

Religious Conversion in the Field of Islamic Sharia by the Hijrah Community

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ABSTRACT:

Background: underlying the development of the hijrah community among millennial Muslim youths in Yogyakarta City, focusing on the transformation of Islamic shari'ah within mosque-based programs organized by Teras Dakwah and Muslim United (Real Masjid). The study addresses how mosque-centered initiatives reshape religious attitudes, practices, and socio-economic engagement among young Muslims

Methods: Employing a grounded phenomenological approach, the research analyzes participants lived experiences through a dialectical framework of three moments to understand the processes of externalization and objectivation of religious knowledge

Results: The findings identify four integrated forms of shari'ah transformation. First, the mosque as Baitullah shifts youths' reluctance into a willingness to attend as part of their hijrah. Second, participants move from shyness to active enjoyment of religious studies. Third, they transition from passive attendance to active involvement in prospering the mosque. Fourth, this engagement expands into business activities, positioning the mosque as a center of community economic life. These transformations reflect the objectivation of inclusive shari'ah knowledge collectively agreed upon within the community

Conclusion: this inclusive transformation signifies a form of religious conversion among millennial Muslim youths without generating sociological or theological tensions. By conceptualizing shari'ah transformation as a dialectical process embedded in mosque institutions, this research contributes to international scholarship on youth religiosity, Islamic revivalism, and the sociology of religion, particularly in the context of contemporary urban Muslim societies in Southeast Asia

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1. Introduction

The term hijrah, which was originally used to mark the Prophet's move with his companions from Makkah to Madinah to fulfill the command of Allah swt, is now an increasingly popular

movement in Indonesia, especially among young millennial Muslims. Hijrah is a response to the search for meaning for solutions to religious thought and practice outside of the dominant 'mainstream Islam' and perceived to have little

impact on the quality of life and actions of urban Muslims (Setia and Dilawati, 2021). In big cities such as Jakarta, Bandung, Semarang, Surabaya and Yogyakarta, the phenomenon of the hijrah movement among young millennial Muslims is increasingly in demand. Moreover, Yogyakarta is increasingly crowded with various development activities carried out to meet the needs of the community (Rusadi et al. 2016). In Yogyakarta there are two typologies of hijrah communities, exclusive and inclusive community typologies. For various considerations, this research takes the inclusive hijrah community, namely the Muslim United (Real Masjid) hijrah community and Teras Da'wah with the focus on the conversion of religious awareness of millennial Muslim youth. Many studies have been conducted and have been published in various journals with different focuses, such as Eko Saputra's research from UIN Sultan Syarif Kasim Riau highlighting the cover of recitation activities that are more hip, fun, and modern have made Teras Dakwah a community of interest to many young Muslims in Indonesia (Saputra, 2022).

Meanwhile, Eko Saputra, together with other researchers, has previously highlighted the commodification of religion for the benefit of religious community businesses with the title *Commodification of Religious Products in the Teras Dakwah Community*. This community then becomes a vehicle to express the religiosity of millennial children who feel reluctant to come to mosques that still have traditional nuances (Triantoro, Saputra, and Wahyuni, 2019). Andi Amma Ruhmah also looks at the existence of business elements by the hijrah community *Sharia Branding in the Millennial Muslim Community (Study on Sahabat Hijrah Batam City)* (Ruhmah, 2024).

Hofizal Wadi and Roy Bagaskara saw a value crisis in young people that resulted in them feeling alienated, which led to a spiritual crisis that was felt by millennials by participating in spiritual studies in youth communities in Yogyakarta (Wadi and Bagaskara, 2022). However, there are researchers such as Ramadhania who consider hijrah as a religious social movement as well as existing religious communities (Ramadhania,

2021). Miftahus Sa'diyah, Ach. Faqih Supandi and Nur Aini looked at the hijrah movement as a migration movement of the millennial children's Muslim community because the topic of hijrah raised attracts more millennial attention, one of which is discussing human relationships with God, but now the issue is more contextual, such as problems with relationships with fellow humans and even hobbies and fashion issues (Sa'diyah, Supandi, and Aini, 2022).

