competent and capable scholars who have a profound understanding of the Qur'an and Hadith.

Nico Syukur argues that by presenting a moral framework, religion can satisfy the intellectual curiosity of individuals who seek to know what should be done to achieve the purpose of their lives. Human beings desire their lives to be meaningful, to have at least some control over their lives, and not merely be swept away by the waves of life and carried along by its currents. (Dister, 1982)

From the phenomenological perspective, it is said that religion contributes to human beings by directing them towards Allah (Dister, 1982). Thus, through intellect, human beings can become more beneficial, smarter, meaningful in their lives, feel secure and peaceful, and achieve their desire to enter heaven.

In addition to curiosity, the motivation for muhajirin to migrate is driven by a desire to uphold morality and societal order. This was expressed by one of the muhajirin who mentioned that their behavior was not good during high school and they wanted to change and become a better person. Alongside moral behavior, they also strive to increase their worship to Allah, follow the Prophet's Sunnah (Itba' Nabi), and strive for *istiqamah* (steadfastness) in practicing Islam, in order to become more diligent in worship and able to live according to the values of Islamic teachings. In essence, the motivation of muhajirin to migrate is driven by the desire to transform from a less virtuous state to a better one.

Based on the research findings, the motivation for muhajirin to migrate is driven by their curiosity to deepen their religious knowledge through religious books, attending religious lectures, and listening to religious sermons on YouTube. Additionally, they are driven by the desire to uphold moral values and become better individuals who consistently follow the commands of Allah and the Sunnah of the Prophet.

### **The Role and Activities of Pemuda Hijrah**

Based on the interview data, Pemuda Hijrah was established in March 2015 by five individuals with the logo "Shift," which means change or move. The establishment of this community arose from concerns about the number of da'wah (Islamic preaching) attendees. Hence, the idea emerged to focus on a creative da'wah concept that targets young people and presents it in an attractive manner. Therefore, the tagline or slogan of this community is "play a lot, benefit a lot, earn many rewards, commit fewer sins."

The term "Pemuda Hijrah" (Youth in Migration) originated from the fact that da'wah in Indonesia tends to stagnate, especially among young people. Many da'wah activities in Indonesia are trapped in events where the participants are often individuals who have already undergone a spiritual transformation. As a result, the addition of individuals who receive guidance and return to Allah is minimal, despite the abundance of activities (Attaki, 2020).

Hanan Attaki is a central figure for Pemuda Hijrah, as explained by Wildan, the Public Relations Officer of Pemuda Hijrah. Wildan himself is a third-generation member of Pemuda Hijrah's management.

Well, the central figure is Ustad Hanan as the one who has the vision for da'wah and serves as the mentor and guide for Pemuda Hijrah. As for the driving figures, these are the young people from Bandung. If we mention them one by one, maybe starting from the skateboarding community, it could be represented by Kang Inong. In terms of the music community, there are many representatives like the vocalist of Don Lego and Don Kumbang, and the former vocalist of Jeruji, Ayah Doni. There are also many representatives from the music community. In the motorcycle community, we have Kang Kiki Brigez and Masgetri Monreker. I think they represent the young people of Bandung quite well. (Walhidayah, 2022)

The key to the success of Pemuda Hijrah lies in its recruitment model, which starts with youth hobby groups, and the spiritual dimension is modified according to their needs. The process is the opposite of mainstream religious organizations like Nahdlatul Ulama and Muhammadiyah. It also differs from other religious groups as the preachers of Pemuda Hijrah position themselves not as authoritative figures who give advice from above but as cool friends who stand in solidarity with their generation. The viewpoint of Pemuda Hijrah regarding the two major organizations can be seen from the following excerpt:

"Do we have a specific school of thought that must be followed in Pemuda Hijrah? Actually, we don't focus on one or two specific schools of thought for everyone. What Ustad Hanan teaches us is the perception of fiqh or the differences between schools of thought. So, in terms of any school of thought, we understand that these differences between madhabs are something normal, something that actually doesn't need to be debated anymore. Each of the four major madhabs has its own foundation in fiqh. So, we should be wiser and not make the differences in madhabs a problem. What Ustad Hanan emphasizes is how our understanding of religion should give birth to solutions in society. Da'wah shouldn't only be seen as narratives delivered from the pulpit or mere knowledge about religion that can be memorized. It should be implemented as a cadence in life. This system needs to be practiced and proven through social engineering, how Islamic values can be applied in community life. Actually, there are no specific views as long as there is a foundation, especially if it still refers to the four main madhabs. We don't have a problem with that, and the emphasis is more on how da'wah should be a solution like that." (Walhidayah, 2022)

