



The Hijrah Phenomenon in Indonesia: A Case Study Among Students in Public and Private Universities in Lampung Province on Sumatra Island

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Abstract. Students born during the digitalisation era, which is characterised by rapid advancements in information technology, are influenced by the news revolution, which encourages them to be highly engaged with information via social media and inexpensive internet access. As a result of the emergence of this digitalization, a popular Islamic movement emerged, prompting clergy to desire a return to Islamic teachings in their original form, but in a modern context. This type of Islam aspires to project an image that is moderate and modern. This movement is characterised by the emergence of a fashion trend among Muslim students. This movement has also permeated the world of hijrah, a recently emerging student trend. The strategy of the hijrah movement is intriguing because it is neither strict nor monotonous. Activists frequently adopt the strategy of utilising pop culture to attract the attention of millennials. They employ memes, photos, and video content wrapped in the language of young people across all social media platforms. To speed the creation of the Hijrah concept, its activists also publish books with appealing covers and motivational and aesthetically pleasing content. This movement's activists are adept in adapting religion by offering cutting-edge products with an Islamic image, such as key chain trinkets and t-shirts with Islamic themes, which allows them to attract the attention of young people. The most important aspect of hijab accessories is that they appear syar'i, although varying in style and colour. Thus, it would be interesting to do scientific research with a psychiatric viewpoint on religion psychology strategy on the phenomenon of the students hijrah spread, seeking to reveal the motivations and psychological dynamics among them as well as the extent to which religion influences their religious and social lives, including how they perceive people or Islamic groups who are different from them. This study aimed to determine what prompted students to follow the hijrah trend and the religious psychological processes they encountered. This investigation falls within the genre of qualitative research. This study included participation from students from Itera, Polynela, and IIB Darmajaya. In this study, interviews, documentation, and observation were used as instruments for collecting data. The data were subjected to technical analysis; initially, the data were reduced by choosing, categorising, and sorting. Second, data exploration was carried out to clarify and expand the obtained data. Thirdly, data verification was

performed to demonstrate the correctness of current data by cross-referencing it with additional data. The fourth stage was data contextualization, which consisted of combining data from the field with data from library research. As part of a comparative study, the processed data were compared using predetermined criteria.

Keywords: Hijrah Phenomena · Higher Education Students · Indonesia

1 Introduction

Students born during the digitization age, which was characterized by rapid information technology, were influenced by the news revolution, which immersed them in knowledge via social media and cheap and simple internet access. This digitalization process gave rise to popular Islamic movements, which prompted concern among clerics. To return to the teachings of Islam intact but in a modern setting, the face of this kind of Islam wishes to be described as moderate and contemporary. This movement was distinguished by the creation of a fashion trend among Muslim students. This movement has also permeated the world of hijrah, which has just developed as a new student trend.

Rofhani remarked that he did not rule out the idea that the modern world's development had an impact on the way religion changes in every culture, and that these changes could have positive or negative consequences [1]. The hijrah movement is the outcome of a reaction tendency among students in understanding religion in the digital era. Hijrah is defined as the spirit of striving to better oneself. The spirit of hijrah, on the other hand, should be carried out through studying religious teachings in a sophisticated way, rather than being restricted to knowledge gathered from social media, and then acting as if their interpretation of religion is the most correct, and others are wrong.

When people click on the Google page, a hijrah account and postings regarding migrating will display. Similarly, many discussions about hijrah have sprung up on the walls of Facebook and Twitter, as well as in the WhatsApp group. Surprisingly, the person who does hijrah is being debated by ordinary people, celebrities, religious organizations, and even student groups. Religious groups such as From Pembela Islam (FPI) Ikhwanul Muslimin are among them. Campus Da'wah Institute (LDK), UKM Bureauhmah University Lampung, and UKM Jihat UIN Reden Intan Lampung are among the student organizations. This hijrah is distinguished not just by a syar'i appearance (for example, wearing the headscarf for women and maintaining a beard for males), but also by the presence of numerous people involved in Islamic education and da'wah. The term hijrah is not a new study or term within the Islamic religion. A few centuries ago, Muslims were familiar with the phrase hijrah. Hijrah itself is a historical event of Rasulullah SAW, and His companions. The hijrah of the Prophet and his companions aimed at finding a haven for Muslims to avoid the cruelty of enemies and the strategic steps of the Prophet's missionary journey [2].

