

## Hijrah: Exploring A New Model of Islamic Education

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### Abstract

The problem raised in this paper is how the hijrah community in Jambi City is a new alternative to Islamic education that is in demand by teenagers and community groups that often escape the attention of Islamic educational institutions (punks, motorcycle gangs, and so on). The purpose of this study was to obtain empirical data related to the concept of hijrah offered by the hijrah community in Jambi City and the concept of Islamic education initiated by the hijrah community in Jambi City. This study is a qualitative research, with the subject of research being the hijrah community in Jambi City, which amounted to two communities, the community of Youth Move Up (YMU) and the community of Shubuh Fighter. The data collection techniques used were observation, interviews, and documentation. The data analysis technique used is descriptive analysis by describing the process of inductive thinking that departs from specific factors, concrete events and then from specific factors or events and concrete then it is drawn generalizations that are general. This study concludes that: (1) the concept of hijrah initiated by the ymu community and the community of dawn fighters have differences and similarities. Both communities have the same goals and targets in general, namely millennials, whose goal is for members to migrate from a previous life away from religion to one that is allowed by religion. The difference lies in the main approach that is specifically implemented by the community of Dawn Fighters, where the community has its own benchmark, that the beginning of the success of the hijrah was preceded by the improvement of the Fajr prayer. If morning prayer is good, then other affairs will also be good. It will have an impact on you and it will have an impact on others. (2) The concept of Islamic education implemented by the YMU community and the dawn Warrior community is basically the same, where learning about everyday life is not only carried out face-to-face in an activity, but also through social media platforms such as YouTube, Instagram, Facebook, and other social media, both in the form of videos and nonsense. The concept of online activism of this kind has led to the emergence of participation in social movements and has proven to be effective in inviting audiences to follow the same steps. He then used several approaches, namely the wisdom approach, psychodynamic approach, and hobby or pleasure approach.

**Keywords:** *Hijrah, Islamic education, Milenials*

### Introduction

Islamic education is the education of the whole person, mind and heart, spiritual and physical, morals and skills (al-Qordhawy, 1980, p.39). Islamic education is a comprehensive process in developing human personality as a whole, which includes intellectual, spiritual, emotional, and physical, so as to become a Muslim who is ready to carry out the purpose of his creation in the world, namely, worshipping Allah SWT

and as a *caliph* (leader). In a different editorial, Al-Ghazali revealed that Islamic education is a means of forming people who are able to know God and serve him. This can be understood from the following statement by al-Ghazali (tt: 13):

"Indeed, the result of knowledge is to draw near to Allah, The Lord of the worlds, to link oneself with the heights of the Angels and to draw near to the heights of the Angels..."

".....And this, in fact, is with knowledge that develops through teaching and not frozen and undeveloped knowledge."

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In other words, al-Ghazali wanted education to be a basic need for Muslims because Islam wants education to last throughout human life. With the same education, Muslims can process the title of human kamil, namely humans who have high moral integrity, which is built from moral values taught by Islam.

Islamic education has shown its global existence in building world civilizations. In the early period of Islamic education development that took place at the time of the Prophet, Muhammad managed to print the best generation, called *salafusshalih*. The standard of success of the Prophet's educational system lies at the level of piety. In other words, the output of the education system of the Prophet Muhammad is a person who is directly charitable, doing with the knowledge gained because of Allah SWT, not because of others (Antonio, 2008:185). This success is due to the high level of accuracy in conveying Islamic teachings. Rasulullah SAW was very concerned about the situation, condition, and character of a person so that its values could be transferred properly. Rasulullah SAW, also very understanding instincts and conditions of each person, so that he was able to make them happy, both material and spiritual.

The growth of Islamic education has continued since Prophet Muhammad. He passed away before the end of the Umayyad era, marked by the development of naqliyah science. After this period, the heyday (peak of development) of Islamic education lasted from the beginning of the Abbasid State until the fall of Baghdad, which was characterized by the development of Islamic Science and the emergence of madrasas, as well as the peak of the development of Islamic culture.

