

Hijrah and Look for Millennial Muslim Identity in Medan

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Abstract: *Hijrah process in Indonesia has evolved along with social media development, especially Instagram and YouTube that targetting certain generation groups. Islamic information on social media is also widely accessed by the public, especially millennial Muslims. Islamic information access is part of the look for the millennial Muslims identity in Medan, North Sumatra. This study analyzed aspects about using Islamic content, especially focusing on the Expectancy Value Model by Palmgreen about motive and media consumption satisfaction by the public. Using a phenomenological approach, the main finding of this study is that social media users access Islamic information actively based on the need for convenience in learning religion. The social media choice to access is dominated by Instagram and YouTube because they are more popular for millennial people. The look for millennial Muslim identities forms a relatively instant religious style because they position themselves more as consumers. Meanwhile, based on the value model expectation, two important things were found. First, the driving force of religious information consumption on the basis of an algorithm in which users are presented not only on the basis of searching for needs but also taken for granted that social media displays what is their consumers taste. Second, user satisfaction arises because the content that is accessed in terms of appearance, topics to diction is indeed targeting millennial Muslims who tend to be practical and ready to serve.*

Keywords: *Hijrah, Millennial Muslim, Identity, Social Media, Islamic Content*

Abstrak: *Proses hijrah di Indonesia berkembang seiring dengan perkembangan media sosial, khususnya Instagram dan YouTube yang menyasar kelompok generasi tertentu. Di media sosial, informasi keislaman juga banyak diakses oleh masyarakat, khususnya muslim milenial. Akses informasi keislaman merupakan bagian dari pencarian identitas muslim milenial di Medan, Sumatera Utara. Penelitian ini menganalisis aspek penggunaan konten Islami, khususnya yang berfokus pada Model Nilai Harapan oleh Palmgreen tentang motif dan kepuasan konsumsi media oleh masyarakat. Dengan menggunakan pendekatan fenomenologi, temuan utama penelitian ini adalah pengguna media sosial*

mengakses informasi keislaman secara aktif berdasarkan kebutuhan akan kemudahan dalam mempelajari agama. Pilihan media sosial untuk diakses didominasi oleh Instagram dan YouTube karena lebih populer di kalangan milenial. Pencarian identitas muslim milenial membentuk gaya religius yang relatif instan karena lebih memposisikan diri sebagai konsumen. Sedangkan berdasarkan ekspektasi model nilai, ditemukan dua hal penting. Pertama, pendorong konsumsi informasi keagamaan berbasis algoritme di mana pengguna disajikan tidak hanya berdasarkan pencarian kebutuhan tetapi juga menerima begitu saja bahwa media sosial menampilkan apa yang menjadi selera konsumennya. Kedua, kepuasan pengguna muncul karena konten yang diakses dari segi tampilan, topik hingga diksi memang menyasar kaum muslimin milenial yang cenderung praktis dan siap disajikan.

Kata Kunci : *Hijrah, Muslim Millenial, Identitas, Media Sosial, Konten Islami*

INTRODUCTION

Social media has been a medium of interaction that is commonly used by people in this era. YouTube and Instagram as a part of social media platforms provide a variety of Islamic content that accommodates public spaces for Indonesian Muslims who are connected to the Internet. Islamic content on social media platform is used by users for various motives and purposes. Due to the interactivity nature of social media, the Islamic content appears in front of the social media users with the help of algorithms. The virtual space provided by the Internet creates new places for the dissemination of religious learning and change tha revitalizes the core of traditional religious communities.¹

Social media has become a big opportunity for spreading Islamic messages by using Islamic communication and broadcasting. Various Islamic contents can be found easily on social media. Social media accounts of Islamic experts (ustadz, and ulama).² Institutional accounts managed by an admin and anonymous accounts have provided much information about Islam on the Internet or we called

¹ Saskia Witteborn, "The Situated Expression of Arab Collective Identities in the United States," *Journal of Communication* 57, no. 3 (September 2007): 556–75, <https://doi.org/10.1111/j.1460-2466.2007.00357.x>.

² Asna Istya Marwantika, "TREN KAJIAN DAKWAH DIGITAL DI INDONESIA : SYSTEMATIC LITERATURE REVIEW," *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era* 1, no. 1 (2021): 249–65, <https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/37>; Asna Istya Marwantika, "Potret Dan Segmentasi Mad'u Dalam Perkembangan Media Di Indonesia," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 14, no. 01 (2019): 1–14, <https://doi.org/10.37680/adabiya.v14i01.100>.

as Islamic social media in this study. This phenomenon can be understood by referring to Mohammad el-Nawawy and Sahar Khamis who stated that the adherents of various religions take advantage of virtual spaces to introduce their religion, to participate in religious rituals, to strengthen their religious life, and to form online platform to discuss various issues relating to their beliefs.³