There have been two times of hijrah waves carried out by the Prophet and his followers throughout history. First, they moved to Habasyah (Ethiopia) to escape the violence and persecution of the Quraish unbelievers in Mecca. The followers of the Prophet in Ethiopia were protected by a righteous and wise Christian king known as King Negus (Najasyi)

[3]. Second, to the city of Yathrib (Medina) after the threats and inhumane treatment that Muslims received from the tyrannical rulers in Mecca [2]. Shortly after Rasulullah SAW was abandoned by Khadijah, his wife, and also shortly after his uncle Abu Talib passed away, hijrah in this second wave took place. The Islamic calendar, also known as the Hijri calendar, was later created using this historical event as its foundation.

The term “hijrah” at the time of Rasulullah SAW indicated more physical migration from one location to another to seek political sanctuary, protection, and security, as well as to separate himself from the unjust infidel rulers of Mecca, it may be inferred from the historical events of hijrah. The meaning of the word “hijrah” has changed recently. The word “hijrah” is used to describe a movement that calls on Muslims, particularly young people, to “move” to improve themselves through greater observance of religious law [4]. Currently, hijrah is understood to be a Muslim’s internal shift from a less religious to a more religious state. Hijrah refers to changing from clothing that emphasizes the body’s curves and bareness to clothing that is somewhat loose and covers the head with a headscarf or a veil. Changes in the offenders of hijrah undergo physical modifications as well as mental and philosophical ones. They gave up activities that were deemed pointless, like excessive joking, dating, listening to music, spending time with people who weren’t mahram members, taking selfies, and hanging out and shopping in malls, and they started being recitation and da’wah campaigners, both online and offline.

These hijrah groups are typically led by young individuals who attended public high schools or universities for their education. They are drawn to the hijrah movement because it aims to stop young people from engaging in moral decadence like free sex, alcohol use, and fights. They are also intrigued because the hijrah movement advocates anti-Western, anti-Chinese, and anti-foreign ideologies while promising certainty and firmness in religious matters. The interesting thing about the hijrah movement is its approach which is not rigid and monotonous. Its activists tend to use a pop culture approach to attract millennial enthusiasm. They take advantage of all platforms on social media with memes, photos, and video content wrapped in the language of young people. The activists also published books with attractive covers and content, motivational and full of visuals to make it easier to accelerate the cultivation of the ideology of hijrah.

Therefore, it would be interesting to do a scientific study on the phenomena of student hijrah spreading utilizing a psychology of religion method. This approach to religious psychology seeks to shed light on the psychological dynamics and driving forces behind religion in migrant students, particularly those on the PTU campus, as well as the extent to which these factors affect their religious and social lives, including how they perceive other Muslims or Islamic groups.

2 Methodology

This research is included in the type of qualitative research. Qualitative research is appropriate for knowing people’s lives, history, and behavior, as well as about the functionalization of organizations, social movements, or kinship relations, where the findings cannot be achieved by statistical procedures or other means of quantification [5]. The subjects in this study were students who emigrated to the PTU (General Higher Education) campus, namely the Sumatra Institute of Technology (ITERA), Lampung State Polytechnic (Polinela), and Darmajaya Institute of Informatics and Business (IIB).

Data collection techniques or methods used in this study were interviews, documentation, and observation. Observations were made to observe religious behavior among college students, ITERA, Polinela, and IIB Darmajaya students, who emigrated to the city of Bandar Lampung. The interview method will be used by researchers in addition to observation. Numerous migrant workers participated in extensive, semi-structured, and open interviews. This indicates that the interview will go easily and flexibly while remaining focused on extracting the info we're looking for. Interviews with students from the Sumatran Institute of Technology (ITERA), Lampung State Polytechnic (Polinela), and Darmajaya Institute of Informatics and Business (IIB) were conducted by the researcher.

The documentation was utilized to uncover textual materials, including newspaper articles, journal articles, web articles, and the like, about the topic of student hijrah. The material served to make the issue under investigation clear. In addition to using already-existing materials, the researcher additionally captured events and supporting information. Focus group discussions (FGD) and library research were done in addition to using interviews, documentation, and observation methods to enhance the data.