From the presentation, it can be seen that Pemuda Hijrah views that differences in organizations or any kind, including differences in schools of thought, should not be a barrier for people to do good deeds, especially if they provide solutions to the problems of the Muslim community and humanity. Ethical issues are prioritized over debates about schools of thought. Hanan himself rarely comments on every difference of opinion, especially when the congregation is already segmented. (Walhidayah, 2022) Pemuda Hijrah takes on the role and steps to prove that Islam is a mercy for all, and they let the people judge, as long as it is in accordance with the Quran and Sunnah, everything will be fine. Pemuda Hijrah does not impose doctrines to fit their views and does not claim to be the most correct movement. (Walhidayah, 2022)

Based on the data obtained, it can be concluded that a large number of Pemuda Hijrah congregants interact, socialize, and share information through the Instagram platform, which is widely used by young people. This demonstrates that Pemuda Hijrah remains productive in enhancing religious activities through social media in the face of the new era. The data also shows the significant number of followers on their channels, which also attracts the general public's attention to the presence of Pemuda Hijrah in urban areas. However, what is interesting is that Hanan Attaki holds a special place among social media users. His personal account has more followers than the activities of Shift itself. This indicates how Hanan's figure is able to inspire many of his followers.

### **The Phenomenology of Religion Concept**

#### **Hijrah in a Religious View**

The term "hijrah" in Arabic means "leaving" or "abandoning" something. In the context of Islamic Sharia, hijrah is understood as the act of separating oneself or migrating from a land of disbelief (non-Islamic) to a land of Islam due to concerns for the safety of one's faith. This definition emphasizes the physical relocation and the motivation behind it.

In a broader context, according to the explanation by Al-Hafizh Abdurrauf Al-Munawi, a hadith scholar from Egypt, hijrah essentially means leaving various prohibitions of religion (*tarkul manhiyyat*). Therefore, hijrah is not limited to outward physical movement but also includes internal movement or change. It is not merely about wearing wide garments or growing a long beard. The essence of hijrah lies in abandoning various religious prohibitions, whether they are outward or inward in nature.

In summary, hijrah encompasses both the physical act of migration and the spiritual act of abandoning religious prohibitions. It involves leaving a state or environment that may hinder one's faith and embracing a lifestyle that is in accordance with the teachings of Islam.

Similarly, by undergoing hijrah, it does not mean that one can feel superior to others, blame and belittle them. Following the guidance of Prophet Muhammad (peace be upon him)

وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ. متفق عليه

The true essence of hijrah is reflected in the statement: "The true migrant is the one who abandons what Allah has forbidden." This is a well-known saying mentioned in the books of hadith (Ahmad, 2001).

The term "hijrah" itself is not new. It has been familiar among Muslims. Hijrah refers to the historical event of Prophet Muhammad (peace be upon him) and his followers' exodus from Mecca due to the threats, resistance, intimidation, and persecution inflicted by the people of Mecca. Historically, there were at least two waves of hijrah recorded. First, the early followers of Prophet Muhammad (peace be upon him) sought refuge in Ethiopia (Abyssinia) to escape the violence and persecution carried out by the disbelieving Quraysh tribe of Mecca. The Muslims in Ethiopia received protection and security from a just and wise Christian king known as Negus (Najashi) (Shihab, 2011). Second, when Prophet Muhammad (peace be upon him) and his followers migrated from Mecca to the city of Yathrib (later known as Medina) after facing threats and inhumane treatment by the oppressive rulers in Mecca (al-Mubarakfury, 2008). This second wave of hijrah occurred shortly after the passing of Khadijah, the beloved wife of Prophet Muhammad (peace be upon him), and his uncle Abu Talib. This historical event served as the basis for the establishment of the Islamic calendar, often referred to as the Hijri calendar.

Overall, hijrah is not only a physical migration but also entails abandoning what is forbidden by Allah, seeking refuge, and preserving the faith. It is a significant event in Islamic history that holds lessons and guidance for Muslims in various aspects of life.

Hijrah today is often associated with the personal transformation of a Muslim from being less religious to becoming more religious. To undergo hijrah means to abandon habits that accentuate one's 'awrah (parts of the body that should be covered) and body contours and instead adopt clothing that is relatively loose and covers the head with a hijab or even a niqab. Apart from changes in appearance, those who undergo hijrah undergo a

transformation in their attitudes and outlook on life. They leave behind activities that are deemed unbeneficial, such as excessive joking, dating, listening to music, gathering with non-mahrams (non-related individuals whom marriage is permissible), indulging in excessive selfies, hanging out and shopping in malls, and transition to becoming activists in religious study and da'wah (Islamic propagation), both online and offline.

