

## **Piety and Populism in the Victory Interpretation: Study of Millennial Hijrah in Padang City**

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### **Abstract**

This study aims to see how millennials understand the concept of hijrah. This study uses a type of field research (field research), with a qualitative approach. The research was conducted in the city of Padang. Respondents were taken using purposive random sampling techniques, and data collection techniques, by direct interview techniques and surveys via questionnaires. Data were analyzed using Milles and Hubberman analysis. This study found that the concept of hijrah among Millennials in Padang City is more oriented towards the practice of changing appearance (clothing) and a populist lifestyle, rather than oriented towards increasing religiosity and the substance of actual hijrah according to Islamic law. This meaning looks ambivalent when juxtaposed with the meaning of hijrah contained in the interpretation of the Qur'an and Tafsir by the Ministry of Religion of the Republic of Indonesia. As a result, migrating among millennials in Padang City seems to be used as legitimacy to accommodate spiritualism identity instantly which in the end can trigger radicalism. This research is expected to add insight into knowledge, especially in the science of Religious Studies and the Interpretation of the Qur'an and Interpretation

**Keywords:** Migration; millennials; populism; interpretation; Padang city

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**Keywords:** Keyword one; Keyword two; Three keywords (maximum five keywords)

## Introduction

The phenomenon of migration is increasingly popular and has contributed to coloring religious life in the country. The emergence of a multireligious and multicultural society as a product of the growing phenomenon of hijrah, in the end invites complex and questioning to the point of anxiety which indicates that the phenomenon of migration has the potential to erode moral values, spiritual ethics and other more urgent aspects of life.<sup>1</sup>. Reflecting on the pattern of hijrah that has occurred in the current era, where the meaning of hijrah has undergone a significant shift.

The essence of hijrah which was originally interpreted as a form of staying away from something that was forbidden by Allah SWT<sup>2</sup>, both physically and mentally to leave something that encourages anger to commit crimes and calls from Satan, so as to avoid various slander to defend religion<sup>3</sup>. In the end, it becomes a concept that does not really show awareness of the importance of religion in human life. The meaning of hijrah departs from the existence of collective awareness to strengthen self-identity as an important element in Islam to practice religion communally<sup>4</sup>, but tend to commodify religion and focus on appearance, causing the concept of hijrah to be inconsistent with the Qur'an and Tafsir<sup>5</sup>.

In practice, emigrating in the modern era turned out to be more that remained in the vortex of modernization which gave birth to a life style attached to the long hijab style complete with niqab for women. women wearing wide and long headscarves are no longer a rare sight. Wearing a full large hijab along with a niqab is not because of the process of understanding religious shari'a values, but wearing a large hijab is a fashion necessity. Whereas for a Muslim, lengthening the beard and wearing pants above the ankles seems to indicate his social status as a Muslim youth.

The rapid development of migration has given birth to new faces that are synonymous with millennials as the target market. Technological sophistication and the progress of the times have also accelerated the development of the hijrah movement to become a trend among millennials. The phenomenon of hijrah also reaches a wider segment with many studies of deliberations or sermons, which are attended by Indonesian public figures and popular ustadz to invite others. Millennial-style communication strategies have proven to be able to have an impact, with many young people deciding to emigrate by changing their lifestyle. , both from the aspect of faith and appearance.

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<sup>1</sup> Rahmawati, "The Role of Sufism in Modern Society," *Al-Munzir* 8 (2) (2018): 229–246.

<sup>2</sup> Sharh Ibnu Majah Al-Syuyuti Abd al-Ghani Fakhr al-Hasan al-ahlawi, "Epistemological Reformulation of Hijrah in Da'wah," *Islamica Journal* 5 (2) (2011): 341.

<sup>3</sup> Fath al-bari Ibn Hajar, "Epistemological Reformulation of Hijrah in Da'wah," *Journal of Islamica* 5 (nd): 341.

<sup>4</sup> M Saputra, S., Pujiati, & Simanihuruk, "Packaging Ideology in the Hijrah Movement (Case Study of the Hijrahkuu Friends Community Movement in Medan)," *Civic-Culture: Journal of Civic Education and Social Culture* 4 (1) (2020): 287–300.

<sup>5</sup> Ahzami Samiun Jazuli, *Hijra-A Turning Point in Islamic Movement*, (Delhi: Adam Publisher, nd).