3 Results and Discussion

3.1 Psychological Processes Experienced by Students

According to the findings of interviews with students who have decided to emigrate, they claimed that their families were the ones who initially introduced them to religious education. Family education is unquestionably the first stage and the foundation of one's education. The foundation of fair natural education is also family education. For a youngster, the family is by far the smallest social group. A child will become familiar with his family situation before becoming familiar with his surroundings. Future kid development will be greatly influenced by the family's socialization experiences. A child's family will influence their conduct, manners, and daily activities.

According to informant R's explanation, a student's decision to leave his home country was motivated by his own free will because he had grown bored with his boring life and saw no advantages to staying. Contact with religious traditions is one of several additional elements that affect student conversion. When a youngster has a very strong religious life history from his parents, such as from his father and mother or from one of his parents who is diligent in worship, then contact with religious traditions happens. When childhood memories are quiet and serene, they become more likely to be subconsciously remembered and imagined. Thus, the influence of parental education in childhood is very important in influencing a person to convert. This is what KJ said that they converted because of the influence of family religion:

“The moment that triggered me to become a student, maybe my hijrah is a little different from what is experienced by students in general because, to be honest, since I was a child, I have received in-depth religious teachings from my parents.”

3.2 Forms of Change in Post-hijrah Students

1) *The intensity of Participating in Religious Studies*

According to the information provided by the respondents, they frequently participated in religious studies as a means of hijrah. The informants' application of the information they sought took the shape of their participation in Islamic study, worship, and other religiously connected activities. As a result, the informants will gradually experience change as a result of their hijrah. It means However, not everything that each person experiences is the same; each person will undoubtedly have different experiences. Hijrah refers to more than just a physical and appearance transformation. They dress in cropped trousers and sports beards like males, while women dress in robes and veils. It doesn't work that way; it's merely the first phase of the outer layer. The hijrah, however, also affects one's morality and behavior. To accomplish all of that, knowledge is necessary. Islam can be studied to gain knowledge, for instance by taking part in da'wah studies or going to religious lectures.

It is explained by S:

"When I participate in religious studies, I am always inspired to keep becoming better and to think more deeply about what I have done in the past so that I can worship God more actively and diligently."

3.3 Changes in Ways of Communicating

This study found that someone who is hijrah would experience a change in the way he communicated with the people around him. They acquire a new self-image to bond with others in social relationships. Therefore, changes in the way of communication will also affect his self-image. This states that someone who emigrates will experience a shift in new meaning in their understanding so that one's actions or behavior also change. Thus, this is what gives rise to a new assessment of themselves.

As stated by MH:

"There are so many changes that I experienced after I decided to emigrate, one of which is that communication is now more polite, every time I do something I will think about the good and bad effects first so I can minimize misunderstandings about what I convey to others".

3.4 Worship Intensity

Overall, the informants agreed that after hijrah, they became more rigorous in doing other sunnah worship, including the required prayers and sunnah rituals. Informants believed that they were becoming more serious in their worship, engaging in routine religious study, becoming accustomed to reading the Koran and praying in congregation at the mosque, performing deeds of kindness, interacting with others rather than just being around them, inviting good and preventing evil, engaging in da'wah activities, actively engaging in studies from ustadz on YouTube, and growing more enthusiastic and driven to share the teachings.

As IM stated:

“I used to be quite far away from Allah, frequently disobeying His commands, especially about prayer. But thank God now it’s raining prayers, on time, and trying to continue in the congregation. My life seems to be a lot calmer and more meaningful now.

4 Conclusion

1. The desire to improve one’s religious life serves as the foundation for students’ motivation to do hijrah. They are aware that they have felt they have not been practicing their religion properly all this time. Frequently ignoring and even leaving religious orders, frequently occupying time with useless activities, and not giving their all to their parents and other people. This awareness is also inseparable from environmental factors that influence and encourage muhajirin to do hijrah and the role of a teacher and family who educate muhajirin to continuously improve themselves.
2. Various changes that students experience before and after hijrah include:
 - a. The degree of involvement in religious study is more often
 - b. Modifications to communication style or tone to more polite, abandoning the practice of using expletives that could offend others.
 - c. As a result of the hijrah, the quality of worship is improving, and good deeds both in the form of sunnah and the obligatory have increased.

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