Internet has provided new opportunities that are well accepted by religious communities as a part of their culture according to their interests and needs. This current media has provided benefits for religion as a new facility and platform for the adherents of a religion. The use of social media has also clearly indicated a positive impact on religion as religion can become part of modernity by adopting and adapting the modernity product, such as Internet.⁴

Islamic messages shared on Instagram and YouTube are complex and varied from worship, Islamic teachings, and Islamic principles⁵. The internet and social media are indeed built to be interactive to provide opportunities for presentation, representation, selection, and interaction. Although, the interaction is not limited by social and physical distance, in fact, it can get people closer and help them reflect on their identity.⁶

Offline Islamic discussion is often attended by parents who learned from an ustadz or ulama (Islamic experts) in a mosque or a certain place used as a location for studying. However, with the increasing use of social media, it is

³ M. El-Nawawy, Sahar M., and Khamis, *Islam Dot Com: Contemporary Islamic Discourses in Cyberspace* (New York: Palgrave Macmillan, 2009).

⁴ Asep Muhamad Iqbal, "Agama Dan Adopsi Media Baru: Penggunaan Internet Oleh Gerakan Salafisme Di Indonesia," *Jurnal Komunikasi Indonesia* 2, no. 2 (July 2017), <https://doi.org/10.7454/jki.v2i2.7834>.

⁵ Asna Istya Marwantika and Evi Novitasari, "Da'i Akademisi Dalam Kontestasi Dakwah Digital : Analisis Media Siber Channel Youtube Transformasi Iswahyudi," *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam* 8, no. 1 (June 30, 2021): 90, <https://doi.org/10.21043/AT-TABSYIR.V8I1.9364>.

⁶ Jon. W. Anderson, "Muslim Networks, Muslim Selves in Cyberspace: Islam in the Post-Modern Public Sphere," <http://www.mafhoum.com/>, October 2001.

possible to learn about Islam from the Internet is very easy. When we connected to the Internet, Islamic content can be accessed. This diversity and ease of access is one of the attractions of the Internet as a source for obtaining information about Islamic teachings and principles. In other words, religious teachings and principles that were once under a centralized authority can now be accessed on social media.

We Are Social in 2020 reported that the largest social media users were in the age range of 16-24 and 25-35 years old which is usually categorized as the millennial generation. In Medan, millennials are very familiar with the Internet. They are quite active in consuming information from social media platforms. Islamic content on social media that attracts millennial Muslims is generally information that relates to their daily lives. A number of millennial Muslims in Medan who were interviewed by the researchers mentioned that they liked to look for Islamic content related to Shari'a such as prayer, halal-haram law, alms, sunnah, marriage, and health. This information was accessed from Islamic experts, Qur'an, Hadith, and the Sayyings of the Companions of the Prophet Muhammad, or the advice given by Islamic experts.

The contents also vary, ranging from full videos, video clips, podcasts, photos, images, and memes. The reason why, they consume the information from social media are to enrich their Islamic insight and to seek for Islamic guidance. These contents are used as motivation to become a better person or what is referred as Hijrah. In addition, social media is also used to make an online group with Islamic theme for various purposes, such as a da'wah medium, Islamic studies, and information that related to Islam. It is possible for anyone to share Islamic content no matter where they are. The content is stored in the cloud and aggregated as big data. This big data is ready to be distributed by algorithms on social media. Algorithm is defined as a set of rules, sequential steps, or a series of actions that creates a desired result.

Based on the information above, the researchers analyzed the use of social media on YouTube and Instagram that provide Islamic content for millennial Muslims in Medan by referring to the Expectancy Value Theory which was

developed by Philip Palmgreen. The theory believed that certain motives are carried out by the public in doing something to obtain satisfaction. However, the use of social media cannot just stop at the encouragement of certain motives. There should be a concept of Gratification Sought (GS) and Gratification Obtain (GO). GS is a motive tha encourages someone to consume information from media, while GO is a real satisfaction obtained by someone after consuming information from a certain type of media. When YouTube and Instagram users receive Islamic content on certain social media accounts, the gratuities obtained will affect their beliefs, thereby this will strengthen the pattern of social media use among millennial Muslims in Medan.

METHOD

As a study, phenomenology explains the meaning of life experiences for some individuals about a concept or phenomenon.⁷ Phenomenology seeks to reveal the universal essence of phenomena experienced personally by group or individual. This study explained the meaning of the life experiences of members or followers of Sahabat Hijrahkuu Community in the use of Islamic content on social media, including their own self-concept or outlook on life.

The primary data were obtained from observation, interview, and document that related to the present study. The source of primary data directly provided data to the researchers who collected the data. In this study, the primary data were obtained from the followers and/or members or managers of Sahabat Hijrahkuu community in Medan. The followers here are defined as the followers of Sahabat Hijrahkuu account on Instagram @SahabatHijrahkuu and its administrators.