The Hijrah phenomenon has also touched millennial Muslims in the city of Padang. Not only because 88% of the population plays an important role in the Muslim community in Indonesia, but also because Islam has become a core part of identity among the Minangkabau people. Minangkabau people are considered as the most pious Muslims in carrying out rituals in the Pillars of Islam<sup>6</sup>. As exemplified by their adage *Adat basandi syarak, syarak basandi Kitabullah* ("Adat based on Islamic teachings, Islamic teachings based on the Koran"), Minangkabau culture is considered to have a direct link with Islamic religious teachings, where the authority of the former is buttressed by the latter.

Indigenous culture and religious society that refers to *Tigo Tungku Sajarangan*, *Basandi Syarak Adat*, *Syarak Basandi Kitabullah*, will certainly be a trigger for hijrah. The rise of awareness of migrating in the city of Padang has occurred since the last two years and has become the focus of the public's attention. This has become a phenomenon that has been widely discussed before on social media, a positive movement that has attracted the attention of the wider community, especially students.<sup>7</sup> The phenomenon of migration which is spread among millennials tends to be easy to find when referring to changes in the way they dress and they start to walk to mosques around the campus to carry out congregational prayers when the call to prayer resounds. Apart from that, there have been many visible students who have deepened their headscarves and want to wear loose clothing.

So far the trend of studies discussing migration among Millennials in Padang City is relevant to previous research by; first, Kurnia Setiawati's research entitled "New Hijrah Among Young People Between Virtue and Lifestyle (Case Study at UIN Ar-Raniry Banda Aceh)" mentions the trend of hijrah as a symbolic thing, only a term for people who move from ugliness to obedience especially among young people. Second, Erik Setiawan et al's research entitled "The Meaning of Hijrah for Fikom Unisba Students in the LINE@DakwahIslam Account Community ('followers'] " explains that Unisba students especially from the Faculty of Communication Sciences interpret the meaning of hijrah as a change for the better.

Hijrah starts from physical appearance such as how to dress, because identity is usually seen from appearance. Then the migration of thought, which means thinking is not only oriented towards the world but also the hereafter. Finally, spiritual migration where the goal of life is the hereafter and death. (Setiawan, 2017). Third, Ditha Prasanti and Sri Seti Indriani's research entitled "Construction of the Meaning of Hijrah for Members of the Let's Hijrah Community on Line Social Media" that the meaning of hijrah for members of the Let's Hijrah community as expressed through LINE social media is understood in three meaning constructions, namely; as a life goal which will change to a good thing according to Islamic teachings. Second, hijrah is shown in both verbal and non-verbal contexts such as speech and appearance. Appearance like wearing *cinkrang* pants, having a

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<sup>6</sup> Nikki R Keddie, "Slam and Society in Minangkabau and in the Middle East: Comparative Reflections," *Journal of Social Issues in Southeast Asia*, 1987, 1.

<sup>7</sup> B Fuad, "*The Hijrah Phenomenon Among Students of Sunan Ampel State Islamic University Surabaya*. Thesis" (2019).

beard because of the sunnah of the prophet (for brothers). Third, migration as self-identity. This self-identity is shown by what they wear, such as clothes or the symbol they have, namely the mosque.

This study tries to bridge from the perspective of the studies above between structural and phenomenological. Using a phenomenological approach and religious populism, as a result, migrating among millennials to Padang City seems to be used as legitimacy to accommodate spiritual identity instantly which in turn can trigger radicalism. The phenomenon of migration and patterns of social movement in the millennial community in Padang City is interesting to study in order to get a clear picture, especially with regard to the achievements of changes and patterns of social movements built in social life. On the other hand, Hamudy's research found that the meaning of the hijrah phenomenon as a religious icon was still superficial. People see hijrah as something practical, namely simply changing their physical appearance, lifestyle, and self-identity, not on the spiritual side.

The same thing was expressed by the people in the city of Padang according to him:

*"Gadib's children, jo nan single, single man Tangguang, now Alhamdulillah, lai ado juo nan nio mampadalam religion, savannah is smart, now it's inyo karajoan, sabab nowadays we are paralu, young children who can live in an nan, sabana custom, jo Islam in Minang, what a profit those who are inyo karajoan can enliven the masajik baliak jo mambaliak an Islamic Sariat crew in padang ko"*(Mr. Z interview, 2022).

At first glance, the outbreak of the hijrah phenomenon does not seem to have a negative response, but at another level, the migration movement carried out by millennials in the city of Padang turns out to only have a tendency to move in a strange appearance. This is due to the lack of knowledge and their implementation of Islamic teachings and the true essence of hijrah. This was further strengthened by the recognition of the community when interviewed:

*"Kids young people now, why are they being called lai babaju, polite, cando, boarding school children, when asked about religion, I think there are a lot of people who can't speak, how come your attitude doesn't suit you, your clothes are baggy, galuik, juo, it's a boy"* (interview book S, 2022).

