Religiosity of the Millennial Generation: A Phenomenological Study of the *hijrah* Movement in Bandung City

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Abstract: The *hijrah* phenomenon has become part of the religious dynamics of contemporary society, especially among urban youth. The *hijrah* Youth Movement, known for its popular approach to preaching, combines religious values with popular culture and utilizes digital technology as a medium for preaching. This study aims to analyze the phenomenon of *hijrah* as a social construction using Berger's theory, which includes externalization, objectivation, and internalization. The research method used was descriptive qualitative, with a sociological approach and phenomenological analysis. The results showed that the *hijrah* movement developed as a response to social change and modernity and became a new religious identity for the millennial Muslim generation. *hijrah* is not only understood as an individual spiritual transformation, but also as a collective social phenomenon that forms new patterns in religious practice. In addition, social media plays an important role in the spread of this movement, creating increasingly massive digital activism. However, the massiveness of the *hijrah* movement in cyberspace raises challenges to the deep understanding of the history and essence of the *hijrah* itself. Therefore, it is necessary to integrate the study of *hijrah* history into religious education to avoid distortion of meaning. Further research is needed to review the impact of this movement from a futurological perspective, especially in the face of an era of artificial intelligence that could affect future religious trends.

Keywords: *hijrah*; *Contemporary Religion*; *Millennial Generation*; *social media*; *Social Construction*; *hijrah Youth*.

Introduction

Religion and culture are considered two sides of human life, both exerting a reciprocal influence. The influence of religion on culture is reciprocal, culture, in turn, frames religion. Throughout history, an understanding of religion has been shaped by the cultural milieu in which individuals are raised and evolve. The contemporary era is characterized by marked secularization and, at the same time, a resurgence of religious practices. The contemporary religious landscape is characterized by a shift in societal trends, which has consequently led to a transformation in religious identities and practices. The contemporary world, characterized by its global culture, is giving rise to novel religious movements, religious identities, and reinterpretations of the meaning of life. The boundaries that once delineated life is becoming increasingly indistinct. The distinctions between the different aspects are becoming less clear. The intricate relationship between religion and culture has become increasingly evident. The advent of novel religious identities gives rise to new religious movements, as well as novel interpretations of religion, novel beliefs, novel ways of addressing and practicing religion.Yasraf Amir Piliang and Jejen Jaelani, Contemporary Cultural Theory, Exploring Signs and Meanings (Yogyakarta: Aurora, 2018).

The term "*hijrah*" has evolved into a prominent manifestation of religious populism in Indonesia. This assertion is further substantiated by Haidar Nashir's discourse in his article, "Reflection on Eid al-Fitr, Enlightening the Intellect," published in Kompas Daily Opinion on June 4, 2019.This phenomenon is particularly evident in major cities such as Bandung. This phenomenon signifies an escalation in religious fervors, manifested in heightened verbal and ritual intensity among Muslims. Bandung, a city renowned for its reformist and puritanical Islamic traditions, emerged as a significant epicenter of this movement. In 1923, the city witnessed the establishment of Persatuan Islam (Persis), an organization that is distinguished by its commitment to renewal and the purification of Islamic teachings.

Bandung is a prominent educational hub boasting a plethora of prestigious universities and schools. This distinguishes the city as a vibrant center for social, political, and religious activities. Prior to the New Order era, specifically in 1966, Bandung served as a pivotal hub for the Anti-Soekarno Movement, a movement that garnered support from Islamic groups, students, and military members. In the 1970s, the city once again attracted national and international attention when Islamic student activities at ITB's Salman Mosque developed a modern model of campus da'wah. Since that time, Bandung has become crucible for various movements, both political and religious (Zayadi 2023:637-49)

One of the most prominent religious movements today is the *hijrah* Youth Movement, also known as the SHIFT. This movement has become a notable societal phenomenon owing to its incorporation of da'wah practices that reflect the stylistic and nuanced characteristics typically associated with younger demographics. The *hijrah* Youth Movement has employed creative approaches and persuasive communication to successfully garner the interests of the younger generation, encouraging heightened religious observance without compromising the fundamental tenets of Islamic teaching. The movement employs language that resonates with the contemporary lives of young people, incorporating colloquialisms such as "hanging out with ustadz," "sharing night," and "*ngabuburide*." It ingeniously integrates religious activities with popular pastimes like traveling (*ulin*) and outdoor activities (Rahman and Mufti 2021: 77).

Furthermore, the *hijrah* Youth Movement employs information and communication technology-based media, including digital applications and social media, to disseminate information regarding its activities. This strategy enables the movement to reach young individuals who are well versed in technology. Prominent figures, such as Hanan Attaki, who is lauded for his novel and pioneering da'wah techniques, play a pivotal role in this movement. These figures underscore the imperative of reconnecting the younger demographic with religious principles and Islamic values. However, they are keenly aware of the challenges posed by globalization and popular culture, which often stand in direct opposition to religious teaching (Taufik et al., 2023; Zahara et al., 2020; Zahara & Kunci, 2020).

The *hijrah* phenomenon is also reflected in various religious attributes sold with certain labels, such as t-shirts, beanies, and scarves that contain religious messages. This phenomenon is indicative of a cultural shift in the manner of proselytizing, wherein religion is not solely conceptualized as a ritual practice but also as an integral component of one's lifestyle. This development exemplifies a paradigm shift in religious practice, marked by the integration of religion and popular culture.

A substantial corpus of research has been dedicated to the study of religious movements, particularly in the context of emergent religious currents of thought or socio-religious organizations such as NU, Muhamadiyah, Persis, and Ahmadiyah. Furthermore, research has examined the emergence of certain sects in religion or people's responses to issues that

intersect with religion, such as culture, politics, economics, and education. Nevertheless, studies on the *hijrah* Youth Movement as a religious cultural movement remain comparatively scarce.

