

**NEW MEDIA AND PHENOMENON OF "HIJRAH KEBERAGAMAAN"
(INTERNAL CONVERSION) IN THE MILENIAL ERA**

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Abstract: This article discusses the role of New Media in encouraging the occurrence of "Religious internal conversion". By using discourse analysis on the social media twitter, this study revealed that new media characteristics, particularly user generated content and interactivity characteristics, are not only able to exchange religious messages that encourage people to carry out religious internal conversion, but are also able to construct religious identity in accordance with certain religious values. In this context, the religious identity of the community in new media culture more represent religious symbolism than the substantialm.

Keyword: New Media, Phenomenon and Internal Conversion

Abstrak: New Media dan Fenomena "Hijrah Kebaragamaan" di Era Milenial. Artikel ini membahas tentang Peran *New Media* (Media Baru) dalam mendorong terjadinya "Hijrah Kebaragamaan". Dengan menggunakan analisis wacana terhadap teks sosial media twitter, studi ini menyatakan bahwa karakteristik media baru, khususnya karakteristik *user generated content* dan *interactivity*, tidak hanya mampu melakukan pertukaran pesan-pesan keagamaan yang mendorong masyarakat untuk melakukan hijrah keagamaan, namun juga mampu menkonstruksi identitas keberagamaan sesuai dengan nilai-nilai keagamaan tertentu. Dalam konteks ini, identitas keagamaan masyarakat dalam budaya new media lebih mengarah pada simbolisme agama daripada substansialis.

Kata kunci: New Media, Fenomena dan Hijrah Keberagamaan

A. Introduction

Development in communications technology led to new media helping to build a new diversity movement pattern that has developed in the present millennial era. This new media technology has also opened the eyes of the world for a new world, a virtual world already in existence, as it can be a new worldwide interaction that can be unlimited.

The Internet is the beginning of a developing information technology that changes people's interactions. The Internet has contributed so much to communities, industries and governments. The presence of the Internet has contributed to the effectiveness and efficiency of communication tools, publications, and tools for obtaining information that people need. Because the interconnected network is a global communications system that links computers and computer networks around the world. (Iskandar, 2009;1).

New media today has grown rapidly and can benefit anyone who wants to use it, whether financially or profit in popularity. New media also produces several forms of communication in virtual or virtual worlds. The potential benefits are that it makes it easier to access needed information without having to meet face-to-face and thus accelerate the needed work process.

The new media technology is also followed by the birth of various social networking that can be used to communicate between individuals. This vessel on a social network is social media, these forms of social media, for example; Youtube, twitter, facebook, instragrams, watsapp, line, tiktok, etc.

That social media in the millennials today was used by the user to give them whatever message they wanted. One is a vessel and a discourse on "moving diversity". Indonesia has a considerable diversity of cultural and cultural standards, culture of art, language and race, as well as religion. The legal basis guaranteeing freedom of religion in Indonesia lies in our constitution, Pasal 28E ayat (1) Undang-Undang Dasar of 1945 (UUD 1945): *"Every man is free to embrace his religion and to worship his religion, to choose education and instruction, to choose a job, to choose citizenship, to choose a place in the country and leave it, and to be restored."*

Indonesia has largely embraced Islam, and yet it is permissible by some other religions and beliefs also adopted by the people of the country: Christian, Catholic, Hindu, Budha, and Khonghucu. Every religion has its own set of rules in worship. But this distinction is not the reason for division, but rather the brothers in the Indonesian homeland. Islam in the view of its vast array of religions is inherently a reality of human life.

The gulf of civilization in Islam is a transition from something to something better. From worshipping Allah other than almighty Allah. To worship Allah almighty. From before not recognizing the prophet (peace and blessings be upon him). Toward testimony and acknowledge the prophet Muhammad (peace and blessings be upon him). Is the messenger of Allah. From doing bad to doing good. And even from good to better, it is hijrah.

