

Religious Resilience of Hijrah Youth in the Midst of Modernization Flow: Challenges, Adaptation, and Consistency

Research Article

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Abstract. Modernization triggered an identity crisis that prompted the birth of a new social movement, the hijrah movement became a movement for identity search among millennials in Indonesia. This paper presents a complete explanation of the development of the hijrah movement in Indonesia and the efforts of hijrah youth to build religious resilience in the midst of modernization. With an analytical descriptive approach, this study collects data using a literature study, then analyzes it with thematic techniques. The goal is to provide actual insight into the impact of the hijrah movement and how hijrah youth adapt and maintain religious consistency. The results of this study show that the hijrah movement is a step to find the identity of the millennial generation who are experiencing an identity crisis in the midst of modernization. The challenges faced include conflicts between religious values and modern lifestyles, maintaining religious consistency in the digital era, to social stigma against the hijrah movement from various community groups. Efforts to build religious resilience among hijrah youth can be understood within the framework of the social construction theory of Peter L. Berger and Thomas Luckmann, which takes place through three dialectical stages: externalization, objectification, and internalization. The religious resilience built by the hijrah youth is not solely based on a dogmatic foundation, but is the result of complex social dynamics. Values such as staying away from dating, covering the aurat, and choosing to avoid usury transactions are not only understood as religious obligations, but also as a collective identity that gives direction and meaning in life.

Keywords:

Hijrah Movement, Religious Resilience, Millennials, Modernization.

Introduction

Modernization, which has become increasingly massive recently, marks a new chapter in the development of the times that affects various aspects of people's lives (Sri et al., 2023). Undeniably, the current of Modernization has caused a number of groups to experience marginalisation and loss of direction. This condition makes the community more sensitive to various social crises that occur. In Habermas' perspective, new social movements emerged as a response to the weakening of the role of instrumental and communicative knowledge, as well as as a form of reaction to socio-economic changes that have an impact on cultural aspects and social life of the community (Nuruzzaman & Iksan, 2024).

Public concern about social dynamics that have the potential to trigger identity crises opens up opportunities for the development of broader and more inclusive social movements. The emergence of new social movements is part of a discourse that continues to develop along with changes in society from time to time.

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The presence of this social movement develops in line with the direction of development and Modernization of a country, which is believed to be a solution to the problem of identity crisis. The approach of a new social movement was born from a reflection on concerns about the identity crisis that has hit society (Zahara et al., 2020).

New social movements in the religious realm are one way to overcome identity crises, especially in the aspect of individual religiosity. In Indonesia, recently a movement has emerged initiated by a group of millennial Muslims who are trying to transform their religious life. The hijrah movement is a form of religious change that is manifested through changes in religious behaviour in certain communities (Rochimah, 2017). The phenomenon of hijrah developed as a religious movement pioneered by the millennial generation and quite popular among young people who switched from a non-Islamic lifestyle to Islamic values. The role and position of millennial actors in this hijrah movement have collectively formed a new identity as individuals who are more obedient to Islamic teachings.

The development of the hijrah youth movement has shaped the construction of a new identity, namely millennial urban Muslims in Indonesia, known as "devout Muslims." This identity depicts a Muslim who emphasizes individual piety and applies it in various aspects of life. Being a devout Muslim does not mean abandoning elements of modernity; on the contrary, it opens up opportunities to create a harmonious relationship between religiosity and modernity. Although Modernization is often associated with secularism, this perspective can be reversed by understanding that modernity in both cultural and technological aspects can strengthen individual beliefs if used wisely (Setia & Dilawati, 2021).

In their spiritual journey, hijrah youth often face many challenges in maintaining religious consistency. Starting from the surrounding environment that is less supportive, both from family, friends, and the community who have not understood their changes. In addition, worldly temptations such as promiscuity, un-Islamic entertainment, and a lack of guidance and supportive communities (Bissalam et al., 2025). Changing old habits is certainly not an easy thing, it takes a strong commitment to remain consistent in living a more religious life. Therefore, hijrah youth need community support, sufficient religious knowledge, and strong determination to have religious resilience so that they remain istiqomah in their journey.

