

Research Article

Hijrah Youth Virtual Communication Representation on Social Media

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Abstract.

Self and group identity can be built through social media, including religious identity. Instagram can be used for various content regarding Islam, such as content from the youth community of hijrah which contains symbols of Islamic religious messages. This kind of community can be a solution to overcome problems that arise due to differences in perceptions about religion in society. This research aims to examine: 1) The values contained in communication symbols in the Millennial Muslim Youth Community's Social Media, and 2) the experience of interacting among millennial Muslim youth on social media with Islamic religious content. The method used in this study is a qualitative method and a virtual ethnographic approach. The data were obtained through interviews, observation, literature studies, and relevant documentation. The research informants are community managers of hijrah youth, millennial youth active on social media, and hijrah community social media observers. This research is an implementation of the flagship topic of research at the Islamic University of Bandung. Furthermore, special topics based on these strategic issues are related to research on the impact of technology on human behavior and human relations. The results of the study show: 1. The values contained in the communication symbols on the social media of the millennial Muslim youth community are symbols that are closer to young people who are relaxed, fun, and do not seem hard to study religion. 2. Interaction is carried out on social media and also through face-to-face meetings in cafes.

Keywords: virtual culture, Instagram, millennial Muslim youth

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1. INTRODUCTION

At the moment self-publication through images, text, and videos, can be done through social media. So, then a new culture grows among the people, namely the culture of actualization through social media as an effort to show existence and self-identity. Social media whose content is informative, educative, and motivational, among others, is displayed through social media with Islamic religious content. Social media messages with Islamic content need to be considered for strategic content plans so that users of

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social media content can receive the benefits that the creators and producers of the messages expect. Social media which is only used as a medium for self-expression or certain groups without considering the implications tends to cause “riots” in cyberspace. The trend of youth migrating in recent years, on the one hand, has had a positive impact, as quoted from Kompas.com, The Muslim youth migration generation is an element of society that forms patterns in the migration phenomenon. The meaning of hijrah for the millennial Muslim generation departs from the existence of a collective awareness of self-identity which is part of Islam, so that awareness arises to contribute to practicing their religion [1]. Religious contributions that are based on true religious understanding can build a more harmonious social situation, but on the other hand, Kompas added that Islam is a religion that is adhered to by the majority of Indonesian people, but Indonesia is not an Islamic state. The high level of intolerance for today’s millennial generation is considered quite worrying amid the growing phenomenon of the Hijrah Trend which invites people to get closer to Islamic values.

Quoted from kemenag.com, “The Minister of Religion invites the younger generation to get to know Islam better, be active in Islamic organizations and learn how to build Islamic youth organizations. According to him, Islamic values exist for the world so that the world and the hereafter should not be separated. Furthermore, “The Minister of Religion invites the younger generation to see differences with wisdom, not to easily blame them, let alone to make them disbelievers. According to him, Islam does not teach this. because what Islam teaches is to compete in doing good.” Social media users can take advantage of the potential of social media as media that has special characteristics and advantages compared to other media so that it can provide benefits for its users. Several studies with social media objects have been carried out, such as that conducted by Manaf et al regarding the influence of fan-celebrity involvement on Instagram on hijab culture among Muslim women in Malaysia [2], another study conducted by Xie Haoran et al regarding collaborative search based on user profile tags on social media [3], Al-Eisa et al conducted research to reveal the Effects of Motivation by (Instagram) on Compliance with Physical Activity among Female College Students [4], and Altinay et al conducted research on the role of social media: Accessible tourism for people with disabilities [5].

The author is interested in exploring millennial youth culture in social media to explore the activities and values that are built through the implementation of message symbols displayed on social media of the millennial Muslim youth community in the context of building social cohesion. This research is an implementation of the flagship topic of

research at the Islamic University of Bandung, the results of which can be used for the Acceleration of Sustainable Development in Indonesia. The main field of this research is Improving the Quality of Human Resources in an Islamic Perspective as an Effort to Realize Civil Society. Furthermore, special topics based on these strategic issues are related to research on the impact of technology on human behavior and human relations.

