

Da'wah Communication and the Hijrah Youth Movement: Islamic Identity and Social Change in Bandung

Yogi Muhammad Yusuf

Universitas Pasundan, Bandung, Indonesia, email: yogimy@unpas.ac.id

Received: 15/04/2025

Revised: 15/05/2025

Accepted: 27/05/2025

Abstract

This study aims to examine how da'wah communication plays a role in shaping social change through the lifestyle of "hijrah" youth in Bandung City. The hijrah phenomenon, which has grown among urban youth, not only represents a resurgence of religiosity but also signifies a transformation in values, behavior, and social identity influenced by modern da'wah, especially through digital media. This research employs a qualitative approach using a case study method on several hijrah communities in Bandung, such as *Pemuda Hijrah* (Shift) and Shab Alqo. Data were collected through in-depth interviews, participatory observation, and documentation of digital da'wah activities. The results show that the hijrah movement among the younger generation in Bandung, particularly through communities like *Pemuda Hijrah* (Shift) and Shab Alqo, has had a significant impact on positive social change. This change is evident in the increased participation of youth in religious activities, a shift toward a more Islamic lifestyle, and the effective and interactive use of social media as a means of da'wah. Young people involved in hijrah communities tend to avoid promiscuity, be more selective in their entertainment consumption, and actively engage in religious studies, social activities, and the production of digital da'wah content. Moreover, these communities serve as platforms for religious identity expression, strengthen social networks based on Islamic values, and contribute to building a collective awareness to live more meaningful and spiritually and socially responsible lives.

Keywords

Da'wah Communication, Social Change, *Pemuda Hijrah*, Islamic Lifestyle

Corresponding Author

Yogi Muhammad Yusuf

Universitas Pasundan, Bandung, Indonesia, Email: yogimy@unpas.ac.id

1. INTRODUCTION

Calling people toward goodness is the essence of Islamic teachings, known as da'wah. Da'wah is not only the duty of scholars or professional preachers, but a collective obligation of all Muslims (Prima & Savitri, 2021), in line with Allah's command in the Qur'an, Surah Ali Imran verse 104, which calls for a group among the believers to invite others to goodness, enjoin what is right, and forbid what is wrong. In this context, calling does not only mean conveying teachings verbally, but also through exemplary attitudes, behaviors, and everyday actions. Da'wah delivered with wisdom, compassion, and a gentle approach is more likely to be accepted and touch the hearts of its audience (Yusuf, 2022).

In practice, calling others toward goodness means guiding fellow human beings to obey Allah



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by/4.0/>).

SWT and avoid His prohibitions, thereby attaining true happiness in both this world and the hereafter. The direction toward goodness includes not only ritual worship, but all aspects of life aligned with Islamic values such as honesty, justice, compassion, solidarity, and social responsibility (Ritonga, 2019). In a modern society filled with moral challenges and the influence of globalization, the role of da'wah becomes increasingly important as a spiritual safeguard and a medium for social transformation. Therefore, effective da'wah must adapt to the context of the times and be able to respond to the needs and problems of the ummah in a relevant and solution-oriented manner (Ritonga, 2019).

The hijrah phenomenon among urban youth today has become a point of interest in social and religious studies. The term hijrah, which originally referred to Prophet Muhammad SAW's migration from Mecca to Medina, has shifted in meaning to symbolize an individual's spiritual transformation toward a more religious life (Addini, 2019). In major cities, the rise of the hijrah movement among youth is marked by the emergence of da'wah communities actively spreading Islamic values through contemporary approaches, both directly and via social media. This phenomenon reflects a process of social change that affects not only spiritual aspects but also lifestyle and patterns of social interaction (Setiawati, 2019).

Da'wah communication plays a central role in fostering the hijrah spirit among youth. The delivery of religious messages is no longer limited to mosque pulpits or conventional sermons but has transformed into dynamic and accessible visual content (Setiawati, 2019). Young figures such as trendy ustadz, hijrah influencers, and dakwah content creators on social media serve as new magnets that touch the souls of youth with simple, direct, and inspiring language. This shows that the success of da'wah today is heavily determined by adaptive and contextual communication strategies (Susanti & Rahman, 2025).

The social change occurring among hijrah youth reflects the internalization of Islamic values in a deeper and broader sense in daily life. This change is not limited to spiritual or worship aspects, but extends to lifestyle and social interactions (Goffary, 2020). One of the most visible transformations is in dress style: hijrah youth tend to choose modest clothing in line with Islamic teachings, such as wearing gamis, cropped pants (celana cingkrang), syar'i hijab, and other forms of Islamic fashion that are becoming increasingly popular. Moreover, their social interactions shift—they begin to maintain boundaries between genders and become more selective in choosing friends and environments that support their hijrah journey (Irmansyah, 2020).

