

FROM TEXT TO TRANSFORMATION: QUR'ANIC INTERPRETATION OF *HIJRAH* AND THE CONSTRUCTION OF MILLENNIAL MUSLIM IDENTITY IN BANTEN

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Article History:

Received: 5 August 2026

Revised: 16 September 2026

Accepted: 19 September 2026



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DOI: <https://doi.org/10.20871/tjsq.v9i1.714>

Abstract: This study examines how millennial Muslims in Banten interpret Qur'anic *hijrah* verses and how these interpretations drive spiritual transformation and identity construction. Focusing on two communities—Ta'lim Cloud Al Bantani and Bikers Subuhan Banten—this qualitative phenomenological study involved ten informants. The findings reveal that members interpret *hijrah* not merely as physical migration but as a holistic spiritual transformation encompassing four dimensions: cognitive restructuring (*fikriyyah*), faith reinforcement (*i'tiqādiyyah*), emotional change from reluctance to longing for worship (*shu'riyyah*), and moral improvement (*sulūkiyyah*). Their interpretation of Q.S. Ar-Ra'd [13]:11 underscores the mandate for internal change, while Q.S. An-Nisā' [4]: 100 is understood as a promise of spiritual abundance for those who emigrate for Allah's sake. Classical tafsir by al-Qurṭubī and al-Zamakhsharī informs their understanding, particularly the view that *hijrah* encompasses sincere intention, seeking knowledge, and the pursuit of obedience to God. These textual meanings function within the community as normative foundations that legitimize and sustain members' transformation. The communities' *da'wah* strategies include credible young preachers with egalitarian approaches, messages covering *'aqidah*, *shari'ah*, and *akhlāq*, and the integration of word-of-mouth and social media. The implications are threefold: cognitive effects (enhanced understanding of tauhid), affective effects (shift from apathy to spiritual enthusiasm), and behavioral effects (consistent congregational prayers, Qur'anic recitation, improved speech, and transition away from harmful environments). This study concludes that *hijrah* communities in Banten construct an inclusive, moderate Islamic identity through contextual interpretation of Qur'anic texts, challenging stereotypes of exclusivism while demonstrating that community-based religious transformation is sustained through supportive networks, consistent mentorship, and adaptation to members' evolving life circumstances.

Keywords: *Da'wah* Strategy, *Hijrah* Movement, Islamic Identity, Qur'anic Foundations, Religious Transformation.

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Abstrak: Penelitian ini mengkaji bagaimana muslim milenial di Banten menafsirkan ayat-ayat hijrah dan bagaimana interpretasi tersebut mendorong transformasi spiritual serta konstruksi identitas. Dengan fokus pada dua komunitas—Ta’lim Cloud Al Bantani dan Bikers Subuhan Banten—studi fenomenologis kualitatif ini melibatkan sepuluh informan. Temuan menunjukkan bahwa anggota memaknai hijrah bukan sekadar migrasi fisik, melainkan transformasi spiritual holistik yang mencakup empat dimensi: perubahan pola pikir (*fikriyyah*), penguatan keyakinan (*i’tiqādiyyah*), perubahan emosi dari rasa malas menjadi kerinduan beribadah (*shu’uriyyah*), dan perbaikan akhlak (*sulūkiyyah*). Interpretasi mereka terhadap Q.S. Ar-Ra’d [13]: 11 menegaskan mandat perubahan dari dalam diri, sedangkan Q.S. An-Nisā’ [4]: 100 dipahami sebagai janji kelapangan spiritual bagi orang yang berhijrah di jalan Allah. Tafsir klasik al-Qurṭubī dan al-Zamakhsharī menjadi rujukan pemahaman mereka, khususnya pandangan bahwa hijrah mencakup niat tulus, menuntut ilmu, dan upaya meningkatkan ketaatan kepada Allah. Makna tekstual ini berfungsi dalam komunitas sebagai landasan normatif yang melegitimasi dan mempertahankan transformasi anggota. Strategi dakwah komunitas meliputi pemanfaatan pendakwah muda yang kredibel dengan pendekatan egaliter, pesan yang mencakup akidah, syariah, dan akhlak, serta integrasi komunikasi dari mulut ke mulut dan media sosial. Implikasinya ada tiga: efek kognitif (peningkatan pemahaman tauhid), efek afektif (perubahan sikap dari apatis menjadi antusias spiritual), dan efek perilaku (konsistensi shalat berjamaah, tilawah Al-Qur’an, perbaikan tutur kata, dan transisi menjauhi lingkungan yang merugikan). Penelitian ini menyimpulkan bahwa komunitas hijrah di Banten mengonstruksi identitas Islam yang inklusif dan moderat melalui interpretasi kontekstual teks Al-Qur’an, menantang stereotip eksklusivisme, sekaligus menunjukkan bahwa transformasi religius berbasis komunitas dapat dipertahankan melalui jaringan sosial yang suportif, pendampingan yang konsisten, dan adaptasi terhadap perubahan siklus kehidupan anggota.

Kata-kata Kunci: Gerakan Hijrah, Identitas Islam, Landasan Al-Qur’an, Strategi Dakwah, Transformasi Religius.

Introduction

The rapid flow of foreign culture entering through digital technology has significantly impacted Indonesian youth, including Muslim millennials in Banten (Hinduan et al. 2020, 129; Mukhsin et al. 2024, 195). Technology that should serve as a means of creativity and innovation is often misused, potentially leading to moral degradation if not balanced with strong internalization of religious values (Bahiyah 2025, 735; Sverdlik and Rechter 2020, 519). This phenomenon constitutes the main research problem because it reveals a gap between the ideal role of youth as agents of change and the reality of their religious social behavior, which remains vulnerable to the negative influences of globalization. Therefore, a massive and targeted movement is needed to protect Muslim millennials from declining spiritual quality. One such movement is the *hijrah* movement packaged collectively within communities (Herdiansah 2026, 62; Hikmayanti and Rahmat 2023, 26).

Data from Statistics Indonesia (BPS) via the 2025 Inter-Census Population Survey (SUPAS) shows that Indonesia’s population reached 284.67 million, with millennials constituting 24.34 percent (approximately 69.3 million people) and Generation Z comprising 24.93 percent (Santika 2026, 1; Andrianto 2026, 1; Karina 2026, 1). Together, these generations account for nearly half of the national population. Therefore, delivering *da’wah* messages through communities is considered effective because it aligns with the character of these generations, who

enjoy exploring knowledge critically and diversely.