Literature Review

A multitude of prior studies have demonstrated that the *hijrah* Youth phenomenon in Bandung has become an object of interest for the study of social, cultural, and religious changes in the younger generation. This assertion is further substantiated by the findings of Eni Zulaiha, Irfan Goffary, Imam Sucipto, Hanifah, and Adeng Muhtar Ghazali in Contemporary Religion and Culture: Hijra Phenomena examines the language used by the *hijrah* Youth community to understand religion in a way that suits young people. This research employs Jacques Lacan's psychoanalytic theory to analyze the language symbols utilized in this movement (Zulaiha et al., 2020).

In their analysis, Rika Dilawati, Dadang Darmawan, Wawan Hernawan, Raden Roro Sri Rejeki, and Wahyudin Darmalaksana the religiousness of *hijrah* Youth in the Shift community from an Emic-Ethic Perspective (2020). The study's findings indicated that the religiosity of *hijrah* Youth encompasses five dimensions: knowledge, beliefs, rituals, experiences, and religious commitment (Dilawati et al., 2020).

Ghassani Nur Sabrina's examination of the creativity of the da'wah movement that involves community participation, both directly and through social media, is detailed in her 2018 study, "Participatory Da'wah Strategy of Shift Community Bandung." This research emphasizes the use of creative approaches such as sports, music, and visuals in da'wah (Sabrina, 2018).

Faujiah's study, "Perception of Teenagers in Bandung about *hijrah* Youth through Instagram Social Media" (2018), examined the intensity of *hijrah* Youth's da'wah activities on Instagram. The results indicated that da'wah via Instagram was perceived favorably among adolescents.

Ernowo's Youth *hijrah's* Da'wah Communication among Young People in Bandung City (2018) examined da'wah messages that were attractively packaged by *hijrah* Youth and young people's responses to these messages.

AN Sari's Communication Behavior of *hijrah* Actors (2018) delves into the communication behaviors of *hijrah* actors in the *hijrah* Youth Movement in Bandung, encompassing their interpretations of *hijrah* and their interactions with family and friends post- *hijrah*.

In a related study, U Fatoni and AN Sari's Dai's Impression Management in Da'wah Activities at *hijrah* Youth (2018) divulged the impression management strategies employed by preachers, including Ustadz Handy Bonny, who utilizes novel and innovative da'wah methods.

Setiawan's The Contribution of the *hijrah* Youth Community in Building Adolescent Social Behavior (2017) examined the contribution of the *hijrah* Youth community in shaping adolescent social behavior at the Al Lathiif Mosque in Bandung.

In a similar vein, Ariawan and Putri's "The Influence of Instagram Video One Minute Booster @pemuda *hijrah* on Follower Religious Behavior" (2018) delved into the impact of da'wah content disseminated through Instagram on the religious behavior of followers of the @pemuda *hijrah* account.

In their 2018 study, Putri, Surana, and Pamungkas (2018) examined the educational values in the management of the Taklim assembly initiated by the *hijrah* Youth Movement in Bandung City.

A close examination of these studies reveals that the phenomenon of *hijrah* Youth in Bandung has emerged as a compelling subject of inquiry, particularly within the broader context of social, cultural, and religious transformations observed among the younger demographic. This research endeavors to further explore and expand upon this phenomenon, particularly within the framework of the social construction of religion in urban contexts.

Methods

This study uses a qualitative approach to deeply understand the phenomenon of contemporary community religiosity, especially the *hijrah* Youth Movement in Bandung City. With this approach, this research seeks to describe the social reality of religion through descriptive and holistic methods. This study relies on Peter Berger's social construction theory, which highlights how individuals and groups form and interpret their religious experiences in social interactions. This research also utilizes social interaction theory to analyze group dynamics in the *hijrah* movement as well as conversion theory to understand the motives of individuals who join the movement.

The research method used was flexible and interdisciplinary, combining various perspectives from the sociology of religion, anthropology of religion, and social psychology. Researchers conducted direct observations of *hijrah* Youth activities at Al Latif Mosque and analyzed the available documentation, both from the official website of *hijrah* Youth and other relevant sources. In-depth interviews with *hijrah* Youth Congregants and administrators were also conducted to gain richer insights into their motivations and experiences in this movement.

Data analysis was conducted in stages, starting with organizing and classifying the data and then connecting the findings with the theory used. This analysis follows Berger's concept of social dialectics, which includes externalization, objectivation, and internalization in shaping religious meaning in society. With this method, this research seeks to provide a more comprehensive understanding of how the hijra movement developed, the factors that influenced it, and its broader impact on individuals and society.

As part of qualitative research, this study also applied data triangulation to increase the validity of the findings. The use of various data sources and diverse analytical approaches is expected to provide an objective and in-depth picture. The results of this study not only aim to understand the phenomenon of *hijrah* as an expression of religiousness, but also to identify patterns of social and cultural interaction that shape religious dynamics in the modern era.

Results and Discussion

Changes in Religious Identity

The *hijrah* movement among the younger generation is not merely an individual transformation; it also fosters a more robust Islamic identity. The members of the *hijrah* Youth community undergo changes in their modes of dress, social behavior, and patterns of interaction within faith-based communities. (T. Rahman et al., 2021). The contemporary sociopolitical landscape is characterized by the coexistence of diverse cultural and religious identities, which, at times, are perceived as a threat to the established local identity. These threats manifest in identity crises and the erosion of moral, ethical, and spiritual value orientations. The rapidity with which social change impacts all aspects of life, including norms and values, has been demonstrated to trigger public unrest. Consequently, this societal disquiet presents opportunities for the emergence of novel social movements that proffer

solutions to identity crises.   In Indonesia, a novel social movement has come to the fore: the *hijrah* movement. This movement was initiated by millennial Muslim groups as an effort toward religious transformation. This movement signifies a transition from a previous lifestyle to a more rigorous form of religiosity that is in accordance with Islamic teachings. *hijrah* signifies more than just an individual's personal spiritual enhancement; it has evolved into a communal phenomenon, fostering a collective identity among devout Muslims.   This transformation has been documented by scholars such as Fansuri (2023), Farchan & Rosharlianti (2021), Rozi et al. (2021), and Zahara & Wildan (2020).