Furthermore, the transformation is evident in media and entertainment consumption patterns. Hijrah youth are turning away from music, films, or entertainment perceived as incompatible with Islamic values, and instead gravitate toward religious and educational content such as online studies (kajian daring), Islamic podcasts, and da'wah videos on social media (Daryadi, 2024). They also form hijrah communities that support each other in maintaining spiritual commitment and Islamic identity. These communities are not only places for religious learning but also serve as alternative social spaces that offer a sense of belonging and a more meaningful life purpose. Thus, the hijrah lifestyle has become a new identity symbol, representing not only individual piety but also a response to the moral and spiritual challenges of modern social dynamics (Zahara et al., 2020).

Bandung, as a cultural and educational hub in Indonesia, provides fertile ground for the growth of hijrah communities. With a population known for creativity and openness to change, da'wah activities have flourished and been creatively packaged. Communities such as *Pemuda Hijrah*, *Shift*, and *Pesan Trend* actively organize thematic studies, spread digital da'wah content, and build

inclusive social spaces for youth. This dynamic is worth deeper exploration as a form of social transformation born from contextual da'wah communication.

The *Pemuda Hijrah* – The Shift community is a pioneer in youth-targeted da'wah movements, established in early 2015 and serving as a model for similar movements in Bandung and other regions in Indonesia. By promoting da'wah based on new media, the community actively organizes various Islamic study programs such as "Kajian Rabu," "Kajian Sabtu," "Ladies Day," and "Tarbiyah," all presented thematically and appealingly to young people (Dilawati et al., 2020). One of its follow-up initiatives is Pesan Trend, initiated by Hanan Attaki—a da'wah program not only focused on religious studies but also empowering underprivileged youth through life skills education. It includes Sekolah Rimba, an informal school teaching activities like gardening, nature exploration, sports, and practical skills. Located in the Cilengkareng forest area of Bandung, this community presents a more progressive and transformative form of da'wah, addressing both the spiritual and socio-economic needs of today's youth (Setia & Dilawati, 2021).

This study aims to understand how the Hijrah Youth Shift and Shab Alqo community's da'wah communication models influence the mindset and behavior of the younger generation in Bandung City, and what social changes are shown through the Hijrah Youth Lifestyle from the results of the da'wah communication, and how the role of digital media shapes the identity of the younger generation of hijrah youth and how their religious lifestyle is reflected in everyday life. This phenomenon shows that religiosity is no longer an exclusive domain of the older generation, but is also driven by young people who are active, creative, and utilize digital media to spread Islamic messages. Through this study, it is hoped that a more comprehensive picture of the relationship between da'wah communication and social change will emerge, and that it will contribute to the development of more effective and relevant da'wah strategies in the digital era

2. METHODS

This study uses a qualitative approach with a case study method to gain a deep understanding of the form of da'wah communication and its impact on social change among young people, especially through the activities of the *Pemuda Hijrah* community in Bandung City. The case study was chosen because it allows researchers to explore in detail and comprehensively various dimensions in the community, including how da'wah messages are communicated, the media used, and the responses that emerge from the young people who are members of this community. This approach is holistic, contextual, and utilizes various data sources (multisources) consisting of primary data sources through participatory observation and in-depth interviews and secondary data sources through literature studies and documentation, so that the results of the study are expected to provide a complete picture of the dynamics of da'wah communication that takes place in the social reality of urban young people who are undergoing the hijrah process. To collect data, researchers use several data collection techniques such as participatory observation in community activities, in-depth interviews, and relevant literature studies. Key informants in this study consist of the founders and movers of the *Pemuda Hijrah* community, ustaz or preachers who are active in studies, and young members of the community who have experienced lifestyle changes after participating in da'wah activities. Interviews with these figures are expected to dig deeper into their personal experiences, motivations, perceptions of preaching, and the transformations they have experienced. In the data analysis process, this study uses an interactive model analysis consisting of three main stages: data reduction, data display, and conclusion drawing and verification. This model allows researchers to

continue to process and interpret data dynamically during the research process.

3. FINDINGS AND DISCUSSION

3.1 The Da'wah Movement of the Hijrah Youth Community in Bandung

Da'wah is the effort to convey, invite, and call people to know, understand, and practice Islamic teachings in daily life in a wise and respectful manner (Ningsih et al., 2023). It is not limited to religious sermons but also includes various forms of communication and social interaction that reflect Islamic values (Wastiyah, 2020). A da'i (Islamic preacher) plays a strategic role as both a messenger and a role model (*uswatun hasanah*), and therefore must possess noble character, strong communication skills, and an understanding of the social and cultural context of the audience (Nuwairah, 2020; Qadaruddin, 2019). The development of information technology has transformed the way da'wah is delivered, from traditional methods to more digital and creative forms such as social media, podcasts, and video streaming (Usman, 2020; Khasanah, 2022). Youth are a key target in da'wah efforts because they are in a phase of searching for identity and are highly influenced by their environment; thus, da'wah must be contextual, relevant, and suited to their lifestyle (Ronaydi, 2023; Nuzula, 2023).