Several previous studies have discussed the *hijrah* phenomenon among Muslim millennials, primarily as a form of spiritual transformation toward a better life. Syamsul Rijal (Rijal 2025, 112), Hamudy and Hamudy (2020, 145) explain that *hijrah* is no longer limited to the historical meaning of Prophet Muhammad's migration from Mecca to Medina. Instead, it has evolved into a concept of personal and social self-change. The modern *hijrah* movement gained significant momentum in March 2015 at Al-Latif Mosque in Bandung through the Shift community and Ustaz Hanan Attaki, then spread to various major cities in Indonesia (Rika 2019, 1).

However, despite the growing body of research on the *hijrah* movement, most studies have predominantly focused on communities in large metropolitan areas such as Bandung, Jakarta, Surabaya, or Medan. Attention to *hijrah* communities in the Banten region remains remarkably limited. Specifically, no research has deeply examined two millennial-based *hijrah* communities in Banten, namely Ta'lim Cloud Al Bantani and Bikers Subuhan Banten. A preliminary review of existing literature confirms that although studies on Bikers Subuhan have emerged—including Riska Fauziah's research on the effectiveness of da'wah within the Bikers Subuhan Banten community, which found that the community employs both *da'wah bi ḥāl* and *da'wah bi lisān* and has successfully attracted mass participation while gradually improving individual religious attitudes (Maskuri and Yanti 2024, 252)—no study has systematically examined this community through the lens of Qur'anic exegesis. Similarly, while Muhammad Rosyid's thesis and subsequent article with Syamsul Rijal, "*Riding to Paradise: Pop-Islamism and Muslim Biker Movement in Central Java*," provide an ethnographic account of Bikers Subuhan in Solo and argue that the movement leverages motorcycle culture for ideological outreach (Rosyid and Rijal 2026, 216), this work remains confined to Central Java and does not address the Banten context or the interpretive practices through which members engage with Qur'anic texts. The current study fills this gap by offering a comparative examination of two distinct community models within Banten: Ta'lim Cloud Al Bantani, a virtual religious study group rooted in urban subcultures, and Bikers Subuhan Banten, a motorcycle-based community. This comparison is not intended to evaluate which model is superior but to demonstrate how different community forms generate distinct dynamics of Qur'anic interpretation and spiritual transformation.

Furthermore, previous studies have largely approached the *hijrah* phenomenon from sociological and anthropological perspectives, with limited attention to its theological and Qur'anic foundations. While studies by Farchan and Rosharlianti (2021, 194), Rahman et al. (Rahman et al. 2021, 154–70), and Wati et al. (2022, 47), have explored the construction of *hijrah* identity and its implications for urban Muslim youth, they have not systematically examined how the concept of *hijrah* is rooted in Qur'anic

exegesis (*tafsīr*) and how classical interpretations by scholars such as al-Qurṭubī (1973, 1078) and al-Zamakhsharī (2006, 531) inform contemporary understandings of *hijrah* among millennial Muslims. This theological dimension is crucial because it provides the normative foundation that legitimizes and sustains the spiritual transformation experienced by *hijrah* community members, as reflected in the Qur'anic mandate for internal change (Q.S. Ar-Ra'd [13]: 11) and the promise of spiritual abundance for those who emigrate for Allah's sake (Q.S. An-Nisā' [4]: 100).

This research is based on the basic assumption that religious communities have a strategic role in reshaping the spiritual practices of the millennial generation, especially when *da'wah* methods are adapted to their lifestyles and communication preferences. It is also assumed that the Ta'lim Cloud Al Bantani and Bikers Subuhan Banten communities function not only as ordinary religious study forums but also as social spaces that enable the collaborative and contextual internalization of Islamic values. Moreover, this study assumes that the *hijrah* movement among Banten's millennial Muslims represents a distinctive form of religious identity construction that is both inclusive and moderate, potentially challenging the stereotype of exclusivism often associated with similar movements in larger urban centers. By understanding these assumptions, this research will address four main questions. First, how do these two communities interpret and apply the *hijrah* concept in their spiritual lives? Second, what *da'wah* strategies do they use to target Muslim millennials in Banten? Third, what are the implications of these communities' *da'wah* efforts for the religious practices of Muslim millennials in Banten? Fourth, how do Qur'anic principles and classical exegetical traditions inform and legitimize the contemporary understanding and practice of *hijrah* among these communities?

This study employed a qualitative method (Creswell 2009, 1) with a phenomenological approach to capture the subjective meanings that millennial Muslims in Banten attach to their experiences of *hijrah* and identity construction, as well as how they interpret and internalize Qur'anic principles in their daily lives. Primary data were obtained through three techniques: non-participant observation of community activities and study sessions (*majelis taklim*), in-depth interviews with open-ended questions exploring informants' interpretations of *hijrah* and their engagement with Qur'anic exegesis, and documentation including recordings, photographs, community archives, social media content, and religious texts (Beta 2019, 2144). Secondary data were drawn from relevant references, including classical Qur'anic commentaries (*tafsīr*) such as *al-Jāmi' li Ahkām al-Qur'an* by al-Qurṭubī and *al-Kashshāf 'an Haqā'iq al-Tanzil* by al-Zamakhsharī, alongside contemporary scholarly works on *hijrah* and Islamic identity. The study involved 10 purposively selected informants aged 25 to 40 years from the Ta'lim Cloud Al Bantani and Bikers Subuhan Banten communities, including community leaders, religious mentors, and regular members who had been active for at least one year, aligning with Creswell's recommendation of 5 to 25 informants for phenomenological studies.

Data analysis was performed using Creswell's interactive model encompassing data reduction, data display, and conclusion drawing and verification, with particular attention to the interplay between informants lived experiences of *hijrah* and their engagement with Qur'anic texts and interpretations. For the theological dimension, a textual analysis was employed to examine key Qur'anic verses identified by informants and community preachers as foundational to their understanding of *hijrah*, particularly Q.S. An-Nisā' [4]: 100 on the promise of spiritual abundance for those who emigrate for Allah's sake, Q.S. Ar-Ra'd [13]: 11 on the mandate for internal change, and Q.S. Al-Hashr [59]: 8-9 and Q.S. Al-Anfāl [8]: 72-74 on community solidarity (*ukhuwwah*). Classical commentaries by al-Qurṭubī, al-Zamakhsharī, and contemporary scholars such as Muhammad Quraish Shihab were consulted to provide a comprehensive exegetical framework bridging classical and modern interpretations, which was then integrated with the phenomenological findings to demonstrate how Qur'anic principles inform and legitimize the identity construction processes observed in the *hijrah* communities. To ensure data validity, the researcher applied source triangulation by comparing interview data with observation and documentation, investigator triangulation by involving multiple researchers in the analysis process, and member checking by returning findings to informants to verify accuracy.

