



AL-A'RAF

Jurnal Pemikiran Islam dan Filsafat

<https://ejournal.uinsaid.ac.id/index.php/al-araf>

ISSN: 1693-9867 (p); 2527-5119 (e)

DOI: <https://doi.org/10.22515/ajpif.v18i1.3707>



HIJRAH, BETWEEN SOCIOLOGICAL AND THEOLOGICAL PHENOMENON

Firmansyah

Universitas Islam Negeri Sunan Ampel, Surabaya

Abstrak

Kata Kunci:
Hijrah,
Religion,
Religious
labeling, Socio-
theological
movement

Studi ini mengkaji kelompok Hijrah di Indonesia sebagai gerakan sosial dan teologis. Selain menjadi suatu role model, Hijrah juga dimaknai sebagai jalan untuk mendekati diri kepada Allah. Namun hari ini, pemahaman tentang nilai-nilai Hijrah tampak telah mengalami pergeseran dan membentuk polarisasi kejumudan dalam beragama dengan eksklusivitas nalar kelompoknya. Hijrah sendiri, pada prinsipnya bukan hanya soal penguatan nilai-nilai agama secara simbolik, tetapi juga misi membangun nalar terbuka pada pluralitas sosial dan agama. Berbasis metode literer dengan cara deskriptif fenomenologis dan pendekatan nalar sosio-teologis Muhammed Arkoun, hasil studi menunjukkan bahwa sebuah nalar dapat dibentuk dengan model sistematisasi struktural suatu kelompok. Hijrah dipandang sebagai peralihan labelitas agama, hanya eksis di dalam kerumunan yang akhirnya menciptakan kebuntuan nalar dan membentuk kelas sosial baru. Di sinilah jelas terlihat, bahwa kelompok Hijrah tidak menawarkan kemerdekaan individu, tetapi justru melahirkan generasi dengan nalar eksklusif.

Received:
24 February 2021

Revised:
07 April 2021

Accepted:
28 May 2021

Published Online:
30 June 2021

Corresponding author:

e-mail: boaja.bolaja.maja@gmail.com

© 2021 UIN Raden Mas Said Surakarta

Abstract
Keywords:

Hijrah,
Religion,
Religious
labeling,
Socio-
theological
movement

This study examines the Hijrah group in Indonesia as a social and theological movement. Except to be a role model, Hijrah is also interpreted as an effort to get closer to Allah. Today, the understanding of the Hijrah values seems to have shifted and formed a polarization of ignorance in religion with the exclusivity of the group's reason. Hijrah principally is not just a matter of strengthening the religious values symbolically, but also the mission of building an open mind on social and religious plurality. This study uses a literary method and phenomenological descriptive and the socio-theological reason approach of Muhammed Arkoun. The results show that a reason can be formed by a structural systematization model of a group. Hijrah is seen as shifting religious labeling, only existing in the crowd that eventually creates a logical deadlock and forms a new social class. As a result, it is clear that the Hijrah group does not offer individual independence but gives birth to a generation with exclusive minded.

Introduction

Humans are social beings¹ who, in practice, are influenced by the environment, experience, and knowledge. At the same time, knowledge and religion have a significant influence on social change.² However, Sigmund Freud argued that the more modern the socio-culture is, the more abandoned the religion would be even though the opposite happened.³ The assumption of modern society is a rational society (in the discourse of IDs, ego, and superego) has failed because modern society actually needs religion as a guarantee of happiness.⁴ Religion provides a guarantee of security until it forms a human who feels sufficient (*qanaah*).

Meanwhile, talking about social means talking about humans as a unique subject (actor/agent).⁵ Humans consist of two elements, soul and body,⁶ that are constantly related and influencing each other. The soul is

¹ Bambang Sugiharto, *Kebudayaan dan Kondisi Post-Tradisi: Kajian Filosofis atas Permasalahan Budaya Abad Ke-21* (PT Kanisius, 2019), 30.

² Michel Foucault, *Arkeologi Pengetahuan* (Yogyakarta: IRCiSoD, 2012), 66-76.

³ Louis O Kattsoff, "Pengantar Filsafat, Terj," *Soejono Soemargono, (Yogyakarta: Tiara Wacana, 2004)*, 298-301.

⁴ Regarding the promises in the holy book, for example, people who like to help others, he will later get a reward.

⁵ Poesprodjo, *Hermenentika* (Bandung: Pustaka Setia, 2004), 74.