In Bandung City, the emergence of various da'wah communities is a tangible effort to bring Islamic teachings closer to the younger generation with a fresher and more contemporary approach. Communities such as *Pemuda Hijrah* – Shift and Shab Alqo offer alternative spaces for young people to learn religion in a non-formal yet meaningful way. They not only hold regular Islamic study sessions but also package da'wah messages through creative media such as graphic design, Islamic music, short videos, and digital platforms popular among the youth. Bandung, known for its creativity and strong community spirit, has become fertile ground for the growth of inclusive, humanistic, and youth-friendly da'wah movements. Through these communities, young people gain not only religious understanding but also a space to express their potential, build brotherhood, and develop a religious lifestyle that remains relevant to today's social and cultural dynamics.

One prominent youth da'wah community that has grown rapidly in Bandung is the Shift *Pemuda Hijrah* movement. This movement is a form of contemporary da'wah innovation that seeks to reach young people through a more modern and contextual approach. Unlike traditional da'wah methods, which often feel formal and one-way, Shift offers a relaxed, interactive, and meaningful communication style. This community was formed to address the spiritual needs of urban youth living amidst the challenges of the digital era, hedonism, and identity crises. They have built an alternative space for youth to explore their faith in a comfortable, enjoyable environment filled with a spirit of togetherness.

A key characteristic of the Shift movement is the use of new media as the primary tool for delivering da'wah messages. Social media platforms such as Instagram, YouTube, and TikTok are utilized to produce content that is not only religious but also inspirational and relatable to the everyday lives of young people. The content they share includes short videos, motivational quotes, short sermons, and hijrah (spiritual transformation) testimonials—packaged with attractive visuals and casual language. The language used is familiar to the youth without diminishing the depth of the religious message. This makes the da'wah more accessible and applicable to its followers.



Figure 1 Example of a social media platform from the Jurang Shift Youth community

Source: Facebook

More than just an online movement, Shift is also actively encouraging young people to fulfill their spiritual needs directly through religious activities at the mosque. One of its missions is to restore the mosque's role as a center of social and spiritual life for the younger generation. Activities such as regular Islamic studies, congregational prayers, and motivational Islamic programs are consistently held in mosques, creating a friendly and comfortable environment for youths who are just beginning their spiritual journey (hijrah). Moreover, this community emphasizes the importance of silaturahmi (social bonding) and ukhuwah Islamiyah (Islamic brotherhood) as the foundation for building a solid, compassionate, and God-loving Muslim youth character.

Based on interviews with informants, it is evident that the appeal of *Pemuda Hijrah* (Shift)'s study sessions among the younger generation is very strong. One of the main driving factors behind this appeal is the personal approach used by their main preacher, Ustadz Tengku Hanan Attaki. In nearly every session, Ustadz Hanan not only delivers religious material in a normative manner but also shares personal life experiences that are relevant to the situations and challenges faced by today's youth. This style of delivery creates an emotional connection between the preacher and the audience, as many participants feel that they are not being lectured in a one-sided manner, but rather having a dialogue with someone who has experienced similar struggles and soul-searching.

Furthermore, the use of semi-formal communication—neither too rigid nor overly casual but still polite and educational—makes the message of dakwah (Islamic preaching) more digestible and acceptable to young people. The language used is often peppered with slang and analogies that resonate with their daily lives, creating the impression that dak

Da'wah is not something exclusive or distant from the youth's world. In addition to face-to-face sessions, the community also maximizes digital media, especially in audio-visual formats. One of their creative products is the "One Minute Booster," a short video of about one minute featuring inspirational messages from lectures or Islamic reflections, packaged in an aesthetic and concise way. This video serves not only as an alternative dakwah medium but also effectively reaches young people who live fast-paced lives and tend to consume digital content frequently. With a combination of personal approach, communicative language, and appropriate media utilization, *Pemuda Hijrah* (Shift) has successfully created a model of dakwah that is relevant and inspiring for urban youth.