This research was conducted to find out:

The Values Contained in Communication Symbols in the Millennial Muslim Youth Community's Social Medi

Experience of interacting among millennial Muslim youth on social media with Islamic religious content

1.1. Community Dimension

Community comes from the Latin “comune” which means “equality”, then it can be derived from the word “communis” which means “equal, common, common to all or many”. A community is a social group of organisms that share an environment and usually have the same interests and habitats. Within the human community, individuals may have intentions, beliefs, resources, preferences, needs, risks, and many other similar circumstances [6]. The definition of the community according to Kertajaya Hermawan [7] is a group of people who care about each other more than they should, and in the community, there are close personal relationships between members of the community because of common interests or values. A community is a social group of organisms that have different environments and share the same habitat and interests or preferences. Within a community, individuals have beliefs, risk needs, resources, goals, preferences, and many more or the same. because they need different information and have the same interests. In some cases, some communities are formed accidentally, spontaneously, or unintentionally, and it is not determined whether the community is formal or not.

1.2. Virtual Community

Virtual Communities As Part of Cyberculture Many have commented on the Internet's ability to transform business and the wider economy, but the changes may be just as profound across societies and cultures, where the Internet and the World Wide Web are changing the way people live and interact. The influence of the Internet produces

various reactions from different people, ranging from idealism to cynicism, it cannot be denied that it has caused dramatic changes in areas such as interpersonal interaction, and culture. Instagram is widely used by people because apart from being easy to use, there are also many additional effects, The positive impact arising from the additional effects is that someone can change their photos to be better, and can share Instagram photos on Facebook, or Twitter with easy steps. In addition, someone can form a network with all friends on Instagram. As for Instagram, it has benefits, including a person's self-image can be formed when he uploads a photo of himself on the Instagram page [8]. Instagram is one of the communication media found on social media, which is referred to as new media [9]. Explains that new media is a communication technology device with the same characteristics and the existence of digitalization and availability for users in the form of communication devices. Furthermore, McQuail stated that the characteristics of new media are high interactivity, there is a correlation between media access and its users who function as recipients and senders of messages, and its nature that can be used anywhere and anytime.

New media according to Kotler and Keller, referred to as social media, is a means for users to share text, image, audio, and video information with companies and vice versa. For example, through social media, producers can change the way they communicate with consumers, market their products and services, and interact with customers. The goal is to build a good relationship [9]. Messages arranged on social media, especially Instagram, are called content. Content is the subject, type, or unit of digital information. Content can be in the form of text, images, graphics, video, sound, documents, reports, and others. In other words, content is anything da can manage.

2. METHODOLOGY

The method used in this study is qualitative, namely, qualitative research is very suitable for obtaining factual and descriptive information, relying on the collection of basic non-numeric data, such as words and pictures, as a tool used by the researchers themselves [10]. The research approach used is virtual ethnography, which is an ethnographic method that studies the social and cultural phenomena of users in cyberspace [11]. Virtual ethnography challenges the common assumptions of the internet, interpreting and interpreting the internet as a medium and a medium, "ethnography is virtual and through" no face-to-face interaction is required [12]. In virtual ethnography, interviews and surveys can be replaced by existing collections/archives gathered from information

overload in online environments such as social networks and online forums. Data can be found and archived online without the need to record and store it as traditional ethnographers do [13]. The aim of qualitative research is the application of a naturalistic research process that seeks a deeper understanding of social phenomena in their natural environment. It focuses on the “what” rather than the “why” of social phenomena, using people’s direct experiences as important participants in their everyday lives.