⁷ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Traditions*, Fourth Edi (London: Sage Publication Inc, 2018).

The data obtained were analyzed by using the Expectancy Value Theory that views the use of Islamic content on social media cannot only stop at a certain motive. There should be Gratification Sought (GS) and Gratification Obtained (GO) concepts that follow. GS is a motive that encourages millennial Muslims to consume information from media, while GO is a real satisfaction obtained by millennial Muslims after consuming Islamic content on social media.

RESULTS AND DISCUSSION

The Frequency and Duration of Accessing Instagram/YouTube

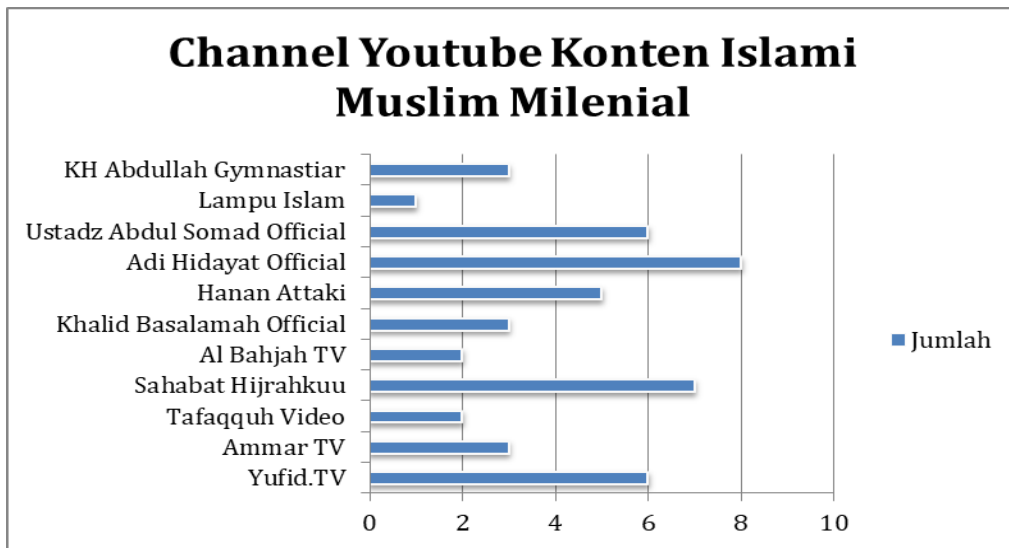
	Name	Frequency/Days	Duration/Hours
1	Afriya Sri Rezeki	10 times	3– 5 hours
2	Silvia Sari	5 times	2 – 3 hours
3	Ahmad Kamal	regularly checking on them	More than 5 hours
4	M Iqsan Darmawan	10 times	2 – 3 hours
5	Irwansyah P Sitorus	5-10 times	1 - 2 hours
6	Pran WH Hasibuan	2-3 times	30 minutes - 1 hour
7	Finta Rahyuni	10-15 times	2 – 3 hours
8	Yogo P L Tobing	5-10 times	30 minutes 1 hour

Source: documents of the present study (2020)

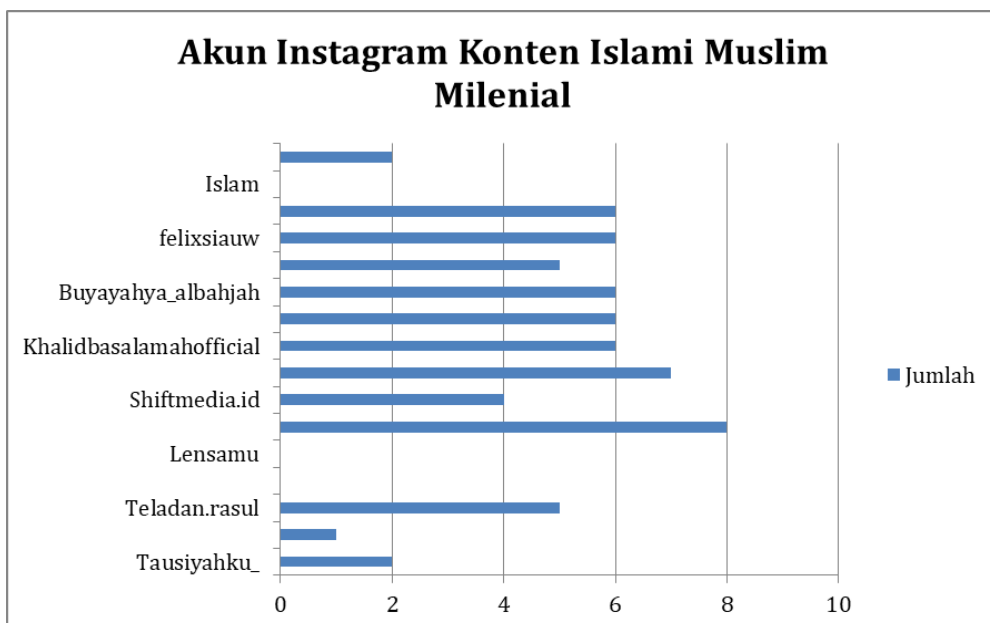
From the table above, it can be seen that millennial Muslims in Medan access their social media accounts regularly. Informants can only estimate the frequency and duration of their use of Islamic content on social media. The highest frequency of social media access in one day can reach 15 times, while the lowest frequency of social media access can reach two times a day. Although, there are also those who were not able to provide detailed explanations by admitting the use of social media (regularly checking on them), they explained that when they wanted to check on their social media accounts, they immediately checked it and interacted with the Islamic content, such as watching and commenting. In terms of duration, the lowest one is 30 minutes, while the highest one is over 5 hours. When accessing Islamic content from YouTube, informants