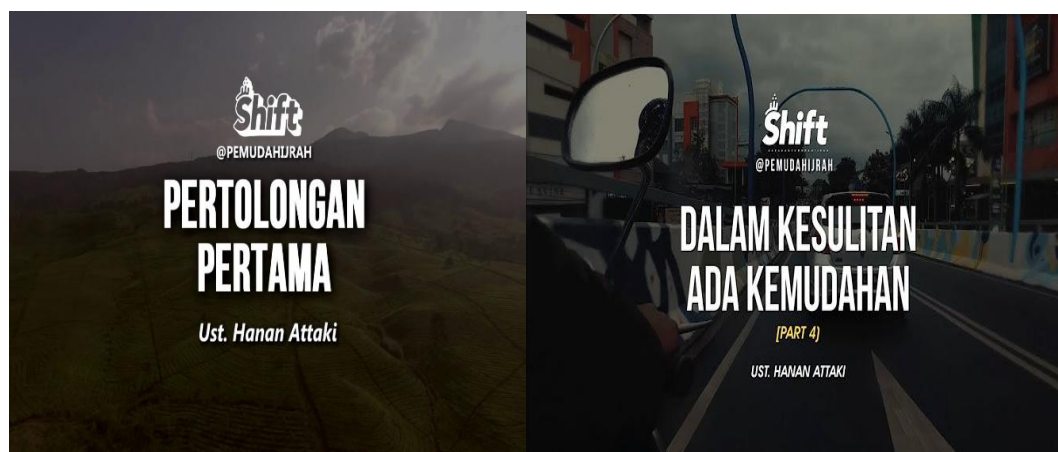


Figure 2 Shift One Minute Booster

Source: Youtube

In addition to the *Pemuda Hijrah*-Shift community, the city of Bandung also has another well-known hijrah community called Shab Alqo. This community provides a space for young people who want to take their hijrah process more seriously, deepen their religious knowledge, and improve themselves spiritually. Carrying the slogan “The Movement of Youths in Pursuit of Paradise,” Shab Alqo not only focuses on religious aspects but also instills a spirit of optimism in living a better life according to Islamic teachings. This community targets young individuals who are searching for the meaning of life, in need of guidance, or wanting to reform themselves after experiencing a troubled past.

The preaching style adopted by Shab Alqo is personal and communicative, using a direct approach with members through face-to-face discussions and mentoring programs. However, the community also actively uses social media to reach a wider audience. Unlike *Pemuda Hijrah*-Shift, which heavily relies on digital media, Shab Alqo tends to balance both online and offline communication, emphasizing family values and openness among its members. These interactions create a comfortable space for members to share stories, challenges, and spiritual experiences without fear of being judged or rejected.

From interviews with several informants, it was found that the majority of Shab Alqo members undertook hijrah as a form of repentance for a past filled with mistakes or spiritual emptiness. Many of them felt that their pasts were full of disappointment, a loss of direction, or emotional trauma that was hard to forget. However, it was from these wounds that a strong drive to change and improve emerged. Their hijrah process is an effort to let go of the painful past and replace it with hope for a more meaningful future. In this context, dakwah serves not only as a call to worship but also as a tool for psychological and social healing.

The dakwah programs organized by Shab Alqo reflect a grounded yet profound approach, such as tahsin classes to improve Qur’anic recitation and tafsir classes to understand its contextual meaning. These programs provide members the opportunity to undergo their hijrah not just spiritually but also by strengthening their religious knowledge foundations. Through consistent guidance and a supportive community, Shab Alqo has become an effective hijrah platform that helps young people rediscover their identities as Muslims while also fostering positive social change in their surrounding environment.

3.2 Social Change in the Lifestyle of Hijrah Youth Movement

Social change is a dynamic process that occurs within society when there is a shift in values, norms, behaviors, and previously established social structures. This process involves transformations in the ways individuals and groups think, act, and interact (Goa, 2017). Social change can be either gradual or revolutionary and can result from various factors such as technological developments, education, economics, politics, and global cultural influences. In this context, social change not only relates to physical aspects such as infrastructure development, but also touches on non-physical elements like mindset, life orientation, and religious practices of society (Rafiq, 2020).

In modern society, social change is strongly felt among the younger generation, who are more responsive to globalization and advancements in information technology. This generation often becomes the driving force of change in many areas of life, including religion keagamaan (Saputra et al., 2024). The phenomenon of hijrah—a movement among youth towards a more religious lifestyle—is a concrete example of social change that leads to a spiritual transformation. This change is reflected in their clothing styles, choice of social groups, and day-to-day activities that are more spiritually inclined (Irmansyah, 2020). Therefore, social change in this context is not only viewed as a sociological phenomenon, but also as a manifestation of the need for a new identity and a deeper search for life's meaning.