In the midst of the challenges of modernity and moral decadence, it has become mandatory for a Muslim to develop religious resilience. Resilience itself, according to Reivich and Shatte, is a person's ability to respond positively and productively when faced with difficulties or trauma, allowing individuals to survive and manage stress well. Rojas adds that this ability is seen when a person faces a difficult challenge, where he or she is able to find a way to overcome it (Rusuli et al., 2024).

Meanwhile, Grotberg defines resilience as the capacity of an individual, group, or community to prevent or mitigate the impact of adversity faced. From these various opinions, resilience can be deduced as a person's ability to face and overcome difficult situations in an effective way. Meanwhile, resilience in terms of

religion means the ability of individuals to remain steadfast in religious beliefs, practices, and values in the midst of pressures, challenges, and changes that occur in life. Religious resilience is also known as spiritual mental (Khadavi, 2023).

In this study, the researcher wants to analyse how hijrah youth remain steadfast in their religion, as well as identify factors that help them adapt and be consistent in religion, amid the complexity of the challenges they face. Research on religious resilience and hijrah youth has certainly existed before, among the previous studies relevant to this research is *"Strengthening Religious Resilience in Converts in Kala Wih Ilang Takengon."* This study examines effective approaches to help converts to remain firm in their beliefs. This research also compiles recommendations for stakeholders including: The Head of KUA to develop coaching programmes and learning facilities, the Pegasing Sub-district to improve infrastructure, and the Islamic Sharia Office collaborates with KUA in educational coaching and scholarships (Rusuli et al., 2024).

Furthermore, *"The Hijrah Movement as the Formation of a New Identity of the Millennial Muslim Generation in the Digital Era (Phenomenological Study on the Shift Movement of Hijrah Youth in the City of Bandung)."* This research revealed that the early members of the Hijrah Youth generally had a weak understanding of religion. This community offers the concept of hijrah with a modern approach and a language that is easy for millennials to understand, allowing them to get closer to Allah without losing the identity of young people (Zahara et al., 2020). Then *"Transformation of the Identity of Members of the Hijrah Youth Movement (Phenomenological Study on Changes in Communication Patterns and Self-Image of Members of the Hijrah Youth Movement)."* Research shows that the majority of informants choose to hijrah for personal reasons and experience changes in communication within family and community, as well as a more positive self-image. The process of identity transformation starts from having a motive, seeking information about Islam, improving worship, facing conflicts, to a more positive change in identity. After emigrating, the identity as "hijrah youth" is attached to them (Yusria et al., 2019).

Previous research has discussed various aspects of hijrah and religious resilience, but has not specifically examined the challenges of hijrah youth in the digital era. Rusuli et al. (2024) examined strengthening the resilience of converts through stakeholder coaching and support, but focused more on external interventions. Zahara (2020) reveals how the hijrah community helps the millennial generation find religious identity without losing the modern lifestyle, but does not discuss the consistency of individual religion. Meanwhile, Yusria et al. (2019) highlighted the transformation of the identity of hijrah youth, but has not reviewed how they deal with digital information flows that can affect religious beliefs and practices. Therefore, this study fills the gap by analyzing how hijrah youth build religious resilience, maintain beliefs, and adapt to various challenges that arise in the digital era.

Method

This study uses a qualitative method with a literature review approach (Adlini, 2022), where data are collected from various relevant literature sources, such as books, scientific journals, articles, and digital documents related to the topic of religious resilience among hijrah youth in the digital era. The literature review approach is chosen to gain an in-depth understanding of concepts, theories, and previous research findings related to how hijrah youth adapt, maintain religious consistency, and face challenges amid the continuously evolving modernization. The data collection process begins with formulating precise and relevant keywords, such as "religious resilience," "hijrah youth," and "religious challenges in the modern era." These keywords are used to search literature in reputable academic databases such as Google Scholar, Portal Garuda, ResearchGate, and university digital libraries. In selecting literature sources, this study emphasizes the credibility of journals or publishers, the reputation of the authors' institutions, and the relevance of the content to the studied topic, focusing on literature published within the last 5 to 10 years to ensure data and findings are up to date.