From each period mentioned above, Islamic education has faced various challenges in the development process, including in the current millennial era. Rosidin revealed that there are several factors that 'cause Islamic education to often get sharp criticism in the current era, including *cultural lag* or cultural gap. This is because of the inequality between the speed of development of science and technology and the speed of development of education. The accelerated pace of the development of science and technology is not accompanied by the efforts of Islamic education. Consequently, Islamic education is less responsive to the dynamics of social change. Thus, this becomes inevitable when the educational process becomes less contextual (Rosidin, 2016, p. 186). Technological sophistication is considered capable of answering all the problems of Islamic education, but not of understanding the human soul, which is the core of the object of Islamic education.

Many education experts claim that Islamic education has failed to carry out its role in realizing a society with an Islamic personality. One reason for this failure is that religious learning is separate from

context. Religious learning is too normative and textual, ignoring its contextual aspects so that religious practice cannot awaken its adherents from moral depravity, which can harm themselves and the environment. The Minister of Religious Affairs also stated that Muhammad Maftuh Basuni stated that the religious education that takes place today tends to prioritize cognitive aspects (thinking) rather than affective (taste) and psychomotor (behavior) aspects (Basuni, 2004).

In addition, the Islamic education system must always orient itself to answering the needs and challenges that arise in society as a logical consequence of changing eras. However, in reality, Islamic education has not been able to perform its functions properly. There is a group of people who escaped his attention, which is actually a group that has a big impact on the survival of society, nations, and states. Calling it punks, motorcycle gangs, and so forth are often regarded as negative groups, and Islamic education seems to stay away from them.

Along with increasing religious awareness in the community, *hijrah*, which is synonymous with change for the better, is currently a trending phenomenon in Indonesia's Islamic world. Groups of people who escaped the attention of Islamic religious education en masse *hijrah* by joining communities that offer the concept of hijrah. Community is a special attraction for groups that escape the focus of Islamic education.

The hijrah community occurs in the city of Jambi. The presence of a community seems to be an alternative to studying Islam for groups that escape the focus of Islamic education. This study was conducted to examine the peculiarities of the concept of Islamic religious education offered by Hijrah communities in Jambi.

## 2. Methodology

This research is a qualitative research, with the subject of research being the community of *hijrah* in Jambi City, which amounted to two communities: the community of Youth Move Up (YMU) and the community of Dawn Fighters. Data collection techniques used were observation, interviews, and documentation. The data analysis techniques used were descriptive analysis by describing the process of inductive thinking that departs from specific factors, concrete events, and then from the factors or events that are specific and concrete, then generalizations that are generally drawn are drawn.

## 3. Results and discussion

### a. The Concept Of The Hijra Community

#### 1) The Community of Youth Move Up

YMU community aims as a form of effort in order to create a better civilization, trying to invite young people and adolescents to be pious, intelligent, resilient

and independent. Through this hijrah community, it is expected that an increasing number of mosques by young people and Islamic studies have spread to every existing mosque. Then, the ymu community preaches culturally; the main target is the youth and teenagers who are still engrossed in their own world of play, entertainment, and busyness. Therefore, the youth and adolescents in the city of Jambi have the potential to be invited to migrate, be productive, and be active in positive activities. Many people provide a deep understanding of the meaning of *hijrah*, and many have summarized it as a weighty scientific work. In this section, we present the meaning of the hijrah for the YMU community. As the name suggests, the ymu community is a community of young people and adolescents who focus on the call for a hijrah. It is good to give an understanding of the hijrah, as well as being a place for people who want and have migrated. They often hold Islamic studies with diverse materials, including thematic interpretation, al-Qur'an, Hadith, jurisprudence, and other materials. My favorite material was Fiqh. This material is considered interesting because, according to them, many people still have to learn Fiqh more clearly. In *Tafsir al-Mishbah*, Quraish Shihab explained that the kind of *hijrah* is divided into two, namely, physically and psychologically. Physical migration is defined as a form of stepping aside or moving temporarily from one place to another within a certain period of time. Similarly, *hijrah* is the act of abandoning all forms of Allah's prohibitions and carrying out his commands. This type of *Hijrah* is obligatory for every Muslim wherever and whenever they are. In line with the above, the essence of *the hijrah* according to the YMU community is not merely a change in one's appearance: from open to closed clothing, from not veiled to veiled, and from bearded to bearded. Moreover, *hijrah* is a gradual movement from disobedience to obedience in totality. They also contextualize the meaning of migration to the present. For them, the meaning of a hijrah that fits with the present is to move from the dark past into a better person in the future.