The *hijrah* phenomenon has evolved into a prominent da'wah movement among the younger generation, integrating spiritual elements with contemporary social trends. The *hijrah* phenomenon has evolved into a prominent da'wah movement among the younger generation, integrating spiritual dimensions with contemporary social trends. Collectively, these actors are engaged in the construction of a novel identity within a faith-based community, thereby rendering the *hijrah* a manifestation of both social and religious conversion. At a certain stage, *hijrah*, which was originally personal, became an increasingly massive social phenomenon. Consequently, the *hijrah* movement is a component of the social religious dynamics in Indonesia, illustrating how religious transformation contributes to the shaping of modern religious patterns (Fansuri, 2023; Rozi et al., 2021).

The *hijrah* movement has emerged as a prominent catalyst of social transformation, with religion serving as the primary medium for millennials in Indonesia to effect change. Amidst a period of identity uncertainty and the acceleration of social transformations, the movement offers a response to numerous young individuals seeking moral and spiritual solace. Millennial Muslims, who often feel disoriented in the face of contemporary Westernized lifestyles, perceive the *hijrah* movement as a means of reclaiming their Islamic roots, thereby establishing a new identity that is more devout and deeply rooted in religious values (Arifin, 2022; Farchan & Rosharlianti, 2021) The hijra movement, which has gained popularity among the youth demographic, signifies a transition from previous lifestyles towards a stronger commitment to Islam. This phenomenon manifests in various forms, including alterations in appearance, lifestyle practices, and engagement with faith-based communities. The role of social media in the propagation of the *hijrah* concept is noteworthy, as it enables the dissemination of religious messages delivered by prominent figures such as Ustadz Hanan Attaki to a substantial audience. Digital platforms such as YouTube and Instagram have been instrumental in disseminating religious lectures and Islamic content, attracting a demographic of young individuals seeking spiritual guidance (Farchan & Rosharlianti, 2021; Zahara et al., 2020)

The advent of *hijrah* communities and the proliferation of Islamic studies programs in mosques, universities, and social media platforms signifies that *hijrah* transcends the individual and manifests as a communal movement, fostering a sense of collective identity and community. The *hijrah* among the millennial Muslim generation has the potential to influence not only individual behavior patterns but also social perceptions and structures, thereby functioning as a social trend that integrates religious values with popular culture. The euphoria associated with *hijrah* underscores its capacity to function as an agent of social transformation, thereby contributing to the formation of novel identities and meanings within contemporary society (Fajriani, S, W. & Sugandi Y, 2019; Fajriani, 2019; Suci Wahyu Fajriani, 2019).

The Shift Community, also known as *hijrah* Youth at the Al-Lathiif Mosque in Bandung, focuses its da'wah efforts on young people. This millennial Muslim movement endeavors to foster a close relationship with the Qur'an among young people, encourage punctual prayer, promote a proactive pursuit of religious knowledge, and encourage the dissemination of Islamic teachings.

The *hijrah* movement, as promoted by the Shift internal community, has garnered the attention of young individuals from diverse backgrounds, including those involved in motorcycle, scooter, and skateboarder communities in Bandung. Notably, despite their distinctive appearance, characterized by elements such as long hair and tattoos, these individuals maintain a strong Islamic identity. In response to the call to prayer, adherents promptly engage in wudu, offering prayers alongside congregations. This is followed by the dhikr of Al-Ma'tsurat and solemn prayers. This phenomenon underscores the notion that the hijra movement encompasses more than a mere change in physical appearance; it signifies a profound spiritual transformation.

Millennial Muslims, also known as Generation M, are a demographic of young people who espouse the belief that faith and modernity can coexist harmoniously. These individuals are characterized by their dynamism, creativity, and a sense of pride in their Islamic identity. Moreover, they recognize Islam's historical significance as a catalyst for scientific and technological progress, thereby motivating them to reclaim its role in contemporary society. This development presents a significant opportunity for moderate Islamic proselytization in Indonesia.

The *hijrah* movement, as it is currently understood and practiced, has adopted a more inclusive approach that resonates with the contemporary lifestyle of the millennial generation. The academic studies organized by this group differ from traditional recitations in that they are presented in a more relaxed manner, often accompanied by contemporary attire and speakers who embody a more modern sensibility. Millennial Muslims, who have extensive access to religious information, perceive the *hijrah* as a solution to their spiritual restlessness. Consequently, a significant number have opted to modify their lifestyles in a manner that aligns more closely with Islamic principles.

The *hijrah* movement is currently experiencing growth as a social phenomenon among the millennial Muslim generation, a development that is facilitated by the significant role of social media in the dissemination of Islamic studies. Digital platforms such as YouTube, Instagram, and Facebook have facilitated the rapid and widespread dissemination of Islamic information, thereby contributing to the dynamic social construction of the religion. These platforms enable the dissemination of da'wah in diverse forms, such as video lectures and written materials, thereby facilitating accessible and comprehensible Islamic teachings to the younger demographic without the necessity of attending in-person recitations.

The Shift community, initiated by Ustadz Hanan Attaki, employs digital platforms to reach a broader audience. For instance, content uploaded on YouTube attracts individuals seeking religious understanding, including millennials grappling with a crisis of faith. Numerous testimonials from online study participants have attested to feelings of calm, heightened motivation to engage in worship, and encouragement to participate in social activities following attendance at *hijrah* studies. In this context, social media emerges as a catalyst for online activism, thereby enabling the involvement of the younger demographic in religious social movements.