As is the explanation in the Al Quran of al-mudatsir verse 5, which means "and leave everything (works) abominable", according to the interpretation of the ministry of religion of the republic of Indonesia was the prophet (peace and blessings be upon him). Is commanded to give up such sinful practices as idolatry or images. The ar-rujz words found in this verse refer to torture, and in this respect the command to put away all because those bringing torture, that is, committing deeds. Among the things forbidden by this verse is the performance of all sorts of deeds that lead to committing deeds of iniquity. (<https://quran.kemenag.go.id/sura/74>). Whereas according to the interpretation of jalalayn, it does not differ at all from the interpretation of obedience, that is, the sin of rujza is interpreted by the prophet saw. Idols (leave it off) for all eternity. <https://tafsirq.com/74-al-muddassir/ayat-5#tafsir-jalalayn>).

The publication of religious messages on social media has become irrepressible, and even at any moment of time all can become da 'i/ ustadz (the dakwah player), mad 'u (the dakwah counterpart or receiver of the dakwah, maddah (dakwah materials) and atsar (dakwah effect). And even the kyai has become an inalisable commercial phenomenon by making ita fulfilling need for cyber spirituality. Social media became a new feature of imparting practical religious teachings.

The proliferation of the message "the scourge of civility" built for the glorious purpose of doing wrong to be good from disobedient to obedient is the aim of the dakwah. Nevertheless, the foresight of the capitalization captured the market's appetite. As consumer demand for religious social media studies is increasing, then the production of religious content becomes an option. It is feared that the noble purpose of the summit will be lost because there is an interest that will benefit itself. Based on this background, the author wants to discuss "new media and" massing "phenomena in the millennial era" by using a discourse on the social text of twitter, "the author wants to discuss new media's role in dealing with the" hijrah diversity "phenomenon in the current millennial era.

B. Theoretical Review

1. Hijrah

Understanding the meaning of the KBBI hijrah defines the hijrah asa movement of the prophet Muhammad with some of his followers from mecca to medina to escape from the pressures of the meccan pagan quraysh. Another definition is to move or move temporarily from place to place better for some reason (safety and goodness).

According to the language, it comes from Arabic “هجرة” That means: move away, away or away. Loud something (الهجر الهجير المهاجرة); Then midday heat is intense. "The hijrah" sense is "the" hijrah "to avoid something so strongly because of uncompliance and hatred. And what the hijrah here means is to leave or move from the places of the gentiles to the places of the muslims as did the prophet (peace and peace). With his friends, moved from makkah to yathrib (medina). As explained in the qur 'an of al-hasyr's: 9 and al-anfal: 72):

It means: "and the people (anshar) who had occupied the city of medina and had had faith before their (arrival) (muhajirin), they loved the people who moved into their place. And they have no desire in their hearts for that which is given them (muhajirin); And they were first put on themselves, even though they needed one. And those who guard themselves from the evil, are the lucky ones." (Q.S. Al-Hasyr: 9).

It means: "the faithful and emigrants and jihadists with their possessions and souls in the way of Allah and those who give homes and help (to muhajirin), they protect each other. And (toward) men of faith but have not moved, and there is no obligation in you to protect them at all, until they depart. (but) if they call to you for help in religious (defense), you are under obligation to render help except to the covenant people between you and them. And Allah is good at what you do." (Q.S. Al-Anfal: 72)

In 2 (two) the above verse is very clear that the hijrah referred to was the triumph of the prophet Muhammad (peace and blessings be upon him). From makkah to medina. The anshar people received was tremendous, even though they needed a place to hide, but they were not Mired, and even their belongings were given to new muhajirin from makkah. This is because the anshar people are well aware that by doing this, they are the lucky ones.

Besides the physical emigration, it also required a rustic (practice of spiritual worship) that the sufi considered a strenuous effort to deliver the heart solely to Allah, from the busyness to the other. This is what ibn athaillah stated in al-hikam by quoting an-najm verse 42:

It means: "turn from nature to nature, for you shall be like the melting donkey, where the object at hand is the starting point. But move from nature to its creator. Allah said, 'only to your Lord is the end point, (Qs. An-Najm: 42)."