One member of the community said that the *hijrah* was a change to the next, a good change in a person. It goes from bad to good, worry to calm, and darkness to light. In short, according to them, *hijrah* is the best option for anyone who wants to leave bad deeds or who is in a position of indecision in life but still wants to go to good things. There is nothing wrong in that, but unfortunately not infrequently in the process, some people who claim to have migrated tend to be exclusive individuals and feel enough to fulfill the guidance of Sharia halal-haram alone without looking at the principles and spirit of the migration itself, namely recognizing differences and tolerance for others. In fact, everyone who intends to emigrate, should need to pay attention to the background and the initial purpose of emigrating, that is, so that later

they do not fall into an attitude that is contrary to the spirit of the teachings of Islam that *rahmatan lil 'alamin*.

## 2) Dawn Fighter Community

At the time of the messenger of Allah is also often used as a good strategy in preaching and expanding, especially in preaching the messenger of Allah in calling for his preaching in the period of Mecca never contain elements of coercion in carrying out his preaching began in secret in secret, then overt, and overt preaching done to groups of people who are he and his religion, all of which is done with full wisdom so that the Quraysh people feel Islam is beautiful and full of love.

The best way to achieve this is to ask God for guidance. One of the benchmarks of Da'wah can be received is to draw up a plan of Da'wah activities, the plan is a strategy in readiness to preach, so that this readiness becomes one of the main factors of a DA'wah activity can be well received. We can see in the early history of the formation of the dawn warrior community that emerged from a concern about the condition of the mosque, especially at dawn prayer time, mosques are mostly filled by grandparents or the elderly are very rarely filled by young people at dawn, and so it can be understood that the dawn warrior community more to make the principal in disguise.

Influencing the youth to pray to the mosque is not easy, especially for young people who have entered into promiscuity caused by several factors. One of them is the lack of attention from parents in inviting their children to pray on time and in congregation at the mosque, so it takes several strategies used by the management of the subuh warrior community to invite the prosperity of the mosque by praying in congregation: strategies to invite young people as the main target of the DA'wah of the subuh or dawn warrior community.

The stakeholder of the community dawn fighters through various efforts in preaching in the city of Jambi, using the right strategy is the main key to the process of Da'wah continues to grow and the community dawn fighters increasingly accepted and recognized as a community to bring a positive impact on its existence in the city of Jambi.

The Fajr movement in congregations in this mosque is very important because it can awaken Muslims. Simply by praying fajr in congregation at the mosque every day and doing other activities is already a sign of the revival and glory of the people. The Dawn movement has become an identity. In fact, mosques have begun many morning prayers. So, the point is now that the identity of the mosque is no longer with a lot of study. Therefore, the benchmark or parameter of the success or prosperity of the mosque can now be seen in dawn worshipers. This is the ultimate goal. If morning prayer is good, then other matters will also be good. It will have an impact on you and it will have an impact on others.

The resurrection of the rising moslem was a dawn prayer. If the dawn prayers in congregation in the mosque, Muslims will rise. Fajr Prayer is training in the best discipline from Allah to us. Simply by praying fajr in congregation at the mosque every day and doing other activities that are already a sign of the people's happiness and success. This is particularly important for young people.

Furthermore, with social media and information technology, we can obtain information as quickly as possible. With the migration of artists and the migration of friends celebgram, it has added to the dynamics and color of migration. However, if you want to see a solid building of the people, it all starts from the morning prayer in congregation regularly. Therefore, how do we color it not with something that is symbolic or just superficial, but more deeply that the foundation of the resurrection of the people and the foundation of the young people who migrated is from the morning prayer?

## **b. The Concept Of Islamic Education Hijrah Community**

### **1) The Community of Youth Move Up**

In practice, the vision and mission of the ymu community cannot be separated from the realm of Islamic education. This is because the achievement of vision and mission is in dire need of Islamic education. The concept of Islamic education implemented by the ymu community is as follows:

#### *Wisdom Education*

Doing da'wah is essentially doing educational activities. The YMU community's educational process is done with wisdom, namely, education in a wise way, full of tenderness, and able to have a positive impact on its members. According to them, education needs to be done in a good and wise way so as not to leave a negative mark on everyone who is educated. Therefore, education must be able to provide good lessons and tenderness so that they can learn from what they see and hear.