From the explanation that the author has described, there are some interesting facts that are also the findings of this study. ***First,*** young people's interest in Islam in both eras

stems from a sense of disappointment, but the form of disappointment is different between the two generations. The earlier generation was politically, socially, and culturally literate, so they felt upset and disappointed with government policies towards Islam. Unlike the next generation, where they were raised by technology, although they are aware of the political, social, and cultural issues of Indonesian society and even around the world, their interest is more in psychological issues that are typical of young people. Love, career, and relationships are more their concern. The young Islamic movement, which was originally ideological, shifted to practical and economical Islam.

Second, *the* characteristics of the Islamic youth religious movement have shifted from the content of da'wah and its methodology. In terms of content, if in the 1980s to the 1990s Islam was presented by bringing up many terms that smelled of familiarity and also symbols of Arabic culture even to the issue of clothing was likened to Arabs or the Middle East, then in the era of the 2000s until now, the *hijrah* Youth group can be said to have "occurred" dearabization of Islamic concepts, even the term *hijrah*, which is sacred to other Islamic groups, is sometimes exchanged for the word *shift*, *mabit* is replaced by *sharing night*, and routine recitation for women is called ladies' day. In dress, *hijrah* youth are different from the clothes used by young Islamic movement people of the previous era. In terms of da'wah methods, the recent development of technology has benefited the *hijrah* Youth group. The mastery of information technology has massively disseminated simple Islamic content. In the previous era, da'wah through bulletins and print and electronic media only reached urban areas and their buffer zones.

Third, *the* channel of Islamic youth da'wah in 1980-1990 came from three channels, namely campus mosques, public mosques and the harakah movement, while *hijrah* youth came from public mosques and social media.

Fourth, in this *hijrah* youth movement, the millennial Muslim generation was invited to be close to the Koran, pray on time, actively seek religious knowledge, and spread Islamic propaganda. Thus, the shift in community makes social media a forum that supports the development of social movements based on religion. The *hijrah* movement has succeeded in attracting the attention of the millennial Muslim generation, with many followers who are members of the Shift community's social media accounts. The content displayed by the shift community by making religious-based content in the form of text and video is well implemented. Therefore, the development of the *hijrah* movement through social media raises a discourse on the identity construction and cultural framing of the meaning of the *hijrah*. The identity of the actors in this social movement changes the perspective on the meaning of religiosity, in which the millennial Muslim generation remains their own person. However, the identity of the *hijrah* movement actors changes their mindset about the meaning of religiosity and how they become religious people.

Fifth, cultural framing also occurs in this *hijrah* movement, where social movement actors are moved to campaign and mobilize every action that is believed to be the truth by the community. Religious ideology and meaning have become an important aspect of cultural framing in the *hijrah* movement, which creates guidelines for action and behavior about what is justified and not in religion.

Sixth, researchers found that the role of information technology with its derivative products, social media, plays a very large role in the massive *hijrah* movement without adequately understanding information technology; the *hijrah* movement would not experience the popularity it has today. Virtual da'wah space is the main choice for *hijrah* youth groups,

especially during pandemics. The spirit of the *hijrah* movement lies within the scope of social media. However, the cultural expression of *hijrah* Youth's religiosity in manifesting religious values in social life is interpreted as a way for them to show social piety both individually and in groups, as well as a marker of their religious identity in the latest era. **Seventh,** for *hijrah* youth themselves, the use of terms that are popular among young people is effective in every activity they organize. Only *hijrah* Youth can be said to have begun to dare to replace the word *hijrah* with shift; these two terms are used interchangeably, except in the official account of *hijrah* Youth, where the term shift is used more on every occasion.

The Role of Social Media in Spreading the *hijrah* Movement

The popularity of the *hijrah* movement can be seen in the high number of followers of Shift's social media accounts. On Instagram, the @shiftmedia account has 1.9 million followers, with every upload always equipped with the hashtag # *hijrah* to expand its reach. Meanwhile, on YouTube, ShiftMedia has hundreds of thousands of subscribers. This success shows that the *hijrah* movement has become part of a rapidly growing religious trend in the digital era, with a more creative and relevant da'wah approach for the millennial generation (Juliansyahzen, 2023)

The *hijrah* phenomenon in Indonesia reflects how the younger generation explores religious values by utilizing information and communication technology (ICT). Since the arrival of the commercial Internet in 1994, Internet users in Indonesia have continued to increase. Based on APJII data (2017), the number of Internet users reached 132.7 million, more than 50% of the total population. This technology changes the pattern of communication and dissemination of da'wah, allowing virtual da'wah to expand widely through computer-mediated communication (CMC), which includes social media such as YouTube, Instagram, and Facebook.

The *hijrah* Youth Shift Movement uses digital media as a space for da'wah, creating a pattern of religious communication that is more accessible to the younger generation. Islamic studies are conducted not only face-to-face but also through digital platforms. Ustadz Hanan Attaki's video lectures, uploaded on YouTube, attract the attention of millennials seeking religious understanding and experiencing a spiritual crisis. Many participants stated that digital da'wah gave them peace, motivation to worship, and encouragement to do the social good.

From the perspective of Symbolic Interaction, the meaning of *hijrah* by shift members departs from desire to change, which is then strengthened through rituals and spiritual experiences. Virtual preaching has become an effective tool for the internalization, indoctrination, and transformation of Islamic values, making *hijrah* a social movement that involves the community. The *hijrah* Youth Shift utilizes digital media as a medium of transformation, shaping a more progressive Islamic identity while building the collective awareness of the younger generation towards Islamic values.