The social change experienced by young people undergoing the hijrah process reflects a significant shift in how they perceive life, their purpose, and social relationships. This process goes beyond spiritual or religious observance; it involves a comprehensive lifestyle transformation. Based on the researcher's observations, several forms of social change can be seen in the lifestyle of Hijrah Youth:

Changes in Appearance

One of the most visible indicators of social transformation among hijrah youth is a change in their style of dress. Many young people adopt more *syar'i* clothing, which aligns with principles of modesty and purity in Islamic teachings. For instance, women prefer wearing long hijabs, gamis (long dresses), or loose clothing that does not reveal body contours, while men tend to wear simpler attire such as ankle-length pants and koko shirts or t-shirts with Islamic messages. This fashion choice is not just an expression of individual religiosity but also symbolizes a new identity that sets them apart from previous lifestyles or from popular culture trends that contradict Islamic values. This shift demonstrates how spiritual values permeate daily life and reflects a commitment to a more faith-based lifestyle.

Transformation in Social Interactions

Another significant aspect of social change among hijrah youth is their tendency to distance themselves from free or unregulated social environments that are deemed contrary to Islamic teachings. This change reflects a new awareness of the importance of avoiding negative influences that can harm their morals and spirituality. Many of them begin to filter their social circles, opting to associate with individuals who share similar Islamic-oriented values. In this process, hijrah youth also tend to join communities that actively support religious activities such as regular study groups, halaqahs (Islamic circles), and Islamic discussions. These communities act as safe spaces and spiritual hubs where they can learn about religion, strengthen their faith, and encourage one another to do good. This new, more religious social environment helps shape their mindset and behaviors in a more Islamic and directed manner.

Shifts in Media Consumption

The lifestyle of hijrah youth is also reflected in their changing media preferences. Many have reduced or completely abandoned entertainment that is seen as inconsistent with Islamic values, such as music with inappropriate lyrics, films with violence or sexual content, and immoral digital content. Instead, they prefer to consume dakwah (Islamic preaching) content that strengthens faith and enhances religious knowledge, including videos of sermons, Islamic podcasts, and motivational religious materials accessible on digital platforms. This shift indicates a conscious effort to use entertainment not just for fun, but as a tool for spiritual growth in line with the hijrah spirit of holistic self-improvement.

Increased Religious Activities

A clear manifestation of social change among hijrah youth is their growing participation in structured and sustained religious activities. These youths actively attend regular Islamic study sessions, perform congregational prayers, and engage in socially-conscious religious events such as charity drives, fundraising, and public religious education. These activities not only reinforce their faith but also build social solidarity and broaden their network within positive and religious environments. Moreover, hijrah youth demonstrate a strong enthusiasm for deepening their religious understanding through programs such as tahsin (correct Qur'an recitation), tafsir (interpretation of the Qur'an), and *tarbiyah* (comprehensive Islamic education). This effort reflects a spiritual transformation that is both personal and collective, where Islamic knowledge and practice become a central part of everyday life.

Social Media as a Tool for Preaching

In today's digital era, hijrah youth have embraced creative preaching through social media. They are not only receivers of Islamic messages but also active disseminators, creating and sharing various dakwah content such as "One Minute Boosters," Islamic quotes, and short sermon videos packaged in a concise and engaging manner. Platforms like Instagram, TikTok, and YouTube serve as key mediums for spreading these positive messages to a broader audience, especially their peers. Through visually appealing and relatable digital content, they make preaching a part of current trends—educational and inspirational. This activity illustrates the integration of religious values and digital technology in efforts to spread Islam widely and sustainably.

Shifting Mindset and Life Goals

Hijrah youth demonstrate real social change through their focus on self-improvement and a more spiritual orientation in life. The hijrah process is seen not only as a physical transformation but also as a deep effort to enhance inner quality and daily behavior. Religion becomes the center and primary guide in all decisions, from simple matters to major life choices like education, career, and relationships. They become more cautious in their behavior, choosing activities that bring blessings, and avoiding anything that could distance them from Islamic values. This reflects the internalization of religious values in their identity as Muslims, seen in their wiser, more humble, and responsible attitudes toward themselves and others.

Formation of New Communities

Joining or forming hijrah communities like *Pemuda Hijrah* (Shift) and *Shab Alqo* is another significant form of social change among young people who have undergone spiritual transformation. These communities serve as safe and supportive spaces for members to study religion, improve themselves, and share spiritual experiences. Members motivate each other to consistently live according to Islamic values and strengthen brotherhood (*ukhuwah Islamiyah*) through shared activities such as studies, halaqahs, and social projects. These communities also provide opportunities to expand positive and religious networks, distancing members from environments that are deemed inconsistent with Islamic teachings. Thus, hijrah communities function as platforms for both personal and social transformation that support the sustainability of the hijrah process collectively.