⁶ Bertrand Russell, *Sejarah Filsafat Barat; Kaitannya dengan Kondisi Sosio-Politik Zaman Kuno hingga Sekarang* (Yogyakarta: Pustaka Pelajar, 2007), 737.

constrained in the body,⁷ and the soul without the body will never exist. This situation formed a dilemmatic problem (which was always dealing with two choices).⁸ These two elements function as *inner settings* (controllers from inside) in life.⁹

Hijrah Fest is a real form of the work of the duality of the human body consisting of spirit and body. This phenomenon becomes a *trend*,¹⁰ because it can give birth to a new lifestyle by modifying old traditions and the present culture. The phenomenon of *Hijrah* continues to roll into a millennial generation today with hypnotizing words, such as 'alms will not make you poor,' and so on.¹¹ Such a model of da'wah continued until 2018, when Ari Untung and his friends established a *Fest Hijrah Community*.¹²

From a social viewpoint, *Hijrah* is a lifestyle change, while in theology, it is interpreted as a way back to God by leaving His prohibition. Therefore *Hijrah* movement cannot be seen simply. There is an agenda and reason behind establishing this group so that many people are interested in joining.

One reason used is emotional by calling people to *Hijrah* through persuasive content on social media.¹³ This emotional reason is based on the power of rhetoric and narratives and someone's psychological expression. The reasoning of *Hijrah* is also carried out through social movements to strengthen the identity of a Muslim, as an invitation to

⁷ Bertrand Russell, *Sejarah Filsafat Barat*, 738.

⁸ Muhammad Baqir Shadr, *Falsafatuna: Materi, Filsafat, dan Tuhan dalam Filsafat Barat dan Rasionalisme Agama* (Yogyakarta: Jakfi, 2015).

⁹ Bambang Sugiharto, *Kebudayaan dan Kondisi Post-Tradisi: Kajian Filosofis atas Permasalahan Budaya Abad Ke-21*.

¹⁰ Anthony Giddens and Jonathan Turner, "Social Theory Today (Panduan Sistematis Tradisi dan Tren Terdepan Teori Sosial), Terj," Yudi Santoso, Yogyakarta: Pustaka Pelajar (2015), 133.

¹¹ <http://www.instagram.com/p/CI4KTjhnpgW/?igshid=1f95rkkaoh3cc>; diakses tanggal 14 januari 2021.

¹² <http://kumparan.com/kumparanhits/arie-untung-Hijrah-fest-jadi-luapan-milenial-yang-tengah-berHijrah-1r6Nkoy5mlQ>; accessed 14 January 2021.

¹³ Zahrina Sanni Musahadah and Sulis Triyono, "Fenomena Hijrah di Indonesia: Konten Persuasif dalam Instagram," *Retorika: Jurnal Bahasa, Sastra, dan Pengajarannya* 12, no. 2 (2019): 117–127.

cover *aurat*, to pray, to fast, to give alms, and so on.¹⁴ *Hijrah* reasoning also emerged as part of complex social problems, so the *Hijrah* movement becomes a rational alternative to social life as Muslims in Indonesia.¹⁵

This paper basically sought to see how *Hijrah* reason among the sociological and theological phenomena in Indonesia with an analysis of the socio-theological reason of Mohammad Arkoun. Arkoun criticized the potential of conservatism thinking. In the context of theology, Arkoun criticized the classical Islamic reason for building a new reason. There are three submissions of the reason over a religion criticized by Arkoun,¹⁶ i.e., subject to revelation, subject to authority, subject to the shadow of the past golden age. Normatively, Muhammed Arkoun's view regarding these three aspects is the main characteristic of Islamic decline or the collapse of Islamic civilization.¹⁷ Therefore the critic of Islamic reason is an effort to reconstruct Islamic reason itself. In Ahmad Syafi'i's writing,¹⁸ it was stated that the death of reason was when it was too subject to the text.¹⁹ Because, in essence, the meaning of a text must continue to grow. Meanwhile, the group of *Hijrah* shows submission to the text without critical interpretation. For example, Shar'i clothes become a symbol of someone's piety. Shar'i's clothes become one identity of piety that indicates an excellency in morals and thoughts for those who have become a member of the *Hijrah* Community.

The data in this study were obtained from the phenomenon of *Hijrah* Group Fest and then analyzed using a phenomenological

¹⁴ Mila Nabila Zahara, Dadan Wildan, and Siti Komariah, "Gerakan Hijrah: Pencarian Identitas untuk Muslim Milenial di Era Digital," *Indonesian Journal of Sociology, Education, and Development* 2, no. 1 (2020): 52–65.

¹⁵ Agnia Addini, "Fenomena Gerakan Hijrah di Kalangan Pemuda Muslim sebagai Mode Sosial," *Journal of Islamic civilization* 1, no. 2 (2019): 109–118.

¹⁶ Robby H. Abror, *Seri Pemikiran Tokoh Epistemologi Kiri*, ed. Listiyono Santoso, Jakarta: *Ar-Ruzz Media* (Yogyakarta: Ar Ruzz Media, 2010), 199.

¹⁷ Jamhari Jamhari, "Kritik Nalar Islam sebagai Metode Ijtihad: Membahas Pemikiran Mohammed Arkoun," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 14, no. 1 (2013): 21–31.

