The Phenomenon of Shift (Hijrah) in Pesantren Colleges (A Social and Political Study)

Nur Lathifah Aini*

Institut Dirosat Islamiyah Al-Amien Prenduan Sumenep, Indonesia
ukhti.aini02@gmail.com

Ach. Nurholis Majid

Institut Dirosat Islamiyah Al-Amien Prenduan Sumenep, Indonesia
anurcholis1@gmail.com

Abstract

How Hijrah is intensified as a contemporary *fashion trend*, but this is very contrary to its meaning in terms of religion. Automatically, the impact caused leads to hijrah limited to *life style*, not to actual practice. Therefore, pesantren colleges are present as a breakthrough educational institution that takes a role to restore the essential meaning of hijrah. The study in this article focuses on how this *shift* (hijrah) occurs in pesantren colleges and how identity politics is carried out there. Using qualitative approaches and case study types researchers, data collected by interviews, observations and documentation. After the data is collected, researchers then analyze the data interactively. Checking the validity of data is done by triangulation of sources and techniques. This research result show the fact that the phenomenon of hijrah displayed in pesantren colleges purely comes from the students by being described into three classifications, namely: 1) Hijrah in the nuances of pesantren colleges; 2) Hijrahh narrative as a reference for action; and 3) Actualization of the meaning of hijrah among students.

Keywords: Phenomenon, Shift (Hijrah), Pesantren Colleges, Social and Politic

Ketika Hijrah digencarkan beririsan dengan tren fashion saat ini, yang terjadi hal ini sangat bertolak belakang dengan maknanya dari segi agama. Secara otomatis, dampak yang ditimbulkan mengarah pada hijrah sebatas gaya hidup, bukan pada praktik yang sesungguhnya. Kaitan dengan ini, pesantren bisa hadir sebagai lembaga pendidikan yang mengambil peranan untuk mengembalikan makna esensial dari hijrah. Kajian dalam artikel ini berfokus pada bagaimana pergeseran (hijrah) ini terjadi di pesantren dan bagaimana politik identitas dan bagaimana politik identitas dapat disemai di sana. Dengan menggunakan pendekatan kualitatif dan jenis penelitian studi kasus, dengan data yang dikumpulkan melalui wawancara, observasi dan dokumentasi. Setelah data terkumpul, peneliti kemudian menganalisis data secara interaktif. Pengecekan keabsahan

data dilakukan dengan cara triangulasi baik sumber maupun teknik. Berdasarkan hasil penelitian diperoleh fakta bahwa fenomena hijrah yang ditampilkan di pesantren yang murni berasal dari para santri, bisa diklasifikasikan ke dalam tiga bentuk, yaitu: 1) Hijrah dalam nuansa pesantren; 2) Narasi hijrah sebagai acuan untuk bertindak; dan 3) Aktualisasi makna hijrah di kalangan santri.

Kata Kunci: *Fenomena, Pergeseran (Hijrah), Perguruan Tinggi Pesantren, Sosial dan Politik*

INTRODUCTION

The phenomenon of hijrahh in Indonesia not only intersects with the concept of tauhid, but also develops in life style trends. According to Basri (2022) The transformation of hijrah shifts from just a cultural movement to a modernist movement with identity that opens up the potential for differentiating space between one group and another group.

According to Maryati, trend is a dynamic movement after finding appreciative momentum and followed communally. If viewed from its history, this trend gained momentum, after the emergence of public figures from their move from non-hijabi to hijabi individuals, or from ordinary ones become more godly (Addini, 2019).

As a trend, the phenomenon of hijrah became a communal event that attracted many researchers to focus on studying. For example, Zahara et al. (2020) categorize the phenomenon of hijrah as a new social movement, with the action of trust, value and identity. A movement in the form of a shift community that invites the millennial Muslim generation to become agents of religious syiar and seek knowledge (sharing moments) in a community. In this context, the hijrah movement (shift movement) has succeeded in changing the way people perceive youth who tend to be stigmatized negatively into a da'wah and philanthropist community (Setia &; Divisitati, 2021).

The shift in the orientation of the hijrah movement from conventional-cultural to modern-substantive hijrah movement is a symptom of social change that deserves to be studied in depth by an academic, especially related to how This trend is formed as well as its dynamics in social change. The articulation of the modern-substantive concept is to make the Hijrah movement a movement that emphasizes Islamic values and the substance of the movement rather than packaging.