### Religion and Society

In many sociological and cultural studies, religion is perhaps one of the most challenging terms to define. This is because the endeavor to study religion, as mentioned by Schilderman, often becomes an ambiguous task. There is no clarity or certainty about what should be studied and how to study it. What is clear is only where to look for forms of religion. (H. Schilderman, 2014)

In Islamic teachings specifically, religion not only governs a person's relationship with God, but also their interactions with others in life. Therefore, as explained by Pepinsky, although in terminology, piety is an individual property (property of individuals), it cannot be directly observed, is multifaceted, and ideally apolitical. However, in practice, what is rooted in individual beliefs or how one relates to their Creator, when placed within a communal framework, becomes a particular expression that affirms the collectivity of the Islamic teachings itself, while also shaping the religious culture of its local adherents. (Pepinsky, 2016) In the context of Indonesia, for example, there is the cultural practice of tahlilan, where a person's participation in such cultural activities becomes a characteristic of their social piety. However, cultural activities like this would not hold the same significance or meaning for Muslims in other regions, such as Saudi Arabia.

The role of community, groups, society, or the environment in relation to an individual's religiosity or piety, much like culture, cannot be separated from the effects of religion itself on humans. For example, Sasaki and Kim state that religion has two main effects on individuals: control and social affiliation. The control effect of religion refers to the efforts made by individuals, based on their beliefs, to adjust themselves and accept their life situations. (Kim, 2011)

In other words, the control effect of religion can assist its followers in accepting the external reality and adapting their individual conditions by exerting control over their behavior. On the other hand, the social affiliation effect of religion can be understood as providing a sense of community and meaning for its followers. Various religious

communities or groups that individuals participate in offer social support that proves useful in facing various physical and mental pressures. Some studies even indicate that involvement in specific religious communities can significantly contribute to the perceived happiness and the physical and mental well-being of individuals. Thus, the social affiliation effect, according to Sasaki and Kim, is an important outcome of religion within cultural contexts. (Kim, 2011).

In virtue ethics, there is an awareness that the self is a holistic entity that moves together towards achieving ultimate reality. Based on this understanding, social piety, as a manifestation of religious-cultural relationships found within specific religious communities, groups, sects, or environments, is an effort to objectify moral actions grounded in the acknowledgment of faith to produce specific social effects.

#### Religion and Modernity

Modern humans, as described by Marcuse, are the result of a dualistic logic that denies the breadth of choices, imagination, and other things considered incompatible with rationality. Humans have become the center of the universe, where all the available resources in nature are only to be used for their own interests. This gives rise to domination and exploitation, both in the name of personal dependence and in the name of what Marcuse terms the objective order of things, which is believed to be the sole source of truth. (Marcuse, 1964) However, this objective order is actually the result of the practices of domination itself. As a result, modern humans become one-dimensional beings, lacking cultural identity, because the rationality manifested in the progress of science and technology cannot provide transcendental symbols like religion or culture in their original sense.

The development of science and technology as the primary face of modernity does indeed bring about fundamental changes in the social infrastructure of society, shifts in political ideologies, and the glorification of capitalism as the only legitimate economic doctrine to be practiced. However, these fundamental advancements do not automatically address the need for meaning as the ultimate quest of human beings in their lives. Modernity actually gives rise to phenomena of alienation and reification in humans. Science and technology demand that humans distance themselves from nature and themselves in order to act objectively. However, this ultimately leads humans to become estranged from their environment, objects, and even themselves. Everything is treated as an object that can be produced, commodified, and placed within market categories. (Feenberg, 2015) Identity is



formulated in material categories, based on the extent of wealth and possessions one has, and the extent to which one has economic value.

Religion, in other words, becomes a source of identity for modern humans when they are unable to fully embrace the currents of modernity or when they become disillusioned with the expectations they placed on modernity itself. However, it is an oversimplification to attribute the turning of many individuals towards religion solely to disappointment and the inability to keep up with the pace of modernity. In reality, people may turn to religious identity because they see it as an opportunity to exist in a society that is increasingly marked by similar trends. Moreover, especially in the context of Indonesia, religion remains the most viable commodity to be used for certain interests, given the cultural characteristics of the society that provide ample space for religious symbols.