In this phenomenological approach, the researcher positioned themselves at the same level as the research subjects to deeply enter their interpretations, practicing what Schutz termed *verstehen*—an empathetic understanding of informants' subjective experiences and meaning-making processes—while also engaging in bracketing (*epoché*) to set aside preconceptions about *hijrah* and Islamic identity, remaining open to informants' authentic experiences, including their engagement with Qur'anic texts. This integrated methodological framework, combining phenomenological exploration of lived experience with textual analysis of Qur'anic foundations, allowed for a comprehensive understanding of how *hijrah* identity is constructed among millennial Muslims in Banten, bridging the sociological and theological dimensions of religious transformation in a manner that previous studies have largely overlooked.

Meaning of *Hijrah* and Identity Construction

The *hijrah* phenomenon among urban Muslim millennials is not merely a religious event. It is a sociological movement that reflects the construction of a new identity for urban Muslims in Indonesia who are dynamic and seeking an authentic form of religiosity (Farchan and Rosharlianti 2021, 191). Sociologically, *hijrah* offers a distinct identity because its worldview does not fully align with the mainstream understanding of Indonesian Islam, which tends to be moderate, syncretic, or traditionalist. Instead, *hijrah* carries a spirit of purification, textual literalism, and an emphasis on more visible and structured aspects of sharia (Rahman et al. 2021, 154–70). To a certain extent, *hijrah* presents an element of exclusivity in religious practice. This can be seen from the clear distinction between those who have made *hijrah* and those who have not, the use of attributes such as *gamis*,

beards, or veils, and the tendency to limit interaction with groups considered less appropriate. These elements gradually transform into a typical urban millennial lifestyle. This lifestyle is not only practiced in places of worship but also extends to consumption choices such as halal food and sharia products, entertainment such as avoiding what is considered sinful, and social media management such as *da'wah* accounts, religious content, and friendship filters (Wati et al. 2022, 47). Thus, *hijrah* becomes a kind of lifestyle spirituality that answers the existential anxiety of urban youth while providing them with a clear, organized, and proud identity stage amid the hustle and bustle of modernity.

Based on in-depth interviews with five informants from the Ta'lim Cloud Al Bantani and Bikers Subuhan Banten communities, the researcher found that the meaning of *hijrah* has shifted from conventional understanding toward a more contextual and applicative meaning. HA (initials of the source), from Ta'lim Cloud stated:

Hijrah is not about changing clothes or growing a beard. It is about changing my way of thinking and my actions. I used to swear a lot, now I try to increase my *istighfār* (HF 2024, 1).

NP (initials of the source), from Bikers Subuhan, also affirmed:

Change happens slowly. My wife feels it the most. I have become more patient and pray on time. This community helps me stay consistent (NP 2024, 1).

Meanwhile, RL (initials of the source) admitted:

I initially thought Islam was rigid. It turns out it is relaxed as long as the intention is serious. Ta'lim Cloud does not force me to immediately wear *gamis* and a *turban* (RL 2024, 1).

AD (initials of the source) added:

I used to hang out until dawn. Now I hang out at the mosque. Community friends always remind me when I start to neglect (AD 2024, 1).

ST (initials of the source) defined:

Hijrah as the moment when she started consistently praying *ḍuḥā* and reading the Qur'an every day. Things I never did before (ST 2024, 1).

The various meanings derived from interviews with several informants, as mentioned above, can be summarized in the following table:

Table 1. Meaning of *Hijrah* Based on Informants' Perspectives.

Informant Initial	Community	Meaning of <i>Hijrah</i>	Interview Results
HF	Ta'lim Cloud	Gradual change in mindset and behavior.	<i>Hijrah is not about changing clothes or growing a beard. It is about changing my way of thinking and my actions. I used to swear a lot; now I try to increase my istighfār.</i>
NP	Bikers Sub- uhan	Leaving bad habits toward goodness.	<i>Change happens slowly. My wife feels it the most. I have become more patient and pray on time. This community helps me stay consistent.</i>
RL	Ta'lim Cloud	A process of self-improvement without coercion.	<i>I initially thought Islam was rigid. It turns out it is relaxed as long as the intention is serious. Ta'lim Cloud does not force me to immediately wear a gamis and a turban.</i>
AD	Bikers Sub- uhan	Gradual change with friends' support.	<i>I used to hang out until dawn. Now I hang out at the mosque. Community friends always remind me when I start to neglect.</i>
ST	Ta'lim Cloud	Improvement of morals and worship.	<i>Hijrah for me is when I started consistently praying <i>duḥa</i> and reading the Qur'an every day. Things I never did before.</i>

The identity formation of young *hijrah* practitioners occurs through two main processes that reinforce each other. The first is cognitive internalization through three stages. These stages are exposure to *hijrah* ideas, identification by partially applying *hijrah* values, and internalization, where *hijrah* values become personal beliefs. The second is social reinforcement, where the community provides a safe environment to share experiences, remind each other, and give positive affirmation. RL (initials of the source) emphasized, “If I were alone, I am not sure I could survive. This community is like a second family. When I start to get lazy about praying *fajr*, someone will definitely send a message or pick me up. They do not patronize me, but they invite me in a fun way.” The result of this process is a hybrid identity, which is a devout Muslim who remains trendy and cool.

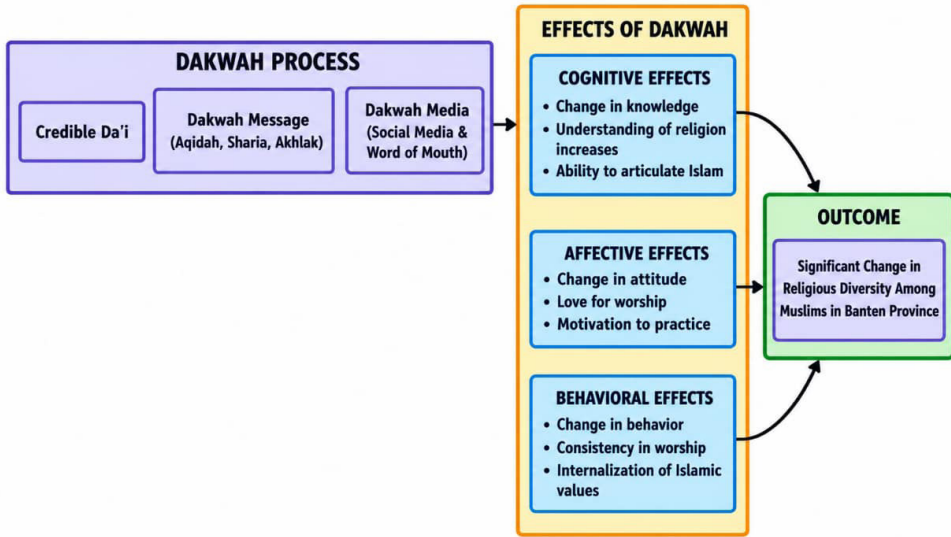


Figure 1. The Process of Negotiating the Meaning of *Hijrah* among Banten Muslim Millennials.