An example of this substantive modern-concept is Ustadz Hanan Attaki's shift youth movement. The characteristic of Hanan Attaki's "shift" movement is clear in terms of anti-mainstream clothing used anti-manstream, the target of his da'wah is youth with more acceptable substance by audience (Yusuf &; Fitrananda, 2021).

The strengthening of the hijrahh phenomenon is not only visible in the Hanan Attaki shift community, at least there are still four largest and strategic hijrahh communities in Jakarta and Bandung, namely *"Yuk Ngaji, Terang Jakarta, Musawarah and The Strangers Al-Ghuroba"* (itofficerppim-webadmin, 2021) . These five communities strengthen the phenomenon of hijrah which is also related to the lifestyle of millennials.

If you look deeply, the hijrah movement is not only influenced by formal communities as the five communities mentioned, the hijrah movement is also influenced by social media communities and public figure. Data shows that Ustadz Felix Xiau has 5,3 million followers, Habib Husein Ja'far Al-Hadar 3,7 million followers, Husain Basyaiban 1,9 million followers, Ning Ummi Lailatur Rahmah Hadi 1,2 million followers, Handy Bonny 987 thousand followers, Habib Ali Zainal Abidin Al-Kaff 718

thousand followers , Cut Vivia Talitha 613 thousand followers, Iqdam Muhammad 563 thousand followers, Dennis Lim 549 thousand followers, Lora Ismaiel Al-Kholilie 394 thousand followers, Habib Abu Bakar Jindan 184 thousand followers, Habib Ahmad Bafagih 114 thousand followers, Habib Idrus Salim Al-Jufri 114 thousand followers, Aldivano 131 thousand followers , Teungku Sakhra Abi Yargsya 5,9 thousand followers, Habib Isa Al-Kaff 47,1 thousand followers, Tatas Bagus Tiandi 32,5 thousand followers.

The data shows how powerful the influence of social media communities is, followers may not experience physical encounters and not bond with each other formally, but they united in the same religious perception and understanding. The millennial religious figures above have a domino influence not only on the public, but also on the millennial community and entertainment public figures (Hasanah &; Aisa, 2021).

The "*Hijrah* effect" described above, not only targets ordinary millennial groups and entertainment public figures, but also affects the millennial group of academics (students). Therefore, this article will discuss in depth the phenomenon of hijrah in the campus environment, especially in Islamic boarding schools.

Previous research on the same theme provides an important picture of this *hijrah* phenomenon. For example, the phenomenon of migration among UIN Sunan Ampel students began with self-awareness and appreciation of students (Fuad, 2019). Meanwhile, students at UIN Raden Intan's Jesi (2022) research found a conclusion that the hijrah process is not only influenced by consciousness, but also influenced by worldly and *ukhrawi* aspects, experiences or hidayah gained. In addition, several other studies focused their studies on the veil phenomenon as a reality of migration among UIN Ar-Raniry students (Novia, 2023). Another study focuses on the construction of the meaning of hijrah which is reviewed through the behavior of students in the city of Bandung (Silvani, 2018). Some even study the interaction patterns of activist female students by comparing those who wear masks and veils (Puspita &; Gautama, 2019).

A chapter this tries to examine how this shift phenomenon occurs in pesantren universities and how the role of identity politics that accompanies it. The Dirosat Islamiyah Al-Amien Prenduan Institute was chosen as the locus of research with several considerations, one of which is the trend of using *niqab* and *syar'i* attributes over the past four years. Another consideration, IDIA Prenduan is a pesantren-based campus that does not have a tendency to affiliate with specific groups.

RESEARCH METHOD

This research uses a qualitative approach with a case study type. The data were obtained from the results of in-depth interviews, observations, and documentation. Then the data was analyzed with phenomenological models by integrating with the Miles, Huberman and Saldana models with the application of three steps, namely 1) Data condensation; 2) Presenting data (display data); and 3) Drawing and verification.

In this phenemology model, researchers describe the phenomenon of hijrah of IDIA Preduan students as experienced or lived. This is based on the inner experience obtained by IDIA Prenduan students themselves from the reality that exists with the appearance of the object of study without boundaries between female students IDIA with the phenomenon of hijrah.