Thus, the "leaving" literally means "leaving" is a spirit that stirs up a Muslim's movement. The hijrah of the sufi and also of the fiqh clergy is an inner strength in setting

out everything but Allah from within. The hijrah is an essential phase of improvement.

Besides, hijrah itself is often taken from famous hadiths. The essence of this hijrah was captured by the clergy of fiqh as an important message of the messenger of Allah with regard to one's intent in doing good. It is not far from the understanding of the sufi that places the hijrah as a determination to Allah and his apostles as ibn athaillah's reference in the *fenchikam*:

It means: "take heed of the words of the messenger of Allah, 'anyone who moves to Allah and his prophet, and his transferring to Allah and his prophet. But who shall move to the world he shall see, or to the woman he shall see, and she shall move upon the object of his moving. 'understand the words of the messenger of Allah. Ponder this matter if you are one with perceptive powers.'" (Alhafiz K)

The sheik ibn abbad also said that the hijrah to Allah and his apostles was a explicitly requirement against men to apply themselves solely to Allah and the implicit prohibition of giving a heart to all things earthly.

It means: "' and his moving to Allah and his prophet 'has understanding passing from nature to its creator. This is what a servant requires. These demands are explicitly disclosed. Whereas the word 'so it moves to the object of its moving' has the idea of coming together with nature and only shifting in it. This is forbidden from a servant. This prohibition is implied. Therefore, a disciple should have the same enthusiasm and ideals that he or she should not turn at all to another and nature. (Lihat Ibnu Abbad, *Gayatul Mawahibil Aliyyah*, [Indonesia, Al-Haramain Jaya: 2012], juz I, halaman 37).

Based on the above hadith, it is understandable that the fiqh clergy and sufi against these hadiths are not remotely different. Intention becomes the foundation of good deeds. Even the sufis warned not to be seduced by any visible (physical) behavior. Because the most important is true action, and it begins with the sincere intention of the heart followed by good behavior in accordance with Allah's holy spirit.

2. The Great Hijrah Phenomenon

New media's content has grown so rapidly that activities need to be uploaded in new media, making new media a daily basis. One is the phenomenon of the Nigerian islamic jihadist that is being discussed in new media. The hijrah is a term used as an expression of the phenomenon of people who have only recently known or paid attention to Islam.

In fact, it was not new to the Muslim middle class to emigrate, even in the 1980s. Only this time, the trend of anonymity met with a desire to thickening identity. But because of the absence of media in the era, the development of the hijrah phenomenon was less widespread

across the country. (<https://www.indopress.id/article/nasional/hijrah>)

Today the trend in new media is the phenomenon of the hijrah among Indonesian artists, the latest to the post is deddy corbuzier, who was previously a convert to Islam (convert to Islam). Through instagram stories deddy corbuzier also began to feel the brotherhood of his fellow muslims, and claimed to have much prayer and support for his decision to convert to Islam. "Allah made all the support of all my brothers and sisters one Indonesian. I was very surprised by the support she gave me," says deddy corbuzier. Aside from attention and prayer, he added deddy corbuzier. she didn't just get it from people. He is responding well to the support of islamic figures and clerics to refer to him as a devout Muslim.

In addition to the news about the conversion of Deddy Corbuzier, the phenomenon of hijrah is also displayed in the attributes of outward piety, for example those who usually do not wear hijab hen use / wear a hijab, and what is used is a wide hijab. In addition, there are also those who wear hijab but very tight or commonly called *jilbob*. They do wear a veil (hijab) but still show their body awrah. Some people think that this is far from the Islamic effect, and should this kind of behavior not be imitated.