Once collected, the literature data are then analyzed using thematic analysis techniques (Adelliani et al., 2023). At this stage, information obtained from various sources is identified and classified according to the main emerging themes, such as resilience factors, the role of community in supporting religiosity, and the challenges faced by hijrah youth. Thematic analysis enables the researcher to systematically structure the data and extract relevant meanings from diverse sources. To ensure data validity and reliability, this study employs source triangulation techniques, which involve comparing and cross-examining various literature from different sources and perspectives. Literature with consistent, differing, or even contradictory views is critically analyzed to obtain a more comprehensive and in-depth understanding.

Results and Discussion

The Development of the Hijrah Movement Among Indonesian Youth

The hijrah movement was initially understood as a move from Mecca to Medina. Hijrah was not only carried out by the Prophet Muhammad SAW, but also involved all Muslims who at that time faced pressure from the rulers of Mecca. This event holds many valuable lessons for the development of Islam (Hamudy & Hamudy, 2020). The term "hijrah" in Indonesia has undergone a shift in meaning and is adopted metaphorically by various religious communities, especially among the younger generation. If previously hijrah referred to physical transfer, now the term is more often used to describe the process of repentance or self-change, from a life full of immorality or less religious to a higher level of obedience (Rahman, 2021).

The hijrah movement in Indonesia developed through a long journey influenced by various internal and external dynamics, until finally giving birth to a new expression in the growing religiosity of the Muslim middle class. Initially, the term hijrah was closely related to religious movements that tended to be conservative and groups that carried the ideology of political Islamism. The concept of hijrah is also closely related to jihadist and fundamentalist Islamic movements. Groups such as the Islamic State of Iraq and Syria (ISIS) and Al-Qaeda use the term hijrah as part of their ideological doctrine. ISIS under the leadership of Abu Bakr Al-Baghdadi called for Muslims around the world to move to the caliphate's territory in Iraq and Syria. This movement uses the concept of hijrah as propaganda to invite Muslims to

physically move to the land called dar al-Islam, abandon dar al-harb, and switch from the jahiliyah system to the Islamic sharia-based system. This propaganda not only attracts Muslims from Arab countries and other Muslim majorities, but also succeeds in persuading a number of Europeans to

in order to realise the ideal system they believe in ([Basri, 2023](#)).

In Indonesia, the term hijrah was once used by the founders and leaders of Darul Islam/Indonesian Islamic Army (DI/TII) and the Indonesian Islamic State (NII) Kartosuwiryo in the struggle against the Dutch colonisers. In this context, hijrah is interpreted as a form of active resistance and an effort to escape from the enemies of Islam, as the Prophet Muhammad migrated to avoid death threats from the Quraysh. In addition, NII members also use the term hijrah when they fled to Malaysia to avoid persecution from the New Order regime ([Basri, 2023](#)).

The rapidly growing hijrah movement among the younger generation is currently a relatively new religious phenomenon in Indonesia. Initially understood as a personal rite, hijrah is now increasingly shifting into a communal movement ([Addini, 2019](#)). For the millennial generation, hijrah is not just an individual change, but has become a social trend that reflects the spirit of reform in religious and social life. The euphoria of hijrah shows that this movement plays a role in social change by making religious symbols more attractive to the millennial Muslim generation ([Annisa, 2018](#)).

Along with the flow of Modernization, the pattern of religious da'wah has also changed from traditional methods to a more modern approach. In the past, the spread of religious teachings mostly occurred in exclusive spaces such as Islamic boarding schools and Islamic academic groups, with a method in the form of face-to-face meetings with a one-way pattern of action communication, where the resource person conveyed a message without a direct response from the recipient of the information ([Sarbini, 2019](#)). Currently, various new methods in da'wah have begun to be implemented, one of which is through the use of social media such as Facebook, Twitter, and Instagram.

Virtual da'wah, which relies on social media as the main platform, has become an important factor in conveying religious messages to the younger generation. Da'wah activities that are carried out massively, both through social media and face-to-face studies, not only receive a positive response from the young generation of laymen, but also have an impact on people who are already religious. Mass media allows individuals to learn religion, practice teachings, and preach with a wider reach ([Addini, 2019](#)).