The majority of YMU community members are millennials who are just starting to study religion seriously, and some come from community groups that go unnoticed, which is actually the group that has a big impact on the survival of society, nation, and state. Calling it punks, motorcycle gangs, and so forth are often considered negative groups. Considering and caring for its members, the YMU community takes a heart-to-heart approach, embraces them, and accepts them with compassion regardless of their background and past. For the YMU community, motivation and sincerity must be highly valued and maintained. Therefore, they feel comfortable because they can be accepted in accordance with their respective conditions.

In addition, in terms of the educational process, this ymu community invites him to jointly carry out the

commandments of God and stay away from anything forbidden by him. Thus, when members are accustomed to living according to God's commandments, they no longer need to be invited but must always be motivated. However, because in the community the character of the members in understanding Islam is different, they need intensive guidance.

#### *Educated with advice*

Advice is part of the metodean educational method, which is quite effective in forming a person's faith, morals, soul, and social sense. Giving advice can also provide great benefits and changes to open and awaken one's heart to the nature of things, encouraging one to behave well and think positively.

One who gives advice to others is obligatory for him. Of course, giving advice should be done in a good way and educate, not patronize, or even *overloaded*. Giving advice can be verbal or nonverbal. When judging scholars, giving *advice* is always balanced, that is, both verbally and non-verbally or exemplary.

Education by giving advice is also done by the ymu community. This method is performed when a cleric or cleric provides material to the members. In providing material in accordance with a predetermined schedule on some activities, the advice inserted by the cleric and the cleric in the middle of the providing material. The advice that is often given to members is on faith, household, economy, life, and so forth.

The advice given by the clerics and clerics in the ymu community pays attention to several things related to its members, namely: 1) Use good language, polite, and easy to understand, 2) adjust to the age and background, and 3) try to give advice not in public for some problems related to personal members.

#### *Educated by example*

Many bad habits arose in the millennial generation as the Times developed. Many neglect to be good examples of those around them. With the advancement of technology, many imitate actors and actresses in soap operas compared to their parents. Being a good person is a dream of many people. The word exemplary itself refers to an exemplary act. He is the one who gives us good advice. This is an example of a family and teacher. To be a good example for others is difficult if you do not start with yourself. As a good example, we should start with good habits.

On this basis, the ymu community implements the concept of an example in the educational process for its members. Morality or attitude is a management to build a habit of escort to build a habit of knowing the value of truth, and can develop to build a habit of knowing the value of truth. In the educational activities carried out by ymu, community administrators always show good

attitudes and morals towards members. It can be seen from the way administrators interact, communicate, and behave with members.

The YMU community believes that the instinct to imitate is a strong and rooted instinct in humans that is strengthened by seeing. Throughout their lives, little or much, imitates others, but between the ages of one and six, children use this instinct more. Thus, children and adolescents shape their own behavior in later life by examining the behavior of their parents and teachers.

#### *Educated with Psychodynamics*

Psychodynamics implemented by the ymu community aims to change opinions, especially the behavior of members, to lead a more positive life by inviting them to carry out religious orders through an emotional approach and cognitive factors. Ymu community administrators must be able to convey persuasive messages both rationally and by touching the emotional aspects of community members. Rationally, the cognitive component of self-persuasion can be influenced. This cognitive aspect, where the management provides new understanding and thinking to persuade people to form a belief that carrying out religious orders and following religious studies is important for life and a necessity for religious people.

In psychodynamic strategies, effective messaging is essential in changing the psychological functioning of a person or group such as needs, fears, attitudes, and others whose results appear in behavior, so that members will respond openly to the form of behavior as desired or in accordance with the stated administrators.

Establishing a good relationship between the board and members will make members feel comfortable in the relationship. In addition to two-way communication, it is expected to help in the process of persuasiveness because the emotional level that appears when communicating will be an indicator of persuasion.

In addition to the context of emotional relationships that affect ymu community administrators and members, trust between one another is also needs to be persuasive. Ymu community is a DA'wah movement with the target of Da'wah is among the people who seem to have not been processed by other DA'wah movements, especially millennials, who do not understand and have not run the commandments of Islam, so the approach and persuasive methods carried out also need to be adapted to them. The strategy used in this community by inviting, using a persuasive approach so that the approach is more touching, we can also set the state of the atmosphere or mood of the members we invite. Many people in the *hijrah* community have various properties. In this position, the administrators try to be friends for the members in the sense of being a friend of discussion to hear the complaints of their problems.