usually watch one video until finished with a duration between 30 minutes, 45 minutes, or 60 minutes.

Channel and Accounts Followed



From the data, it can be seen that Adi Hidayat Official YouTube channel is followed by all informants. Then, it is followed by the Sahabat Hijrahkuu channel (7), Yufid TV (6), Ustadz Abdul Somad Official (6), Hanan Attaki (5), KH Abdullah Gymnastiar (3), Ammar TV and Al Bahjah TV (2) , the Lampu Islam channel (1).



On Instagram, the most followed Instagram account that provides Islamic content are as follows @SahabatHijrahkuu (8), @UstadzAbdulSomad_Official (7). Then, @Khalidbasalamahofficial, @Hanan_attaki, @felixsiau, @aagym (6), @Salimafillah and @Teladan.rasul (5), @shiftmedia.id (4), @islamupdate and @tausyaihku_ (2), and @remaja.islami (1). Meanwhile @islam, @lensamu and @nudaring_id accounts are not followed by informants.

The reasons of following the YouTube channel and Instagram account are quite diverse. The reasons to follow them is because the material delivered by the ustadz (Islamic experts) is easy to be understood. Other reasons are because the content provides benefits for the informants, such as increasing knowledge and insight about Islam. Besides, the content can be a reference for information in daily life. In addition, the Islamic content is also related to what is happening currently and how to deal with the issue and it is important to keep updated on the development of Islam on social media. Furthermore, following Islamic channels or Islamic social media accounts can increase literacy. For example, many people know the application of something about Islamic teachings but they might not know what law applies to it. Another reason is because the owner of YouTube channel or Instagram account is popular, so it triggers informants to become a follower/ a subscriber. Next, the reason is because the content is interesting, so it is great to follow the channel or Instagram account, for example; the quotes or verses from the Qur'an and Hadith related to current events. The research findings indicated that the millennial Muslims in Medan are Internet users and content recipients, a content distributor and participants who share and like the Islamic content on YouTube and Instagram. This proves that interactivity occurs because it involves human entities in the use of Islamic content on social media. The convergence of technology which Manuel Castells stated as a trigger for changing the way new media is used compared to conventional media is also visible.

The identity of Hijrah and Da'wah: Motives and Islamic Content Satisfaction

Blumer and Katz emphasized that social media user plays an active role in selecting and using the social media. The findings of this study showed that millennial Muslims are quite active in the communication process and try to find the best sources of Islamic content on YouTube and Instagram to meet their needs of Islamic content. Millennial Muslims have autonomy and the authority to use the social media. Blumer and Katz believed that there are many avenues for audiences to use the media.⁸ Millennial Muslims have the freedom to decide how they use the media and how it will impact them. The use of YouTube and Instagram in spreading Islamic content to millennial Muslims in Medan is triggered by good motives from the past, present, and the future in fulfilling their satisfaction of Islamic content.

The emergence of Islamic content on social media platforms, especially YouTube and Instagram has allowed Islamic teachings to be publicized online. The emergence of social media platforms has become a reference by many people in seeking information to understand religious teachings. With the rapid development of various social media platforms, Islamic knowledge becomes more accessible. It makes social media as an alternative source of Islamic knowledge for many people, especially the millennial generation. This is happening because most of today's internet users are the Net Generation or the generation born and grown up in the era of the internet and technology development.⁹

Millennial Muslims in Medan has concrete reasons and intentions to consume Islamic content on social media. Their motives are to explore Islamic knowledge, to learn about da'wah, to know more about famous Islamic experts,

⁸ Richard West and Lynn H. Turner, *Pengantar Teori Komunikasi Analisis Dan Aplikasi*, ed. Maria Natalia Damayanti Maer (Jakarta: Salemba Humanika, 2008).