The popularity of the hijrah movement is increasing along with the involvement of a number of famous celebrities. Some of them are married couples, such as Teuku Wisnu and Shireen Sungkar, Irwansyah and Zaskia Sungkar, Arie Untung and Fenita Arie, Dimas Seto and Dini Aminarti, and Dude Herlino and Alyssa Soebandono. They also introduced and disseminated the hijrah movement through various social media platforms. In fact, this movement is increasingly known through large-scale events, such as the 2018 Hijrah Festival, which presents various hijrah communities and Islamic-based businesses, such as Islamic housing, Islamic banking, and halal culinary ([Handayani et al., 2024](#); [Hasan, 2019](#)).

In the perspective of rational action, according to Weber, the decision of young people to hijrah can be categorised as affective rational actions. This is due to the emotional drive that underlies their decision to hijrah, without any prior planning. These decisions generally come after they have had a difficult time in life. Before hijrah, they did not strictly follow Islamic sharia and lived a life like teenagers in general. The frustration they experience as a form of emotional symptoms is the main factor that drives them to hijrah ([Rahman et al., 2021](#)).

Their motivations for hijrah are diverse, ranging from the desire to learn more about Islamic teachings, to seeking a more religious friendship environment, to joining a more positive community. However, most teenagers who decide to hijrah start from various problems in their lives, such as teenagers who have experienced heartbreak, former drug users, motorcycle gang members, or punk children. Their decision to hijrah is often taken when they are at the lowest phase of their lives ([Firmansyah & Cikka, 2024](#)).

At this point, religion is often the go-to choice for finding solutions. Their decision to make religion a solution cannot be separated from the nature of religion itself, which in etymological studies, is seen as a system of rules, teachings, and norms that aim to save humans from chaos. Therefore, when a person is going through a difficult time, religion is often the main choice as a way out. This shows that hijrah carried out by youth is a form of affective rational action, where emotions play a major role in the decisions they make in the midst of adversity ([Karim et al., 2024](#); [Rahman, 2021](#)).

The hijrah trend in the modern era has evolved into various forms that can be categorized as follows ([Fansuri, 2023](#); [Taufiq et al., 2022](#)):

1. **Ideological Hijrah**, which focuses on the transformation of one's mindset and beliefs toward a more conservative or textual interpretation of Islamic teachings. In this type, individuals tend to adopt a more literal understanding of religion and enforce stricter adherence to sharia rules.
2. **Social Hijrah**, which emphasizes changes in lifestyle and social environment. Individuals in this category often form exclusive communities with social norms perceived as more Islamic, such as avoiding free-mixing between genders and choosing environments that support spiritual growth.
3. **Cultural Hijrah**, which reflects changes in cultural aspects such as clothing, manner of speaking, and daily habits that better represent a Muslim identity. Examples include wearing modest Islamic clothing, adopting Middle Eastern cultural elements in daily life, and changing entertainment consumption habits to align more with Islamic values.
4. **Economic Hijrah**, referring to changes in work and business practices that align with Islamic economic principles. Individuals in this category strive to avoid practices considered haram, such as usury (riba), and shift toward a sharia-based economic system, including halal businesses and Islamic investments.
5. **Digital Hijrah**, a phenomenon where the hijrah movement spreads through social media and digital platforms. Many individuals use these platforms for da'wah, sharing their hijrah experiences, and building virtual Islamic communities.

Through digital media, the hijrah movement becomes more accessible and widespread across diverse groups.

Based on research by Triana et al. (2021), contemporary hijrah communities in Indonesia can be categorised into two main typologies, namely conservative and Islamist. The conservative group itself is divided into two, namely Salafis and Non-Salafis. In the Salafi community, there are two distinguishing characteristics, namely the pure Salafis and the accommodative Salafists. The term accommodative Salafis is used to refer to a group of Salafis who are more open to modern values, a characteristic that has not been discussed much in previous studies of Salafism.

The typology of this hijrah community is determined based on an in-depth study of their responses to various issues, such as nationality, tolerance, and gender. The level of conservatism in the hijrah community varies greatly, so it cannot be equated between one community and another. Some groups show a more open and accepting attitude to diversity, while others are more exclusive in their religious approach.

The success of hijrah communities in attracting the interest of younger generations is closely tied to their da'wah strategies that align with current trends. Instead of relying on conventional methods, they make use of social media platforms like Instagram and TikTok to spread Islamic messages in a casual style, with engaging visuals and narratives that resonate with everyday youth experiences. Topics such as self-healing, mental health, and lifestyle are also addressed from an Islamic perspective, making the message feel relevant. Moreover, trends like modest fashion, online religious classes, and collaborations with hijrah influencers further strengthen the image of hijrah as a modern and contextual spiritual lifestyle.