As stated by many experts, the relationship between religion and culture is a space for humans to experience various events while building a complete understanding of their existence. In this context, the involvement of the younger generation in global social and cultural dynamics creates its own meaning, especially for the *hijrah* Youth community. The active participation of actors in this community, such as Hanan Attaki, Inong, and other Shift members, is a form of identity that emphasizes their presence and the meaning of the various actions they take.

Religion and culture have become places for individuals to build self-identity. *Pemuda hijrah*, with the symbol Shift, has created a unique character that represents the typical *hijrah* movement of Bandung youth. However, conceptually, there is a difference between cultural and religious identities. Religious identity refers to individuals or groups who find their identity in belief in God, which manifests as religious symbols attached to them.

In the *hijrah* Youth community, this religious identity is realized through the belief that the establishment of their movement is not a coincidence but part of a divine scenario that has been designed by God. This was emphasized by one of the *hijrah* Youth administrators, who stated that the journey of this community was part of destiny and a form of devotion to Islamic teachings. This identity is not only visible in symbols or attributes, but also in the values they strive for as part of spiritual transformation.

"Alhamdulillah, this is really Allah's scenario which is represented by the community leaders, these community leaders are like Allah sentilin one by one they get Hidayah hand in hand since what I monitored from 2011 to 2014, these young people in Bandung got Hidayah even though the story or background of the guidance is different, some may be because their parents died, some may tell their children to pray and then turn around ah Dad also didn't pray and then they were jerked there got guidance"

Cultural identity refers to the way individuals or communities derive their identity from beliefs in human values and social reality.[208] The cultural identity of *hijrah* youth is derived from the cosmopolitan culture of the city of Bandung. The city of Bandung is also interesting to examine when considering that the image of the city has been closely related to the worldly side, especially culinary and fashion tourism. As Kompas Daily noted in August 2010, the city's image is closely associated with the Factory Outlet (FO), Distribution Outlet (distro), and restaurants as attractions of Bandung. Therefore, new perceptions and images of Bandung have emerged that are relatively different from the previous ones when the city had a strong ukhrawi element. This difference in the orientation and source of identity between religion and culture makes it difficult to unite, but in many practices, they can also jointly shape human identity itself. *hijrah* Youth is a clear and unique example of this fusion. The founding of the group was likened to the coming together of three disparate puzzles to form a beautiful and elegant mosaic.

Now the unique thing is that the beginning of this formation If I say that the formation of the hijrah Youth shift wants from 3 puzzles that are misah misah, the first came from Ustadz Hanan who after graduating from Al-Azhar he immediately plunged into the world of da'wah and until the end of 2014 for approximately 8 years da'wah he felt that this da'wah was not developing because those who attended the da'wah agenda of Ustadz Hanan were people who were already soleh and these people who were already soleh tended not to cause problems in society, So the term da'wah from Ustadz Hanan has less social effect and this is a personal imperative from Ustadz Hanan. But at that time maybe it was just a personal impression and then entered the second puzzle, this was present from the DKM of the Al-Latief mosque where the Al Latief mosque really wanted this mosque to prosper with young people, But if you look at it demographically, it is somewhat less supportive because indeed in this Alatief mosque or in the RW 05 Complex around Al-Latif, our demographics are fifty-fifty Muslims, the population is only 50% plus not all houses here are residential, so the term is a bit difficult if you want to be crowded with young people but at that time the head of the DKM led by Mr. Iman made a breakthrough where Mr. Iman mandated entire mosque management, that this Alatief Mosque should not be locked because the message is that we don't know what time Allah's guest is coming and we don't have the right to lock Allah's house, finally starting around 2014 the al-latif mosque was not locked open 24 hours and then this third

puzzle came from the young people of Bandung who might be these young people of Bandung (*Interview with Kang Wildan, Public Relations of Shift Pemuda hijrah, April 2019*).

Modern man, as Marcuse explains, is the result of dualistic logic that denies the breadth of choice, imagination, and other things that are considered incompatible with rationality. This dualistic logic is reflected in the *tagline of* the *hijrah* youth, *many maen, and few sins*. On the one hand, they long for God with all his teachings, but on the other hand, they are immersed in profane communities. At this point, it is sometimes difficult to distinguish between what is profane and what is sacred, both merges. Humans have become the center of the universe, where all the resources available in nature must only be used for the benefit of humans themselves. This leads to domination and exploitation, either in the name of *personal dependence*, or in the name of what Marcuse termed the *objective order of things*, which is believed to be the only source of truth (Marcuse, 1964, p. 147)Whereas this objective order is the result of the practice of domination itself. As a result, modern humans become one-dimensional human beings who do not have a clear cultural identity because rationality, manifested in the form of scientific and technological advances, cannot present transcendent symbols like religion or culture in its original sense.

The development of science and technology as the main face of modernity has indeed produced fundamental changes in the social infrastructure of society, shifts in political ideology, or the promotion of capitalism as the only valid economic doctrine to be practiced. Technological developments are a major concern in the *hijrah* Youth community; members are connected virtually through accounts on social media. However, these fundamental advances do not necessarily address the need for meaning as the *ultimate quest of* humans in life. Modernity produces the phenomenon of alienation and reification in humans. Science and technology require humans to take distance from nature and themselves so that they can act objectively. However, this, in turn, makes humans alienated from the environment, objects, and even themselves. Everything is regarded as an object, which can be produced, commoditized, while placing it in market categories (Feenberg, 2015)His identity is formulated in material categories, to the extent of his possessions and wealth, to the extent that he has economic value.