In line with this, millennials in the city of Padang also revealed that they still do not understand hijrah and the true essence of hijrah, through interviews he stated that:

*"Every time you have knowledge about religion, you are still in the process of migrating, makonyo sometimes you open your hijab, that's a process similar to what you conveyed to the ustad ustad on Instagram, if it's steady then you can wear the hijab, bet"*(interview D, 2022).

In line with the above, several millennials also said the same thing:

*"As far as you know, you moved to repent, right when you (God) looked beautiful, changed your clothing style, if it's for something else, you can be as nervous as you are, Sis, who is anxious, let's look first"* (Interview J, 2022).

The study of the hijrah movement has always been commodified towards transnational Islamic movement groups, especially Salafi. Even the word "hijrah" itself has become a representation of the group's identity in a negative connotation<sup>8</sup>. Literature review is used by researchers as a benchmark to show the authenticity of research, namely by comparing some relevant previous literature or research. From the results of a search for previous research, the researcher found three journals and two theses that are related to this research, namely a study conducted by Agnia with the title *The phenomenon of the hijrah movement as a communal trend*<sup>9</sup>.

The study conducted by Mila Nabila explains how religious-based social movement motives have become a new phenomenon in Indonesia. The implementation of the hijrah movement was carried out through social media, which then gave rise to a discourse regarding identity construction and cultural framing with a new meaning of hijrah.<sup>10</sup> The similarity of this research with the five previously mentioned literatures refers to the migration movement by young people. The difference lies in the meaning of the word hijrah used, where researchers use other terminology in the issue of the millennial generation hijrah movement. The five literatures define it as hijrah maknawiyah (moving towards obedience to Allah SWT), while this research defines it as moving from one place to another.

From the five literatures it can also be seen that what has been believed so far about the hijrah movement which is codified negatively because certain groups make noise or religious contestation is not justified. For this reason, as an effort to ward off negative assumptions about the meaning of hijrah, this research tries to fill in the gaps in ideas about the meaning of the new term hijrah movement. For this reason, this study seeks to present another terminology in the issue of the millennial generation migration movement<sup>11</sup>.

Piety and Populism (a study of the meaning of millennial hijrah in Padang City) was investigated using field research, with a descriptive qualitative approach, to understand the direct description of the hijrah phenomenon, making it easier to collect behavior, perceptions, motivations, actions, etc. others which are holistically described by utilizing natural methods<sup>12</sup>. This research was conducted in the city of Padang. In this research,

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<sup>8</sup>Muhammad Fahrudin Yusuf, "Symbolic Preaching of Hijrah and Moderation Islam in Online Media," *Jurnal Aqlam*, 4, 2 (2019), p. 172.

<sup>9</sup>Agnia Addini, "The Phenomenon of the Hijrah Movement among Muslim Youths as a Social Mode," *Journal of Islamic Civilization*, 1.2 (2019), p. 109.

<sup>10</sup>Mila Nabila Zahara, Dadan Wildan, and Siti Komariah, "Hijrah Movement: Millennial Muslim Identity Seeking in the Digital Era," *IJSED: Indonesian Journal of Sociology, Education, and Development*, 2.1 (2020), p. 58.

<sup>11</sup>Sahran Saputra et al., "Moslem Youth Hijrah Movement in Medan (Case Study of the Friends of Hijrahkuu Community Movement)," *JUPIIS: Journal of Education Social Sciences*, 12.1 (2020), p. 23 <<https://doi.org/10.24114/jupiis.v12i1.15009>>.

<sup>12</sup>Lexy J. Moleong, *Qualitative Research Methodology* (bandung: Bandung: PT Remaja Rosdakarya., 2007).

researchers seek to explore the meaning of hijrah among people by using a phenomenological study approach. This approach is considered the most relevant, because it can build an understanding of existing reality in order to see phenomena through hijrah actors.