Based on the research findings, the researcher identified four dimensions of change experienced by community members after understanding and internalizing the meaning of *hijrah*. These four dimensions are interconnected and form a holistic transformation from the cognitive to the behavioral domain.

First, *hijrah fikriyyah*, or Change in Mindset. This dimension serves as the initial foundation because it changes the informants' thinking framework about religion. Before *hijrah*, religion was often seen as a collection of rigid and unfriendly prohibitions for young people. After participating in regular religious study sessions and discussions in the community, informants experienced a deconstruction of understanding. They came to see that Islam actually provides boundaries as a form of protection, not restriction. HA (initials of the source) from Ta'lim Cloud stated (HF 2024, 1):

I used to think that Islam prohibits many things. But after studying here, I see that Islam provides boundaries so that we do not get lost. Its prohibitions are for our own good. Now I understand why alcohol is forbidden and why adultery is forbidden. Not to make things difficult, but to protect them.

This change makes informants more critical in receiving religious information and more open to contextual interpretation. In educational psychology terms, this indicates an increase in cognitive flexibility toward religious values.

Second, *hijrah i'tiqādiyyah*, or improvement of faith. Although not always accompanied by striking changes in appearance such as wearing wide veils, *gamis*, or long beards, the informants showed fundamental strengthening in their beliefs in the pillars of faith and the pillars of Islam. This finding is interesting because

it contradicts the stereotype that *hijrah* is always identical to external symbolic changes. For example, several informants who previously only prayed on Fridays or during family events now strive to maintain the five daily prayers. They also began reading translations of the Qur'an and discussing verses about tauhid. This finding refutes the stereotype that *hijrah* among young people is instant and merely symbolic. In fact, the internalization of faith occurs before visible lifestyle changes.

Third, *hijrah su'uriyyah* or change in feeling. This affective dimension shows how informants' emotions transform from negative feelings such as laziness, coercion, and anxiety to positive feelings such as happiness, calm, and longing toward religious practices. Prayer is no longer felt as a burden but as a psychological need to calm the heart amid life's pressures. ST (initials of the source), from Ta'lim Cloud, expressed (ST 2024, 1):

I used to feel lazy when hearing the adhan. Now I feel uneasy if I have not prayed. There is a unique happiness when I can pray on time, especially if I can pray in congregation at the mosque.

From the perspective of Islamic psychology, this feeling is called *ḥubb al-'ibādah* or love for worship. This emotional change is reinforced by the supportive atmosphere in the community, where members remind each other and share joy when achieving weekly worship targets. The *su'uriyyah* dimension becomes the driving energy so that change is voluntary and not due to coercion.

Fourth, *hijrah sulūkiyyah* or improvement of morals. This dimension is the easiest to observe by those closest to the informants because it concerns real behavioral changes. The informants gradually left bad habits such as swearing, using foul language, gossiping, eating or drinking in places of sin, and other negative behaviors. NP (initials of the source) from Bikers Subuhan explained (NP 2024, 1):

My friends who used to invite me to get drunk are now surprised by my change. My wife was initially surprised because I have become more patient. I used to get angry easily in traffic jams; now I can control myself better.

This change includes increased patience, honesty, and empathy. For instance, informants who previously interrupted others' conversations now learn to listen. They also began to care about the cleanliness of their surrounding environment as a form of moral behavior toward nature. In a social context, *hijrah sulūkiyyah* produces positive impacts on family relationships, work, and friendships.

Da'wah Strategies of the Hijrah Community

The intensive *da'wah* campaign within the framework of the *hijrah* movement has adopted a strategy of utilizing social media to reach the younger generation living in the digital era. Social media plays a crucial role in spreading the concept of *hijrah* among Muslim millennials by facilitating functions, roles, and activities related to religious rituals. According to Eva Nisa (2018, 68–99), *da'wah* strategy can be

understood as a process of planning methods and efforts to guide the *da'wah* target audience in specific situations and conditions to achieve optimal *da'wah* outcomes. *Da'wah* strategies need to be developed to target *hijrah* community members and urban youth, in line with *da'wah* objectives.

1. The Role of Credible Young Preachers

The *hijrah* community has adopted a strategy of utilizing social media to reach the younger generation in the digital era. *Da'wah* strategy is a method and planning process to guide the *da'wah* target audience to achieve optimal results. Based on Aristotle's ethos theory as cited by Siti Barokah (2020, 283–303), a credible preacher must possess three qualities. First, good sense or competent knowledge. A preacher must have a solid background in religious education and depth of knowledge. Imron Rosyadi, for example, is a graduate of the University of Jazeera in Sudan with a specialization in *fiqh*. Meanwhile, Mahruroji focuses on *sīrah nabawīyyah* and is the caretaker of an Islamic boarding school. Second, good character. A preacher must be a role model for his congregation. Everything about the preacher, both physical appearance and behavior, will impact the congregation and be emulated. Informants mentioned that the invited preachers have unquestionable integrity. Third, goodwill or sincere intention. A preacher must have sincerity in conveying *da'wah*, not for popularity or material gain. This sincerity is felt by the congregation and makes them more receptive to the *da'wah* message.

Table 2. Profiles of Young Preachers in the Banten Hijrah Community.

Preacher's Name	Specialization	Role in the Community	Characteristics
Ustaz Imron Rosyadi, Lc	<i>Fiqh</i>	Regular study session leader (2019–present).	Relaxed, open to critical questions.
Ustaz Mahruroji	<i>Sīrah Nabawīyah</i>	Community mentor.	Egalitarian, easy to approach.
Ustaz Yasir Arafat	<i>Qirā'at</i> and <i>Tahfiz</i>	Qur'an teacher.	Patient, thorough.