¹⁸ Ahmad Syafi'i, "Arkoun dan Kritik Nalar Islam," *Memabaca Al-Qur'an bersama Muhammed Arkoun* 10, no. 2 (2012): 1–32.

¹⁹ Melingkupi maksud wacana; simbol, tanda, penanda dan sebagainya.

descriptive method²⁰ and reason. The reason analysis is applied to see that religious labels, labeling modernity, actually control the group of *Hijrah*. Here, the reason is actually a tool to escape from the religious and ideological labelization. Therefore, the analysis of *Hijrah reason* shows how sociological and theological phenomena in the context of the Hijrah Group Fest only produce labels and ideological layers, which ultimately make the justification for something.

The Meaning of the *Hijrah* at the time of the Prophet and Now

Along with the development of social media, the phenomenon of *Hijrah* has recently become a trend.²¹ *Hijrah* has become an important discourse in Islamic history.²² At the time of the Prophet, *Hijrah* was a command of Allah to the Messenger and his followers. It is caused by the threat from the people of Quraysh to the Prophet and his companions, who did not want any new teachings.²³ Therefore, the Prophet was then ordered to leave Mecca, and this event is referred to as the *Hijrah*. There is a critical event that occurs, so an emergency decision must be made. At that time, the Prophet left his house, only bringing enough supplies.²⁴

In contrast to the past 14 centuries, *Hijrah* has shifted in practice and its meaning in the sense of moving. According to Nurul Annisa Hamudy, today's *Hijrah* movement means a change in understanding from a free towards a rigid understanding of Islamic teachings.²⁵ This situation

²⁰ M.S. Kaelan, "Metode Penelitian Kualitatif Bidang Filsafat," *Yogyakarta: Paradigma* (2005), 58-60.

²¹ Uwes Fatoni and Annisa Nafisah Rais, "Pengelolaan Kesan Da'i dalam Kegiatan Dakwah Pemuda Hijrah," *Komunika: Jurnal Dakwah dan Komunikasi* 12, no. 2 (2018): 211–222.

²² Zaenal Abidin, "Kontekstualisasi Hijrah sebagai Titik Tolak Pembaharuan Pendidikan," *Subuf* 29, no. 1 (2017): 50–65.

²³ Zaenal Abidin, "Kontekstualisasi Hijrah sebagai Titik Tolak Pembaharuan Pendidikan.

²⁴ Syaifurahman Al-Mubarakfuri, *Sirah Nabawiyah; Sejarah Nabi Muhammad* (Jakarta Timur: Ummul Qura, 2017), 305.

²⁵ Nurul Annisa Hamudy and Moh Ilham A Hamudy, "Hijrah Movement in Indonesia: Shifting Concept and Implementation in Religiosity," *JSW (Jurnal Sosiologi Walisongo)* 4, no. 2 (2020): 133–150.

is seen in the movement of the *Hijrah* group, which describes itself as a symbolic actor of religion, especially in the labeling of a lifestyle related to clothing, social interaction, and so on. Hamudy added that the *Hijrah* group's movement made the rigid religious understanding, especially on matters related to halal and haram, as if it wanted to strictly return the present to the past.

The movement of *Hijrah* groups, which has spread widely in Indonesia recently, is an expression of Islamic emotion. Sahlul Fuad saw the movement of the *Hijrah* group as a meeting of the religious spirit of the middle class.²⁶ However, along with the increasing trend of transnational ideology that leads to fundamentalism and radicalism, the *Hijrah* movement can become a supporter of transnational ideological movements targeting millennial generations who start learning Islam. The symptoms of success are massive. For example, when the *Hijrah* festival is held in recent years, it is always crowded. Interestingly, people were willing to attend even though they had to pay an entrance ticket of IDR 80.000,00.²⁷

In Afina Amna's study, the *Hijrah* group movement is only a *role model*.²⁸ Afina seems to strengthen Hamudy's argument that to be a *Hijrah* member, a person needs a certain amount of capital that only the middle class can afford. Afina also argues that there has been a new commodification that uses religion as a means of buying and selling,²⁹ as artists use their popularity to sensationalize new trends with religious motives.

Artist-driven *Hijrah* groups also have a big impact on the millennial generation. Irmansyah said that youths are more receptive to and influenced by *Hijrah* trends. In the case of the "YukNgaji" *Hijrah*

²⁶ Sahlul Fuad, "Gerakan Hijrah dan Konstruksi Emosi Keislaman di Perkotaan," *Mimbar Agama Budaya* (2020): 45–51.

²⁷ Sahlul Fuad, "Gerakan Hijrah dan Konstruksi Emosi Keislaman di Perkotaan."

²⁸ Afina Amna, "Hijrah Artis sebagai Komodifikasi Agama," *Jurnal Sosiologi Reflektif* 13, no. 2 (2019): 331–350.