Besides the phenomenon of migration for women, there is also the phenomenon of migration for men. For example, previously without a beard, then on the pretext of wanting to emigrate, they grew it thick. Although there are differences of opinion in the Ash-Shafi'i school of law regarding the law of maintaining a beard. Some of the scholars of Asy Shafi'iyah have ruled that it is obligatory to keep a beard, so trimming it is forbidden, unless it grows beyond the habit of trimming it and some of them say that it is sunnah to keep a beard. Even though there are differences, the phenomenon in new media cannot be stopped and for those who agree with them, this phenomenon continues.

A contemporary hitz kid said via his Instagram account, the contents were more or less like this: "I'm envious of my friends who have moved. So, I want to move too. But, if you have moved, can you still like photos of handsome artists, right? Can you still shop online or not? Can I still be a fan of Korean artists, right?" Are you emigrating at the moment? Will the questions above also be a problem for you? If so, how do you deal with it? If you are an active user of social media, especially Instagram, of course you are already familiar with the word 'hijrah'. However, 'hijrah' here is not interpreted as it is. (Husnul Athiya)

Millennial Generation, Hijrah Fest: Muslims without a Mosque? As a result, don't be surprised if these days there are extraordinary changes in the face of today's young Indonesians. They really emerge as 'new humans' who are very different from the figure of the generation two decades ago

when the analysis was made. Like it or not, young Muslims become part of the world's citizens. Thanks to advances in science and technology, they can meet and communicate directly anywhere and anytime. As a result of the change in the social environment, the expression of his life changed. They are not easily indoctrinated and live with their own mindset. They can't be dictated by 'whip and horse glasses'. An example of all this occurred in the phenomenon of the 'Hijrah Fest' which was held for three days last weekend. Unexpectedly and unexpectedly, the ticket for the recitation program which was packaged with the new model created mass hysteria to compete with other music concerts in the same week: the Rock Gun & Roses super group concert or Mariah Carey's concert. They made the area of the elite conference building in the Gelora Senayan complex area an impromptu mosque area. (Muhammad Subarkah)

Millennial Generation Migration Commodification. The mindset of hijrah becomes an easy and trivial one by abusing the symbols of the syar'i hijab, wearing long clothes, and even veiling. People increasingly regard religion as symbolic-ritualist. A person's piety is measured by clothing and what is seen from the outside. Social media has taught the public that piety is instant, it is enough to display religious symbols and learn from social media whose sources are often unknown. The media is not only a spectacle but has become a guide. If observed, the most massive hijrah campaign was carried out on social media. Migration costs a lot of money and not a little to change one's appearance (especially women). For this reason, hijrah is popular among the upper middle class millennial generation and not popular among the lower class. These movements are well organized, with a strong mass base from below and a centralized system. (Khefti Al Mawalia)

Besides that, the term hijrah is also widespread among the Muslims of the archipelago. The term used as an expression of the phenomenon of people who are new to or paying attention to Islam after previously paying less attention to it. Among the crowds on social media is the phenomenon of hijrah among artists. On the other hand, the passion for hijrah hit young people, students, students and professionals. The phenomenon of hijrah is also manifested in the attributes of outward piety, such as from not wearing a headscarf at all to wearing a wide veil, not being beard to extending it thickly, and so on. So what does migration really mean? Here is the explanation. Hijrah literally means "at-tarku", leaving something behind. Meanwhile in Islamic law, hijrah is interpreted as separating oneself or moving from a kufr country to an Islamic land because of concerns about the safety of religion, (See Muhammad bin 'Allan As-Shiddiqi, Dalilul Falihin li Thuruqi Riyadhis Shalihin, [Beirut, Darul Kutub Al-'Arabi: without year], juz I, page 42). (Ahmad Muntaha AM).

Lately, we have seen many hijrah movement campaigns on social media. On Instagram, for example, as of this writing, the @pemudahijrah account has been followed by nearly one million people. If we write the hashtag #hijrah in the search field, we will find more than 1.7 million posts on this topic.

Related to that, Ustaz Yusuf Mansur (UYM) admitted that he was happy to see so many young figures who were part of the hijrah movement. According to him, such a phenomenon is very good. In recent years, the hijrah movement in Indonesia has continued to grow. In fact, this phenomenon has become a big trend because there are quite a lot of artists, public figures, or influencers who live it. The effect, many people are interested. The majority are even young people, aka the millennial generation.