To obtain data, the authors use data sources that are relevant to the phenomenon of migration. Sources of data in this research are respondents and informants. Respondents in this research are millennials in the city of Padang as perpetrators of migration. Respondents in this research were taken using a purposive random sampling technique, that is, they were taken randomly according to the needs of this research. Data collection techniques in this study can be done using a questionnaire survey or questionnaire. Before the research was conducted, a questionnaire was prepared based on the research indicators raised. After that the questionnaire or questionnaire was distributed. Furthermore, primary data collection was carried out by means of structured interviews with millennials in the city of Padang as perpetrators of migration. Before the interview was carried out,

The research is focused on how millennials in the city of Padang share stories about their experiences as migraters. Furthermore, the researcher becomes a listener of the experience conveyed and captures the meaning of the informant's experience which made him migrate. Therefore, regardless of their identity as millennials in general, by participating in this hijrah movement there is an identity construction to become millennials who are sociable but obedient in religion. Secondary data sources in this study were collected from books, the results of previous research relevant to this research. The data in this study were analyzed using data reduction steps, exposure to empirical materials, as well as drawing conclusions and verification<sup>13</sup>.

## **Results and Discussion**

### **Millennial Dispute Migration in Padang City**

The meaning of Hijrah can be analyzed from various perspectives and contexts<sup>14</sup>. In the modern context, migrants, who are dominated by Milena ", interpret Hijrah in a broader context and focus on changes in appearance (such as for men with beards and women who wear headscarves) as well as other spiritual changes. Migration trends are more popular and more advanced in urban areas such as in the city of Padang. Our research findings found that millennials in the city of Padang decided to emigrate after watching motivational videos and Instagram and after attending seminars on campus that had the feel of emigration.

In the millennium Al Vortex in the city of Padang, this study explores more the meaning of Hijrah which tends to be radical in the context of meaning, which uses the meaning of Hijrah as a doctrine of thought. In addition, migration is also accompanied by the rise and fall of Muslim fashion trends. They compete to buy clothes in the name of

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<sup>13</sup> MB Miles and M Huberman, *Qualitative Data Analysis*. (Jakarta: University of Indonesia., 1992).

<sup>14</sup> Vroon et al., "Making Hijra': Mobility, Religion and the Everyday in the Lives of Women Converts to Islam in the Netherlands", *Contemporary Islam* 15 (2021): 36.

religion, religion is used as a commodity tool. This is why today's Hijrah is not only an aspect of values in religion but there are also aspects of external religion which has caused the current billionaire generation to be faced with something instantaneous, such as prioritizing only the outer appearance without changing behavior and way of thinking. Change will not only be about physical issues but also about the spirit of RELIGION which must also be carried out.

The meaning of migrating in the style of millennial children in the city of Padang is converted by repentance and tends to change in fashion such as wearing robes, wearing cropped pants, browsing grows, headscarves and religious YMBOLS as a form of piety for them to emigrate . In this context, the meaning of Hijrah is very complex, the meaning of Hijrah is a fashion trend. Almost all of them (99%) agree that Hijrah is necessary now. The findings of this study, at the level of understanding of millennium migraine in the city of Padang, have different variables. Of the 169 respondents used as data sources in this study, it was found that, overall, millennials in the city of Padang interpret Hijrah in 5 variations. First; As many as 80% interpret that Hijrah is an attempt to be serious in worship.

Second: as many as 69% interpret Hijrah as a life solution because of failure in love, for example, being dumped or deceived by their boyfriend so they feel sick and pull spaceR to Allah, so they are immediately replaced with a new, better partner. It is also commonly said to be a migration for those who changed, who used to date and are now closer to Allah. This is reinforced by the recognition from millennials to write:

*"I started moving because I wanted to improve myself from before so that I could get a good match too"* (interview A, 2022).

The same thing was also expressed by a millennial in the city of Padang:

*"Because I joined my friends, that's why I also moved, it looks like he's living a comfortable life now, that's why I'm also interested in moving"*

Third; As many as 54% see Hijrah as something very important in their life. Not only that, religious identity is also seen as something that they need to be present in the public space, not just as a personal domain that concerns spirituality, fourth; As many as 50% of millennials understand that Hijrah is a trend, thereby strengthening their existence as a contemporary generation of Islam, they also migrate. Finally, in interpreting the word Hijrah, the millennial generation has not only transferred their lifestyle to the current lifestyle, but is also part of the official phenomenon to strengthen their identity as the generation that touches the feet of the Syar'iyah version.

The author of the SEDIRI SITUTTE Review in implementing Hijrah. There are so many who actually think that the Hijrah was a matter of dress that ended up with the compartmentalization of Islam because of differences in understanding. While not applying without knowing the essential raw or unjustified basics, it feels like reading a book without a teacher, just like studying with a demon. Because of that, the author found that many people emigrated only for a specific purpose, enthusiastic when the phenomenon skyrocketed but then suggested during the migration research phenomenon. Based on this principle, the interpretation of Hijra does not correctly mean a movement to a physical

place. Thus, the current understanding of HIJRAH is influenced by the constitutional context of a multicultural nation from the aspects of culture, ethnicity and religion.