²⁹ Afina Amna, "Hijrah Artis sebagai Komodifikasi Agama."

community in Yogyakarta, generally, after the youth joins, his social behavior changes, and he becomes more pious in religious rituals. However, his lifestyle has not changed, but their activities have changed from hanging out to reading the Qur'an.³⁰ One of the reasons for this is that the *Hijrah* group can present something that does not conflict with the presents, which has become a special attraction for millennials.

Of the several *Hijrah* phenomena that occurred, *Hijrah*, which means moving from one place to another during the time of the Prophet, or moving from a situation to being better, has experienced a shift in values. At the time of the Prophet, *Hijrah* was a totality in religion with the test of leaving everything you loved. Today, *Hijrah* is a means of commodifying religion and also carries various interests.

***Hijrah* as a Social Phenomenon**

Hijrah has recently become a term that not only gives birth to a social phenomenon, but also has the potential to freeze reason and power over individuals. Syamsurijal saw the phenomenon of *Hijrah* as being able to change the essence of religion into an industrial system that targets the body.³¹ Such control certainly uses a strong system, making the social sphere of *Hijrah* religious-based and having an afterlife dimension, while they are used for industrial purposes.

The issue of moral depravity, the era of defamation, and doomsday is the main material in the cultivation of *Hijrah* reasoning. This creates fear, anxiety, helplessness and disappointment. So that *Hijrah* becomes a rational choice offered by *Hijrah* groups. Taking advantage of the complex situation that occurred in Indonesia,³² is the right momentum for the

³⁰ Irmansyah, "Pemuda Hijrah: antara Pietization dengan Lifestyle pada Komunitas Hijrah Yuk Ngaji Yogyakarta," *Madania: Jurnal Ilmu-Ilmu Keislaman* 10, no. 1 (2020): 46–56.

³¹ Syamsurijal Syamsurijal, "Hijrah di Zaman Modern dan Kuasa atas Tubuh Perempuan," *Mimikri* 5, no. 1 (2019): 1–15.

³² The complexity of events that occur in Indonesia such as the harsh criticism of opposition groups against the government, cases of hate speech on the ITE (Electronic Information and Transactions) Law, a weakening economy, natural disasters, human rights cases, pandemics, corruption, and so on.

sustainability of the *Hijrah* group. The complexity of the problems that the government is unable to resolve has contributed to the public's awareness that humans should only hope in God. Finally, people are more likely to choose to be closed and improve themselves in preparation for the afterlife, as is the doctrine of religious teachings.

Although the choice of *Hijrah* has paradoxical conditions in society, the community has no other choice. *Hijrah* is a rational choice in a life that is surrounded by various problems. By using religious doctrine, the *Hijrah* group is able to provide a sense of comfort in the inner community. Even though they live in injustice, the self-confidence built by the *Hijrah* group keeps their followers grateful. Waiting for death with good deeds is better than getting lost in this temporary life.

There are some reasons why *Hijrah* is an option for some people in the midst of today's modernity conditions. *First*, *Hijrah* is a rational choice for those who feel empty about religious knowledge. Humans who have a soul need logical beliefs that can only be answered by religion. Therefore, those who are empty of religious knowledge have a high interest in the *Hijrah* festival. *Second*, *Hijrah* is also the antithesis of bad influences such as promiscuity, drugs, adultery, revealing *aurat* and so on. Mission to change themselves for the better seems to be a very appropriate offer. So that those who feel guilty have a call for *Hijrah* to change for the better. The emergence of symbols of piety, such as islamic greeting (*salam*), *siwak*, beard, robe, turban and so on, which most Muslims in Indonesia are not used to doing, becomes an attractive bargaining power. Third, *Hijrah* is able to produce role models by creating jobs, *syar'i* clothing, sharia business and various other *syar'i* symbols. Therefore, *Hijrah* cannot be seen from the vocation of his soul which is empty of religious knowledge, but on the other hand there is an economic motive that surrounds it.

The presence of *Hijrah* groups in Indonesia has become a new alternative in social life, among many other alternatives. The dimensions of the *Hijrah* group generally include two dimensions; social and theology, sometimes it looks like selling verses in doing business. Here, it is seen

that there is an imperfect unification of social and theology, which gives rise to rigid reasoning. The phenomenon of *Hijrah* is a social fact which, according to Emile Durkheim, is able to conceal people's awareness of what actually happens, either because of admiration, or fear of an event. This social fact makes a person neglect to look for the reasons behind the emergence of an event.³³