3. New Media

New media (social media) that has developed until now has various advantages, one of which is social networking that can be easily accessed. The ease of accessing social media is limited by space or time, as long as there is an internet network that can enter, then social media that has been favored by creatures called humans can access. Not only that, social media has also created a new communication flow in disseminating information in society.

The meaning of social media according to Eisenberg (Pakuningjati, 2015: 6) is an online platform for interacting, collaborating and creating or sharing various kinds of digital content. Kaplan and Haenlein (2010) distinguish social media from concepts such as Web 2.0 (user generated content). and which enable the creation and exchange of user-generated content". While social networking is a site where anyone can create a personal web page, then connect with friends to share information and communicate. The largest social networks include Facebook, Myspace, Plurk, and Twitter. If traditional media uses print media and broadcast media, then social media uses the internet.

According to Henderi, Muhammad Yusup, and Yuliana Isma Graba, Social Media is a social networking site such as a web-based service that allows each individual to build a public or semi-public profile in a restricted system, a list of other users with who they are connected to, and view and explore a list of their connections made by others with a system. Henderi, Muhammad Yusup, and Yuliana Isma Graba (2007:3).

Based on the various explanations above, it can be taken an understanding that social media is a gathering place or online forum (internet network) that can be used freely to provide ideas or ideas by its users so that they can easily participate and share with other users, or In other words, it allows the user to interact and exchange insights with other users,

and can be used for any purpose.

One of the advantages of social media based on sending short messages such as Whatsapp and Twitter. The social network can be used to chat between individuals and can also be used to create a chat group, and the only way to do that is to create the group that the users want. And of course these features can make it easier for users to interact with each other in a container with similar backgrounds and different backgrounds. So this clearly makes chat easier and more effective in dealing with communication problems between users, moreover the distance between users does not have to be close together, even though the place is very far away and in different countries, as long as you can access social media, chat can be done.

The functions of social media, according to Puntoadi (2011:5), include: first, building personal branding through social media is not knowing tricks or pseudo popularity, because the audience will decide. Various social media have become media for people to communicate, discuss and even give popularity on social media. Second, provide an opportunity for closer interaction with consumers. Social media offers more individual communication content. Through social media, various marketers can find out the habits of their consumers and carry out a personal interaction and can build a deeper interest.

Kinds of New Media

Each expert has their own point of view in discussing new media, but the essence is that there is no difference between one expert and another. Meanwhile, according to Puntoadi (2011:34), there are several types of new media, including:

- **Bookmarking**, Bookmarking provides an opportunity to share links and tags of interest. This is so that everyone can enjoy what we like.
- **Content Sharing**, Through, these content sharing sites, people create various media and publications to share with others. YouTube and Flickr are content sharing sites that are commonly visited by many people.
- **Wiki**, As a site that has various different characteristics, for example a knowledge sharing site, Wikitravel which focuses on place information, and the concept of a more exclusive community.
- **Flickr**, The site owned by yahoo specializes in image sharing with contributors who are experts in every field of photography around the world. Flickr makes a photo catalog where every product can be marketed.

- ***Social Network***, Activities that use the features provided by certain sites establish a relationship, interaction with others. These social networking sites include LinkedIn, Facebook, and MySpace.
- ***Creating Opinion***, This social media provides a means of sharing opinions with other people around the world. Through creating opinions, everyone can become a writer, journalist and commentator at the same time.

Types of Social Media

According to Kotler and Keller, there are three main platforms for social media, namely: First, Online Communities and Forums, are various forms and sizes of online communities and forums, where many are created by customers or customer groups without any commercial interest or corporate affiliation. Some of these online communities and forums are sponsored by companies whose members communicate with the company and with each other through posting, instant messaging, and chat that discuss special interests that may relate to the company's products and brands. Second, Blogs. There are about three million blog users and they are very diverse, some being personal blogs for close friends and family, and others created to reach and influence a wide audience. Third, Social Networks, Social networks have become an important force in both consumer business and business-to-business marketing. One of them is facebook, messenger, twitter and so on. These different networks offer different benefits to the company.