Meanwhile, the validity of the data is using source triangulation and techniques. Where before conducting further research, researchers had initially carried out observations on the development of religiosity owned by female students. Through this step, researchers are expected to obtain truly valid data.

The informant is determined using *purposive sampling* by selecting people who are considered to know and feel the thing being studied. Meanwhile, to explore as much and as deep information as possible related to this hijrah in the sampling, the *snowball sampling* technique was used.

RESULT AND DISCUSSION
A. Hijrah in the Nuances of Pesantren Higher Education
The term hijrah is not enough only to be interpreted textually, but must also be interpreted contextually. Because, hijrah cannot be interpreted as a transformation of the shell without changing the contents. Terminologically, the term hijrah is actually interpreted as an effort to strengthen faith accompanied by love and willingness to carry out the commands of Allah Swt. and the sunnah of the Prophet Saw. (Al-Khatib, 1995). A good step that brings the person into God's mercy with all His help, glory and virtue.

Kartosuwirjo added that hijrah is an action that displays religiosity as an effort to embrace faith while maintaining relationships vertically and horizontally to achieve Islamic perfection (Suryana, 2019).

Both opinions above, give an illustration that Hijrah is not a tendency to symbolic activity as fashion Muslimah which is characterized by a long veil style plus *niqab*. In the context of hijrah that occurs among IDIA Prenduan students, it is a process of changing attitudes to be the better. IDIA Prenduan students interpret hijrah as a change as well as a movement to create more positive change.

The positive change in question is actually seen in the clothing of female students as a hijrah identity. Religious charm is patterned in closed clothing complete with *niqab* worn. This is like a sign for the perpetrator who is observing one of the sunnah of the Prophet SAW, namely wearing the *niqab* or veil. "I have only one desire to wear the niqab, to fulfill one of her sunnahs (Safitri, 2023)."

The way students view Hijrah is the impact of internalizing Islamic values that encourage adherents to draw closer to the creator. So from it comes sincerity, continuosly, devotionaly and others. These qualities then strengthen their faith in carrying out religious commandments. Although they faced a mixed response with the change in attitude. As hijrah is interpreted as an identity that strengthens the existence of the perpetrator with a more directed goal according to Islamic values and religious teachings. Similarly, their characteristics (Fajriani &; Sugandi, 2019).

"At first I felt like I was on another planet, because it felt very strange to go to school, to socialize with people who did not wear the niqab and there was only me. But, there I tried to accept and open myself, and Alhamdulillah I got a positive response from all of them (Nurhalimah, 2023)."

It is important to mention in this section, hijrah actors in this context do not close themselves to their external responses. They try to give an understanding of their self-change. There are attempts made to resist the self-insulation between "them" and "us", but we must put up a fight. Simply put, female students as hijrah practitioners have tried to bring out an understanding of themselves and certain actions they do. If viewed carefully, the determinants offered by the perpetrator are full of interests combined with positive politics as self-confirmation (Epafras, 2012; Fearon, 2020). They no longer worry about other judgments against from them. For female students migrating, the assessment of the God is more important. "There is no difference that I feel, because the difference is seen in piety to Allah Swt.(Supriyanti, 2023)"

There is a strong *struggle* process in the community of female students who do hijrah, they persist in the judgment of others. In addition to the struggle process, hijrah among pesantren is influenced by strengthening awareness about love and devotion to God. Hijrah in the IDIA Prenduan environment shows that they do not create barriers with other groups, while they consistently reveal different identities. They also consider that hijrah is a process of achieving the goodness and pleasure of Allah in various ways, not always with the niqab, although they choose to wear the *niqab* (veil) to block the view of the opposite sex.

B. Hijrah Narrative as a Reference for Action

The important thing that marks the identity of IDIA Prenduan students is fashion style. The fashion styles chosen by the students did not emerge from a vacuum. There are several narratives that influence the phenomenon of female student hijrah. In this study, it was found that the hijrah narrative was influenced by three minimal narratives in the form of environmental narratives, educational background narratives, and narratives of denial of stigma.