The development and progress of the technology at the beginning of the 21st century has become a context that cannot be seen narrowly. Since the open information era and a changing lifestyle, everyone can express their opinion in public with the help of technology. In addition, today's generation is so easy to hold meetings with the help of technology that is so fast. But unfortunately, many meetings are made only as a complement to the storyline in the "virtual" world, because everyone is busy with their respective cellphones.³⁴ This phenomenon is interesting to understand the recent *Hijrah* events. The phenomenon of *Hijrah* is the same as a meeting which only complements the storyline in a "virtual" world which is essentially empty. Instead of bringing about a change for the better, it plunges people into a hole of public error. This phenomenon also shows the various motivations of a person to follow the *Hijrah*, there are economic motives, learning motives, crowd motives and so on. *Hijrah* that promulgates *change for the better* can be interpreted as a trend, distinctive clothing and so on.³⁵

The emergence of a trend usually undergoes a long process that comes from the mix of a complex social practice.³⁶ Yet, the emergence of trends is also a necessity in human culture as social beings. This is because humans live in a structure governed by agents who are part of the structure

³³ Emile Durkheim, *The Elementary Forms of The Religious Life* (Yogyakarta: IRCiSoD, 2011), 53

³⁴ Intan Permata Sari, "Pengantar Antropologi" (Pustaka Pelajar, Yogyakarta, 2017).

³⁵ Agnia Addini, "Fenomena Gerakan Hijrah di Kalangan Pemuda Muslim sebagai Mode Sosial."

³⁶ Sugiharto, *Kebudayaan dan Kondisi Post-Tradisi: Kajian Filosofis atas Permasalahan Budaya Abad Ke-21*.

itself.³⁷ In the past, when humans were still in the analog era, humans tried to make changes in the hope of being able to help solve increasingly complex life problems. But instead humans discover technological sophistication that dominates them.³⁸ This gives birth to the post truth generation, which is characterized by algorithms and continuous posting on social media. The truth lies not in the argument, but in the constant articulation.

Muhammad Baqir Sadr explained about the empirical doctrine, that everything perceived by the five senses is the truth. Thus becomes what we know as empiricism. They believe that everything should be visible and clear as fact.³⁹ In Locke's sense, truth is only what the five senses perceive.⁴⁰ Lock refuses to have innate knowledge, because a human is born with nothing in his/her mind, like white paper. This view broadly confirms Auguste Comte's view of the three stages of the development of human thought, the theological, metaphysical, and the positive (scientific) stage.⁴¹ That is, humans initially thought there were many things that could not be understood by the mind, it turned out that everything was revealed one by one as the times progressed.

The Covid-19 pandemic gives us no choice other than conducting the teaching-learning process online. This essentially marks an era where a meeting can be done only by connecting the waves of the internet. Firman Panipahan explained that online activities are able to emphasize the rationality of human relationship with God.⁴² What used to be

³⁷ Anthony Giddens, *Teori Strukturasi Dasar-Dasar Pembentukan Struktur Sosial Masyarakat*, (Yogyakarta: Pustaka Pelajar, 2016), xix.

³⁸ Intan Permata Sari, "Pengantar Antropologi."

³⁹ Muhammad Baqir Shadr, *Falsafatuna: Materi, Filsafat, dan Tuhan dalam Filsafat Barat dan Rasionalisme Agama*, 39.

⁴⁰ Muhammad Baqir Shadr, *Falsafatuna: Materi, Filsafat, dan Tuhan dalam Filsafat Barat dan Rasionalisme Agama*, 73.

⁴¹ Murtadha Muthahari, *Filsafat Materialisme, Kritik Filsafat Islam Tentang Tuhan, Sejarah dan Konsep tentang Sosial Politik* (Yogyakarta: Rausyanfikir Institut, 2016)., 30-31.

⁴² Firman Panipahan, "Aktivitas Daring: Mempertegas Relasi Manusia dan Tuhan," *Arrahim.Id*, last modified 2020, <https://arrahim.id/firman/aktivitas-daring-mempertegas-relasi-manusia-pada-tuhan/>.

considered imagination or fantasy has now become an inevitable reality. Every situation always presents a phenomenological atmosphere that is always related to humans and is hegemonic.

A similar situation also exists as a phenomenological condition, namely massive religious disputes in the digital as well as the real world. Consequently, the *Hijrah* group is present in an attempt to provide an answer to what is happening in the chaos of religious discourse in the two worlds.⁴³ In other words, a trend is a consequence of a phenomenon.

***Hijrah* as a Theological Phenomenon**

The emergence of *Hijrah* phenomenon is influenced by the experience of individuals who are saturated with the existing social structure, so they want a new way of life. So that there is a dialectic within a person with himself, the environment and the existing social system. One of the dialectics that took place several years ago on a TV channel and was re-uploaded on YouTube, a figure said that the enemy of Pancasila ideology was Religion.⁴⁴ This conclusion gave birth to many reactions which resulted in massive ongoing discussions on social media.