In terms of religiosity, youth *hijrah* will be explained in the following description. Religiousness is an individual's self-awareness as part of a community of religious believers in carrying out a teaching of the beliefs or religions to which he adheres. Religion in every human being has different implications depending on the dynamic context it experiences. This was motivated by physical and psychological development. Physical and psychological development are often referred to as the physical and spiritual development of every human being. These developments will give birth to different thoughts and understandings of the religion that they embrace. Religious thinking and understanding will be seen in the religious behavior of every human being (Rusydi, 2017; Syaeful Bahar & Ali, 2021)In turn, a person's religious behavior will show their commitment to their religion.

For Thomas Carlyle,(Darmawan, Miharja, Waluyajati, et al. 2020; Darmawan, Miharja, Waluyojati, et al. 2020) as also cited by Joachim Wach, religion is a very personal and meaningful experience in that case, commitment in religion was coined by Glock and Stark in the theory of religiosity. According to Glock and Stark, religiosity is related to faith, which can be seen from the religious activities he does. How often a person's religious activities are carried out, how deep a person's religious knowledge is, how strong a person's religious beliefs are, and how much appreciation of the religion he carries is the essence of the theory of religiosity put forward by Glock and Stark (Stark & Glock, 2023; Thompson, 1969).

Glock and Stark explain that a person's religiosity can be analyzed through five dimensions that can generally be observed directly. *First, the* dimension of knowledge is about how far a person knows, understands, and understands the teachings of his religion, either deeply or casually. Everyone understands religion differently. The knowledge dimension refers to the expectation that religious believers will have information about the basic teachings of their faith and rites, scriptures, and traditions. The knowledge and belief dimensions are clearly linked because the knowledge of a belief is a prerequisite for its acceptance. However, belief does not necessarily follow knowledge, nor does all religious knowledge support belief. Furthermore, a man can have a belief without really understanding it, that is, a belief can exist with very little knowledge.

The second is the dimension of belief, which is concerned with human obedience in carrying out worship, as recommended by the religion they adhere to (Ancok, D., & Suroso, 2011)The belief dimension also contains the expectation that religious people will have certain theological views, that they will recognize the truth of religious teachings. Every religion has beliefs that are expected to be ratified by its adherents. However, the content and scope of beliefs will vary not only between religions but often within the same religious tradition.

Third, the ritual dimension measures the extent to which a person performs his or her ritual obligations in the religion he or she adheres to. In addition, *the* ritual dimension includes acts of worship and devotion that people do to carry out their religious commitments. Religious rituals fall into two classes. The first includes religious practices that refer to a set of rites, formal religious acts, and sacred practices that all religions expect adherents to perform. The second class is like devotion, but distinct from religious practice. While the religious practice aspect of religious commitment is highly formalized and usually public, all known religions value private acts of worship and contemplation that are relatively spontaneous, informal, and usually private.

Fourth, the experiential dimension is concerned with the extent to which the person has had an experience that is a miracle from his or her God, for example, feeling that his or her prayers have been answered, feeling saved, and the experiential dimension takes into account the fact that all religions have a certain expectation, however imprecisely stated, that the religiously devout person will at some time attain direct and subjective knowledge of ultimate reality, that he or she will achieve some sense of contact, however fleeting, with supernatural agencies. This dimension concerns religious experiences, feelings, perceptions, and sensations experienced by an actor or defined by a religious group (or society). This experiential dimension involves some communication, however small, with the divine essence that is with God, with ultimate reality and transcendental authority (Stark & Glock, 2023; Thompson, 1969)

Fifth, the consequence dimensions of religious commitment differ from the other four dimensions. It identifies the effects of religious beliefs, practices, experiences, and knowledge on a person's daily life. The notion of "working" in the theological sense is connoted here. Although religions prescribe much about how adherents should think and act in everyday life, the extent to which religious consequences are part of religious commitment or simply follow it is not entirely clear. The dimension of religious consequences is related to the extent to which a person can commit to the teachings of his religion in everyday life, for example, helping others, being honest, willing to share, and not stealing (Ancok, D., & Suroso 2011; Ancok, Suroso, and Ardani 1994).

The emergence of the *hijrah* movement in 2000 emerged as an objectivation for the challenges presented by the changing times, where technology became the means. According

to Qurtuby, Muslims in Indonesia enter a period of puberty after being stunted by the government. According to him, there are several types or groups of "Islamic puberty" in Indonesia. First, the pubertal group administered caliphate. People in groups that want an Islamic state or khilafah call for the unity of the world's Muslims under the Khilafah flag. This group actively promotes the "khilafah system" to the Muslim public as a "way and solution" for the prosperity and welfare of Indonesian society. The Khilafah system does not really appeal to the majority of the world's Muslims, but it does appeal to a small minority.

As a unique religious community, *hijrah* Youth appears to have a more relaxed Islamic model, based on the author's interviews with several *hijrah* youth administrators and also several people who are active but not administrators. When asked how the *hijrah* youth view the khilafah movement, their answer was quite simple,

> "...we have to be wiser that the differences in mazhab mah don't need to be a problem so whatever the mazhab we don't really question it, in fact what ustad hanan emphasizes is how the understanding of this religion must give birth to solutions in society so that this da'wah is not only interpreted as a narrative delivered on the pulpit or limited to knowledge about religion that can be remembered or so yes, knowledge but it must be implemented so that a cadence in the life of this system must be carried out and proven in social engineering how these Islamic values can be applied in social life."

In the view of this community, practicing the teachings of Islam in a kaffah manner and finding the best solution for the ummah by carrying out the best teachings and basing everything on love (a theme that is always echoed on every occasion) is the best way for the ummah without having to disagree on matters that are less productive.