Literature Review

Theological Paradigm: Transcendental Truth and Revelation

Islam as a revealed religion is based on the Qur'an, which contains transcendental-metaphysical truths. These truths are absolute, universal, and not bound by space and time (untestable truths) (Kadir 2011); (Kadir 2003), so they are accepted through faith and intuition, not through empirical verification (Kemmeny, 1981). The process of revelation to the Prophet Muhammad through the mediation of the Jibril is a transformation from a transcendent entity into language and empirical reality. In the theological paradigm, revelation is positioned as an absolute doctrine that contains normative values to be empirically applied in human life. Thus, religion in a theological perspective is a divine guide for happiness in this world and the hereafter. After receiving revelation, Prophet Muhammad's response in the form of Sunnah and al-Hadith became a model of ideal-empirical religiosity (living tradition). Here, there was a shift from the universality of transcendental values to the singularity of historical practices bound by space and time. This process involves three stages of factualization: (1) the universal message of revelation, (2) empirical manifestation in a specific social context, and (3) a connecting process that adapts universal values to concrete realities. The result is religiosity as a product of human response to revelation in the form of knowledge, norms, attitudes, and actions that is sociological and historical in nature.

Sociological and Anthropological Perspectives on Religion

Based on sociological perspective, religion is understood as a system of beliefs and practices manifested in collective actions, as emphasized by Émile Durkheim (Kertanegara 2005); (Robertson 1995). Clifford Geertz (Greetz 2003) sees religion as a system of symbols that shapes human motivation and meaning in life. This perspective differs from the theological paradigm because it views religion as an empirical and cultural phenomenon. Thus, there is a difference between religion as revelation (theological) and religiosity as social practice (sociological-anthropological). This epistemological tension emphasizes the importance of an approach that is able to bridge the transcendental and empirical dimensions.

Social Construction Theory and the Dialectics of Diversity

Peter L. Berger and Thomas Luckmann's social construction theory explains that religiosity is formed through the dialectic of three moments: externalization, objectification, and internalization (Berger, 1994). Humans actively externalize their religious understanding, which is then institutionalized into objective reality through social agreement. Furthermore, this reality is re-internalized as a taken-for-granted truth. Using a phenomenological approach (Schutz) (Zeitlin, 1998), social reality is understood as the result of intersubjectivity a process of mutual understanding between individuals and groups. Within this framework, empirical Islamic religiosity is a product of social construction that originates from revelation, but is manifested in social and historical spaces through human interaction.

2. Methodology

This study uses a socio-religious approach and paradigm with the object of research being contemporary hijrah phenomena as a method of externalization, objectification, and internalization of religious teachings in the field of Islamic sharia

Design

The socio-religious approach seeks to reveal, study, and understand a phenomenon and its unique context as experienced by individuals, up to the level of the individual's "beliefs." Therefore, studying and understanding it must be based on the perspective, paradigm, and direct beliefs of the individual concerned as the subject who has first-hand experiences. In other words, socio-religious research seeks to find the meaning behind the reality (noumena) of a life experience through in-depth research in the context of the daily life of the subject being studied (Herdiansyah, 2015)

Participants

The study of religious phenomena in the Yogyakarta metropolitan area utilizes a grounded research model, with participatory observation techniques (Suhron, 2024), intended to understand the character of religious diversity among communities that has become intertwined with local culture. Additionally,

Procedure

This technique can also be used to analyze the processes of externalization, objectification, and internalization of teachings from relevant community leaders, their socio-religious backgrounds, and other significant factors.