Sociologically, dialectics is a necessity, because with it social behavior is born. Hegel said that everyone will do dialectics when he meets anything, even himself (absolute spirit).⁴⁵ In this dialectical condition, humans will hold on to what they believe to be a way of life.

Ali Shariati saw that religion was in fact the enemy of religion itself. One puts the truth as an idol or idolizes the truth. An interesting dialectic from Ali Shariati, related to how religion becomes the enemy of religion itself;

Your enemy is not always armed or a soldier. Not always external, not always visible. Sometimes it is: a system; emotion; thought; right of ownership; way of life; How to work; way of thinking; working

⁴³ The two worlds as social phenomena today are the world of the internet and reality.

⁴⁴ https://youtu.be/RS_ibSQaizM; accessed on January 19, 2021.

⁴⁵ Bertrand Russell, *Sejarah Filsafat Barat; Kaitannya dengan Kondisi Sosio-Politik Zaman Kuno hingga Sekarang*. 965.

tools; in productivity; a kind of consumption; culture; cultural colonialism; religious deception; class exploitation; mass media. Sometimes bureaucracy; technocracy and automation; patriotism, nationalism or racism; Nazi egoism. Sometimes the worship of pleasures, the worship of epicurism (sensual pleasures), the worship of subjective idealism or objective materialism: these are all new idols.⁴⁶

To understand the phenomenon of *Hijrah*, we can harbor to Arkoun's criticism of religious reasoning. The phenomenon of *Hijrah* seems to lead a person to submit to the text, submit to authority, and submit to the shadows of the glory of Islam in the past. First, the subjugation of reason to revelation results in the death of reason because it shuts itself off from social changes and the development of science. Arkoun said that the Qur'an is a text whose interpretation cannot be separated from its context.⁴⁷ Second, in the context of subjugation to authority, cult (excessive glorification) of certain figures stops the dialectic of social development. Even though everyone is born in different circumstances and has different experiences, it is natural if there are differences in perspective. Third, the shadow of glorious past can cause psychological disappointment if it cannot be achieved. This is reinforced by the emergence of the interpretation that the collapse of Islamic civilization is due to God's anger, so that Muslims must repent and leave the worldly life.⁴⁸ This narrow understanding gives birth to groups who are ignorant of new interpretations of law and so on.

The trend of *Hijrah* is a theological phenomenon, as it involves certain kind of understanding about religion. The *Hijrah* group starts from moving towards something better, to giving birth to pious practices such as shutting themselves off from social life, increasing *zikir* (remembrance), almsgiving, being devoted to parents, joining groups of Islamic study activists, joining the *pejuang subuh* (those keen to offer subuh prayer on time

⁴⁶ Ali Syariati, *Agama versus Agama* (Bandung: Pustaka Hidayah, 1994), 16.

⁴⁷ Robby H. Abror, *Seri Pemikiran Tokoh Epistemologi Kiri*. 200.

⁴⁸ Ahmad Syafi'i, "Arkoun dan Kritik Nalar Islam."

in mosque), and so on. Such understanding of *Hijrah* is not incorrect, but it also needs to be accompanied by knowledge and self-opening to the world. At the same time, efforts to purify teachings of Islam are seen which are identical to the ways done by radicalist groups when making changes.⁴⁹ Purification of lifestyle, perspective, and behavior is almost impossible. Thus, the *Hijrah* trend existing today could be temporary, and will be replaced by subsequent trends.

The changes occurring in the 21st century have resulted in the fusion of culture, trends, and everything that follows, giving birth to an identity crisis,⁵⁰ because there are more exchanges and escalation of social cultures, making it difficult to be authentic. Javanese people can no longer speak Javanese, because they are shaped by their environment with language patterns that are considered modern. The identity crisis raises awareness that modern humans are actually colonized by trends. This colonization gave birth to the same reaction as the *aufklarung* event in medieval Europe. This pattern seems to have also been born in Indonesia with the mass *Hijrah* movement. This movement arises, among others, because they feel that the current development is increasingly distancing humans from their God. Therefore, *Hijrah* is considered as an alternative to save oneself from worldly slander.

The Paradox of *Hijrah* Reason

Technological developments, advances in knowledge and increasing human productivity in all sectors have also influenced changes in the movement of *Hijrah* groups. Syamsurijal said that the *Hijrah* group has turned to the human body industry. The *Hijrah* group in its development is more visible in role models, they reinforce the shariatization of headscarves, pants, clothes, shops, banks and so on. All of this seems to have been used for industrial purposes.

⁴⁹ Bambang Sugiharto, "Iman tanpa Nalar, Bunuh Diri Nalar tanpa Iman, Delusi," *Arete* 1, no. 2 (2013).

⁵⁰ M. Hudaeri, "Agama dan Tantangan Manusia Kontemorer," *Al Qalam* 23, no. 2 (2006): 171.