Milena 75 years in Singapore Padang ruled as a person who has changed and had a bad impact on social stability. If this is always only used as material for discussion, without any follow-up from various parties, it will have an impact on the crystallization of the legal system that has been in force so far, because the result will be more divisions between groups that migrate and those who do not migrate. Whereas in matters of worship Maudhah is only a secret between humans and their gods. Certain fashion patterns to which they adapt reinforce their image as losers frustrated by the rapidly changing circumstances of the outside world.

Returning to the millennium in the city of Padang as HIRAH practitioners, then emigrating, this crossroads between old habits towards migration made them experience various emotional upheavals in representing their nobility towards religion, so that there are many impacts that will arise from seeing Ing -ilah the world as something temporary, temporary and also the source of many sins and mistakes. Milena, 7 years old, who is experiencing this, judging from the patterns that have existed so far, will attribute everything they have experienced from the world's defeat to their God alone, without looking for a way out and trying to understand the conditions that exist for other people, especially those who do not know the word migration.

Take a deeper look at migrating between a thousand years in the city of Padang. So the intended Hijrah is completely different from the word "Hijrah" which is currently a trend among our society. Example: Someone who previously only wore a regular head scarf along her stomach or slightly wrapped around her private parts, suddenly she emigrated by wearing a head scarf and clothing that covered her entire body with various dress trends. Hijrah has the basic meaning of leaving, moving away from, moving places. This is what makes Hijrah can have a variety of different meanings

In the current context, generally the transformation of Hijrah can generally be seen physically through changes in appearance (such as men with beards and women who wear headscarves) as well as spiritual changes. In addition to changes in appearance, migrants can also see changes in behavior such as speech with better use of language when interacting with people around them, often mentioning Allah's name when speaking, reducing loud words. This phase is called the "individual transformation phase" Yes in the form of spiritual moral changes<sup>15</sup>.

Our interviews with the community found that:

*"Today's young people are very ambo nyo, they are smart in dialect, the gadang gadang hijab, but in the mosque, indak kunjuang, there are young people, and I think it's rare, when we were young, when we were young, we looked good, now young children are smart in clothes, but less in practice"* (R, 2022).

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<sup>15</sup> Andi Hikmawati Yunus, ""the meaning and reasons for transforming oneself spiritually among students," Emik Journal 2(1) (2019): 90.



The enthusiasm that exists in millennials will convince them to do anything to change the world, because the methods in Hijrah contain uniformity between all hijrah actors, so far what is very visible on the surface is a formal hegemonic culture, namely fashion, passion, and lifestyle. So that the combination of individual piety and symbols given by Hijrah actors will only apply to instruments attached to the body, not to exclude those that are actually very close to implementation in social life. In the end, the Hijrah that this group has always glorified is a search for identity against the defeat they have received. So that the Islamic theologian will always be attribution to the things he enters into life, without resistance,

Therefore, the ongoing search for identity will always result in an attitude of resistance based on an aura of holiness, in the name of God. Thus, there is an anomaly in the use of the term Hijrah. The piety they get is only limited to the level of individualism, not to social, cultural and political piety. The changes they are experiencing which must also have an impact on the external environment, instead become a scourge that is foreign to the surrounding community, so it is only natural that people usually copy millennial actors as people who have the seeds of the crimes of radicalism that have occurred on a large scale so far.

The location of the West Sumatra Great Mosque's Courtship, which is also one of the icons of the city of Padang, does offer a nice view and is treated to nice decorations. The breadth of the location of this mosque is also widely used by teenagers as a place to sit or unwind with their partner. the location of the mosque is fairly comfortable and cool and the presence of traders selling snacks adds to the feeling of being at home at the location of the mosque. Activities while at the mosque are of course inseparable from the escort of security guards who are at the Great Mosque of West Sumatra. The security forces will later control and supervise visitors who are around the mosque and also instruct visitors if it is time for prayer to immediately perform their prayers.

From observations made by researchers in the field, visitors to the West Sumatra Grand Mosque were indeed interested in the design displayed by the mosque itself. This mosque displays beauty on every side with the carvings that exist in every building of this mosque. This is also what makes visitors take advantage of the latent function of the Grand Mosque of West Sumatra. Robert K Merton explained that functions can be divided into two, namely manifest functions and latent functions. The manifest function is an objective consequence that helps the adjustment or adaptation of the system and is realized by the participants in the system. While the latent function is a function that is not intended or is not realized (Poloma, 1998).