#### Phenomena of Religious Diversity in Cirebon Society

In traditional societies, as often found in Indonesia, especially in the Cirebon region, cultural-religious expressions can take creative forms that affirm the cultural acculturation within religion or vice versa. However, in urban societies, such cultural-religious expressions are increasingly rare, especially due to the way the community practices their religion, which has become more influenced by modern and global culture. In urban societies, religion is viewed more as a private matter rather than a public affair, as seen in traditional societies. People do not measure religious devotion based on the extent of their involvement in specific religious traditions, as religious devotion is considered one category of religion that does not need to be discussed in public spaces. If there are discussions or publications related to religious devotion, they are generally motivated by reasons or interests that are not purely religious. On the other hand, in traditional societies, religious devotion is an important social identity used to evaluate a person's existence and role in the community.

One phenomenon that illustrates this is the emergence of the hijrah movement or religious conversion, such as the Pemuda Hijrah (Youth Migration) movement, which is the main topic of this research. The Pemuda Hijrah movement, although it can also be seen as a resistance movement against global sociocultural values, is a form of religious movement that offers a more instant form of religious experience. People can easily feel a sense of personal religious devotion by participating in specific expressions offered by the community.

The emergence of such movements, particularly in the Cirebon community, is actually an inevitable result of globalization itself. Vincent J. Miller, for example, explains that the main impact of globalization on religious diversity is the phenomenon of homogenization and heterogenization. Homogenization simplistically views that globalization has eroded various forms of local culture and replaced them with a new global culture, often sourced from Western culture, consumerist culture, or hyper culture. There are attempts to homogenize cultural values in society through globalization and its supporting dissemination mechanisms. On the other hand, heterogenization moves in the opposite direction, where globalization encourages people to see themselves as part of a particular local culture and unites them in specific cultural units as part of efforts to purify and cleanse culture from the negative influences of globalization itself. (Vincent J. Miller, 2014)

Such conditions can currently be observed in the Cirebon region, both in the regency and in the city area. There are certain religious communities that aim to purify Islamic teachings and pass judgment on other groups as being un-Islamic. They not only reject various forms of culture and values that are deemed non-Islamic but also emphasize their members to have an exclusive identity that is displayed through specific actions in their collective life. Therefore, it is not surprising that members of these communities refuse to work in modern institutions that are deemed incompatible with Islamic teachings, distance themselves from traditional cultural-religious practices seen as syncretic and impure, or highlight certain religious expressions that deviate from the cultural values of Indonesian society or, to put it in colloquial terms, appear too "Arabized."

Historical roots of the religious thought of the *Youth Hijrah* in Cirebon

The hijrah movement that took place in Indonesia, starting from the 1960s during the New Order era until the early 2000s, was influenced by the political policies of the New Order government. The relationship between religion and the state during that time was characterized by strong dynamics, given the government's policies that could be considered "anti-Islam" until the 1990s. It was only in the 1990s that a few individuals in Cirebon emerged, identifying themselves as part of the Hijrah movement, with their thinking influenced by Ibn Taymiyyah. The Islamic revival that occurred across the Muslim world from the 1970s to the 2000s provided the backdrop for the emergence of the Hijrah group, which is a complex and multifaceted phenomenon historically and behaviorally (Dessouki, 1982).

Social phenomena are always influenced by various factors that directly or indirectly interact with each other. Social movements, for example, are an accumulation of various factors, including the emergence of radical ideological forces, student and intellectual groups, racial groups and identities, nationalism, and the emergence of important charismatic figures who can mobilize power. These factors alone are not sufficient to trigger the emergence of a social movement without supportive social environmental conditions. Leadership disintegration, social turmoil, economic problems, instability at the national or local level, and the influence and intervention of foreign actors are also believed to contribute to the growth of social movements (Rosyad, 1995).

Reformist Islamic movements in Indonesia have always had connections with Islamic movements in other parts of the world. The emergence of movements such as Muhammadiyah and PERSIS was heavily influenced by Islamic movements in the Middle East, such as Wahhabism in Saudi Arabia, and the Islamic reform movements of Muhammad Abduh (1849-1905) and Jamaluddin al-Afghani (1839-1897) in Egypt. Like previous Islamic movements in Indonesia, the urban Islamic youth revival movement in Indonesia is also influenced by international Islamic movements. However, unlike their predecessors, contemporary Islamic movements have developed in the era of globalization, where mass communication technology has revolutionized the landscape.