Data collection techniques were carried out through observation, after which they also interviewed several relevant informants. To enrich the information, a literature search was also carried out related to the research topic. Furthermore, data reduction, presentation, and reasoning were carried out for data analysis techniques. Then a data validity test was also carried out to validate the data that had been obtained, then a research report was made. The research subjects were millennial youth who use social media for Islamic content in the city of Bandung and can provide as much information as possible about Islamic religious learning as represented on social media. Research subjects were selected by purposive sampling technique. The criteria for research subjects are, 1. Active in social media for Islamic religious content; 2. At least one year of using social media. The informants in this study were Fani Krismandar Suryatrilaga Kusuma Negara (Coceptor and content creator of Shift Media), Ghiya (Member of the Shift community/follower of Instagram Shift), Ussy (participant of the Shift/Follower Instagram Shift study), Assa (participant of the Shift/Instagram Follower study Shift), Deni (Shift community member/Shift Instagram Follower). The object of this research is the virtual culture of Muslim youth on the social media of the millennial Muslim youth community in building social cohesion. Techniques, Primary data consists of interviews and results of observations or observations on the use of social media facilities among millennial youth on social media with Islamic religious content. Meanwhile, secondary data is in the form of data obtained through the internet, literature, and documentation related to the activities of millennials on social media with Islamic religious content.

3. RESULT AND DISCUSSION

3.1. The Values Contained in Communication Symbols in Millennial Muslim Youth Community Social Media

Each community represents its group identity through symbols that represent the group and show the vision and mission of the group. Likewise, the hijrah youth group that

the author examined has the same values and is represented through symbols as a representation of the group's values. The symbol of the hijrah community is in the form of a Shift symbol, this symbol is used because it has a meaning that is in line with the goal of the hijrah youth community, namely having the meaning of "switching" or meaning switching towards "hijrah". The community immediately took the word Shift without changing it into Arabic or languages that are in an Islamic perspective, because its meaning already represents the goals and programs of the community. Symbiosis communication is seen as the main relationship between the organization and the external environment, in general, and the target audience, in particular [14].

At the beginning of the hijrah youth community, the missionary direction of Ust. Hanan Attaki as the founder of the community is not what it is now, easy, light, and has daily discussions. At that time, the interest of Ust. Hanan towards Palestine is very high, so his da'wah is mostly related to jihad (jihad in any context). Next, St. Hanan changed the direction of preaching so that young people could be involved in preaching and not see preaching as "heavy". So the branding was changed so that preaching, which was considered heavy, became something lighter and more fun. Likewise, the word "Shift" is adapted directly into English, where young people are more aware of foreign language terms. As a system of values and symbols, religion and culture interact and influence each other. According to Kuntowijoyo, religion influences culture in its formation, while culture can influence the value system and religious symbols. Likewise, the presence of Islam does not erode existing cultural values but creates a dialectic between the two [15].

The influence of the symbol on communication within the youth community of hijrah, before entering into the Shift symbol, Ustadz Hanan looks when he is preaching using a turban like the Shaykhs in general. To be closer to young people and to make it easier to change the perspective of young people, Ustadz Hanan's appearance is now more casual like that of young people in general. Changes are mapped starting from the current youth category, and mapping out what problems young people are currently going through the most. With so many who want to take part in the study, it shows that the branding of the youth movement community is quite influential compared to the appearance of Ust. Hanan, who is like Shaykh, then discussion of jihad which is considered heavy is packaged according to the capacity of young people to make it easier for young people to digest. The purpose of the main symbol is to invite as many young people as possible to want to move. Sharing the message that the mosque is a place where they find Allah and begin obedience. If all this time the perception of young

people in the mosque is not pleasant, how can we make the perception of the mosque change to be more pleasant? To strengthen it, actually it is not enough just in terms of symbols, but also by looking at the studies given by the Shift, apart from the thematic studies, the Shift also has special studies whose aim is to deepen the knowledge being studied called Tarbiyah. Shift has a special curriculum whose main curriculum is the Muslim Brotherhood.