⁹ Hasanuddin Ali and Lilik Purwandi, *INDONESIA 2020: The Urban Middle-Class Millennials* (Jakarta: Alvara Research Center, 2016).

such as Ustadz Adi Hidayat, Ustadz Abdul Somad, AA Gym, Hanan Attaki and Ustadz Khalid Basalamah. In addition, they want to increase the Islamic information to strengthen their Islamic literacy. Social media has become a new medium for references when people have limited access to books or other printed documents. Islamic content on YouTube and Instagram gives easy access to learn Islamic teachings directly from well-known Islamic experts in Indonesia. Accessing social media, YouTube and Instagram can also become a moodbooster for millennial Muslims. Hijrah has been a factor for millennial Muslims to become better Muslims, for Muhasabah (self-reflection/introspection), and becomes a reason for them to consume Islamic content on social media. The Islamic content on social media is considered helpful to support the Hijrah process in that the Islamic content is used as a reminder to perform a good deed. This can happen because the content of Islamic advice is taken from the Qur'an and Hadith, Islamic stories in the past, Sirah Nabawiyah, a discussion on Sunnah, and Fiqh. Such information on YouTube and Instagram is an example and motivation that accompany the millennial Muslims in their daily life.

Islamic content on social media is a supplement for millennial Muslims when their experience "Futur". "Futur" is a sense of laziness, procrastination, demotivated after excited, not passionate in performing good deeds. Islamic content on social media becomes a means of recharge of faith and creates a spirit of worship and da'wah actions. Islamic content available on social media is also used as a means of learning platform for da'wah on social media. It is also acknowledged that any Islamic content, which does not conflict with Islamic law, is also accepted by the public. The momentum of the events of 212 on December 2016 marked the beginning of Islamic content being consumed by the public massively. At least, the momentum occurred when there was a collective awareness to actively consume (receive) Islamic content on social media. The 212 action has indeed triggered Islamic content to bloom on social media. This action became the most popular issue on social media in 2016 according to Digitroops

survey. The millions of participants involved in this action were driven by a high sense of solidarity as a Muslim with the slogan “Defend Islam”.¹⁰

The experience of millennial Muslims in the past is one of the triggers for accessing Islamic content on social media. Boredom and a sense of need for religiosity appears and becomes the cause for Hijrah. This migration momentum is also based on several things for millennial Muslims, starting from the awareness that they have committed a sin, have neglected mandatory worship, and heartbroken from dating. Millennial Muslims in Medan admit that their past is not in accordance with what Islam teaches, after they learn from the Islamic content, they changed. A dark past, even at the level of opposing Islam has also been conducted by them.

YouTube is the most trusted social media platform for millennial Muslims to consume Islamic content. Some of the considerations include the duration of video so that they can get full video of certain themes being discussed. Then, Islamic content on YouTube is also considered to be original in that there is a clear description about the content. Besides, YouTube offers various choices of Islamic content to choose from, the YouTube channel is also more officially managed by both scholars and the community. Islamic content on Instagram is also trusted by millennial Muslims as long as the Instagram account is officially managed by Islamic scholars or communities such as Ustadz Abdul Somad account, AA Gym account or the Sahabat Hijrahkuu community. Instagram is a driving force for millennial Muslims to find more complete content from YouTube because on Instagram, the content that shows up is often snippets of

¹⁰ Anjang Priliantini and Damayanti, “Peran Media Sosial ‘Facebook’ Dalam Membentuk Solidaritas Kelompok Pada Aksi 411 Dan 212,” *Jurnal Komunika : Jurnal Komunikasi, Media Dan Informatika* 7, no. 1 (May 2018), <https://doi.org/10.31504/komunika.v7i1.1359>.

Islamic lectures from YouTube. The types of Islamic content that are often consumed are such as videos, sounds, photos, or memes.

Meanwhile, the type of information presented is more about Islamic laws in the daily life of a Muslim, such as cutting nails, the benefits of alms, muamalah (buying and selling), and praying. Sometimes, Islamic content related to social, political, jihad, and sufi are also presented and accessed by millennial Muslims. The millennial Muslims in Medan are also active and have continued or reposted the Islamic content on their social media account. They did that due to several factors, such as some of them believed that the information on Islamic content was the same as what they want to convey to others. Another reason is that what is forwarded is also in accordance with what is needed or necessary to be known by other people, their friends who are also connected to social media, such as WhatsApp or Facebook. The Islamic content shared is also sorted or filtered before it is forwarded.