There is a wrong perspective that religion is only limited to long clothes that cover the whole body, long beards and turbans on the head. Religion is only narrowed in their fashion circles. Looking in more detail, Hijrah in the context of the current millennium is like merchandise in the clothing market that sells various products. 'me and such. Milena, 7 years old, who has migrated, is synonymous with significant changes in the way they dress. From what was originally strict, now it has become more formal. 'I was in a long, wide scarf

covering her chest and loose clothing, some even wearing a niqob or what I'm commonly called a hijab. But sometimes a generation of military weapons urges them to be empathetic because of the lack of face-to-face interaction.

### **Millennium Hijrah in the city of Padang; Oriented piety**

In the modern context, migrating among the Millennium Generation in the city of Padang, experience extraordinary technological developments, experience euphoria in the accessibility of information and communication. Social media is also a window for achievements, activities, tours, promotions, and even a place to convey ideas that are highly accessible, along with a wide audience reach. In addition, social media has created a new public space where religious norms and values can be developed. Dayana Lengauer said that the publication of Range C on social media further strengthens the social relations of the Muslim community. The content they share on social media also tends to be the same, namely short lectures by Ustadz who are popular on social media.

Ideally, the contextualization of Migration practices in the style of the millennial generation in the city of Padang is not to stutter about understanding differences. Creating harmony and brotherhood among the nation's children even though they have different political views and even beliefs. Islamization on social media is seen as a bottom-up Islamization effort. This means that the process of Islamization has moved from legalistic to Islamization socially and culturally<sup>16</sup>. The shift in the promotion of piety in the public space. The real world to the virtual world requires a wider reach and breaks through traditional boundaries, including conventional religious authorities.<sup>17</sup> It also makes it easier for conservatism to spread via the internet<sup>18</sup>.

In the current millennium era, many millennials in the city of Padang do not apply the provisions of the Koran. Changes in life styles and attitudes through modernization and globalization have made changes in indoctrinated society, either directly or indirectly. These changes almost affect people's lives as a whole, such as science, ways of thinking, fashion styles, technology, and everyday culture. The world of first technology became one of the factors of change. As an example of the word trend given the HIJRAH trend which is currently popular among the public. Trending topics that are known to the public through cyberspace or technology and then become hot topics of conversation and new trends in clothing, especially among young people who use social media.

The popularity of the hijrah movement among Milena 75 in the city of Padang is inseparable from the influence of the communications industry and internet networks that have widened in today's contemporary times. Social media is a very dominant influence on migration trends among young people. The popularity of the Internet as a medium has

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<sup>16</sup> N. Abdullah and M. N Osman, "Islamization in the Indonesian media spaces new sites for a conservative push," *Journal of Religious and Political Practice* 4(3) (2018): 214–232.

<sup>17</sup> Alfitri, "Whose Authority? Contesting and Negotiating the Idea of a Legitimate Interpretation of Islamic Law in Indonesia," *Asian Journal of Comparative Law* 10(2) (2015): 191–212.

<sup>18</sup> DF Eickelman and J. W Anderson, *New media in the Muslim world: The emerging public sphere*. (Indiana University Press, 2003).

opened up opportunities for a new chapter in communication activities for young people today, including the influence of Hijrah which cannot be separated from religious communication activities such as DA'Wah. and the likes. It cannot be denied that some Muslims still see the Internet negatively, but some others actually see the Internet as a new opportunity for Da'ah activities including the migratory trend.

There are no cases of intolerance in Indonesian society, one of which is religious intolerance. The phenomenon of forced dissolution of religious activities, burning of places of worship, banning the use of trails is a real sight in society. It's not just different beliefs, actually the emergence of intolerance not only towards adherents of different religions, but also the same religion. Likewise in responding to the emergence of Hijrah as a trend in society, it must be seen as a good revival of Islam. From discussions about various religious issues on social media, or Hijrah youth can be categorized as conservative.

The use of Islamic sources such as the Koran and hadith is interpreted in a textured manner without interpretation and without references from previous scientists. Just like in determining the ban on dating, Ustad Hanan Ataski did not quote the interpretations or opinions of previous scientists, in his lecture he said "That's why I often ask, which one is better? Close to the person, or closer to the owner of his heart. If you are close to the owner of his heart, it means that sometimes we have to stay away from the first girls. How to get rid of him? Take a break ". Or, for example in understanding the verse of QS Al-Ahzab 59, which makes the basis for the obligation to wear a head coat for women, without citing opinions from previous scientists.