The Challenges of Religious Diversity of Hijrah Youth in the Midst of the Modernization Trend

Modernization has brought significant changes to the mindset and religious practices of Muslim youth, including the actors of the hijrah movement. In this context, Modernization is not only seen as technological advancement and cultural globalisation, but also as an agent of transformation of religious values experienced by the younger generation (Mala et al., 2024). They experience new dynamics in shaping their religious identity, where religiosity is no longer solely shaped by conventional religious institutions, but also by the digital environment and global association (Nugraha et al., 2020).

As explained by Faysa et al. (2024), Modernization gives rise to an identity crisis that encourages individuals to redefine their spiritual values in the midst of the changing times. In the midst of the flood of information, freedom of expression, and the accelerating shift in social values, there is a deep need to rediscover the transcendent meaning of life. In this context, the hijrah movement initiated by Muslim youth is a form of symbolic resistance to the dominance of modern lifestyles which are considered to be instantaneous, superficial, and do not provide spiritual tranquility. Hijrah youth seek to build a new identity that is considered more religiously authentic, as a form of response to the saturation and emptiness of values that they feel in the current of modernity.

The contradiction between religious values and the modern lifestyle becomes a complex tug-of-war and is not always easy to unravel. Modernity encourages the

logic of individualism, consumption, and personal autonomy, while Islam teaches a balance between individual rights and social responsibility, as well as attachment to moral and spiritual rules. In everyday life, this tension often manifests itself in the form of symbolic and practical choices: between wearing sharia clothing or following global fashion trends, between attending taklim assemblies or hanging out in cafés, and even between maintaining social boundaries or following popular social customs.

This condition creates a cognitive dissonance that must constantly be negotiated. Hijrah youth are in a paradoxical situation: on the one hand they want to appear as part of modern society, but on the other hand they want to maintain Islamic values as a guideline for life. As noted by Mahmud (2024), this confusion turns into an identity dilemma, especially when the demand for modernity intersects directly with religious expressions. In the realm of social media, for example, hijrah youth are challenged to display their religious side consistently amid the demands of popularity, visual aesthetics, and follower expectations. This requires not only personal courage, but also the ability to transform values within a frame that remains contextual and relevant to existing social dynamics.

This challenge is further strengthened by the presence of the digital era that is shaping a new landscape in religious practice. On the one hand, the presence of social media has opened up new spaces for the spread of da'wah, access to Islamic knowledge, and the formation of online communities that strengthen the spirit of hijrah. Many religious leaders and hijrah communities use platforms such as Instagram, TikTok, and YouTube to convey spiritual messages that are fresh and easily accepted by the younger generation. This phenomenon reflects the positive potential of digitalization in expanding the reach of Islamic teachings in the contemporary era (Endiana et al., 2024).

However, on the other hand, social media also brings a lot of distractions. Digital algorithms that work based on visual preferences and engagement often lead users to content that is hedonistic, permissive, and tends to be secular. Over time, exposure to these values has the potential to weaken spiritual sensitivity, shift life priorities, and blur the boundaries between religious values and popular culture. Zulyatina et al. (2024) note that content such as glamorous lifestyles, free relationships, and the glorification of materialistic achievements have become part of the digital landscape that is consumed daily by the younger generation, including those who are in the process of hijrah.

Abdullah et al. (2024) refer to this phenomenon as a form of "de-sacralization", which is the process of obscuring sacred values in religious practice. Religion is no longer practiced as an overarching value system, but only appears as a symbol or performance tied to visual aesthetics and online existence. For example, viral religious-themed content often highlights the visual side of things, such as Islamic clothing, wise captions, or study aesthetics, rather than the depth of understanding and internalisation of Islamic values themselves.

This ambiguity makes religious consistency not only a matter of personal spirituality, but also a social struggle in maintaining integrity in the midst of digital public expectations. Hijrah youth are required to not only appear Islamic outwardly, but also be able to maintain sincerity of intention, manage online existence, and be selective in absorbing digital information that circulates without ideological filters.