The unique characteristic of the young preachers who lead study sessions in the Banten Hijrah community is their egalitarian approach toward community members. This makes members feel comfortable discussing religion and seeking solutions to life's problems according to the Qur'an and Hadith. As expressed by one informant, RL (initials of the source) from Ta'lim Cloud said (RL 2024, 1):

Ustad Imron never makes us feel stupid. He answers our questions without judging us. We can discuss things that are usually taboo in regular religious study sessions, such as dating, music, or career.

The millennial generation is known to have high curiosity and a desire to learn.

Through discussion, they can find the answers they are looking for. Young preachers whose ages are not far apart can understand their psychological conditions and are more open to receiving questions and input from the congregation.

2. *Da'wah* Messages and *Da'wah* Media

The *da'wah* messages conveyed by preachers to the audience originate from the Qur'an and Hadith. The *da'wah* messages delivered by the *hijrah* community consist of verbal and nonverbal messages. Verbal messages are delivered orally through lectures at *majelis taklim* or discussions in cafes and other places.



Figure 2. Ta'lim Cloud Al Bantani's Religious Study Activity was Held in a Café.

Meanwhile, nonverbal messages are delivered through written quotes, online pamphlets, *da'wah* videos, and Islamic images or cartoons found on the community's social media. The *da'wah* messages, both verbal and nonverbal, directed to *hijrah* community members cover three main themes that are often discussed and used as lecture themes by the preachers. First, *'aqidah*, which means bond (Munawwir 1997, 958). In this context, the term refers to belief or faith, where the pillars of faith are the foundation of all Islamic teachings. Second, sharia means the path that every Muslim must take (Munawwir 1997, 541). In general, sharia consists of rules or laws originating from divine revelation. It is divided into two main areas. The first is *ibadah*, or the vertical relationship with God. The second is *mu'amalah*, or horizontal relationships among humans (Munawwir 1997, 325). The third is *akhlāq*, which etymologically means morality or behavior. *Akhlāq* aims to perfect faith and religious practice. It can be positive, such as honesty, trustworthiness, and politeness, or negative, such as vice, envy, and betrayal.

The selection of material must be adapted to the *da'wah* target audience. Among the congregation, besides the millennial generation, there are also Generation Z members who attend the study sessions. Their experience with study sessions is clearly different from that of millennials, considering that millennials have been attending study sessions since 2017. After the pandemic ended, the atmosphere of the study sessions became slightly different from before. The number of

participants decreased somewhat because many millennials have married and are busy working. However, they share the same enthusiasm to learn more about religion amidst their daily activities. *Da'wah* content will reach a wider audience if supported by media that serve as a bridge for young people in their spiritual journey to access religious knowledge outside of attending face-to-face study sessions. *Da'wah* media are the tools used to convey *da'wah* messages (Thahir 2023, 84). In the modern era, *da'wah* can be delivered through various media such as television, video, magazines, newspapers, the internet, and other online platforms. *Hijrah* communities use social media to display their activities to influence other young people and encourage them to join the community (Hew 2018, 73).

Besides *da'wah* messages with content tailored to the target audience, the community needs *da'wah* media to disseminate information about themselves and convey the vision of *hijrah* (Roslan et al. 2025, 1168). The community uses two methods. The first method is word of mouth, where information about activities is shared directly with friends, and the community is introduced by inviting them to participate in events. When *Bikers Subuhan* first began reaching out to Banten youth, they still used printed invitations distributed directly to individuals. They also invited motorcycle clubs in Banten to participate in riding activities and study sessions to introduce Bikers Subuhan to them. Their approach was personal and group-based because motorcycle clubs already have established members and structures.

Therefore, they only needed to be directed toward a better path. The second method is social media. As the number of Bikers Subuhan members grew over time, they realized the need for social media presence to facilitate coordination and promote their activities. This encouraged them to create an Instagram account @bikersubuhanbanten, with 2,500 followers, and a Facebook page named bikersubuhanbanten. Until now, these accounts have been managed by administrators who update content and share all their activities.

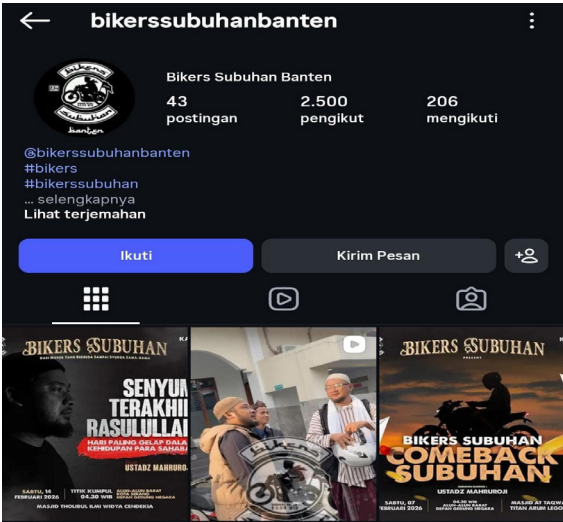


Figure 3. Instagram @bikerssubuhan Banten.

Since its establishment, Ta’lim Cloud has promoted its community activities through social media, including Instagram (@talimcloud) with 7,438 followers, Twitter, Spotify, and a Facebook account named Ta’lim Cloud. They have also created a YouTube channel with the same name. Community members invite friends who do not yet know Ta’lim Cloud through word of mouth, especially for events held in cafes. Because these places are open and attract many people, anyone who asks about the event can be effectively informed of the group’s identity when approached directly.



Figure 4. Instagram @talimcloud.

Figures 3 and 4 illustrate the divergent social media strategies through which the two communities construct and disseminate their *hijrah* identity. The Instagram account @bikerssubuhanbanten, with approximately 2,500 followers, visually

juxtaposes motorcycle culture—helmets, jackets, and group riding formations—with religious symbols such as prayer mats and mosques, thereby affirming members' identity as pious bikers while legitimizing their spiritual transformation. In contrast, @ta'limcloud, with 7,438 followers, prioritizes text-based *da'wah* through infographic-style posts containing Qur'anic verses, Hadith excerpts, and *fiqh* explanations, often employing a question-and-answer format that mirrors the egalitarian atmosphere of its offline study sessions. While Bikers Subuhan leverages the affective and visual appeal of motorcycle culture to reach a demographic often stigmatized as troublemakers, Ta'lim Cloud addresses a more heterogeneous audience of urban youth through intellectual and reflective content. Together, these accounts function as digital extensions of the interpretive communities, wherein Qur'anic meanings are not only transmitted but also visually and textually mediated in ways that resonate with the lifestyle and communication preferences of millennial Muslims in Banten.