In carrying out its programs, the YMU community uses technology and social media to support the smoothness and success of its activities. The media used are:

#### 1. IG (Instagram)

Social Media were first used by this community to disseminate its activities. The official instagram account of this community was @youthmoveup. Much interesting information is uploaded to these social media accounts. Information on the schedule of activities, religious quality, Islamic holidays, and other good deeds.

#### 2. FB (Facebook)

Facebook social media is also used to spread this community. Similar to an instagram, this *hijrah* community also uploads information about the community, images, and videos.

#### 3. Whatsapp Messenger

The YMU community also used the WhatsApp messenger application to establish communication between fellow members and administrators. Even with the WhatsApp application, it makes it easier for the community to communicate, because in the WhatsApp application, groups can be created whose contents can be more than 100 members or participants. The community had approximately 2000 members, both active and passive. Therefore, this community has eight WhatsApp groups, where the male and female groups are separate.

#### 2) Dawn Fighter Community

Mosques play a major role in the community. The mosque is not only a place of worship, but also the center of civilization for Muslims. In addition, mosques still play many roles in empowering Muslims, both individually and socially, and in relation to the life of the nation and state. Some of the roles of the mosque, among others, the mosque as a place of worship, and spiritual, community education and training center, information and Communication Center, and the Center for the regeneration of the people.

Dawn Fighter community is a *hijrah* community that tries to make the mosque a center for various activities, and make the mosque a comfortable place to worship and carry out various activities, so that the mosque is crowded with worshippers who will perform worship, and carry out activities. The main program of this community is to invite Muslims, especially teenagers and youth, to enliven the mosque by praying for fajr in congregation.

In the process of Da'wah, which essentially invites its members to migrate to a better direction, by implementing several approaches to Islamic education, namely as follows;

#### *Friendship Approach*

Friendship in Islam is a noble practice, but is often underestimated by the majority of Muslims. Islam, as the

religion of *rahmatan lil alamin*, regulates human life not only by worshipping Allah, but also by maintaining relationships with fellow human beings.

Silaturahmi approach is used by the community of fighters Dawn Jambi city to approach and invite people to return to the prosperity of the mosque with prayers in congregation, especially Fajr prayer. Silaturahmi conducted to the public, community leaders, and administrators of several mosques in the city of Jambi, with the aim of socializing the community fighters Dawn as well as delivering a program of community activities. in order for this movement to get support from mosque administrators and community leaders.

From the interviews, it can be understood that in order to proselytize increasingly accepted by the public, the need to communicate with the relevant parties will be the development of proselytizing by conveying the intent and purpose of the establishment of community fighters dawn in the city of Jambi.

#### *Pleasure/hobby Approach*

This hobby approach is used by The Dawn Warrior community to attract young people and adolescents, who at their age are starting to find their identity and are more likely to spend time with things they like, playing games, exercising, traveling, and other things that make them happy, so that various activities are favored by youth with the aim of increasing the number of members of the youth.

In preaching to young people and adolescents, this community has its own strategy so that the preaching can be accepted by them, namely, the strategy of making the agendas liked by them, namely futsal, archery, cycling, swimming, horse riding, and tadabbur nature. With these activities, an increasing number of young people are becoming interested in joining the community. Of the many sports activities that are programmed, futsal is favored by members.

From the above, it can be concluded that the dawn Warrior community of Jambi City uses a hobby approach that is owned by young people and adolescents, thus creating a sense of comfort and interest in joining the community.

#### *Social media approach*

The dawn Warrior community, in preaching and conducting educational activities for its members, also uses social media. From the beginning of the formation of this community, social media has become an inseparable aspect of the development of national-scale communities. The social Media used by the Jambi subuh warrior community in preaching include Facebook, which is an active social media used by the community to introduce the subuh warrior community to the community so that by continuing to upload Jambi subuh warrior activities can attract young people to join the community.

In addition to Facebook, this community also uses an Instagram with the account @pejuangsubuhJambi. However, there is little that distinguishes instagram accounts and other social media used by this community, namely, on social media, there are posts of short videos taken from clerics, be it clerics who are already known to the public, or who are not yet known to the public. Among the many short videos, there are many messages and motivations for young people and adolescents to prosper the mosque and uphold charity *makruf nahi munkar* or bad and good treats.