However, what is conveyed tends to avoid furuiyah issues or those who are going to argue. In addition, this Hijrah movement also supports child marriage, regulates marriage, encourages women to offer sometimes the possibility of being exposed to their input on partners and teaches women the ethics of walking behind men and suppressing the ideal woman which is literally written in the hadith . Exclusivity is also seen in terms of women's involvement in society. Alth Pesona women get the opportunity to become a resource in community activities, their involvement is limited to audiences and women's issues related to women.

Although it invites its followers to become religious, the study of Musawarah does not require them to abandon what has been done in the past. For example, followers of Musawarah studies, most of whom are artists, still engaged in activities in the entertainment world such as hosting shows, playing soap operas against mahrams (own husbands/wives), becoming commercial stars, and being brand ambassadors for halal products . Even though they are permissive in some activities, they are encouraged to leave work that is considered incompatible with Islamic teachings, for example hosting gossip/infotainment shows or acting in films and soap operas that make them mekhtilat (a mix of unmarried men and women) .

Currently Hijrah is not only understood as a change in attitude towards change for the better but includes a broad meaning including the trend of young marriage migration among young people. It's not only young people who are trending about young marriage, because there are many circulating about young marriage, or posting articles, pictures

circulating in cyberspace. about Attracting Young. Since many public figures are starting to try to marry young and the influence of social media is unlimited so that everyone can freely express personal problems, one of which is family life, it is not surprising that in the end many young people are annoyed and want the same thing to happen to them. Their love story The Baperan phenomenon has infected young people.

For example, recently what is currently attracting attention is the trend of young marriages. Of course, many migrations of artists and public figures in the entertainment world have greatly influenced the lifestyle of young people, some of whom are very loyal to follow the development angle of their idols and idols, especially millennials. This raises the perception that it is better to marry young than until a year old but you don't have to be husband and wife because there is nothing guarantees a future. Dating is great fun to play for a while but will incur God's wrath.

Most of today's millennials are motivated to marry at a young age, with the assumption that marrying young is considered early learning about independence, responsibility and how to help each other build a family. The vision of marrying and its various awards and conveniences is always overshadowed by preachers, both on social media such as hashtags on Instagram, among others, such as accounts for migrating yoPurple Wedding, Young Listening is fun, the beauty of marriage, getting married, halal boyfriend and so on. So big is the role of the media and DA'wah activists in spreading DA'wah including moving from non-halal girlfriends to halal boyfriends. There are also many female students and students who decide to get married even though they are still studying at the university.

Migration Migration Analysis of the City of Padang Al-Tr'an interpretation and interpretation by the Ministry of Religion of the Republic of Indonesia

So the understanding of Hijrah has been criticized by many Muslims, because it is not in accordance with the substance of the Hijrah from the Prophet. With his imposition from Mecca to Medina, Prophet Muhammad did not intend to flee, but indeed there was a movement to move, so it was not of his own free will but on instructions. from Allah SWT. Amidst the popularity of Hijrah among young Muslims with the conversion of heirs to Islam, the behavior of 'Hijrah' itself seems to have lost its original substance. Imam Abu Dawud in his narration emphasizes that Hijrah is a process, which aims to approach Allah SWT.

Based on the description above, it is necessary for us to revitalize the younger generation's understanding of the substance of Hijrah, so that good movements can also be well understood and accepted by society. If it is seen that the Hijrah movement is a method of DAWWAH, it is necessary to strengthen the understanding of Hijrah in an integrated way between normative and historical values. Because actually migration itself includes values and rules starting from how the rules are to leave something unpleasant, how the strategy is to make the best dreams come true, and how the governance has perpetuated everything according to what is needed. Even the manifestation of Hijrah has also been

proven in its history that the momentum of Hijrah was able to change the order of society that was left behind by a more teacher, competitive,

Therefore, the meaning of Hijrah and its implementation is not limited and even not only impressed in a new monumental romantic sense, but integrated with normative values simultaneously and overwhelms an effective action that can be carried out anytime, anywhere and by anyone who is willing to do their job. -Tokas and the purpose of DAWAH.<sup>19</sup> The meaning of migration in the Qur'an is found in ayat-ankabut / 29 verse 26, which implies migration from one country to another seeking religious security as a manifestation of obedience to Allah SWT.

فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

*"Then LUT confirmed (the prophet Abraham). And he (Ibrahim): "Indeed, I have to move to the place indicated by God: indeed, he is a great person, and so on." <sup>20</sup>*

The essence of the hadith hadith is contained in QS an-Nisa' [4]: 100;

وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مَرَاغِمًا كَثِيرًا وَسِعَةً وَمَنْ يُخْرِجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَّ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

*And whoever migrates on the journey of Allah, surely they will find on this earth a place of migration that is wide and (sustenance) a lot. Anyone who leaves his house with the intention of emigrating for the sake of Allah and his Messenger, then the death of his water (before arriving at the destination) ), indeed, the reward has been fixed with Allah. And Allah forgives, the most mercy. " (QS An-Nisa'[4]:100)*

Classification of the meaning of Hijrah Based on verses in the Koran is also carried out. (KulLe, 2015 P. 184) Hijrah can be grouped into two contextual meanings namely; The first is the context of the behavior, words and deeds of the Hijrah. In other words, the pattern of Hijra aroma from the three nodes are things that are ethically done in the form of speech, behavior and deeds for things that are liked by people who hear, see and feel. The existence of the hijrah context which is now a phenomenon is actually not something bad, because with this phenomenon it is possible for the law to change according to its benefits Changes in law, of course, must be based on strong arguments, both intellectually and morally, and pay attention to reality. So that what happened was not a change in the law that was deliberately made, but a situation that required the change in the law to occur. On the one hand, the word Wirginzed has been popularized and discussed, but on the other hand, as an important value and concept in Islam, Hijrah is increasingly losing relevance to the social and political conditions that disturb the majority of Muslims in Indonesia. Like words and other concepts that are often discussed, it doesn't mean that meaning and understanding become more visible,' and which had been practiced by the

<sup>19</sup> Aswadi, "Epistemological Reformulation of Hijrah," ISLAMICA 5 (2011): 2.

<sup>20</sup> Ministry of Religion of the Republic of Indonesia, 2002 p. 399.

Prophet and his companions in the early days of Islam. Hijrah is only interpreted artificially and deprived of the context of the life of Muslims today<sup>21</sup>.

From the explanation above, the author sees that the implications of the concept of Hijrah above are very influential in the laws that will be produced as well as those that will be used and disseminated. The symbols who apply the Hijrah method are identified by the clothes they wear or how often the person echoes the Hijrah, which will result in different laws and implementations from scientists who try to compromise the verse. S see see how the clothes are but rather see how the heart is stable without having to spit on his emigration. The above is very clear how some of the explanations that led to Hijrah with clothes which then became a measure of one's faith is that someone who wears long clothes covering the entire body and men who wear pants and cropped long pieces are people who are devout in worship and believe that the person has migrated in the way of Allah SWT.

Also with those who explain that If you have good intentions and there is a good opportunity then do it which means that this migration is more concerned with one's conscience in doing good because everything is seen from his intentions not from his clothes or other things. As stated by Qihish Shihab that is, whatever and however the approach is used by scientists in analyzing the text of the Koran'An, what the author does when underlining is that each interpretation may not claim to be the most correct interpretation. Quraish Shihab always recites the words of the great scholar Abdullah Darraz who said: "The Qur'an'It's like a diamond where every corner emits a different light than that emitted from other angles, and it's not impossible that if you let other people see it, they will see a lot more than what you see."<sup>22</sup>. Thus verses are always open (to interpretation) new, never certain and closed in one interpretation.

## **Conclusion**

Migration that occurred between millennials in Padang City is not in accordance with the substance of the Hijrah that should be. Because along with the development of the era where technology is also developing so that many people may not be suitable to use it, such as the migration trend that is happening in many circles of society, which makes Hijrah a place of work only to popularize themselves. On the one hand the word Wirit Hijrah has been popularized and discussed, but on the other hand, as an important value and concept in Islam, Hijrah is increasingly losing relevance from the social and political conditions that follow the Muslim majority in Indonesia.

Like other words and concepts that are often discussed, not that the meaning and understanding become more visible, on the contrary, it is even more obscure than what is intended in the Qur'an. and what the Prophet and his companions practiced during the early period of Islam. Hijrah is defined as the transfer of nuances of life that were

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<sup>21</sup> Murtadho and Roy, "Saving the Meaning of Hijrah From defeat to Victory," 2018.

<sup>22</sup> M. Quraish Shihab, *Grounding the Qur'an The Function and Role of Revelation in Community Life* (Jakarta: Lentera Hat, 2002).

previously non-Islamic to become Islamic, such as wearing a beard, wearing long tracks and so on. This is the phenomenon of the application of Hijrah among real people. These conditions then met with capitalism where they sold everything to reap benefits for themselves, so that the world economy was developed with the "Hijrah fashion style". it means that he is a person skilled in worship and obedience to his Lord.

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