New Values in Daily Life

Increasing social awareness and a spirit of sharing are tangible manifestations of social change among hijrah youth. They are not only focused on spiritual self-improvement but also strive to embody Islamic values in community life. This spirit is reflected in various social activities such as fundraising, food distribution for the needy, and other humanitarian programs carried out collectively by hijrah communities. Moreover, values such as honesty, simplicity, and responsibility become core principles in their daily lives. Hijrah youth aim to internalize Islamic ethics in every action—personally, socially, and professionally. This shows that the hijrah process not only changes the way individuals think and behave but also contributes to the formation of a more caring, just, and integrity-driven society.

3.3 The Role of Digital Media in Shaping Hijrah Identity and Lifestyle

Digital media, especially social media, plays a significant role in shaping the identity and lifestyle of the hijrah (spiritual migration) movement through the dissemination of da'wah messages, expression of identity, and social interaction.

Dissemination of Da'wah Messages

The dissemination of da'wah messages in the digital era has undergone a major transformation in line with advancements in information and communication technology. Digital media offers broad opportunities for preachers, communities, and individuals to convey Islamic messages quickly and efficiently. Da'wah is no longer confined to physical spaces such as mosques or religious gatherings; it now extends into the virtual world, reaching audiences across regions—even across countries. As a result, da'wah today is not just local but has global potential through the available digital channels.

Social media has become a highly effective tool for spreading the hijrah movement, particularly among the younger generation. Platforms like Instagram, TikTok, YouTube, and Twitter provide creative spaces to convey religious messages in various formats, such as short videos, infographics, and inspirational captions. Da'wah communities like *Pemuda Hijrah* (Shift) and *Shab Alqo* utilize these platforms to expand their outreach and create a digital ecosystem that supports the hijrah process. Through social media, da'wah becomes more flexible, appealing, and contextually relevant to the lives of today's youth.

In addition to being a dissemination tool, digital media also facilitates two-way interaction between preachers and their audience. A popular form of interaction today includes interactive content like quizzes, polls, and live Q&A sessions. This active engagement of the audience in digital da'wah activities fosters a sense of belonging to the da'wah community and strengthens emotional

bonds. This communication model enables the audience not just to be passive message recipients, but to be part of the da'wah process itself. This approach enhances the effectiveness of conveying Islamic values because the messages are delivered using language and methods aligned with youth digital culture.

Thus, the spread of da'wah through digital media is not just about adapting to the times—it represents a form of da'wah innovation that is relevant to the needs and characteristics of the digital generation. The combination of inspirational, interactive, and easily accessible content makes digital media a vital medium in raising religious awareness and driving positive social change. The hijrah movement becomes more inclusive and reaches a wider audience—not only those already in religious circles, but also those previously distant from Islamic values.

Expression of Identity

The expression of identity is one of the key functions of social media, especially for young people undergoing the hijrah journey. In this context, religious identity is not only shaped by worship practices but is also expressed through symbols, lifestyle, and digital interactions. Hashtags such as #hijrah, #pemudahijrah, or #muslimmilenial serve as collective markers that strengthen a sense of community among individuals who share similar visions and values. These hashtags represent accessible and recognizable forms of identity that help establish social validation and belonging for those embracing the hijrah lifestyle.

Social media also provides significant opportunities for users to showcase their cultural and religious identities through various content formats—videos, photos, inspirational captions, and Islamic graphic design. Within da'wah communities like *Pemuda Hijrah* and *Shab Alqo*, visual expression is a key strategy to reinforce group identity narratives. Through creative and meaningful content, Islamic values are presented with an aesthetic approach that aligns with the tastes of the digital generation. Traditions such as wearing syar'i (modest) clothing, using Qur'anic language, or commemorating the hijrah journey on social media are all part of a visual communication strategy to build a positive image of the hijrah community.

Furthermore, social media becomes a powerful platform to express local cultural values that intersect with Islamic spirit. For instance, being an Indonesian Muslim is often portrayed through the blend of local cultural elements (like batik, traditional halal food, or local wisdom) with religious messages. This shows that hijrah is not necessarily about abandoning culture but rather adjusting local culture to align with Islamic values. This process enriches identity expression and reflects the diversity and inclusiveness of Islamic practices that adapt to social and cultural contexts.

Moreover, social media provides a personal space for individuals to construct their own narrative. During the hijrah journey, many young people share their spiritual transformation stories—from a past life distant from Islamic values to a new, more religious way of living. These stories serve as inspiration for others and help reinforce the new identity being built. Personal narratives are often shared through vlogs, testimonials, or reflective writings that portray life transformation. Through social media, individuals not only share their journey but also extend their positive influence to others who may be just beginning their own hijrah path.