When compared with conventional/traditional media (print and electronic media), the emergence of new media in distributing information (news) is not only a marker of how technology transforms information consumption patterns from conventional media to new media, but also how internally affects the production mechanism, the spread of exchange. the value and consumption of information that has been centered on conventional media. Communication occurs no longer using a pattern from one source to spread to many, centered and the audience is passive, but the pattern is dynamic, anyone can receive and send information.

According to Hesmondhalgh (2010) in Rulli Nasrullah (2014), the phenomenon of user content generated in new media explains how audiences produce media content and simultaneously distribute and consume the content itself. In the perspective of new media culture, the internet is a space where what happens is produced, distributed and consumed. As the nature of this perspective blurs the boundaries of space, geography (place) and demographics (antities). In the new media space, it provides a kind of resistance from an established social class structuration, including the relationship between the media and the

audience that has been understood so far.

The presence of audiences without text itself is possible because of the emergence of new media with interactive characteristics such as redefining the relationship between audiences and media, an achievement higher than audience participation. This kind of condition is emphasized by Murdock (1992) who states that the media facilitates citizens to exercise their rights as a state. Also, the presence of citizen journalism media provides an opportunity for audiences to produce news freely and without the conflict of interest that usually occurs in traditional (conventional) media institutions. However, the freedom of audiences on the internet is not without resistance from media institutions. (Rulli Nasrullah 2014:64).

Therefore, new media has the authority to construct text and utilize the media to give users the freedom to transform themselves and take advantage of other users. This is because the emergence of new media itself has interactivity characteristics as a marker of how technological developments transform information consumption patterns and exchange values that are very different from conventional media models (print and electronic media) which only rely on information disseminated to the public (many people), so that minimal feedback.

4. The phenomenon of Religious Hijrah in New Media

The spread of social media sites that have emerged has benefited many people from various parts of the world to interact easily and at a low cost rather than using a telephone. Another positive impact of the existence of social networking sites is the acceleration of information dissemination. However, there are also negative impacts from social media, namely the reduction in direct or face-to-face interpersonal interactions, the emergence of addictions that exceed the dose, as well as ethical and legal issues due to content that violates morals, privacy and regulations.

It is undeniable that new media in media development has taken a form that rivals conventional or traditional media, such as television, radio, or print media. This advantage can occur because social media does not require a large workforce, large capital, and is not bound by massive production infrastructure facilities such as offices, buildings and other reporting equipment. (Kementrian Perdagangan RI, 2014:28).

The process of idea formation in the media is a transaction that is not usually confronted by work on policy, organization and professional practice or by audience research using different ideas of behavior change or needs. This, according to Howard Davis & Paul

Waltin, (2010), tends to identify three phases or moments. First, the coding phase, namely the institutional and organizational conditions and production practices regulated by media policies and various professional conventions. Second, Media Text, as a symbolic arrangement for certain performances which is the product of various media skills and technical and cultural practices. Third, the reception of messages by the communicants, this provides a practice through which reading, listening, watching from various information and realizing the coherent meaning of certain items in the text and larger textual units.

The phenomenon of religious hijrah in the social networking media twitter creates a new part of consumption culture at the religious level by looking at market advantages. Not infrequently, many of her twitter accounts are scattered by producing and selling Muslim fashion with a trendy look that changes from time to time. Religious studies are packaged in such a way with the language and tastes of the millennial generation. Lately, the hijrah campaign is coloring our social media with the target target being the millennial generation.