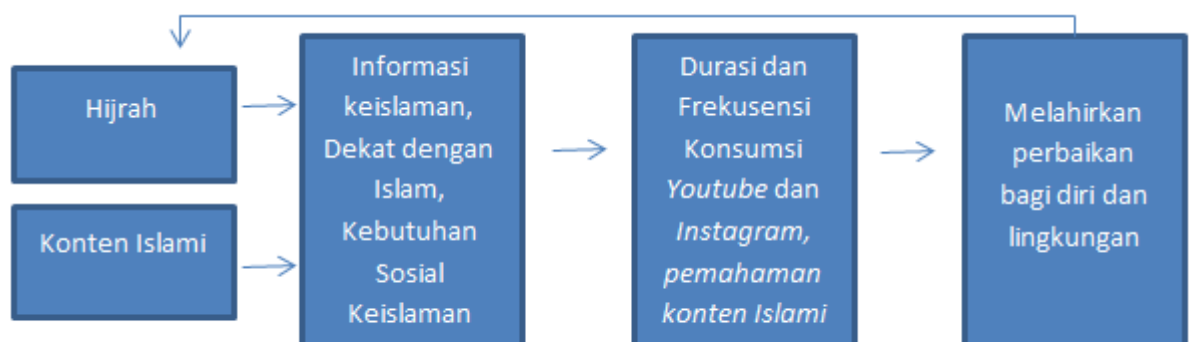
Referring to the Expectancy Value Theory proposed by Palmgreen and understanding the phenomenon of social media use among millennial Muslims in Medan, the gratification Sought (GS), which refers to the motive of millennial Muslims in consuming Islamic content on social media, is the millennial Muslims' need for doing Hijrah. Meanwhile, the Gratification Obtaine (GO) as the real satisfaction obtained by millennial Muslims after consuming Islamic content on social media is when the Islamic message conveyed can be easily understood and accepted by the millennial generation in Medan so that it supports the process of Hijrah. This is inseparable from the motivation of millennial Muslims. Motivation is something that moves someone and driving force for all behavior. Motivation is defined as a guidance that drives behavior toward an objective. Meanwhile, the dimension of motivation is functional motive, aesthetic motive, emotional motive, and collaborating into a single unit.¹¹

The use of Islamic content on social media provides satisfaction for millennial Muslims. After consuming Islamic content, millennial Muslims claim

¹¹ Anastasia Yuanita Gunawan, "Motivasi Pengunjung Dalam Mengunjungi Capital Restaurant and Lounge Surabaya," *Jurnal E-Komunikasi* 1, no. 2 (July 2013).

that they know more clearly about Islamic knowledge that they previously did not know or only partially know. In addition, pleasure in watching the content also encourages millennial Muslims because the content is relevant to the current situation and condition. They also believe that there is a reward from consuming Islamic content and it makes them feel excited to access Islamic content. The millennial Muslims have quite diverse expectations although basically they hope that Islamic content will help them to be better Muslims with positive changes in terms of knowledge, personality, and behavior.

Millennial Muslims in Medan hope that the use of Islamic content on social media can help them to be better Muslims after their Hijrah process. Islamic content on social media is finally represented by millennial Muslims as one of their needs in their Hijrah process. Furthermore, these beliefs and evaluations have influenced the search for satisfaction of millennial Muslims or the motives that cause them to consume Islamic content on social media. Referring to Alfred Schutz's argument that a person's social action is oriented towards his/her past action (because of the motive) and the future. The millennial Muslims in Medan admit that they want to get satisfaction from consuming Islamic content on social media because in the past they felt far from Islam and tended to ignore Islamic teachings.



Model Nilai Harapan Penggunaan Media Sosial Konten islami Muslim Milenial Kota Medan

The motive in consuming Islamic content, according to millennial Muslims in Medan, has encouraged them to follow Islamic accounts or channels on Instagram and YouTube actively. This situation let them feel become better Muslims. From this study, it was found that the millennial Muslims' understanding of Islamic content has caused cognitive bias¹². It is because some millennial Muslims have a tendency to discredit other sources of information. Now, the phenomenon of Hijrah among millennial generation has indeed become a trend in Indonesia. Hijrah action is a phenomenon of new religious social activities which are considered as an effort to overcome the problem of identity crisis in the aspect of religiosity among millennial Muslim generation.¹³ The phenomenon of Hijrah activity is quite popular among millennials who are attached to migration from a lifestyle away from Islamic values towards the practice of Islamic values in daily life.¹⁴ The role and position of millennial Muslims in collective Hijrah activities have built a new identity as religious people who adhere to Islamic teachings.

Hijrah is an activity initiated by an individual group of millennial Muslims who are transformed by making changes to themselves in the religious aspect. They consider that the socio-religious life of the millennial Muslim generation is far from even losing the orientation of moral values, ethics, and Islamic spirituality.¹⁵ Anxiety about the threat of millennial Muslims being away from Islamic values emerges a new religious action called Hijrah. Hijrah is a transformation that is inherent from a lifestyle that is far from Islamic values to a

¹² According to Lee C McIntyre (2018), cognitive bias is a systematic error in thinking that affects the decisions and judgments that a person makes as a result of the human brain's efforts to simplify information processing. Cognitive biases are generally formed on the basis of life experiences, norms or social prejudices, and are categorized into several types. Confirmation bias is a tendency to sort out information that fits one's beliefs. Our innate cognitive biases trigger us for manipulation and exploitation by agenda-driven disseminators.