First, the narrative of hijrah based on the environment. Thisration is influenced by two aspects, namely family and *mileu* (environment). Family is the most influential part of children's growth and development. The family in this context is focused on the religious family. Because, it is the religious family that takes the most role in coloring the pattern of hijrah by familiarizing and internalizing Islamic life that is thick in everyday life. The hijrah is required to follow the religious understanding of parents, including in dress.

"Except, I was studying in an Pesantren that requires its students to wear niqab in the past. I wore the niqab because of the influence of my family who came from the Jama'ah Tabligh (Nurhalimah, 2023)."

Family, especially parents, have full authority that has the most influence on the actions of female students. The purpose of authority does not mean that there is coercion from the family environment. According to informants, family authority is strong because of the closeness of parents and children, which is almost difficult to separate. For example, if the mother orders the female student to wear the *niqab*, it will be heard more after seeing the example of the mother.

Furthermore, *the mileu* intended in this context can come from schools and also the surrounding community. If the school forms hijrah practitioners with *pious* personalities with a curriculum system, the community will influence hijrah practitioners through interaction between others.   How much else is driving behavior change. It can be understood that migration from these two sides is the result of habituation and other interactions that shape actions to become a personality character that displays the identity of the person   perpetrators (Lawler, 2021; Majid et al., 2023; Sastrapratedja, 2012).

One form of school that plays a significant role in changing hijrah behavior is pesantren. Pesantren organizes the system as a small miniature of community life that is packaged based on education. Not only the material taught, but also *fullday* discipline that regulates all the activities of the perpetrator in it. Naturally, if initially the perpetrator did not intend to migrate, it was the environment that habituated him to follow as well. But, not infrequently there are also those who start from their own will and then choose pesantren education to support their migration.

"The background of my wearing niqab is that it started from an intention since I was in third class at MA. Actually, I didn't really intend to wear it at that time. However,

when I arrived at IDIA, which mostly wore it, then I was really encouraged to wear it again as well as I had a supportive environment (Safitri, 2023)."

Second, narratives based on educational background. In this context, the educational background provides experience and learning so as to influence the episodes in the narrative of his life. No doubt, some of them obtained hidayah through education which led them to the episode of hijrah. It is clear that the theory of "memory politics" becomes a tool of interpretation of the past as a comparison for the present. The impact can be seen from the differences in attitudes displayed by hijrah perpetrators (Hacking, 1998).

Historically, hijrah practitioners have always made great efforts to change previous habits by training themselves to get used to things foreign to the present. As if there is a barrier (limit) not to repeat things in the past in the present. Usually the effects that often appear smell negative, but give meaning to the life of the perpetrator. Naturally, even though it is difficult to do, the perpetrator will still try the word "hijrah" to fix his future story.

In the hijrah phase faced, hijrah practitioners will make self-improvement starting from studying religion which leads to personality to strengthen faith in migrating. One of the efforts to study religion was obtained through Islamic boarding school education. Because, pesantren provide religious doctrine based on the values of the Shari'a, especially the Qur'an and hadith. This is what drives the perpetrator to migrate later.

Third, the hijrah narrative is based on denial of stigma. In response to the negative stigma that comes from others and t, the accusations thrown at the perpetrators of hijrah are changed by giving an understanding of the meaning of the hijrah carried out. Hijrah practitioners here try to unite perceptions from different points of view. A persuasive denial in the midst of the unrest and pressure generated from *the other*.

Therefore, in the process of forming an identity that claims to have migrated, the perpetrator tries to explain his life choices to others so that they can be accepted as a matter of course, not a threat. There is a negotiation that is raised abstractly to build a good relationship between people (Fearon, 2020; Fukuyama, 2020).

"I defended using the stipulation that niqab is obligatory as I had learned in the previous book of fathul qarib, and of course gave the understanding that everyone follows what they are and learn (Nurhalimah, 2023)."

Usually, negative responses received by the perpetrator can be in the form of words or actions. This is considered to be a common obstacle in migrating. Exacerbated by the equating of identity with others such as "Arabbudaya" reserved for the *niqab* (veil) wearer.

C. Actualization of the Meaning of Hijrah Among Students

Self-actualization is the result of reflection of self-image or identity. Many individuals are initially limited to trying or *no intense*, but eventually *yes* and istiqomah live their life choices.