Data Analysis

Data analysis in qualitative grounded research actually begins during the observation and collection of research data and ends with the drawing of conclusions (Sugiyono 2013) The entire analysis process can be divided into three simultaneous activities: data reduction, data presentation, and the drawing of final conclusions and field data testing. To obtain an objective final conclusion, the conclusions from the entire research are reconfirmed with the research subjects as the owners of knowledge and awareness (intersubjectivity) of their own reality

3. Results

Phenomena of the Millennial Hijrah Movement

The dynamics of the transformation of religious teachings in the field of Islamic shari'ah continue to develop along with the development of social dynamics. In the city of Yogyakarta and other big

cities, many millennial young people are experiencing anomalies, restlessness, experiencing a value crisis that results in their alienation which leads to a spiritual crisis whose phenomenon is increasingly widespread. This situation is responded by religious communities that have sprung up as an effort to eliminate the anxiety of these millennial young people, such as Komunitas Terang Jogja, Komunitas Dinamika ke-Islaman Baru, Komunitas Muslimah Bergerak, Komunitas Yukngaji Yogyakarta, Komunitas Muslim United, Komunitas Teras Da'wah and others (Salehudin et al, 2021). The emergence of a religious study community as an effort to answer the problems of young people with a new face and a new approach tailored to the needs of young people with the popular trend of hijrah that is trending. While traditional religious communities and institutions move very slowly, with the paradigm that any kind of religious community, especially millennial children, must follow the religious norms they have institutionalized. This kind of perspective does not seem to be of much interest to millennials, so there is a view that the mosque with all its rituals is the business of the old people, the business of people who are approaching the grave (Nanang, 2024).

Another issue that seems to influence millennials' views is the polarization of religious views (madzhab) in Indonesia, dominated by Nahdlatul Ulama and Muhammadiyah. This difference has not been understood by them academically - more as an emotional view - by them. Even though the difference between NU and Muhammadiyah is a difference in the branch area (furu') and is a natural difference, millennials see it as a difference in religion. This view, which actually does not need to be addressed as a dominant religious attitude, is taken seriously by millennials and even views it as a division of Muslims. It confirmed by Ustadz Ilyas when he was about to establish the Teras Dakwah Community. Because he could not invite preachers who did not have the same understanding (Muhammadiyah), he and his brother (Ustadz Akhid) then established a new community that was not bound by religious understanding (Ilyas, 2026)

The initiators of the millennial hijrah community see that young people are also the most in-demand market to be used as a market place for various goods and services integrated with the teachings of Islamic shariah. Children who are still innocent and do not understand much about religion and religiosity, are the main concern of the followers of this developing Islamic teaching. In this phase, in terms of developmental theory, adolescents who are experiencing a condition called a quarter life crisis are often faced with a psychological (spiritual) crisis, namely anxiety about the future, success, soul mate and others (Ilyas, 2026)

The religious movement in the form of hijrah is one form of religious transformation that is implemented with the aim of changing religious behavior through a forum for group activities. This phenomenon is quite popular among the younger generation in an effort to build a new identity as a devout religious believer. Religious movements in Indonesia continue to get more attention from young people. This religious movement is partly due to the value crisis that has resulted in human alienation, which leads to a spiritual crisis felt by modern humans (Nanang, 2024).

The phenomenon of many young people who tend to choose a more extreme way of life, such as participating in various activities that are not useful, getting drunk in cafes, robbery, drugs, free sex, and so on, is read by some of those who are aware of the conditions of their peers. Conditions such as the younger generation showing hedonism, pragmatism and consumptive behavior. They do various things to fulfill their satisfaction. They do not think about whether the path they take is right or wrong. Values and norms (social and religious) become something that is not important and not binding anymore, so that as a result of this behavior their lives are far from the teachings of Islam (Nanang, 2024). They are young people who experience disorientation, despair and even alienation in living their lives. In sociological terms introduced by Emile Durkheim, it is known as anomie (Giddiens 2008), is the inability to live up to the norms and values of society, resulting in behavior that is different from others. Of the many