The response of young people in shifts in participating in intensive studies is not too much, this is possible. First, during this Shift trip, there are lots of young people who want to study, it is extraordinary, but gradually there is also a paradigm shift, that they are more focused on trend issues. When the trend is more dominant than the main goal (hijrah) it creates a gap. Second, after being analyzed there are 4 member/follower rings, first the missionary ring (ring 1), the participant ring (ring 2), the general ring (ring 3), and the counter ring (ring 4). Ring 1 and ring 2, people who are already in the “migrate pool”. While ring 3 and ring 4 are in the “ocean”. This means that more people are still untouched by Islamic thought than those who have started studying Islamic thought. Another gap sometimes rings 1 and 2 don't don't have da'wah communication skills that make asking the right amar ma'ruf nahi munkar. So rings 3 and 4 give rise to a strange perception of people who emigrate. Third, Shift became a stepping stone for their hijrah journey. For example, some started migrating to Shift and then moved to other harakah (dakwah groups), but there were also those who moved to other harakah and became Shift haters too. But at least Shift is the initial platform that Shift is the initial platform to pursue their path of change.

Identity theorists, in identifying both conceivable and factual and conceivable and truth conditions, identify truth and fact conditions [16]. These symbols strengthen the religious identity of the hijrah youth, the effect of these symbols on interaction and solidarity between members of the hijrah youth community is the intense interaction of the influence of the symbols may not be so contrasting. Only people who know about Shift's vision and mission and the definition of symbols are those who want to go deep into it like this research. The rest of them understand that Shift means moving/moving.

As with Jackson and Smith's concept in Baron & Byrne social identity can best be conceptualized in four dimensions, namely perception in the context of between groups, in-group attractiveness, interrelated beliefs, and depersonalization. They suggest that security and insecurity are the two basic types of identity that underlie the four dimensions. Meanwhile, which role is played in social identity in inter-group relations depends on which dimension is currently valid. Individuals tend to evaluate out-groups better,

are more open themselves, and are even less biased when comparing in-groups with out-groups when the degree of secure identity is higher than insecure identity, and vice versa [17]. The big goal of establishing the Shift community is the re-establishment of Islamic life with sharia rules. Even though this is not easy maybe people see this community as a relaxed imaged community. But so far the community has achieved its goals because these symbols help spread religious messages among the hijrah youth. Ustadz Hanan's branding itself. The general public's reaction or response to the use of these symbols is positive.

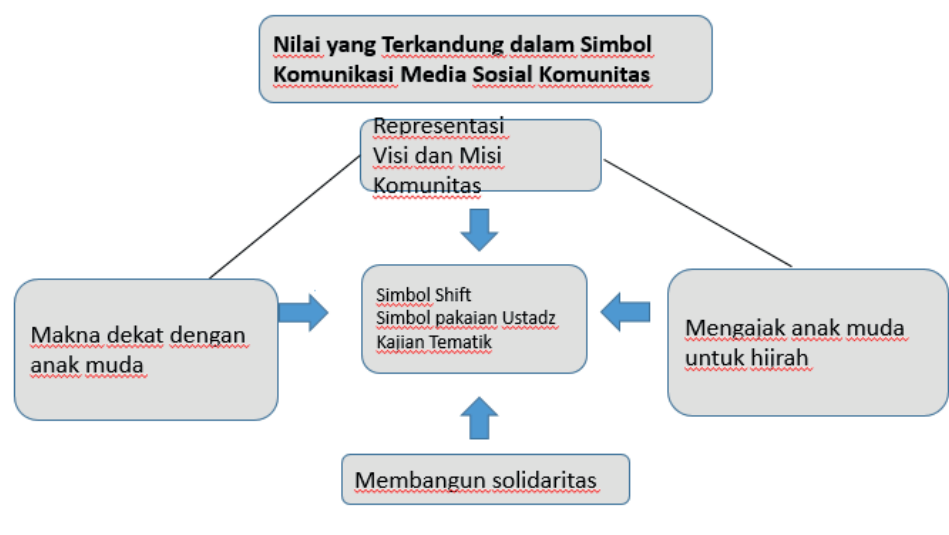


Figure 1: The Value Contained in the Communication Symbol on the Instagram Community. Source: Author's Modification.