The actualization of the meaning of hijrah among students is divided based on the narrative that created their actions. The actualization is classified into three classifications, namely: 1) Actualization of the meaning of hijrah in its environment and 2) Actualization of the meaning of hijrah based on educational background.

First, the actualization of the meaning of hijrah in its environment is further classified into three classifications, namely: 1) family; 2) school and 3) community. The description of the meaning of hijrah in this family environment, the study starts from the

family background of the perpetrator himself. Some parents are strict in terms of religion, including in observing the sunnah. There is a desirable expectation from the perpetrator if he does so. The parents' expectations may arise from understanding the information received by them. Sometimes even though they have not done so, the expectations that drive them to order the perpetrator according to the desired expectations. This then has similarities with the theory that states that linkage and conformity become parameters in forming identity. From it arises a change in conditions or situations by carrying out an action based on the choices of the perpetrator (Castells, 2010; Stets & Burke, 2000).

The description of the meaning of hijrah found in the school environment in this discussion is presentedonly in one focus, namely the pesantren environment. From the doctrines instilled by the pesantren administrator, it encourages the perpetrator to equate himself with what is indoctrinated. Although there is no obligation to wear the *niqab*, for example, in the process of hijrah the desire to observe the sunnah of the Prophet and become like the wives of the Prophet is always imprinted in the heart of the perpetrator. This doctrine then turns into the main goal for the perpetrator. The theory that there is no such thing as stagnation towards articulation and symbolization. Both are not fixed and can change at any time based on the situation and conditions agreed to represent this discussion (Bhabha, 2004).

**Tabel 1. Mahasantri and Educational Background
Prior to Entry IDIA Prenduan**

No.	Name	School Before	
		Junior High School	**Senior High School**
1.	Iid Khadijah Nurhalimah	MTs Negeri Anaraja	PONPES DQH Al-Idrisy Lombok Tengah
2.	Salmiah	PONPES Raudlatul Amien Payanasam Kangayan, Kangean	PONPES Raudlatul Amien Payanasam Kangayan, Kangean
3.	Titin Supriyanti	MTs Muhammadiyah Nungapanda	PONPES DQH Al-Idrisy Lombok Tengah
4.	Sartika Faramida	MTs Muhammadiyah Nungapanda	PONPES DQH Al-Idrisy Lombok Tengah
5.	Siti Kamilatul Fadhila	SMP Plus Miftahul Arifin	MAS Syekh Abdul Qodir Jailani
6.	Nur Alina Safitri	MTs An-Najah 1	MA An-Najah 1
7.	Adelia Hamzah	MTs Al-Bara'ah	MA Al-Bara'ah
8.	Anis Fatmala	SMP Negeri 1 Arjasa	SMA Negeri 1 Arjasa
9.	Xena Artika Hindi	SMP IT Jamalullail Belinyu Bangka	SMK IT Jamalullail Belinyu Bangka
10.	Zahwa	SMP PGRI IT Tebedak	MA Darul Muttaqin

The fact that both formal and informal learning is aimed at expanding an individual's knowledge of a phenomenon, increasing knowledge to construct meaning from emerging relationships (Hong & Perez, 2024). This is also a solution for the demographics of society, which are always changing sooner or later. So that each individual is required to have a distinctive identity that must be maintained with changes in the flow of identity both from the place they live in and other people (Wegner, 2023).

Next, an overview of the meaning of hijrah in society. The thing that needs to be explained in this section, that Hijrah appears as a result of reflection of social interaction between others. *Social circles* (friendships) make the culprit affected. Others act as a *support system* that always inspires and supports the perpetrator. He always reminds the perpetrator of the same and repeated habitual patterns. Also, in certain situations it is others who invite the perpetrator to do. The motive of friendship that gives an understanding of the true meaning of Hijrah, then which successfully leads the perpetrator to do the same. Usually all things that have been mentioned arise from a condition that forces both parties to share and adapt to each other. In the end they agreed together to change (hijrah). It is true that there is no originality of an identity, there must be something behind the perpetrator to carry out the motive (Bhabha, 2004).

Second, actualization of the meaning of hijrah based on educational background. The point emphasized in this section, that the essence if returned to the person of the perpetrator, his nature must have an attitude of always wanting to improve to be better in him. By improving themselves, it is hoped that the image that appears is *a shaleh* person and has good morals.