3. Segmentation and Characteristics of the *Da'wah* Target Audience

The *da'wah* target audience of the *hijrah* community is adjusted to the characteristics of the community and the region where the community operates (Ifraq 2024, 335–55). For the Bikers Subuhan community in Lampung, members are typically aged 30 to 40 years old, established in their careers, and have families. Meanwhile, the *da'wah* target audience for Bikers Subuhan in Banten consists of young motorcycle enthusiasts and motorcycle club members with an average age of 17 to 35 years from two generations, namely Millennials and Generation Z. Both groups share the same characteristic, which is growing alongside the emergence of new technology. Banten Subuhan Bikers serves as a perfect container to embrace motorcyclists who are stigmatized in society as troublemakers, often disturbing and engaging in negative behavior with their peer groups, drinking until dawn. All these negative labels are attached to motorcycle club members. Over time, they became bored with the same aimless activities that followed every dawn gathering. Finally, they decided to change. They wanted to improve themselves, although the path was not easy.

At the time of its establishment, the Ta'lim Cloud Albantani community consisted of trendy young people in Banten, including skateboarders, breakdancers, punks, artists, musicians, and other young people. Over time, those who had embraced Islam reached out to others with similar backgrounds and encouraged them to improve themselves. Initially, 30 young people aged 17 to 27 years joined, and the number continued to grow every week. By 2018 to 2019, the Ta'lim Cloud community had reached 200 members who would attend events organized by the community when invited.



Figure 5. Ta'lim Cloud Al Bantani Community Members Participating in a Community Activity.

The activities illustrated in Figure 5 demonstrate that the *hijrah* communities provide an inclusive social space where young people with diverse backgrounds can interact, learn, and gradually strengthen their religious commitment. This characteristic enables the communities to adapt their *da'wah* strategies to the lifestyles and social experiences of millennial and Generation Z members.

Implications of *Hijrah* Community *Da'wah* for the Religiosity of Banten Muslim Millennials

The *da'wah* of the *hijrah* community has brought significant changes to the *da'wah* movement in Banten. Ta'lim Cloud has flagship programs such as weekly study sessions, Ngabezz, Fun Futsal, Nobar, Meet and Grow, and Jumbergi. *Bikers Subuhan* has programs such as congregational fajr prayer and weekly study sessions, weekend i'tikaf, Grand Subuhan, blood donation, and free breakfast distribution. Both communities prove that religious activities can go hand in hand with the hobbies and lifestyles of young people without having to negate each other.



Figure 6. Bikers Subuhan Banten's Religious and Social Activities.

The researcher identified that the main changes experienced by *hijrah* community members occurred in three fundamental aspects. These aspects are the understanding of tawhid, the practice of worship, and noble morals. These three aspects are interconnected and synergistically strengthen each other in forming a better, more aware, and more responsible Muslim personality. These changes do not occur instantly but through a long and gradual process, supported by the

routine of study sessions and intensive interaction among community members. HA (initials of the source), a member of Ta'lim Cloud, stated (HF 2024, 1):

The most noticeable change is in my way of thinking. I used to swear a lot; now I read more *istighfār* and *taḥmīd*. My friends who used to hear me speak harshly are now surprised because I have become more careful with my speech.

NP (initials of the source), the coordinator of Bikers Subuhan Banten, added (NP 2024, 1):

I have started to follow the Prophet's sunnah in behavior, both with my family and the community, including in business. I have left my musical instruments; now I prefer to listen to *marawis* and *nashid*. This change has had a big impact on my family, who have started to imitate my good habits of worship.

Both quotes above show that the transformation experienced by community members is holistic, covering internal aspects such as mindset and feelings as well as external aspects such as behavior and social interaction. HA (initials of the source) emphasizes the change in cognitive and verbal aspects, while NP (initials of the source) highlights change in behavioral aspects and their impact on the family. This indicates that the effects of the *hijrah* community's *da'wah* do not stop at the individual but spread to their immediate environment.

Based on the communication effects theory of Suprpto and Zainuddin (2021, 38–46), the researcher identified three effects of *da'wah*. These three effects are cognitive effects, or changes in knowledge; affective effects, or changes in attitudes and feelings; and behavioral effects, or changes in actual behavior. The three are interconnected in a continuous causal chain where the cognitive effect serves as the entry point, the affective effect serves as the bridge, and the behavioral effect serves as the ultimate goal of the *da'wah* process (Spiro et al. 1988, 375–383).

The cognitive effect is the first effect to appear in the process of receiving *da'wah* messages. After receiving the *da'wah* message, the target audience will absorb the content of the message through an active and critical thinking process. This results in significant changes in what is known, understood, and comprehended. Empirical evidence shows that the informants experienced an increased understanding of tauhid and were able to articulate Islamic concepts more accurately, systematically, and based on evidence compared to before joining. They also began to critically distinguish between essential Islamic teachings and local cultural additions that are often misunderstood as religious teachings. This increase in knowledge becomes the foundation for subsequent changes. ST (initials of the source), a member of Ta'lim Cloud, stated (ST 2024, 1):

Now I understand that Islam is comprehensive. It is not just about prayer and fasting, but also about how to do business honestly, how to treat neighbors, and even how to manage social media properly. I did not get this knowledge in regular study sessions before.

The quote from ST (initials of the source) shows a fundamental shift in

understanding the scope of Islamic teachings. Before joining the community, ST (initials of the source), like most ordinary Muslims, understood Islam narrowly as limited to *maḥḍah* ritual worship such as prayer and fasting. However, after participating in the study sessions at Ta'lim Cloud, she began to realize that Islam regulates almost all aspects of life, from economics and social interactions to ethics in using social media. This expansion of insight is an indicator of the success of the cognitive effect of the *hijrah* community's *da'wah*.

The affective effect is the second effect that arises as a logical continuation of the cognitive effect. This effect refers to changes in the recipient's attitudes and feelings after successfully receiving, understanding, and believing the *da'wah* message. New and more positive attitudes are formed through three variables. These variables are attention, comprehension, and acceptance. If the message is received wholeheartedly, then an attitude change occurs from negative to positive or from apathetic to enthusiastic. The informants reported much more positive feelings toward religious practices that they previously viewed as restrictive, limiting personal freedom, or outdated. Laziness in worship slowly turned into deep longing and a spiritual need that could not be negotiated. AD (initials of the source), a member of Bikers Subuhan Banten, expressed (AD 2024, 1):

I used to feel annoyed when hearing the fajr adhan because it disturbed my sleep. Now I feel uneasy if I do not pray fajr in congregation at the mosque. There is a different feeling of happiness when I can start the day with congregational prayer.