Another influence can be clearly identified in the way Muslim women activists dress. In the late 1970s, very few Muslim women wore hijab, but in the early 1980s, just one or two years after the Islamic revolution in Iran, the number of women wearing headscarves increased rapidly. Furthermore, the distinct influence of Iran was seen in Muslim women activists wearing black hijabs and clothing similar to Iranian women. The influence of the Iranian revolution was reinforced by the translation of books written by important revolutionary figures. Works by several Shia scholars, such as Ali Shariati and Imam Khomeini, were published and read by Sunni Muslims in Indonesia. Alongside other books written by Sunni scholars, such as Sayyid Qutb, Hasan al-Banna, and Maulana Maududi, these books presented a new perspective on Islam (Ahmad K., 1995).

In October 1990, there was widespread protest against the Monitor tabloid in major cities throughout Java. The issue began when the tabloid, edited by "Christian Editor, Arswendo Atmowiloto," conducted a poll to find the "most admired figure." The publication of the poll results showed that Prophet Muhammad ranked 11th. Muslims were angered to

see the Prophet compared to ordinary individuals (Tempo, 1990). Waves of demonstrations swept through almost all major cities in Java, but Cirebon was an area that remained largely passive during these protests.

Social media has played a significant role in driving the hijrah movement in Indonesia, where millennial Muslims turn away from a hedonistic worldly life deemed sinful and strive to embrace a more devout religious life.

In recent years, many Indonesian celebrities have publicly declared their hijrah. Notable names include Arie Untung, Fenita Arie, Muhammad Hamzah (Bjah The Fly), and Cinta Penelope. They proclaim that they have transformed themselves for the better, or in other words, have undergone hijrah. According to Irna Mutiara in "Hijrah Story: Always Fashionable," the term "hijrah" originates from the Arabic language, meaning to separate or move from one country to another (Yuniar, 2020). A term always possesses both generic and technical meanings. In a generic sense, hijrah encompasses all forms of relocation, change, and transformation. Therefore, any form of change that occurs within an individual can be referred to as hijrah, whether it is physical or non-physical. In a technical sense, hijrah is a term in Islamic history that refers to the migration of Prophet Muhammad from Mecca to Medina, involving both physical and non-physical relocation.

### **Hijrah in Sufisme Studies**

Hijrah is an important phase for someone to improve themselves. Hijrah, which literally means "leaving," is the spirit that animates the movement of a Muslim. Hijrah is often interpreted as a transition or shift from one condition to another. The concept of hijrah itself is frequently derived from a famous hadith. The essence of this hadith is understood by fiqh scholars as an important message from the Prophet Muhammad (peace be upon him) regarding a person's intention in doing good deeds. This understanding aligns closely with the Sufi perspective, which views hijrah as a resolute determination for Allah and His Messenger, as explained by Sheikh Ibn Athaillah in *Al-Hikam* as follows:

وانظر إلى قوله صلى الله عليه وسلم فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله ومن كانت هجرته إلى دنيا يصيبها أو امرأة يتزوجها فهجرته إلى ما هاجر إليه فافهم قوله عليه الصلاة والسلام وتأمل هذا الأمر إن كنت ذا فهم

Meaning, "Consider the words of the Prophet Muhammad (peace be upon him), 'Whoever migrates for the sake of Allah and His Messenger, then his migration is for Allah and His Messenger. But whoever migrates for worldly gains or to marry a woman, then his migration is to what he migrated for.' Understand these words of the Prophet Muhammad

(peace be upon him). Reflect on this matter if you are among those who possess understanding.”

Sheikh Ibn Abbad stated that migrating to Allah and His Messenger is an explicit demand for humans to dedicate their hearts solely to Allah and an implicit prohibition against giving their hearts to worldly matters. (Abbad, *Gayatul Mawahibil Aliyyah* 2012)

فقوله فهجرته إلى الله ورسوله هو معنى الارتحال من الأكوان إلى المكون وهو المطلوب من العبد وهو مصرح به غاية التصريح وقوله فهجرته إلى ما هاجر إليه هو البقاء مع الأكوان والتنقل فيها وهو الذي نهى عنه وهو مشار به غير مصرح. فليكن المرید عالي الهمة والنية حتى لا يكون له التفات إلى غير ولا كون ألبنة

Meaning, "The phrase 'then his migration is for Allah and His Messenger' implies moving away from the worldly realm towards the Creator. This is what is demanded from a servant. This demand is expressed very explicitly. On the other hand, the phrase 'then his migration is to what he migrated for' implies being confined to the worldly realm and merely moving within it. This is what is forbidden for a servant. This prohibition is hinted at implicitly. Therefore, a student should possess noble spirit and aspirations so that they do not turn away at all towards anything else and the worldly realm," (Abbad 2012).