¹³ Lee Mc Intyre, *Post-Truth* (Cambridge: MIT Press, 2018).

¹⁴ Suci Wahyu Fajriani, "Hijrah Islami Milenial Berdasarkan Paradigma Berorientasi Identitas," *Sosioglobal: Jurnal Pemikiran Dan Penelitian Sosiologi* 3, no. 2 (July 2019): 76, <https://doi.org/10.24198/jsg.v3i2.21643>.

¹⁵ Rahmawati, "Peran Akhlak Tasawuf Dalam Masyarakat Modern," *Al-Munzir* 8, no. 2 (2015).

lifestyle that is close to Islamic values.¹⁶ Hijrah action can generally be found within group forums, like in the Sahabat Hijrahkuu community in Medan whose members are the objects of this study.¹⁷ The role of millennial Muslims in collective Hijrah has built a new identity as religious people who adhere to Islamic teachings. Hijrah is basically a personal then shifts to an activity that is carried out collectively. As a collective activity, the community of Hijrah provides awareness of the importance of religion in human life, especially the generation of millennial Muslims.¹⁸

According to Widhana, the massive development of the Hijrah movement was based on several reasons, such as (1) various Islamic books (Salafi, Tarbawi, Tahriri, and many more) which became popular; (2) Islamic studies based on campuses, mosques, and the tabligh congregation; (3) internet access and social media about Islamic teachings – in terms of “Islamic content” (4) the emergence of celebrity preachers (popular Islamic scholars), (5) the emergence of Hijrah communities; (6) light topics of lectures about the association of young people; and (7) non-da’wah activities (photography, design, marketing, and many more) associated with Islam.¹⁹

The action of Hijrah is also increasingly massive among millennial Muslims because this action presents public figures and popular Islamic experts

¹⁶ Irman G. Lanti, Windy Dermawan, and Akim Ebih, *Examining the Growth of Islamic Conservatism in Indonesia: The Case of West Java, RSIS Working Paper* (Singapore: Nanyang Technological University, 2019).

¹⁷ Imawati Rochimah, “The Contribution of Social Support and Religious History on Religious Conversion: A Quantitative Study in South Tangerang,” in *Proceedings of the International Conference on Diversity and Disability Inclusion in Muslim Societies (ICDDIMS 2017)* (Paris, France: Atlantis Press, 2018), <https://doi.org/10.2991/icddims-17.2018.15>.

¹⁸ Sahran Saputra et al., “Gerakan Hijrah Kaum Muda Muslim Di Medan (Studi Kasus Gerakan Komunitas Sahabat Hijrahkuu),” *JUPIIS: JURNAL PENDIDIKAN ILMU-ILMU SOSIAL* 12, no. 1 (April 2020): 23, <https://doi.org/10.24114/jupiiis.v12i1.15009>.

¹⁹ Dieqy Hasbi Widhana, “Tren Hijrah Anak Muda: Menjadi Muslim Saja Tidak Cukup,” *tirto.id*, May 2019.

who invite people to return to Islamic teachings. By attracting public figures and religious leaders, the action of Hijrah becomes a strong magnet in introducing the phenomenon of Hijrah through da'wah that is packaged in an interesting and contemporary way.²⁰ Even some public figures and religious figures are aware that the development of information and communication technology – especially internet based social media, such as YouTube and Instagram – gives easy access to influence the millennial Muslim generation to Hijrah and also to participate in the action of Hijrah.²¹

Moreover, millennial Muslims are currently very familiar with internet-based social media. Through smartphones, the millennial Muslim generation can easily access Islamic information or content. The abundance of Islamic content on social media is then used by millennial generation to see information and learn about the values of Islamic teachings. Through social media, the action of Hijrah builds a da'wah strategy.²² The role of social media is very significant and can spread Islamic content in the forms of photos, memes, or interesting videos. This strategy of spreading religious teachings has become a communication strategy that has impacted many millennial Muslims to emigrate by changing their lifestyle, both from the aspect of faith and from the aspect of religious appearance based on the Qur'an and Sunnah.²³

Social media help the millennial generation to search for identity and religious identity. There is a formation of religiosity and Islamic identity among millennial Muslims. The phenomenon of Hijrah is quite popular among the younger generations who are attracted to migrate from a non-Islamic lifestyle to

²⁰ Afina Amna, "Hijrah Artis Sebagai Komodifikasi Agama," *Jurnal Sosiologi Reflektif* 13, no. 2 (June 2019): 331, <https://doi.org/10.14421/jsr.v13i12.1531>.

²¹ Uwes Fatoni and Annisa Nafisah Rais, "Pengelolaan Kesan Da'i Dalam Kegiatan Dakwah Di Pemuda Hijrah," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 2018, <https://doi.org/10.24090/komunika.v12i2.1342>.