The *Hijrah* group as a role model can be seen in the *Hijrah* fest group which holds a *Hijrah* festival among artists. They sell syar'i clothing and other shari'ah businesses. This is one of the paradoxical circumstances that runs to this day in the *Hijrah* group. Meanwhile, paradoxical conditions also occur in theological discourse, as quoted above in the view of Mohammed Arkoun. There are three layers of reasoning stagnation in the thought or development of Islamic discourse, namely, the subjugation of reason to religious authorities (figures) which results in the loss of scientific dialectic and criticism. Second, subjugation to the text which basically has a temporary meaning. Finally, the utopia of past glory, which results in hope in God's defense of those who obey his laws..

Hijrah reasoning is a result of paradoxical conditions, or a reason that seeks to separate two phenomena; social and theological phenomena. Whereas the meaning of theology cannot be separated from the social context, such as a railroad track that has two sides, yet at a certain point the two will meet at a dialectical crossing. Therefore, *Hijrah* reason becomes a shackle for reason itself, which in the end will only produce one-dimensional (exclusive) humans.

Conclusion

The reason for *Hijrah* between sociological and theological phenomena is a result of *Hijrah* groups that are consistent with their understanding of religion. Although it seems that Islamic reasoning clogs up, the *Hijrah* groups have succeeded in creating a new situation as a rational alternative in social life. The *Hijrah* groups form a rigid reasoning because they are unable to develop a reason that should keep up with the current era. The subjugation of reason to authority turns off the critical power of reason, the subjugation of reason to textual revelation is a part of the factors that kill reason. The complexity of the problems that occur in Indonesia benefits the condition of the *Hijrah* group as a rational choice in social life. As complex problems always give birth to various kinds of conditions in society.

References

- Abidin, Zaenal. "Kontekstualisasi Hijrah sebagai Titik Tolak Pembaharuan Pendidikan." *Subuf* 29, no. 1 (2017)
- Abror, Robby H. *Seri Pemikiran Tokoh Epistemologi Kiri*. Edited by Listiyono Santoso. Jakarta: Ar-Ruzz Media. Yogyakarta: Ar Ruzz Media, 2010.
- Addini, Agnia. "Fenomena Gerakan Hijrah di Kalangan Pemuda Muslim sebagai Mode Sosial." *Journal of Islamic civilization* 1, no. 2 (2019)
- Al-Mubarakfuri, Syaifurahman. *Sirah Nabawiyah; Sejarah Nabi Muhammad*. Jakarta Timur: Ummul Qura, 2017.
- Amna, Afina. "Hijrah Artis sebagai Komodifikasi Agama." *Jurnal Sosiologi Reflektif* 13, no. 2 (2019).
- Arkoun, Mohammed. "Membongkar Wacana Hegemonik dalam Islam dan Post Modernisme" (1999).
- . *Nalar Islami dan Nalar Modern: Berbagai Tantangan dan Jalan Baru*. INIS, 1994.
- Durkheim, Emile. *The Elementary Forms of The Religious Life*. Yogyakarta: IRCiSoD, 2011.
- Fatoni, Uwes, and Annisa Nafisah Rais. "Pengelolaan Kesan Da'i dalam Kegiatan Dakwah Pemuda Hijrah." *KOMUNIKA: Jurnal Dakwah dan Komunikasi* 12, no. 2 (2018).
- Foucault, Michel. *Arkeologi Pengetahuan*. Yogyakarta: IRCiSoD, 2012.
- Fuad, Sahlul. "Gerakan Hijrah dan Konstruksi Emosi Keislaman di Perkotaan." *Mimbar Agama Budaya* (2020).
- Giddens, Anthony. *Teori Strukturasi Dasar-Dasar Pembentukan Struktur Sosial Masyarakat*. Yogyakarta: Pustaka Pelajar, 2016.
- Giddens, Anthony, and Jonathan Turner. "Social Theory Today (Panduan Sistematis Tradisi dan Tren Terdepan Teori Sosial), Terj." *Yudi Santoso, Yogyakarta: Pustaka Pelajar* (2015).
- Hamudy, Nurul Annisa, and Moh Ilham A Hamudy. "Hijrah Movement in Indonesia: Shifting Concept and Implementation in Religiosity." *JSW (Jurnal Sosiologi Walisongo)* 4, no. 2 (2020).
- Hudaeri, M. "Agama dan Tantangan Manusia Kontemorer." *Al Qalam* 23, no. 2 (2006).
- Irmansyah. "Pemuda Hijrah: antara Pietization dengan Lifestyle pada Komunitas Hijrah Yuk Ngaji Yogyakarta." *Madania: Jurnal Ilmu-Ilmu Keislaman* 10, no. 1 (2020).
- Jamhari. "Kritik Nalar Islam sebagai Metode Ijtihad: Membahas Pemikiran Mohammed Arkoun." *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 14, no. 1 (2013)
- Kaelan, M S. "Metode Penelitian Kualitatif Bidang Filsafat." *Yogyakarta: Paradigma* (2005).
- Kattsoff, Louis O. "Pengantar Filsafat, Terj." *Soejono Soemargono,*