Intention is the foundation of good deeds. The Sufis even remind us not to be deceived by things that outwardly appear as blessings and the ordinances of Allah.

وقال الشبلي رضي الله تعالى عنه احذر مكره ولو في قوله كُلُوا وَاشْرَبُوا يريد لا تستغرق في الحظ ولتكن في شيء به لا بنفسك فقوله كُلُوا وَاشْرَبُوا وإن كان ظاهره إكراما وإنعاما فإن في بطنه ابتلاء واختبارا حتى ينظر من هو معه ومن هو مع الحظ

Meaning, "As-Syibli (may Allah be pleased with him) advised, be cautious with the meaning of the verse in His words, 'Eat and drink,' (Al-Baqarah, verse 60). This means 'Do not be immersed in desires. You should remain with Him in every matter, not with your ego.' The command 'eat and drink,' although outwardly a form of honor and blessing, is inwardly a test and trial so that one can see who they are when with Allah and who they are when with their ego," (Abbad, *Gayatul Mawahibil Aliyyah* 2012)

It can be said that hijrah for the Sufis is a strenuous effort to devote the heart solely to Allah, not to anything else. This is conveyed by Sheikh Ibn Athaillah in *Al-Hikam* by quoting Surah An-Najm, verse 42:

لا ترحل من كون إلى كون فتكون كحمار الرعى يسير والمكان الذي ارتحل إليه هو الذي ارتحل منه ولكن ارحل من الأكوان إلى المكون (وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ)

Meaning "Do not move from one realm to another because you will be like a mill donkey, where the destination it is heading to is the starting point of its journey. But move from the realm to its Creator. Allah said, 'And that to your Lord is the final goal.'"

Thus, hijrah is not understood as a physical, geographical, or outward behavioral change. For the Sufis and fiqh scholars, hijrah is an inner strength in removing everything other than Allah from one's heart.

## CONCLUSION

Based on the findings and analysis conducted by the researchers, the following conclusions can be drawn from this article: First, The hijrah phenomenon is a social-religious synthesis that arises from the modification of Islamic teachings for modern global life in society. The alienation and loss of spirituality in society will, in turn, create a new antithesis, especially when the hijrah movement no longer provides a solution to the spiritual needs of the society itself. Pseudo-religiosity in the form of instant piety and the affirmation of certain religious symbols limited to physical signs such as beards, tight pants replaced by elasticated pants, hijabs, and others, is not the answer to the main problem of spiritual drought and the need for a connection to the divine within oneself. People will eventually seek new things that can give meaning to their lives. Second, Religious movements always involve efforts to gather resources and existence of specific communities. In practice they can only survive as long as their economic activities within them. The process of commodification become essential, especially to support the communal existence amidst the livelihood needs of its members. Third, The success of religious movements depends of affirmation of society towards the discourse it promotes. However, this societal affirmation can only obtained to the extent that the movement can align its ideological discourse with the language and culture evolving within that society. In a diverse and wide public space like Indonesia, particularly in the Cirebon region, the struggle of discourses and ideologies will continue to exist to perpetuate certain interests, especially those of a political nature. The attitudes and policies of the ruling regime, as well as the dominant religious narrative in society, will greatly influence the phenomenon and the hijrah movement.

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### Interviews

- Interview with AH, one of the muhajirin and UMC students, on January 6, 2023, at the Mosque Complex of Universitas Muhammadiyah Cirebon.
- Interview with MDJ, one of the muhajirin and UMC students, on January 16, 2023, at the Laboratory Yard Complex of Universitas Muhammadiyah Cirebon.
- Interview with DER, one of the muhajirin and UMC students, on January 22, 2023, at the Campus Cafeteria Complex of Universitas Muhammadiyah Cirebon.
- Interview with MSY, one of the muhajirin from Bandung studying at Muhammadiyah University Cirebon, on January 24, 2023, at the Mosque Complex of UMC.

Hanan Attaki, in his Lecture at Al Munawaroh Mosque, PLTG Gunung Jati Cirebon Complex, on December 16-18, 2022, about the history of Pemuda Hijrah.  
Interview with Wildan Walhidayah, Department of Program and Development of Pemuda Hijrah at Al Munawaroh Mosque, PLTG Gunung Jati Cirebon Complex, on December 28, 2022.