The quote from AD (initials of the source) clearly illustrates the affective transformation within him. The change from annoyance to unease when leaving prayer and the emergence of a different feeling of happiness after performing congregational prayer show that worship has shifted from being a burdensome obligation to a longed-for spiritual need. From the perspective of religious psychology, this change indicates a shift from extrinsic religiosity, which is practicing religion due to external factors such as social demands or fear, toward intrinsic religiosity, which is practicing religion due to internal beliefs and love for God.

The behavioral effect is the third effect and the highest in the hierarchy of communication effects. This effect is the most visible and measurable because it directly relates to changes in behavior patterns of the *da'wah* target audience in applying the *da'wah* content they have received, understood, believed, and felt positively about in their daily lives. Authentic and sustainable behavioral effects only emerge after a person successfully goes through the cognitive and affective processes. Without a correct understanding of the teaching and without a positive attitude change toward that teaching, lasting behavioral change is very difficult to achieve. The informants showed real, concrete, and directly observable behavioral changes in those around them, including family, friends, and neighbors.

These changes cover various aspects of life. They include habits of *maḥḍah*

worship such as more consistently praying on time and routinely reading the Qur'an every day. They also include social habits such as speaking good, gentle, and beneficial words as well as being generous in charity and helping others. Furthermore, they include personal habits such as maintaining appearance in a stylish and modern way while still complying with sharia provisions regarding covering the *aurah*, as well as avoiding places of sin and promiscuity that they used to frequently visit and enjoy. These changes are summarized in the following table.

The Qur'anic Foundation of *Hijrah*: From Physical Migration to Spiritual Transformation

The findings of this study, which reveal a shift in the understanding of *hijrah* from conventional interpretations to a holistic transformation encompassing cognitive (*fikriyyah*), faith (*i'tiqadiyyah*), emotional (*shu'uriyyah*), and behavioral (*sulūkiyyah*) dimensions, find a strong and nuanced resonance in the Qur'anic concept of *hijrah* (Wardani et al. 2024, 54; Syahbudi et al. 2024, 262). This section explores the rich tapestry of Qur'anic verses and their classical and contemporary interpretations to demonstrate that the internal transformations observed among Banten's millennial Muslims are not a departure from Islamic tradition but a profound engagement with its core principles.

1. The Lexical and Theological Foundations of *Hijrah*

Etymologically, the term *hijrah* in Arabic denotes the act of abandoning or leaving, from which the meaning of migration (*al-khurūj min ard' ilā ard'*, leaving one land for another) is derived (Dāmagānī 1983, 338). While this physical migration—most famously the Prophet Muhammad's journey from Mecca to Medina—is a foundational event in Islamic history, the Qur'an itself offers a broader semantic field for the term (Nīsābūrī 2009, 294). The word and its derivatives appear approximately 30 times in the Qur'an, encompassing meanings that range from physical departure to the conceptual abandoning of sinful or immoral behavior (Suyūṭī 1985, 105).

Scholarly analysis of the Qur'anic usage of *hijrah* confirms this semantic breadth. In Makkiyah verses, such as Q.S. Al-Mudathir [74]: 5, *hijrah* emphasizes a spiritual dimension, referring to the abandonment of sin and polytheism in favor of faith and purity (Syidiqi 2025, 235–41). This dimension is further elaborated in Q.S. Al-Mu'minūn [23]: 67, where *hijrah* is interpreted as leaving behind deviant habits—specifically, the practice of mocking and belittling the Qur'an out of arrogance (Rahmat 2026, 14). Meanwhile, Madaniyyah verses such as Q.S. Al-Baqarah [2]: 218 portray *hijrah* as a physical act of migration for the sake of defending and spreading Islam (Ifraq 2024, 335–55). As one comprehensive analysis of *hijrah* verses concludes, *hijrah* in the Qur'anic context involves changes in attitudes and behavior to get closer to Allah, encompassing changes to avoid shirk, evil, and sinful acts

The *hijrah* practiced by the Ta'lim Cloud and Bikers Subuhan communities aligns most closely with this second category: the conceptual abandoning of sinful or

immoral behavior. Their transformation is not framed as a new theological category—what might be labeled multidimensional *hijrah*—but rather as a practical enactment of the Qur'an's own call to leave behind the land of ignorance and sin for the land of knowledge and piety, wherever one may physically reside (Hakim 2025, 96). This interpretation is consistent with the scholarly consensus that while the physical *hijrah* from Mecca to Medina ceased to be obligatory after the conquest of Mecca, the term *hijrah* has had a spiritual connotation as well—namely, a ‘forsaking of the domain of evil’ and turning towards God (Karina et al. 2025, 423).

2. The Holistic Promise of *Hijrah*: An Analysis of Q.S. An-Nisā’ [4]: 100

A central verse that serves as a theological anchor for the *hijrah* movement is Q.S. An-Nisā’ [4]: 100:

وَمَنْ يُّهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him—his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.”

Hijrah as a multi-dimensional journey: the phrase *hijrah for the cause of Allah* (*fi sabilillāh*) contextualizes the entire effort, framing the communities’ journey to improve themselves and their environment as a form of striving in the path of God (Ahmed and Malik 2022, 97–117). This allows the members’ efforts—from learning Islamic law to improving their speech—to be seen as part of a sacred mission (Rahman et al. 2021, 154–70).

The Promise of Abundance and Wideness: The promise of finding *murāghaman kathīran wa sa‘atan* (many [alternative] locations and abundance) has been interpreted by scholars in a way that perfectly aligns with the informants’ experiences. Classical commentators like al-Qurṭubī explained that *wāsi‘ah* (abundance/wide) can mean the opportunity to emerge from misguidance to guidance, from poverty to wealth, while Malik interpreted it as the wideness of the land that allows for new opportunities (Qurṭubī 1973, 397–98). This dual interpretation of *sa‘atan* echoes the informants’ experiences: they find a wideness in their spiritual and social lives (new communities, new purpose) as well as practical opportunities for personal growth.