The WhatsApp group Dawn Fighters community in Jambi is one of the social media used by the board to remind members to carry out morning prayers in congregation at the mosque and provide materials related to improving personal qualities. WhatsApp media is also used to discuss and plan activities when activities are carried out and plans for activities to be carried out.

In addition to the social media mentioned above, this community also uses YouTube to preach by uploading video lectures from ustadz, who filled lectures on the activities of the dawn warrior community. Then through youtube, the board also makes educational videos that can enlighten the knowledge of the people with short *tausiyah* and short lectures

From the description above, the meanings of *hijrah* initiated by the ymu community and the dawn Warrior community have differences and similarities. Both communities have the same goals and targets in general, namely millennials, whose goals target migration from a previous life away from religion to a life that is allowed by religion.

The phenomenon of migration that occurs among the millennial generation, especially the ymu community and the dawn Warrior community, is a social phenomenon that indicates a crisis phase in humans, especially millennials. In this phase, a person needs an answer that then transforms to make changes; in this case, he changes something that is in him from a religious aspect. The most popular *hijrah* concept has become a spiritual journey towards true piety (Duraesa & Ahyar, 2019). Therefore, *hijrah* is considered one of the processes that transforms one's religiosity. The transformation of *hijrah* *makaniyah* is described as an effort to move from less good values to better values, and from falsehood to truth (Yunus, 2019).

The massive movement of *hijrah* in today's young generation, such as the YMU community and the dawn Warrior community, is a new phenomenon that is developing as a religious movement in Indonesia. The paradigm of this *hijrah* movement, interpreted as a rite that is personal in nature, has begun to shift into a communally carried movement (Addini, 2019). *Hijrah* has become a trend of social change for the millennial generation, so that it becomes a movement or a major human leap in fostering the spirit of reform in the context

of religious social-society. The euphoria of *hijrah* is an illustration that the presence of this social movement can be an aspect of social change by making religious symbols attractive for the millennial Muslim generation (Anisa, 2018). The spread of the *hijrah* movement carried out by the ymu community and the dawn Fighter community has become a movement that is widely carried out by the younger generation, supported by the ease of Information Technology in the digital era, so that the spread of *hijrah* is more widespread.

Characteristically, the millennial Muslim generation is a young generation of Muslims bound by a way of seeing the world that faith and modernity can go hand in hand. Today, the millennial Muslim generation is seen as the pioneer of modern young Muslims. Generation millennials are those who are proud of their beliefs and are enthusiastic, dynamic, active, creative, and demanding. Their existence will change culture in a "gentle" way. Moreover, the idea that science was deeply rooted in the golden era of Islamic civilization was one of the factors that led them to regain their position in modern life and offered a view and proof that not only can religion go hand in hand with modernity but it is also capable of inspiring modernity.

The development of the *hijrah* movement among the millennial Muslim generation has a self-concept of how to be a tolerant, pluralist individual, and can appreciate differences and diversity that have created great opportunities in the development of moderate Islamic Da'wah in Indonesia (Zulhazmi & Hastuti, 2018). The *hijrah* movement carried out by the ymu community and the dawn Fighter community tries to present a form of movement with packaging different from most other Muslim movements. As we know, that the study is very closely related to the generation of mothers and fathers, but the two *hijrah* communities are trying to package their movements in accordance with the style of the millennial generation. One proof of this is the use of clothing when attending studies that are packaged in a more relaxed manner and as it is, using ordinary daily clothing. In addition, the cleric who became the speaker did not wear long robes to make the study stiff. The millennial Muslim generation forms new patterns in interpreting the *hijrah* phenomenon. Therefore, the impetus for the *hijrah* movement in the millennial Muslim generation is considered a feeling of emptiness in the soul that causes saturation; they are more critical thinking and have easy access to religious information (Fajriani & Sugandi, 2019).

In such conditions, Islamic religious education is needed for millennials today, because at this time, there are many Muslims who are negligent of Allah's commands, including young people and adolescents. The entry of foreign cultures today has little negative impact on them.