This group comprises Muslims who perceive and imagine a dress that is perceived to be in accordance with Shari'a, the normative teachings of Islam, the commands of the Qur'an, and the dress practices of the Prophet Muhammad and the early generations of Muslims. The spirit of Islamization is not matched by adequate knowledge and insight and is unable to distinguish between Islamization and Arabization, resulting in misunderstandings. Qurtuby gave an example of this: some male Muslims wear "short pants" under the pretext of following the Sunnah of the Prophet. In fact, if studied, it is a cultural product of Indian Pakistani society. Jamaah Tabligh from Pakistan and India brought and introduced clothing to Indonesia. Another group wears a gamis/robe, which is a cultural product of contemporary Arab society, not the Arab society of the Prophet's era. Meanwhile, on the other hand, Muslim women are busy wearing black abaya plus hijab and black veil. In fact, it is a cultural product of contemporary revivalist Islamist groups, both Sunni Salafists (for example, the Egyptian Muslim Brotherhood and Taliban-era Afghanistan), Wahabi-Qutubi or Shahwah (for example, Saudi Arabia or the Gulf Arab region and Yemen), and Shiites (for example, Iran since Khomeini). The abaya clothing (wavy headscarf) originated from Persia, Greece, and Mesopotamia. Regarding *hijrah* youth, the author observed that men do not really mind the clothing used as long as it is modest and clean, in contrast to most women.

The third is puberty with faith (Islam). They are an old group (which has existed for centuries in Indonesia) that has reappeared because there is a fresh breeze that raises them. This group of Muslims likes to paganize, shirk, and forbid something because it is considered not in accordance with Islamic faith. In their eyes, anything or any practice can be labeled kafir, shirk, and haram if it is considered or claimed by them not in accordance with the Islamic faith. In practice, often this group often overdoses or overdoes it so that there are so many things that have been labeled kafir, shirk, or haram such as Nyi Roro Kidul, Dewi

Lanjar, Cheng Ho statues, cypress trees, rock art, puppets, Valentine, music, statues, tombs, and so on.

Fourth, the pubertal group migrated. They are the group of Muslim converts and the urban Muslim community of recitation enthusiasts who have fun collecting merits and honeymooning with Islam. Will this move last long, or is it just like a start-up business that is big in a fast tempo but dies in the same fast tempo? From the results of interviews that the author conducted with several respondents, there are some who persist in following the religious activities of *hijrah* youth with the assumption that Istiqomah in ber *hijrah* will make us get special privileges from God, even Hanan attaki himself until he makes a special talk about istiqomah in ber *hijrah* in *one minute booster*, while those who begin to leave religious activities in *hijrah* youth assume that the themes that are usually popular among *hijrah* youth such as love, career, and relationships are no longer interesting and are considered irrelevant to their needs along with growing and developing maturity.

Integration of Religion and Popular Culture
The routine study held by the youth *hijrah* community Shift at Al Latief Mosque Bandung discusses the problems of the youth. This aims to make them interested in participating in the studies held by *Shift* and able to obtain solutions to problems that are being faced in their daily lives. The study materials are packaged with simple but meaningful themes, such as patience, mager (lazy movement), exams, and others. These themes make young people interested in attending to and following Shift's studies. It is evident in one of the congregations that the researchers interviewed about the reason for attending the study, namely because the theme of the study discusses many problems of the youth (Fadhilah, S. (2020). *Research Interview with Shift Congregation.* Bandung).

Figure. 1. Night recitation activities at al lathif mosque

Figure 1. shows religious activities at Al Latief Mosque Bandung in the form of religious night activities. Apart from being used by the youth *hijrah* shift community, the Great Mosque of Trans Studio Bandung has many congregations because of the presentation of interesting studies. The Great Mosque of Trans Studio Bandung is in the middle of Bandung, which is a religious tourism center. The Great Mosque of Trans Studio Bandung is visited by migrants who deliberately carry out religious activities at this mosque, which is quite popular in Indonesia.

A congregation who diligently attends routine studies can give birth to *self-control* so that it can cause *muru'ah* or guarding. The existence of *self-control* in the congregation makes it easy to regulate behavior in accordance with the command of the Allah SWT. This behavior can be in the form of helping each other, keeping the tongue from words that hurt people, good

manners, and so on. Thus, from there can be born the nature of *muru'ah*, who is able to maintain his honor. The birth of the nature of *muru'ah* is the result of the habituation carried out by the congregation when attending shift studies. The content of the lectures was delivered and applied to the daily lives of the congregation. Thus, the meaning of the word *hijrah* can be felt by the congregation, namely the transfer from bad traits to good traits.

From various Islamic religious ceremonies, there is a close relationship between congregations in their commitment to the implementation of Islamic teachings.

Changes in the congregation from bad things to good things can also be seen through an analysis of the religiousness of the congregation in terms of its dimensions. *First, the* knowledge dimension shows a change in the religious knowledge aspect of congregations. The congregation became aware of the stories of the Prophets and Messengers, the meaning of the arguments of the Qur'an and others. *Second, the* dimension of belief makes the congregation believe in the existence of Allah Swt. who governs the entire universe, the Prophet and Messenger who are messengers of Allah Swt., the Books as guidance from Allah Swt. and others (Fadhilah, S. (2020). *Research Interview with Shift Congregation.* Bandung). *Third, the* ritual dimension, which can be seen from the diligence of the congregation in carrying out worship, starting from praying on time, carrying out sunnah fasting, and so on, other supporting activities are also interpreted as having a dimension of worship. *Fourth, the* experiential dimension is seen from after the congregation participates in the shift study; they become calm in living this life and feel Allah SWT. protects him and so on (Fadhilah, S. (2020). *Research Interview with Shift Congregation.* Bandung). *Fifth, the* dimension of religious consequences gave birth to a commitment to the congregation to always attend shift studies both *online* and *offline* with the aim that they can always be istiqomah in terms of goodness (Dwi Saputri, R. (2020). *Research Interview with Shift Congregation.* Bandung).