Social Interaction

Social interaction is a crucial element in the hijrah process experienced by young people, especially within the context of the digital society. Social media has changed how individuals interact

and shape their social identities. In hijrah communities, identity is no longer solely built individually, but collaboratively. Social media users can interact with others who share similar values, experiences, and life goals—creating a virtual space conducive to sharing, support, and reinforcing commitment to Islamic values. This enables individuals to feel part of a larger, meaningful movement.

Hijrah communities on social media, such as *Pemuda Hijrah* (Shift) and *Shab Alqo*, play a central role in fostering positive and deep social interaction. Through various online activities such as group discussions, live-streamed studies, and Islamic Q&A sessions, members can engage actively with one another. This involvement impacts not only spiritual growth but also holistic life development. These communities serve as spaces where young people striving to become better can find moral support from like-minded peers. The presence of such communities helps reduce feelings of alienation, social anxiety, and even identity crises often faced by the younger generation.

Additionally, social media provides broader and more flexible access to maintain social relationships throughout the hijrah journey. Communication among community members can occur anytime and anywhere, making the hijrah process unrestricted by time or space. This digital social environment supports a continuous hijrah process, as members can monitor each other's progress. These interactions foster a culture of mutual reminders in goodness—such as reminding one another to pray, sharing da'wah content, or motivating each other in facing spiritual challenges. Therefore, the communication that develops during the hijrah process is supportive and adaptive to individual needs.

Furthermore, the social interactions within hijrah communities on social media also serve as a means to strengthen collective identity. This identity is shaped through shared values, Islamic symbols, and consistently displayed lifestyles by members. This process reinforces social solidarity and cohesion within the community, creating a sustainable space for da'wah. Thus, social media is not just a communication tool—it has transformed into a social medium that supports personal change and fosters new social networks rooted in religious values.

Digital media, especially social media, plays a strategic role in shaping the identity and lifestyle of the young generation of hijrah through three main aspects: the spread of da'wah messages, expression of identity, and social interaction. This process is in line with the theory of social construction by Berger and Luckmann, which states that social reality is formed through continuous interaction and communication. Social media functions as a new social space where individuals not only receive religious messages, but also actively participate in constructing and affirming their religious identity in the digital community. Through interactive da'wah content, personal hijrah narratives, and solidarity in online communities, a collective identity is formed that reflects Islamic values in a form that is relevant, aesthetic, and contextual to the culture of today's digital generation. Digital media is thus not only a technological tool, but also a cultural agent that mediates spiritual and social transformation dynamically.

4. CONCLUSION

The hijrah movement among the younger generation, especially in the city of Bandung, shows quite significant social changes. First, these changes can be seen from a more religious lifestyle, a more spiritual orientation to life, and increased participation in religious activities both directly and through digital media. Hijrah communities such as *Pemuda Hijrah* (Shift) and *Shab Alqo* are a forum that facilitates these changes, by providing space for the younger generation to learn, share experiences, and get support in the process of self-transformation towards a more Islamic life.

Second, social media is one of the main media in spreading the message of da'wah and forming the identity of the hijrah group. Through platforms such as Instagram, YouTube, and TikTok, young hijrah express Islamic values, share da'wah content, and build social interactions that support their spiritual growth. The spread of da'wah through digital media reaches a wider and faster audience, and creates a form of collaborative and participatory communication, so that it can strengthen ties and expand the influence of da'wah among the younger generation.

Finally, the social changes that occur through this hijrah movement are not only limited to the spiritual aspect, but also include changes in social behavior, media consumption, and how to build relationships between individuals. The hijrah community becomes a safe space for learning and development, where Islamic values are learned and practiced collectively. Thus, the hijrah movement facilitated by social media and religious communities shows that social change among young people can take place in a positive, productive, and relevant manner to the development of the times.