3.2. Experience of Interacting Among Millennial Muslim Teenagers on Social Media with Islamic Religious Content

The Shift Hijrah youth community interacts on social media in a religious context through YouTube, Instagram, and TikTok and also interacts directly in Cafés, in other public places which can then be used for content materials, in addition to content processed by the Shift Hijrah youth community managers. The content posted on Instagram will be responded to by community members via messages sent via Direct Message, which will be responded to by the manager in the DM feature as well. The experience of interacting on social media influences the understanding and religious practices of members of the hijrah youth, social media is only a tool or media. Amichai-Hamburger stated, instagram is a platform that provides several opportunities for its users, but access and use of this platform does not mean that someone is empowered. As in Kabeer research, resources

are only a measure of potential rather than actualized empowerment, without other aspects, such as self-determination and valued achievement. Further research carried out by Pinket and O Bryan stated access does not imply use and use does not imply meaningful use. Early studies on an individual and community empowerment suggest two mechanisms: one intra-personal and the other collective [18]. Instagram as social media will be meaningful if there are users who interact collectively or in a community through positive interaction and communication and mutually benefit one another.

Conflicts or differences of opinion that arise in interactions on social media with religious content are often experienced, especially with other harakah. Ustadz Hanan often gives apologies/clarifications. Criticism is treated as input if it is excessive, ignore it. Hijrah youth handle or respond to differences of opinion in discussions on social media about religious issues, usually through reels, or Ustadz Hanan makes live videos in the form of responses. The benefits or lessons that hijrah youth get through interactions on social media with religious content run dynamically. Social media is also sensitive, sometimes religious content that opens the veil is taken down. The informant stated that from this experience the community manager understood, learned a lot, and was willing to continue fighting to spread da'wah to rings 3 and 4. Panel members then moved on to discussing the popularity of Instagram and how people use this photo-sharing social network to communicate in a way that new and innovative way. For example, many Instagram users assign hashtags to the photos they share as a way of describing context that might not show up on their own in the photo [19]. The way for hijrah youth to build a relationship of solidarity and togetherness is through interaction on social media and directly in religious contexts, such as by doing mabit, trend messages, gatherings, liqa, etc. Negative experience or misuse of social media experienced by migrating youths in a religious context so far has been relatively non-existent because the content is always on the right track, and does not violate the Shari'a.

Migration youth take the opportunity to contribute to the religious community through interaction on social media. They can be directly involved or contribute to Shift agendas. Natural selection will ultimately choose active or inactive members. Belonging and identification involve feelings, beliefs, and expectations that one fits in a group and has a place there, a feeling of being accepted by the group, and a willingness to sacrifice for the group. The role of identification must be emphasized here. This can be represented in the reciprocal statements "This is my group" and "I am part of a group" [20]. Members who feel that they are by the teaching principles of the community feel comfortable with the values taught in the hijrah youth community so they are

happy to support the activities of the hijrah youth community by regularly attending recitations which are held regularly. There are several factors that can determine the success of the development, for example: natural resources, human resources, capital, technological advances, etc.[2]. Hopefully the comfortable atmosphere created by the hijrah community can support the development of a harmonious life in society, especially among young people.



Figure 2: Community Interaction Experience. Source: Author's Modification.

4. CONCLUSION

The Values Contained in Communication Symbols in Social Media the Millennial Muslim Youth Community is a symbol that is close to young people who are slow, have fun, and don't seem too heavy for young people to learn Islam. Because Shift is also a bridge or springboard for young people to learn more about Islam. These symbols reinforce the religious identity of the emigration youth. The effect of these symbols on interaction and solidarity between members of the hijrah youth community is intense interaction. These symbols help spread religious messages among hijrah youth, reinforced by content on social media, discussion of study themes, as well as Ustadz Hanan's branding. The experience of interacting among millennial Muslim youth on social media with Islamic religious content is that the hijrah youth community interacts on social media in a religious context, via YouTube, Instagram, and TikTok and also interacts directly in Cafés. The experience of interacting on social media influences the religious understanding

and practice of emigrated youth, social media is just a tool. In-depth religious practices are usually in study forums, gatherings, or special studies. The way for young people to move to build a relationship of solidarity and togetherness through interaction on social media in a religious context through mabit, message trends, gatherings, liqa, etc. The negative experience or misuse of social media experienced by young people who emigrated in a religious context, does not exist, because they create content on the right track, and do not violate the Shari'a”.

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