Recognizing the attention of the millennial generation who have just migrated, social media has finally taken advantage of this opportunity by creating accounts with a hijrah atmosphere, not only to provide proper guidance and motivation to emigrate, but also as a means to sell. Not infrequently, these hijrah accounts upload images of products such as syar'i robes, a set of headscarves and veils, t-shirts, and books. To increase the attractiveness of the product, usually the product is promoted (endorsed) by a celebrity who also made the same hijrah. They finally have the space to channel their shopping desires. The stronger the style of clothing typical of the immigrants who are fashionable and syar'i. Thus, the marriage between religion and commodification cannot be denied as the reason why the millennial generation hijrah is very popular. (<https://alif.id/read/husnul-athiya/tren-berhijrah-generasi-milenial>)

Religiosity in the mass media industry undergoes a process of symbolic simplification. The studies on the pulpit are now turning to the virtual world with the aim that all people can enjoy it. The symbols of the use of the syar'i hijab, which are much loved by women, especially the millennial generation, have become a symbol of the commodification of obedience to a particular culture. Nevertheless, the symbol is not the only representation of religiosity itself, but it is a sign of a set of symbols that can give rise to another perspective of a religion. When a woman uses a syar'i hijab, she seems to be a pious woman. The quality of a person's piety is determined by the clothes worn. The identity of individual piety in religion is determined by the advertising commodity itself.

The mindset of hijrah becomes an easy and trivial one by using the syar'i hijab symbol,

wearing long clothes, and even veiling. People increasingly regard religion as symbolic-ritualist. A person's piety is measured by clothing and what is seen from the outside. Social media has taught the public that piety is instant, it is enough to display religious symbols and learn from social media whose sources are often unknown. The media is not only a spectacle but has become a guide. If observed, the most massive hijrah campaign was carried out on social media. Migration costs a lot of money and not a little to change one's appearance (especially women). For this reason, hijrah is popular among the upper middle class millennial generation and not popular among the lower class. These movements are well organized, with a strong mass base from below and a centralized system. (Khefti Al Mawalia). <http://swarakampus.com/web/2018/>.

By looking at the market advantage. Not infrequently, many online shop Instagram accounts are scattered by producing and selling Muslim fashion with a trendy appearance that changes from time to time. Religious studies are packaged in such a way with the language and tastes of the millennial generation. This phenomenon gave rise to impromptu clerics with a contemporary relaxed style of speaking without a clear background in Islamic boarding school and religious knowledge. Not only that, early marriage has also become a hidden message in the midst of the lively hijrah campaign that is loved by ustadz and our social media accounts today. Not infrequently, these new actors easily deceive someone by feeling that they are the most correct.

Humans are indeed diverse, full of differences, unique, and have their own way of thinking, there are always hidden sides in them, dark corners that must be read carefully and carefully to get to the true meaning because everything has the possibility to be interpreted and interpreted. interesting to appreciate.

According to McQuail (1987:57) the mass media has a goal to formulate and provide answers to various problems related to the workings of the public communication system in society. These problems can be grouped into 3 (three) main problems, namely those related to the use of power in society, social integration, and social change.

In his book *Mass Communication Theory An Introduction*, Denis McQuail has made the essence of several theories and approaches or certain schools. According to him, mass media theory includes mass society theory and media hegemony theory, socio-cultural approach or cultural studies, structural functional approach, and information society theory.

The theory of media hegemony, the term hegemony was first introduced by Antonio Gramsci (1971) to describe the domination of one social class over others. Hegemony refers to the moral, philosophical, and political leadership of a social group that is not obtained by

force but with the active consent of other social groups through cultural and ideological control. Dominant social groups give their impact and gain legitimacy through social mechanisms such as education, religion, family, and mass media. While what is meant by media hegemony is the dominance of various aspects of life and certain thoughts by penetrating the dominant culture and values in social life. Media hegemony serves as a very important shaper of society's culture, values, and technology.