In the midst of this struggle, hijrah youth not only faced internal challenges but also external pressures in the form of diverse social responses to this movement. The hijrah movement is not always received positively by all circles. On the one hand, it is seen as a symbol of the revival of religiosity of the younger generation that shows

spiritual thirst and the desire to live a more meaningful life. For some people, hijrah represents the spirit of change, the search for identity, and self-improvement efforts that should be appreciated. However, on the other hand, this movement cannot be separated from stigma and suspicion. It is not uncommon for it to be associated with new conservatism, even seen as a potential embryo of religion-based radicalism. This phenomenon shows that hijrah is often interpreted through various lenses, depending on the ideological, social, and political background of the person who assesses it.

This stigma is not present without a cause. Hijrah is often assumed to be a form of rejection of local culture, institutionalisation of social exclusivism, and closure to different views. The narrative that develops in the public sphere sometimes portrays hijrah youth as a group that severs ties with the surrounding environment, both in terms of lifestyle, association, and long-rooted social norms. In the context of a multicultural society like Indonesia, this condition causes its own anxiety because diversity is seen as a value that must be cared for and maintained.

A study by Bamualim (2018) highlights that some people view hijrah groups as social entities that are "distanced" from the reality of their surroundings. They are considered to live in a narrow social sphere and tend to be ideologically homogeneous, which lacks space for dialogue with parties with different views or beliefs. These tensions become even more complex as the narrative of hijrah develops on social media on a massive scale, sometimes with a rhetorical approach that simplifies religious issues into a black-and-white dichotomy: halal-haram, kafir-muslim, or true-false.

In fact, not all hijrah perpetrators represent an exclusive or conservative mindset. Many hijrah youth are actually active in social activities, caring for diversity, and open to cross-cultural and religious collaboration. This is where a more fair and proportionate understanding of the hijrah movement as a complex socio-religious phenomenon is important. Over-generalization will only widen the social gap and reinforce the polarization that can actually be bridged through a dialogical and contextual approach.

Hijrah Youth Efforts in Building Religious Resilience

The phenomenon of hijrah among the young generation of Muslims in Indonesia represents a spiritual awakening that is not only personal, but also contains complex social and cultural dimensions. This movement emerged in the midst of Modernization, globalisation of values, and the rapid penetration of information technology that often pushes society towards secularisation. However, instead of being eroded by these currents, hijrah youth actually show enthusiasm to strengthen their religious identity through various forms of self-expression and transformation. In this context, the hijrah movement is a form of symbolic contestation against modernity that is considered to obscure spiritual values. It serves as a space of cultural resistance, where young people redefine their identity, life goals, and religious meaning in the fast-paced frame of the times.

To understand these dynamics more fully, the theory of social construction put forward by Peter L. Berger and Thomas Luckmann becomes a relevant analytical framework. This theory views that social reality is formed through a dialectical process that takes place in three stages: externalization, objectification, and internalization (Berger & Luckmann, 2016). These three stages provide an overview of how the religious identity built in the hijrah movement is not formed instantly, but through complex and interrelated social processes.

1. Externalization

Externalization is the initial process in social construction, where individuals adapt to their social environment and transform knowledge from the realm of ideas into observable reality. This stage reflects the human effort to express values, ideas, and beliefs through both physical and psychological behavior as a form of adaptation to the external world. In this process, individuals not only seek to understand themselves but also to find their existence within ongoing or pre-existing social structures. Thus, in the stage of externalization, society is understood as a product of human expression and interaction ([Syahbudi et al., 2024](#)).

In the context of the hijrah movement, the process of externalization is clearly reflected in how young people express their religious consciousness and values within social life. They actively display their religious identity through various activities, such as attending Islamic study circles (*kajian*), wearing modest Islamic clothing, sharing dakwah content on social media, and building social relationships based on Islamic principles. These actions not only reflect personal expression but also represent a collective effort to construct a new social space imbued with religious values, a hijrah world that emerges through the externalization of spiritual values into everyday life.

2. Objectivation

Objectivation is the stage in which the results of the externalization process become institutionalized and gain legitimacy within social life. At this phase, various forms of adaptation that were previously expressed individually begin to be widely accepted as objective reality. Objectivation occurs through intensive social interaction, the formation of collective consensus, and the repetition of practices over time. When ideas or values are continuously reproduced within social life, they become increasingly established and are perceived as an undeniable part of reality. This process can span across generations and transcend spatial and temporal boundaries, such that at this stage, social reality is understood as something that has become institutionalized and collectively acknowledged by society ([Syahbudi et al., 2024](#)).