religious studies communities, this research limits itself to just two, Teras Da'wah and Muslim United (Real Masjid) communities that have inclusive characteristics and are feasible for research. The methodological reason is because of the many hijrah communities that can be identified, all are exclusive, closed and unlikely to serve and open the data needed in this research, except for the Muslim United Community and Teras Da'wah which are slightly open for research purposes. In fact, the Jogokaryan Mosque Community, Mantrijeron Yogyakarta is also inclusive. However, because the Jogokaryan Mosque Community is more focused on the residents around the mosque, both children, teenagers and even people who are old and do not know much about the term hijrah, it is not the object of this research. Yogyakarta as one of the student cities with a variety of religious views (madhhabs) that enter, adds to the dynamic emergence of religious movements in the community and experiences significant development, one of which is the Teras Dakwah Community. Teras Dakwah Community has been one of the centers of Islamic studies in Yogyakarta since 2013. So far, the Islamic studies held by Teras Dakwah have been quite popular among young people, especially those aged between 1496-1504 years old.

There are at least four factors behind the establishment of the Teras Dakwah Hijrah Community in Dukuh Nitikan, Sorosutan Village, Umbulharjo District, Yogyakarta City. First, in the observation of the founder of Teras Dakwah, there are many young people who hang out almost every night in cafes that are rampant in all corners of Yogyakarta City. What these young people do seems to have no meaning for their future. Secondly, it was also found that the young people were anxious because their spirituality was dry while their external reality was fulfilled because on average, they came from middle to upper class people but their spirituality seemed to have never been touched by nutrition. Third, it was also found that there is a reluctance to participate in worship rituals which they consider that rituals are the needs of those who are already aged, young people are not yet the time to participate in rituals at the mosque or mushalla

around them. Fourth, many young people witness chaotic social life, dysfunction of legal institutions, dysfunction of religious institutions and dysfunction of other socio-political institutions that seem to diminish the ideal hopes of young people who are growing up (Ilyas, 2026). The condition of these restless young people gets the attention of people who have knowledge and empathy such as Ustadz Akhid and Ustadz Ilyas - brothers - the founders of the Teras Da'wah Community. The two ustadz founders of the Teras Dakwah Community, although they have a Muhammadiyah background, try to be inclusive (open) and accommodate various Islamic religious views. Teras Dakwah welcomes young people with diverse Islamic religious backgrounds (Ilyas, 2026).

Several times the researcher followed the prayer congregation at the Teras Dakwah Mosque which was then followed by tadarrus al-Qur'an followed by the students, beginning with prayers that are used to being prayed in traditional pesantren (salafiah) and very much in the tradition of the Nahdlatul Ulama community. I tried to confirm with Ustadz Ilyas about this tradition and he explained that to accommodate the various understandings of the students, on Saturday and Sunday they follow the Salafi tradition. Monday and Tuesday follow the Muhammadiyah tradition and Wednesday, Thursday and Friday follow the Nahdlatul Ulama tradition such as tahlil and sholawatan (Ilyas, 2026). In numerous major Indonesian cities, the "Urban Salafism" movement has emerged as the most recent trend among the Muslim population. Urban Muslim youth's spiritual unease is at an all-time high due to their scepticism of mainstream Islamic organisations, most of which are becoming more politically oriented (Aidulsyah, 2023). The da'wah model organized by Teras Dakwah is not focused on religious rituals, but on business activities applying the ethics of business marketing capitalism in today's popular da'wah era. According to Dony Arung Triantoro, Eko Saputra and Tri Wahyuni, the Teras Dakwah movement is a popular da'wah movement of young people in Yogyakarta who are active in preaching with distinctive packaging. Including the marketing of its business products that get a