The theory of media hegemony is a theory rooted in the Marxist approach and the concept of hegemony and has a broad influence on the mass media. The media hegemony theory emphasizes ideology, forms of expression, ways of implementation, and the mechanisms used to maintain and develop themselves through obedience to the working class so that these efforts succeed in influencing and shaping their minds. (McQuail, 1987: 65)

Meanwhile, the trend of religious migration on social media now cannot be seen or said to be something extraordinary so that as Muslims we are proud, so we forget the essence of a religious teaching. Another opinion was expressed by Munawar Khalif, a hadith expert and biographer of the Prophet Muhammad, he divided the meaning of hijrah in 3 meanings, including: 1) moving from a land of infidels or polytheists to a land of Muslims, as happened to the Prophet and the immigrants who leave Mecca for Medina, where the Ansar who have declared Islam, 2) isolate themselves from associating with infidels or polytheists who are cruel and like to spread slander to a safe place, as the Messenger of Allah ordered his companions to emigrate from Mecca to Habasyah (Ethiopia), 3) moving from the habit of doing evil (bad) deeds to the habit of doing makruf (good) actions. <https://pengertianahli.id/>

The phenomenon of migration for women who migrate will always be associated with changes in the way of dressing that is more Islamic. Islamic dress code refers to how to dress a Muslim or Muslim woman who covers her genitals. Therefore, the discourse of hijrah for women cannot be separated from the use of headscarves, veils and other Muslim clothing.

The next change that cannot be separated from the discourse around hijrah is the use of words taken from Arabic. Some words that are often used are “ukhti” to refer to a sister, “akhi” to refer to a brother, “ana” to refer to me/me, “anta/antum” to refer to you/you “na'am/la” to state yes/no and some other additional terms such as fillah in the words ukhti fillah and akhi fillah. This phenomenon is developing among urban youths and women who claim to be emigrating. (<https://islami.co/>).

In the phenomenon of 'Hijrah Fest' which was held in 2018. Unexpectedly and unexpectedly, the ticket for the recitation event which was packaged with a new model

created mass hysteria to compete with music concerts that were in the same week: the Rock Gun & Roses super group concert or the Mariah Carey concert . They made the area of the elite conference building in the Gelora Senayan complex area an impromptu mosque area. The building that was previously made for various international conferences, such as the Conference of Non-Aligned Countries, is now a new place of study.

The meaning of hijrah in the current millennial era needs to be examined very carefully, because the phenomenon in the new media that is developing about migration among Muslim youths and women is still in the aspect of its existence and has not led to its substantial aspects. And this does not mean that it is not good, but it requires vigilance from all parties, so that the phenomenon does not stop at the aspect of existence, but needs to be developed in its substantial aspect, namely how to establish good relationships with fellow humans and become obedient and obedient Muslims to Allah. SWT. and Prophet Muhammad SAW.

Human relations need to be well established, because it is feared that the migration phenomenon will actually have a negative impact on relationships with fellow humans. Moreover, he felt that he was already wearing a large hijab, and his friend was still wearing a small hijab, then showed that he had migrated, then there was a rift with a friend or friend who was previously very close. The same is true for men who grow their beards long, and then feel that they have migrated, do not want to be friends with people who do not wear the same attributes as themselves, do not grow their beards and shave their mustaches as they do.

For this reason, hijrah is returned to its true meaning, by arranging a heart that is clean from envy and various heart diseases as a factor of safety and happiness in the hereafter. A clean heart is a heart that is free from various diseases, such as associating partners with Allah, doubt, doubt, misguidance, hypocrisy, envy, pride, takabbur, bad desires and so on..

C. Conclusion

From the various explanations and analysis of the discourse above, the writer can conclude that, the Role of New Media and the Phenomenon of "Hijrah Diversity" in the Millennial Era. It is very big, the contribution of new media for the vehicle for religious migration is part of Islamic da'wah. New media has the authority to construct text and utilize the media to give users the freedom to transform themselves and take advantage of other users.

The phenomenon of religious migration in new media, especially Instagram and Twitter, has characteristics, especially the characteristics of user generated content and

interactivity, not only being able to exchange religious messages that encourage people to make religious migrations, but also being able to construct religious identities in accordance with values. certain religion. In this context, the religious identity of the community in the new media culture is more focused on religious symbolism than substantialism.

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