Connecting with the previous one, from this sense of improvement then comes a sense of curiosity about the way that leads to the goals to be achieved. The perpetrator finally deepened his scholarship and chose an environment that supported his movement in migrating. The doctrine obtained during these times of struggle is what strengthens the perpetrator's steps to emigrate. The perpetrator then begins to understand and move on.

In his movements, the perpetrator raises an attitude of defensiveness to the negative denials of the image he displays. The form is to close the ears from listening to what is said (response from outside) and uphold the stance and principles while praying in order to do continuously (istiqomah). He realized what was accepted as a test containing i'tibar and wisdom. That orientation for the actions he performs is ukhrawi.

Another movement, the perpetrator is looking for an inspirational figure. The goal is that when the perpetrator begins to weaken his intentions and be shaken in the middle of the Hijrah, he makes the inspirer as an encouragement (motivator) to return to his original goal. In quotes, the hijrah movement carried out by the perpetrator is applied gradually from the most basic to bring an attitude of familiarity to the unfamiliar afterwards. Starting from small things such as covering the aurat with socks, *handshock*, anchor hood, robe clothes to the niqab. Then enrich scientific insights by studying religious science.

CONCLUSION

From the analysis and discussion above, it was concluded that in the *phenomenon of shift* (hijrah) in universities, the nuances of hijrah appear as a form of transformation of a more positive attitude. The transformation is directed solely because of Allah so that female students as hijrah actors actualize Islamic values and strong faith in life. This is the identity of those who carry out the Hijrah without worrying about other judgments on themselves.

Some identity-forming narratives can be seen in three classifications, namely: 1) hijrah ration based on environment; 2) hijrah ration based on educational background; 3) hijrah ration based on denial of Stigma.

In the environmental aspects that affect the hijrah of female students are family and environment. The family colors the religious pattern in the process of growth and

development until Islamic habituation appears. While the environment itself comes from the community and *others* to encourage female students to emigrate.

On the other hand, in the aspect of hijrah which is based on educational background. Hijrah appears as a positive reflection on the story of the past that provides i'tibar, hidayah as well as wisdom. There is a shift in conditions from before to good actions, because the perpetrator does not want to repeat the mistakes that existed in the past. He tries to replace episodes of his life with better episodes.

In addition, hijrah is also part of the denial of negative stigma. There are attempts by students who migrate not to justify what they are accused of. Resistance is carried out by giving an understanding of the meaning of hijrah which they do persuasively, without placing other groups as rivals.

The hijrah narratives mentioned are very influential on the actualization pattern in the daily life of the perpetrator. Hijrah students try to present hijrah as a positive thing in various forms. Not only outwardly, but inwardly. They try to eliminate the accusation of hijrah is only a mere fashion trend like the ones out there. There is a purity of "hijrah" identity found from the perpetrators themselves to become true Muslims based on the religious understanding they receive.

BIBLIOGRAPHY

Addini, A. (2019). Fenomena gerakan hijrah di kalangan pemuda muslim sebagai mode sosial. *Journal of Islamic Civilization*, *1*(2), 109–118.

Basri, M. R. (2022). *Gejala Hijrah di Indonesia: Transformasi dari Islamisme Fundamentalis Menuju Islamisme Populer*.

Bhabha, H. K. (2004). *The Locat ion of Colture*. Routledge.

Castells, M. (2010). *The Power of Identity*. Blackwell Publishing.

Epafras, L. C. (2012). Signifikansi Pemikiran Homi Bhabha: Sebuah Pengantar Teori Poskolonial. *Diakses Pada*, *16*.

Fajriani, S. W., & Sugandi, Y. S. (2019). Hijrah Islami Milenial Berdasarkan Paradigma Berorientasi Identitas. *Sosioglobal: Jurnal Pemikiran Dan Penelitian Sosiologi*, *3*(2), 76–88.

Fearon, J. D. (2020). *What is Identity*. Bright Publisher.

Fuad, B. (2019). Fenomena Hijrah di Kalangan Mahasiswa Universitas Islam Negeri Sunan Ampel Surabaya. *Skripsi—UIN Sunan Ampel Surabnaya*.

Fukuyama, F. (2020). *Identitas: Tuntutan atas martabat dan politik kebencian*. Bentang Pustaka.