This tendency is also observed for religion. The symbolic manifestations of religion are commoditized to gain instant titles and judgments of piety. People can easily feel part of a pious community by using symbols that signify their understanding and mastery of religious teachings. People no longer care whether this religious awareness is purely a spiritual impulse within themselves, or a false consciousness created by certain economic ideologies. What is important is that it provides people with a way to gain the desired identity during modern times of insecurity. From this, one can easily witness the use of religious symbols expressed in language, attitudes, ways of thinking, or certain behaviors, while denying that they are the result of a consciousness dominated by the false consciousness of the ideology of modern capitalism.

In turn, this false consciousness produces an unclear identity. One can at one time be a representative of a particular religious group and at another time be a cultural agent of the dominant culture prevailing in society. There is a continuous distribution and dissemination pattern of values, particularly through various technology-generated information channels that obscure reality. This makes modern humans unable to recognize themselves in this blurred reality. These values are often not implemented in repressive, authoritarian, or coercive ways. Ideologies, values, and ideas are sometimes instilled into society in ways that people do not realize, and even agree with, because they manipulate consciousness. This is what makes the dominance of certain groups in society last, as they determine the identity of others with the values instilled by them through these various channels (Althusser 1971:133-34, 1990; Louis 1971).

Consequently, contemporary humans possess a variety of identities. Those who find themselves unable to keep pace with the accelerating pace of modernity, to experience conditions of progress, to compete with other societies, or to accept global cultural expressions will, in general, tend to disengage from religion. Conversely, individuals who have been unable to fully adhere to the principles of pure rationality or have experienced disillusionment with science in their quest for meaning may also gravitate toward religion. In such instances, religion functions as a point of return or evasion for individuals who find themselves unable to adjust to the demands of modernity.

Conversely, individuals often seek solace in specific forms of wisdom, including religion, due to their belief that modernity, embodied by science and technology, is inadequate in providing profound personal fulfillment. The advent of novel scientific theories in biology, exemplified by the concept of self-organization in living systems and the interconnection between physics and mysticism in the study of nature, has served to reinforce this shift. Religion is once again regarded as the primary source of values and virtues in life. Consequently, it is unsurprising that the phenomenon of religion has once again strengthened in society. Within the Indonesian context, this resurgence of religious fervor is characterized by several notable phenomena. These include the proliferation of Islamic preaching programs on television, the emergence of *hijrah* movements within society, the proliferation of social-religious institutions and community organizations affiliated with specific religious denominations, and the increasing prevalence of cultural-religious events. These phenomena appear to underscore the significance of religion in the Indonesian context, where it is an integral part of various discourses and practices of daily life. This assertion is further substantiated by the findings of the Pew Research Center in 2018, which examined public perceptions of religion in their respective nations. The survey revealed that, among at least 29 countries, Indonesia emerged as the nation with the highest percentage of respondents (83%) who identified religion as being significant.

The themes that appeal to young people are the reason for the significant number of young people who participate in religious activities among the *hijrah* youth. This phenomenon is expected to persist until the period of the golden generation of Indonesia, a time when individuals of prime working age constitute approximately 70% of the nation's population. This expectation persists despite the presence of a central figure such as Hanan Attaki. However, if this theme is considered in its entirety, the future of the popular culture-based *hijrah* movement poses a threat to the continuity of Islamic traditions, which exist in a manner that cannot be translated into other languages.

The *hijrah* movement is growing in magnitude within the virtual realm, prompting researchers to advocate for the incorporation of *hijrah*-related discourse into Islamic religious education curricula. This initiative aims to empower the younger generation to comprehend the historical underpinnings, the role of the *hijrah* movement, and its functional aspects. It is of concern that if the younger generation lacks a comprehensive understanding of the *hijrah* movement's origins, there is a risk of its proliferation in the real world, leading to the development of a movement with ambiguous origins and the potential for unruly behavior. The advent of artificial intelligence in the future may further exacerbate these concerns. The phenomenon of the call to emigrate may emerge from programmed humanoids. Consequently, further research is necessary to explore the direction of this *hijrah* movement, particularly from the perspective of futurology.

Conclusion

This research raises the phenomenon of contemporary community religiosity, focusing on the *hijrah* Youth Movement as an increasingly widespread form of religious expression. The uniqueness of this movement lies in its popular approach to preaching to the younger generation, which combines religious values with modern trends. This research uses a sociological analysis based on Peter L. Berger's social construction theory, which includes three simultaneous moments: externalization, which is everyday reality that includes historical, social, political, economic, and cultural aspects; objectivation, which is how reality is accepted by individuals or society; and internalization, which is how acceptance is manifested in everyday life. With this approach, this research aims to provide a comprehensive understanding of the hijra movement.

Several main conclusions can be drawn from the research results. First, the *hijrah* has become a new way for young people to practice religion, making it a form of collective spiritual transformation. Second, the *hijrah* has become a symbol of piety for the younger generation, where Islam is not only practiced personally but also displayed in various aspects of life. Third, the *hijrah* has developed into a cultural identity of urban Islamic youth with more dynamic and contextual characteristics. Fourth, Internet-based contemporary religiosity has become a part of urban life, where da'wah and religious activities increasingly rely on digital technology.

The massive *hijrah* movement in cyberspace has created an urgency to include the study of *hijrah* history in Islamic religious education curricula. A deep understanding of the history, role, and function of *hijrah* is essential so that the younger generation does not just follow the trend without understanding its roots and context. If not managed properly, the rapidly growing *hijrah* movement in cyberspace can transform into a social phenomenon with unclear origins and potential to become a wild ball. In the future, with the development of artificial intelligence (AI), it is possible that the call to *hijrah* will no longer come from humans, but from humanoids that have been programmed to spread digital da'wah. Therefore, further research is needed, especially from the perspective of futurology, to understand the direction of the development of the *hijrah* movement and its impact on religious social order in an increasingly technological era.

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