The millennial generation must study Islamic religious education so that there is a balance with general education. Islamic education prepares the role of the millennial generation in continuing their duties in this world and can later obtain the results (reward) in the hereafter. Islamic religious education guides the formation of better personalities and characteristics. Islamic education should develop all aspects of human life, spiritual, intellectual, imagined, physical, and spiritual, both individually and in groups, to achieve a perfect life.

According to Prof. Dr. Hasan Langgulung, Islamic religious education has four functions: (1) Preparing the younger generation to hold certain roles in society in the future. 2) Transfer of knowledge related to these roles from the older to the younger generations. 3) Moving values aimed at maintaining the integrity and unity of society, which is an absolute requirement for the continuation of life (survival) of society and civilization. According to Yusuf al-Qardhawi, Islamic Religious Education is the education of the whole man, his mind and heart, spiritual and physical, morals, and skills. Therefore, Islamic religious education prepares men to live both in a state of peace and war and prepares them to face society with all its good and evil, sweet, and bitter.

The *hijrah* movement is a new social movement in the world of Islamic education that is currently developing among the millennial Muslim generation. There is not deny the use of social media, and the dawn Fighter community is one of the things that attracts the millennial Muslim generation to join and become part of the two *hijrah* communities. Islamic studies conducted through social media are spreading the circulation of information about the study of Islam quickly and widely. The spread of the *hijrah* movement on social media creates a social construction that takes place very quickly and evenly. Any social movement that is spread by utilizing technological elements, such as social media, can easily distribute information and mobilize movements at high speed (Merrill et al., 2019).

Learning about the elements in Islam that affect daily life is not only done face-to-face in a study by a cleric, but has also begun to penetrate into the digital era. The implementation of the movement of the two communities is trying to spread the movement through social media platforms, YouTube, Instagram, Facebook, and other social media, both in the form of videos and writing. Studies in the form of lectures delivered by most clerics are distributed on social media to reach a wider audience. Videos uploaded through the YouTube platform are always watched by those studying religion through the Internet. Not infrequently, many millennials are experiencing a crisis of confidence, making youtube *hijrah* youth movement content a means to reflect on themselves as individuals who are re-applying Islamic elements in their daily lives. Some testimonials from

them assume that after watching the study, they feel calmer, more active in worship, changing behavior, and helping others (in charity activities) to return to life in accordance with Islamic rules.

Social Media plays a role in spreading the positive aspects of social movements as part of “online activism” (Merrill et al., 2020). The concept of online activism in the Hijrah movement has led to the emergence of participation in social movements facilitated by digital media. The spread of the *hijrah* movement utilizing social media has proven to be effective in inviting audiences to follow the same steps (Addini, 2019).

Segmentation of the *hijrah* movement for the millennial Muslim generation into forms of approaches used are using da'wah materials in accordance with the needs of the younger generation. Da'wah on social media becomes a form of creativity da'wah content creators can introduce light da'wah through quotes that aim to reach the hearts and minds of followers (Muntazori & Sunarto, 2020).

In both hijrah communities, da'wah material is easily uploaded to social media in the form of writings and videos that motivate the millennial Muslim generation to follow invitations to migrate. The younger generation, who tend to make social media a concept of religious discourse with the ease of clicking News labeled Islam, online recitation, including being loyal followers of accounts labeled clerics or scholars of slang, can no longer be avoided (Anisa, 2018).

#### 4. Conclusion

From the exposure and discussion of the existing research data, it can be conveyed several conclusions as follows; The concept of *hijrah* initiated by the ymu community and the dawn Warrior community has differences and similarities. Both communities have the same goals and targets in general, namely millennials, whose goal is for members to migrate from a previous life away from religion to one that is allowed by religion. The difference lies in the main approach that is specifically implemented by the community of fighters Fajr, where the community has its own benchmark, in that the beginning of the success of the *hijrah* was preceded by the improvement of Fajr prayers. If morning prayer is good, then other affairs will also be good. The concept of Islamic education implemented by the YMU community and the dawn arriving community is basically the same, where learning about everyday life is not only carried out face-to-face in an activity, but also through social media platforms such as YouTube, Instagram, Facebook, and other social media platforms, both in the form of video and writing. The concept of online activism of this kind has led to the emergence of participation in social movements and has proven to be effective in inviting audiences to follow the same steps. He then used several approaches, namely the wisdom approach,

psychodynamic approach, and hobby or pleasure approach.

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