²² Wai Weng Hew, "THE ART OF DAKWAH: Social Media, Visual Persuasion and the Islamist Propagation of Felix Siau," *Indonesia and the Malay World* 46, no. 134 (2018): 61–79, <https://doi.org/10.1080/13639811.2018.1416757>.

²³ Alila Pramiyanti, "Being Me on Instagram: How Indonesian Hijabers Reframed the Nexus of Piety and Modernity" (Queensland University of Technology, 2019), <https://doi.org/10.5204/thesis.eprints.125859>.

Islamic lifestyle.²⁴ The role and position of millennial actors in collective Hijrah activities have built a new identity as religious people who obey Islamic rules. Individuals who are members of the Hijrah action initially consume Islamic content as a need or motive to look for information or to study Islamic teachings to become better in the future (motive of individual needs). Then, it turns into awareness to invite other people to Hijrah (through da'wah). The phenomenon of da'wah carried out by millennial Muslims in a hijrah community is commonly seen nowadays. Generally, they use social media platforms as a media for da'wah. Da'wah is not only carried out face – to –face (offline) to close people such as friends, family and relatives, but also online. Their intention starts from the awareness of self-identity to their contribution in da'wah.²⁵

Da'wah carried out by millennial Muslims in a Hijrah community on the Internet is delivered by writing down their views on something in Islamic terms generally, reposting Islamic contents from other social media accounts, or displaying Islamic symbols on social media. Da'wah activities carried out by Hijrah activists actions aim to awaken others to adhere to the values of Islamic teachings so that they are aware of the obligation for da'wah.²⁶ Therefore, the actions of da'wah strive so that everyone can spread the positive influence in their respective environments, especially to the millennial Muslims.

The phenomenon is also carried out on social media by millennial Muslims within a community known as Sahabat Hijrahkuu in Medan. The use of Islamic content on social media is also expected to improve the future generations of Muslims who are more concerned about their religion. In fact, Islamic content

²⁴ Lanti, Dermawan, and Ebih, *Examining the Growth of Islamic Conservatism in Indonesia: The Case of West Java*.

²⁵ Saputra et al., "Gerakan Hijrah Kaum Muda Muslim Di Medan (Studi Kasus Gerakan Komunitas Sahabat Hijrahkuu)."

²⁶ Peter Millward and Shaminder Takhar, "Social Movements, Collective Action and Activism," *Sociology* 53, no. 3 (June 2019): NP1–12, <https://doi.org/10.1177/0038038518817287>.

created by Sahabat Hijrahkuu on YouTube and Instagram can invite millennial Muslims to care about and to save their religion. There are motives that encourage millennial Muslims to strengthen their interaction with God, in their worship, and in their daily lives. Islamic content on social media is believed to improve individuals and the environment.

Da'wah carried out by millennial Muslims, such as the Sahabat Hijrahkuu community is a collective effort towards a social structure to become part of the context of actualizing changes in the form of social awareness transmitted as the symbol of religious movement. Therefore, Hijrah has become a medium in creating religious identities or symbols in the form of religious-based collective behavior carried out by millennial Muslim generations by utilizing the construction of da'wah actions that are in accordance with the current era.²⁷

In the advanced technology era, da'wah can be delivered in various ways. It can be easily accepted by public in general, especially the younger generation who will continue the da'wah. The emergence of Hijrah community with various names is also a contemporary da'wah activity that emerged along with the advances of information and communication technology. The Hijrah community is a popular and unique way of da'wah introduced to the public, especially to millennial Muslims. Islamic messages are deliberately conveyed by the sender of the message to the recipient either in the form of speeches, discussion and many more. This awareness of self-identity in Islam encourages Sahabat Hijrahkuu community to continue their da'wah. In this era, the development of Hijrah is very visible starting from the number of Islamic discussion and events held, the emergence of Hijrah communities, and the functioning of the Mosque as the center of conveying the spirit of Hijrah to the Muslims community in public. The digital era is a part of the opportunity structure for the millennial Muslims' Hijrah action to emerge, develop, and to freely spread its views to the public.

²⁷ Berberoglu Berch, *The Palgrave Handbook of Social Movements, Revolution, and Social Transformation*, ed. Berch Berberoglu (Cham: Springer International Publishing, 2019), <https://doi.org/10.1007/978-3-319-92354-3>.

CONCLUSION

The action of millennial Muslim Hijrah in Medan is driven by seeking for identity and Islamic learning. The motivation was triggered by various psycho-social situations besides the availability of professionally managed religious information channels to attract public attention. The connection between the needs for Islamic teachings as the basis for the value of life in the midst of the hustle and bustle of hedonistic city life. Besides, the ease of access to religious information wherever and whenever are some factors contributing to the phenomenon of Hijrah conducted by millennial Muslim community. The correlation of expectations, self-satisfaction, media consumption, and achievement of satisfaction has shaped cultural identity both from the aspect of content creators and from the aspect of those who consume Islamic content.

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