REFERENCES

- Addini, A. (2019). Fenomena gerakan hijrah di kalangan pemuda muslim sebagai mode sosial. *Journal of Islamic civilization*, 1(2), 109-118.
- Daryadi, Y. (2024). *Spiritualitas generasi milenial: Studi kasus Komunitas Hijrah di Kota Bandung* (Doctoral dissertation, UIN Sunan Gunung Djati Bandung).
- Dilawati, R., Darmawan, D., Hernawan, W., Waluyoajati, R. R. S. R., & Darmalaksana, W. (2020). Analisis Keberagamaan Pemuda Hijrah Komunitas Shift Perspektif Emik-Etik. *Jurnal Perspektif*, 4(1), 54-65.
- Goa, L. (2017). Perubahan sosial dalam kehidupan bermasyarakat. *SAPA: Jurnal Kateketik Dan Pastoral*, 2(2), 53-67.
- Goffary, I. (2020). *Keberagamaan masyarakat perkotaan: Studi tentang pemuda Hijrah Kota Bandung* (Doctoral dissertation, UIN Sunan Gunung Djati Bandung).
- Irmansyah, I. (2020). Pemuda Hijrah: Antara pietization dengan lifestyle pada komunitas hijrah yuk ngaji Yogyakarta. *Madania: Jurnal Ilmu-Ilmu Keislaman*, 10(1), 46-56.
- Khasanah, S. U. (2022). Nahdlatul Ulama Da'wah Dynamics: Socio-Cultural Change and Disruption. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 16(2), 183-199.
- Ningsih, D. S., Zahra, A. S., & Ubaidillah, U. (2023). Konseptualisasi Dakwah Hanan Attaki dan Penguatan Moderasi Beragama di Kalangan Millennial. *RUSYDIAH: Jurnal Pemikiran Islam*, 4(2), 108-131.
- Nuwairah, N. (2020). Peace Building: Tantangan Dakwah di Era Disrupsi. *Alhadharah: Jurnal Ilmu Dakwah*, 19(2), 47-63.
- Nuwairah, N. (2020). Peace Building: Tantangan Dakwah di Era Disrupsi. *Alhadharah: Jurnal Ilmu Dakwah*, 19(2), 47-63.
- Nuzula, F. (2023). Trend Dakwah Muballigh Milenial Analisis Terhadap Dakwah Kaum Muda di Media Sosial. *Al-INSAN Jurnal Bimbingan Konseling dan Dakwah Islam*, 3(2), 18-32.
- Pimay, A., & Savitri, F. M. (2021). Dinamika dakwah Islam di era modern. *Jurnal Ilmu Dakwah*, 41(1), 43-55.
- Qadaruddin, M. (2019). Strategi Dakwah dalam Merawat Pluralitas dikalangan Remaja. *Strategi Dakwah Dalam Merawat Pluralitas Di Kalangan Remaja*, 19(2), 177-198.
- Rafiq, A. (2020). Dampak media sosial terhadap perubahan sosial suatu masyarakat. *Global Komunika: Jurnal Ilmu Sosial Dan Ilmu Politik*, 3(1), 18-29.

- Ritonga, M. (2019). Penerapan Metode Dakwah Mau'idzah Hasanah di Era Hoax Milenial (Pemuda Warga Puri Domas Sleman Yogyakarta). *Al-Munzir*, 12(1), 51-72.
- Ronaydi, M. (2023). Personal Branding Dai Muda di Media Sosial: Pendekatan Konsep Unsur-Unsur Dakwah. *Idarotuna*, 5(2), 96-113.
- Saputra, D. R., Dirama, R. P., Ardanto, F. I., Widyastuti, Y., Lestari, A. A. P., & Kusumastuti, E. (2024). Peran Mahasiswa Muslim Dalam Mengembangkan Edukasi Agama. *Jurnal Manajemen dan Pendidikan Agama Islam*, 2(5), 32-42..
- Setia, P., & Dilawati, R. (2021). Tren Baru Islam melalui Gerakan Hijrah: Studi Kasus Shift Pemuda Hijrah. *Khazanah Theologia*, 3(3), 131-146.
- Setiawati, K. (2019). *Hijrah Baru Di Kalangan Anak Muda Antara Keshalehan Dan Gaya Hidup* (Doctoral dissertation, UIN Ar-Raniry Banda Aceh).
- Susanti, E., & Rahman, M. R. (2025). Pengaruh Ustadz-Ustadz Muda Sebagai Penggiring Dakwah dan Hijrah Anak Muda. *Jurnal Kajian Islam dan Sosial Keagamaan*, 2(3), 536-542.
- Usman, A. R. (2020). Dakwah di Era Disrupsi (Studi Terhadap Rekayasa Global). *Alhadharah: Jurnal Ilmu Dakwah*, 19(1), 27-45.
- Wastiyah, L. J. (2020). Peran Manajemen Dakwah di Era Globalisasi (Sebuah Kekuatan, Kelemahan, Peluang dan Tantangan). *Idarotuna*, 3(1), 1-15.
- Yusuf, M. (2022). Dakwah dalam Perspektif Klasik dan Kontemporer. *At-Taujih: Bimbingan Dan Konseling Islam*, 5(2), 56-67.
- Zahara, M. N., Wildan, D., & Komariah, S. (2020). Gerakan hijrah: Pencarian identitas untuk muslim milenial di era digital. *Indonesian Journal of Sociology, Education, and Development*, 2(1), 52-65.