- Yogyakarta: Tiara Wacana (2004).
- Kekerasan, Fenomena, and Elias Canetti. "Menyingkap Kodrat Hewani Manusia (Manusia dan Fenomena Kekerasan Massa Menurut Elias Canetti)." *Jurnal Filsafat* 21, no. 3 (2016).
- Laili, Audian. "Hijrah Fest dan Mahalnya Biaya untuk BerHijrah." Last modified 2019. <https://mojok.co/auk/pojokan/Hijrah-fest-dan-mahalnya-biaya-untuk-berHijrah/>.
- Misbahuddin, Misbahuddin. "Problematika Cara Memahami Hadis Akhir Zaman dalam Pandangan Ahl Al-Sunnah Wa Al-Jama'ah." *Ushuluna* 4, no. 2 (2018).
- Musahadah, Zahrina Sanni, and Sulis Triyono. "Fenomena Hijrah di Indonesia: Konten Persuasif dalam Instagram." *Retorika: Jurnal Bahasa, Sastra, dan Pengajarannya* 12, no. 2 (2019).
- Muthahari, Murtadha. *Filsafat Materialisme, Kritik Filsafat Islam tentang Tuhan, Sejarah dan Konsep tentang Sosial Politik*. Yogyakarta: Rausyanfikir Institut, 2016.
- Panipahan, Firman. "Aktivitas Daring: Mempertegas Relasi Manusia dan Tuhan." *Arrahim.id*. Last modified 2020. <https://arrahim.id/firman/aktivitas-daring-mempertegas-relasi-manusia-pada-tuhan/>.
- Poesprodjo. *Hermeneutika*. Bandung: Pustaka Setia, 2004.
- Russell, Bertrand. *Sejarah Filsafat Barat; Kaitannya dengan Kondisi Sosio-Politik Zaman Kuno hingga Sekarang*. Yogyakarta: Pustaka Pelajar, 2007.
- Sari, Intan Permata. "Pengantar Antropologi." Pustaka Pelajar, Yogyakarta, 2017.
- Shadr, Muhammad Baqir. *Falsafatuna: Materi, Filsafat, dan Tuhan dalam Filsafat Barat dan Rasionalisme Agama*. Yogyakarta: Jakfi, 2015.
- Sugiharto, B. *Kebudayaan dan Kondisi Post-Tradisi: Kajian Filosofis atas Permasalahan Budaya Abad Ke-21*. PT Kanisius, 2019.
- Sugiharto, Bambang. "Iman tanpa Nalar, Bunuh Diri Nalar tanpa Iman, Delusi." *Arete* 1, no. 2 (2013).
- Syafi'i, Ahmad. "Arkoun dan Kritik Nalar Islam." *Memabaca Al-Qur'an bersama Muhammed Arkoun* 10, no. 2 (2012).
- Syamsurijal. "Hijrah di Zaman Modern dan Kuasa atas Tubuh Perempuan." *Mimikri* 5, no. 1 (2019).
- Syariati, Ali. *Agama versus Agama*. Bandung: Pustaka Hidayah, 1994.
- Zahara, Mila Nabila, Dadan Wildan, and Siti Komariah. "Gerakan Hijrah: Pencarian Identitas untuk Muslim Milenial di Era Digital." *Indonesian Journal of Sociology, Education, and Development* 2, no. 1 (2020).
- Zuhdi, Asiqin. *Historisitas dalam Kajian Islam Perspektif Ijtihad Mubammed Arkoun*. Edited by Syafiq A. Mugni. Yogyakarta: IRCiSoD, 2013. <http://kumparan.com/kumparanhits/arie-untung-Hijrah-fest-jadi->

- [luapan-milenial-yang-tengah-berHijrah-1r6Nkoy5mlQ](#); diakses 14 Januari 2021
- <http://kumparan.com/kumparanhits/arie-untung-Hijrah-fest-jadi-luapan-milenial-yang-tengah-berHijrah-1r6Nkoy5mlQ>; diakses pada 14 januari 2021.
- <http://www.instagram.com/p/CI4KTjhnpGw/?igshid=1f95rkkaoh3cc>; diakses tanggal 14 januari 2021.
- https://id.wikipedia.org/wiki/Wright_bersaudara; diakses pada 14 Januari 2021.
- <https://tirto.id/demo-4-november-jadi-tekanan-proses-hukum-ahok-b2BC>; diakses pada 18 januari 2021
- <https://tirto.id/update-berita-aksi-212-b6xP>; diakses pada 18 Januari 2021.
- https://youtu.be/RS_ibSQaizM; diakses pada 19 Januari 2021.