lot of attention from the congregation. According to the observers above, Teras Dakwah is categorized as a da'wah movement that appreciates the identity of young people (Ruhmah, 2024). This da'wah movement has a hybrid congregation. They are segmented into various religious styles, from Nahdatul Ulama, Muhammadiyah, Salafi, HTI and Tarbiyah. Then also across cultures, languages, hobbies and pleasures. Based on ethnographic studies at Teras Dakwah, observers show that the Teras Dakwah movement markets its Islamic products through ethics-capitalism packaged by means of recitation activities and outside of recitation. The development of Islamic movements or millennial da'wah has more and more followers to migrate to become pious millennials. Until then, Muslim United has a significant influence and development, this cannot be separated from its massive da'wah activities on various social media platforms. One of the priorities of the Muslim United da'wah movement is to invite young people to return to calling for religious messages through the mosque (Mughni, 2011). The practice of piety that is consistently carried out by the Muslim United movement includes conducting sunrise studies (dawn alms) and philanthropy. Muslim United is the new face of religious movements and social piety of young people in urban areas and Yogyakarta represents it. This religious movement is not only oriented towards increasing religiosity but also increasing profit oriented with concrete activities in the form of religious studies such as Sutra studies and Sunrise studies which study aqidah, fiqh, hadith science and prophetic history. Then the most urgent important issue is about commodification. The commodification of religion has become an important discourse in changing the pious behavior of young Muslims in the United States (Wadi and Bagaskara, 2022).

4. Discussion

The Transformation Process of Islamic Shari'ah

The transformation process of Islamic shari'ah carried out by the Teras Dakwah Community and the Muslim United Community (Real Masjid) will be analyzed using the help of Peter L. Berger's

social construction theory (Berger 1994); (Dortier 2008). According to Dony Arung Triantoro, Eko Saputra and Tri Wahyuni, it is by analogizing the Teras Dakwah Community movement and the Muslim United Community (Real Masjid) as a popular da'wah movement from the perspective of Yogyakarta's young people who are active in preaching with distinctive packaging. Teras Dakwah does not question the form of activity, as long as the form of activity does not conflict with Islamic sharia and attracts millennial children to attend and be involved in these activities.

The Meaning of Hijrah for Millennials

The hijrah movement occurred communally, giving birth to a religious-based social movement. The millennial Muslim movement has built a new identity as a religious community that adheres to the norms of Islamic teachings. The hijrah movement has the intention of making young people close to the Koran, praying on time, actively seeking religious knowledge and spreading the word of Islam through social media platforms. This kind of hijrah movement is a trend of millennial children mushrooming in big cities in Indonesia such as Jakarta, Bogor, Bandung, Semarang, Yogyakarta and Surabaya, even in small towns such as Kudus, such movements have begun to grow.

In Bandung there is the Hijrah Youth Shift movement, consisting of various young people with various groups, such as motorcycle communities, scooters, skateboarders who come from cities around Bandung. Apart from their identity as youth in general, by participating in this hijrah movement, there is a construction of their identity and cultural framing to become slang youth but devout in religion (Zahara, Wildan, and Komariah 2020). Migrating to become better is something that is highly recommended in Islam. The call to migrate even became the most frequent thing the Prophet SAW did during his lifetime.

Starting from the initiative of Ustaz Hanan Attaki, a name that is familiar to young people, with his trademark shirt and beanie, he often provides da'wah to Indonesian teenagers. The man whose real name is Tengku Hanan Attaki is

an important figure behind the Hijrah Youth Shift community. This movement began in Bandung, from a small ta'lim assembly that he formed at al-Latief Mosque. Since the beginning, he has targeted his da'wah to the younger generation. The effort to reach his target is done by utilizing social media, by creating various da'wah content.

In Jakarta, there are many hijrah communities, one of which is the Terang Jakarta community, an initiative of a mosque activist named Dimas Wibisono to provide a source of religious knowledge for young people who are still reluctant to learn Islam in more formal places such as mosques, taklim assemblies and others. Dimas decided to create an Islamic brainstorming session with the concept of hanging out together at Halal Bistro Pondok Indah in South Jakarta (Sidik 2018).

In Bogor, among others, Teman Hijrah is a community of young people, teenagers and millennials. In Semarang there is the Cah Hijrah Semarang community. Cah Hijrah's study activity was first held on August 18, 2017 which was able to attract 1496-1504 congregants. Cah Hijrah also has a regional permit license by the Semarang City Government so that it can stand as a Muslim Youth Community in Semarang City (Qianfa 2020). In Surabaya, among others, there is the Go Hijrah community led by Muhammad Iqbal Firdaus, mentioning that the community was originally an association of journalists in Surabaya who wanted to write the story of a person or group who wanted to emigrate (Fauzi 2018). It seems that this millennial hijrah trend will continue to grow along with the dynamics of young people who demand a change in the way and form of religiousness.