In the context of the hijrah movement, the process of objectivation is clearly evident when religious expressions that were once individual evolve into structured collective practices. The Islamic values and activities carried out by pemuda hijrah, such as attending religious studies, wearing modest Islamic clothing, and sharing dakwah content, eventually become institutionalized in the form of organized hijrah communities, both online and offline. The emergence of study groups, hijrah festivals, and even sharia-based business ecosystems serves as a concrete manifestation of the objectivation of hijrah values in social life. The religious identity formed through this movement thus no longer belongs solely to individuals, but becomes part of the broader social structure, something that can be experienced, followed, and accessed by the wider public. In this way, objectivation within the hijrah movement strengthens the legitimacy of collective identity and offers its members a sense of security and social validation.

3. Internalization

Internalization is the final stage in the process of social construction, where various forms of value diversity and prior social experiences begin to permeate the individual's subjective consciousness. This process reaches its peak when a person forms a new identity as a result of reflection on the previous stages of externalization and objectivation. That identity emerges from continuous interaction between the individual and their social environment. In other words, internalization illustrates how self-awareness is shaped through collective experience, social consensus, and repeated habits within societal life. Personal

identity cannot be separated from the influence of the social and cultural environment in which the individual lives—thus, human beings are essentially products of an ever-evolving cultural construction (Syahbudi et al., 2024).

In the context of the hijrah movement, the stage of internalization occurs when Islamic values that have been objectified within the community begin to be accepted and adopted as life guidelines by hijrah practitioners. They adopt the religious principles upheld in the hijrah environment, form consistent patterns of thinking, and integrate these values into their self-identity. This internalization process is reinforced by exposure to digital dakwah media, active participation in religious community activities, and social support from like-minded peers who share similar spiritual visions. Within this framework, religious resilience grows as a result of collective awareness and consistent religious practice, shaped through an intense and sustained social process.

Religious resilience built by hijrah youth is not solely rooted in dogmatic foundations, but rather emerges from dynamic and complex social processes. Values such as avoiding dating, covering the aurat, and steering clear of usury-based transactions are not only understood as religious obligations, but also serve as symbols of collective identity that provide direction and meaning in life. This identity functions as an adaptive strategy, enabling young people to remain steadfast in their Islamic values even while living in an increasingly pluralistic, open, and secular society. The social construction theory approach not only explains how religious identity is formed, but also illustrates how religious resilience is maintained and developed in response to the challenges of the times.

Furthermore, religious resilience is not merely the ability to withstand the pressures of modernity, but also reflects the capacity to construct counter-narratives that offer new meaning to life. In this context, the hijrah narrative serves as a symbolic critique of consumeristic and hedonistic lifestyles. It does not simply call for behavioral change, but also presents an alternative way of life that holds greater spiritual and social value.

However, building and maintaining religious consistency after deciding to embark on the hijrah journey is not an easy task. The challenges come not only from external factors but also from within oneself. The commitment to remain on the Islamic path is often tested by a complex social reality filled with temptations. Religious consistency does not mean withdrawing from social life; rather, it involves striving to use Islamic values as a guide for engaging socially in an active, open, and contributive manner. In this way, religious resilience finds its fullest form: an integration of personal faith and social engagement within the context of modern life.

Conclusion

The hijrah movement among Indonesian Muslim youth reflects efforts to build a more authentic religious identity in the midst of Modernization . The challenges they face come not only from within, but also from the social and digital environment that often encourages secular values. However, hijrah youth try to maintain religious consistency by making Islamic values a guideline for life.

Through Berger and Luckmann's approach to social construction theory, it can be seen that their religious resilience is formed gradually: from the expression of values (externalisation), to social structure (objectification), to becoming part of identity (internalisation). Thus, religious resilience is not only surviving change, but also the ability to present religion as a living and relevant value in the modern era. Understanding the hijrah process as a form of religious resilience can help educational institutions, religious leaders, and policymakers design a more

empathetic approach in accompanying the spirituality of the younger generation in the midst of the complexity of the times.

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