The value of intentional action: the story of Jundab ibn Dhamrah, as cited by scholars like al-Zamakhsharī, reinforces this point. Jundab was too old to physically migrate but had the intention to do so, and this verse assured that he would still receive his reward (Zamakhsharī 2006, 694–2697). This underscores the Islamic principle that *hijrah* is fundamentally about sincere intention and spiritual orientation, validating the informants’ internal transformations as a form of *hijrah* (Abdurrahman

et al. 2026, 19).

3. *Hijrah* as Internal Struggle and the Transformation of Self

A question arises regarding the use of Q.S. Ar-Ra'd [13]: 11 as a foundational text for the four dimensions of transformation observed among community members, given that this verse does not contain any derivation of the word *hijrah*. The rationale for its inclusion rests not on lexical presence but on thematic correspondence. Q.S. Ar-Ra'd [13]: 11 states:

إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ

“...indeed, Allah will not change the condition of a people until they change what is in themselves.”

This verse articulates the principle of internal transformation that underlies all four dimensions of *hijrah* identified in this study. Scholarly interpretation of this verse emphasizes precisely the kind of inner change that the communities embody. The change referred to encompasses changes in mental attitude, values, and behavior (Rahayu 2026, 1). Ibnu Kathīr similarly explains that when people change from obedience to disobedience, blessings can turn into misfortune; conversely, when they improve themselves, Allah opens the door to help and forgiveness (Kathīr 2007, 277).

The four dimensions of transformation experienced by informants—*fikriyyah* (cognitive restructuring), *i'tiqādiyyah* (faith reinforcement), *shu'ūriyyah* (emotional change), and *sulūkiyyah* (moral improvement)—constitute precisely the kind of internal change that Q.S. Ar-Ra'd [13]: 11 mandates (Rassool 2024, 164; Rassool 2021, 286). *Fikriyyah* corresponds to the transformation in understanding Islam from a set of prohibitions to a comprehensive guide, reflecting the cognitive change the verse requires. *Su'ūriyyah* represents the emotional or psychological dimension of this change, as informants shift from laziness to longing for worship (Aghaei et al. 2025, 501). *I'tiqādiyyah* and *sulūkiyyah* are the fruits of this internal transformation: strengthened faith and improved morals are not merely outward performances but the products of an inner renewal (Khan 2022, 19).

In this framework, Q.S. Ar-Ra'd [13]: 11 provides the theological principle that legitimizes and explains the mechanism of the internal *hijrah* that the communities experience (Afidati et al. 2026, 401–44). The verse does not need to contain the word *hijrah* to be foundational to *hijrah* as spiritual transformation, because it articulates the very logic of change—from within, by the self, for the self—that makes such transformation possible and meaningful.

4. The Role of Community and The Ultimate Goal

The communal dimension of the *hijrah* movement—where members support each other to maintain consistency—finds its Qur'anic prototype in the historical *hijrah*, which was not merely about individuals relocating but about building a new, supportive community of Muhājirīn and Anṣār in Medina (Ghifari et al. 2026, 250–

60). Verses such as Q.S. Al-Ḥashr [59]: 8-9 and Q.S. Al-Anfāl [8]: 72–74 explicitly praise the Muhājirīn (emigrants) and the Anṣār (helpers), providing a scriptural basis for community-based support. The Ta'lim Cloud and Bikers Subuhan communities function as a modern-day Ansar for each other, offering the social reinforcement and mutual encouragement necessary for *istiqāmah* (consistency).

Ultimately, the goal of this comprehensive transformation is to achieve a higher state of religiosity and morality, consistent with the Prophet's mission to perfect good moral character. The *hijrah* practiced by these communities produces individuals whose faith is internalized and reflected in noble conduct, creating a personality that is both pious and trendy—a hybrid identity that demonstrates how Qur'anic principles can be lived authentically within contemporary millennial culture.

Conclusion

This study demonstrates that the *hijrah* movement among millennial Muslims in Banten is fundamentally an interpretive phenomenon: members of the Ta'lim Cloud Al Bantani and Bikers Subuhan Banten communities construct their understanding of *hijrah* not through physical migration but through the Qur'anic concept of abandoning sinful and immoral behavior (*al-hijrah al-ma' nawīyyah*). Their engagement with Qur'anic texts—particularly Q.S. An-Nisā' [4]: 100 and Q.S. Ar-Ra'd [13]: 11—generates a holistic transformation across four interconnected dimensions: cognitive restructuring (*fikriyyah*), faith reinforcement without excessive symbolism (*i'tiqādiyyah*), emotional change from reluctance to longing for worship (*su'ūriyyah*), and moral-behavioral improvement (*sulūkiyyah*). Classical interpretations by al-Qurṭubī and al-Zamakhsharī provide the normative foundation for this transformation, particularly the view that *hijrah* encompasses sincere intention and the pursuit of obedience to God. The communities' *da'wah* strategies—credible young preachers with egalitarian approaches, messages covering *'aqidah*, *sharī'ah*, and *akhlāq*, and the integration of word-of-mouth and social media—produce three layered effects: cognitive (enhanced understanding of *tauhid*), affective (shift from apathy to spiritual enthusiasm), and behavioral (consistent congregational prayers, Qur'anic recitation, and improved conduct). This study contributes to the discourse on living Qur'an by showing how Qur'anic meanings are negotiated, internalized, and enacted within distinct community settings, while challenging the stereotype of exclusivism often associated with *hijrah* movements in larger Indonesian cities.

Nevertheless, this study has several limitations. First, as a qualitative phenomenological study involving ten informants from two communities, the findings are contextually bound to Banten and cannot be generalized to other *hijrah* communities in Indonesia, which may operate under different socio-cultural conditions. Second, the comparative dimension of this study—contrasting a virtual study group with a motorcycle-based community—remains exploratory

rather than systematic; it does not purport to evaluate which model is more effective, but rather to illustrate how different community forms generate distinct dynamics of Qur'anic interpretation. Third, while this study integrates classical tafsir with phenomenological findings, it does not conduct a comprehensive intertextual analysis of all thirty Qur'anic derivations of *hijrah*; future research could undertake a more exhaustive tafsir analysis to map the full semantic range of the term and its reception across diverse Muslim communities. Fourth, the study relies primarily on interview and observation data, which may be subject to social desirability bias. For future research, we recommend longitudinal studies tracking the sustainability of *hijrah* transformation over extended periods, comparative studies across multiple *hijrah* communities in different regions, and deeper integration of living Qur'an approaches to examine how Qur'anic verses function in the daily lives of community members. Such research would further enrich the understanding of how Qur'anic texts inform, shape, and sustain contemporary Islamic identity formation in Indonesia's diverse Muslim landscape.

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