Over time, the ta'lim grew and the Hijrah Youth Community was formed. Initially, the program was geared towards lifestyle. He did not expect that the trend he established would spread throughout Indonesia. Hijrah Youth is not an organization; it is a community and a new lifestyle model for young people. Hijrah means going to the mosque and leaving sinful deeds. And more broadly, hijrah means entering a positive lifestyle, he said. Pemuda Hijrah was patented as a foundation in 2021 (Oktaviani 2023).

Referring to the religious perspective, the hijrah movement itself is a strong phrase in Islam. This refers to the best example of the migration of the Prophet Muhammad SAW from the city of Makah to the city of Medina on 1 Rabiul Awal Safar 1 Hijri/16 September 622 AD. Hijrah with security motives after the Prophet Muhammad SAW was hit by a year of sadness (amul hazn) as well as a year full of death threats from the Quraysh who were disturbed by the increasing influence of the Prophet Muhammad SAW. With the emphasis on hijrah moving from a pagan (non-Islamic) country because Muslims are always under pressure and threats so that they do not have freedom in preaching and worshipping (Abdurrahman 2020). Then Allah SWT promises its reward as stated in An-Nahl 1496-1504:

"And those who emigrate for the sake of Allah after they have been wronged, We will surely give them a good place in the world. And the reward in the Hereafter is surely greater, had they known". "(Those) who are patient and to their Lord alone do they put their trust".

The hijrah movement for millennial Muslim youths is in order to build a new identity and those who have migrated claim and awareness (Yulianto, 2026) to be religious people who obey the rules of Islam. Apart from these claims, the activists have the intention of making young people close to the Koran, praying on time, actively seeking religious knowledge and spreading the message of Islam through social media platforms and eliminating religious factions which they consider an indication of Muslims not being united.

The phenomenon of the excitement of millennial Muslim young people following the hijrah movement, in the perspective of researchers, there is a noumena (core) in the form of a shift in religious awareness or what is often referred to as religious conversion. Religious conversion in the perspective of the sociology of religion is not only related to the transfer of religious beliefs from one religion to a different religion, but also includes the shift from religious unconsciousness to religious awareness. In Yogyakarta, there are two typologies of hijrah communities among young people: The first typology is exclusive. According to one source, this group is categorized as the harokah movement, the

meaning of hijrah for this community is to turn to the pure teachings of Islam (purification) and is usually exclusive (Sa'diyah, 2022). Information gathered by researchers, they claim that religion must have the proof (nash) of the Qur'an and al-Hadith. Pure Islamic teachings are teachings that come from the texts that are recorded in the Book of the Qur'an (Triantoro, 2019) Hijrah communities in Yogyakarta that include this typology such as Community Without Usury, Community of Lovers of Science, Muslimah Bergerak, Komunitas Terang Jogja and Dinamika Ke-Islaman Baru which are more exclusive (Salehudin et al. 2021).

5. Conclusion

The process of transforming Islamic shari'ah by the Teras Dakwah and Muslim United (Real Masjid) hijrah communities is carried out by integrating Islamic shari'ah norms into various programs framed through mosque activities. The mosque program is elaborated into four pillars of

the mosque's function, the mosque as Baitullah, the mosque as Baitul Qur'an, the mosque as Baitul Mal and the mosque as Baitul Muamalah. Each pillar has programs and activities tailored to the stages of the mosque's function. Gradually, the vision of Islamic sharia teachings in both communities is adjusted to the religious characteristics of millennial children so that militant religious characteristics are formed.

Millennial Muslim young people are interested in the programs held by the two communities because the program packaging is tailored to the trends of young people. Their interest has slowly changed and experienced conversion from characters and behaviors that were initially not interested in entering and participating in mosque activities to being interested and actively following them. From non-religious characters and behavior to religious behavior with various attributes that they adjust to religious norms.

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