Hacking, I. (1998). *Rewriting the soul: Multiple personality and the sciences of memory*. Princeton University Press.

Hasanah, U., & Aisa, A. (2021). Konsep hijrah kaum millenial (Kajian Media dan Dakwah). *Al-MUNZIR*, *14*(2), 137–152.

Hong, J., & Perez, T. (2024). Identity and learning: Student and teacher identity development. In *Handbook of educational psychology* (pp. 269–290). Routledge. https://www.taylorfrancis.com/chapters/edit/10.4324/9780429433726-15/identity-learning-ji-hong-tony-perez

itofficerppim-webadmin. (2021, February 1). *Tren Hijrah di Kalangan Anak Muda, Ini Temuan Riset PPIM - PPIM UIN Jakarta*. https://ppim.uinjkt.ac.id/2021/02/01/tren-hijrah-di-kalangan-anak-muda-ini-temuan-riset-ppim/, https://ppim.uinjkt.ac.id/2021/02/01/tren-hijrah-di-kalangan-anak-muda-ini-temuan-riset-ppim/

Jesi, P. (2022). *FENOMENA HIJRAH DI KALANGAN MILENIAL: STUDI ATAS MAHASISWA UIN RADEN INTAN LAMPUNG* [PhD Thesis]. UIN RADEN INTAN LAMPUNG.

Lawler, S. (2021). *Identitas: Perspektif Sosiologis*. Cantrik Pustaka.

Majid, A. N., In'am, A., Haris, A., Romelah, R., & Harun, M. (2023). Construction of Integrated Islamic School Identity. *Analisa: Journal of Social Science and Religion*, *8*(1), 79–96.

Novia, W. (2023). *Fenomena Cadar Sebagai Realitas Mahasiswa Hijrah (Studi Kasus Pada Mahasiswa Fakultas Ushuluddin dan Filsafat Universitas Islam Negeri Ar-Raniry)* [PhD Thesis]. UIN Ar-Raniry Banda Aceh.

Nurhalimah, I. K. (2023). [Personal communication].

Puspita, A. S., & Gautama, M. I. (2019). Pola Interaksi Mahasiswi Aktivis "Bercadar Masker" di Pusat Kegiatan Mahasiswa Universitas Negeri Padang. *Jurnal Perspektif: Jurnal Kajian Sosiologi Dan Pendidikan*, *2*(4), 376–34.

Safitri, N. A. (2023). [Personal communication].

Sastrapratedja, M. (2012). Hermeneutika dan Etika Naratif Menurut Paul Ricoeur. *Kanz Philosophia : A Journal for Islamic Philosophy and Mysticism*, *2*, 247. https://doi.org/10.20871/kpjipm.v2i2.32

Setia, P., & Dilawati, R. (2021). Tren Baru Islam melalui Gerakan Hijrah: Studi Kasus Shift Pemuda Hijrah. *Khazanah Theologia*, *3*(3), 131–146.

Silvani, N. T. (2018). Konstruksi Makna Hijrah Dalam Berperilaku Di Kalangan Mahasiswa Di Kota Bandung (Studi Fenomenologi Mengenai Konstruksi Makna Hijrah Dalam Berperilaku Di Kalangan Mahasiswa Di Kota Bandung). *Skripsi UIN Sunan Gunung Djati Bandung*.

Stets, J. E., & Burke, P. J. (2000). Identity Theory and Social Identity Theory. *Social Psychology Quarterly*, *63*(3), 224. https://doi.org/10.2307/2695870

Supriyanti, T. (2023). [Personal communication].

Suryana, R. (2019). Politik Hijrah Kartosuwiryo; Menuju Negara Islam Indonesia. *Journal of Islamic Civilization*, *1*(2), 83–95.

Wegner, M. (2023). A Philosophical Approach to the Identity of Places. In H.-W. Franz, G. Beck, D. Compagna, P. Dürr, W. Gehra, & M. Wegner (Eds.), *Sustainable Living and Business* (pp. 163–177). Springer Fachmedien Wiesbaden. https://doi.org/10.1007/978-3-658-41835-9_9

Yusuf, Y. M., & Fitrananda, C. A. (2021). Situasi Komunikasi Pada Gerakan Dakwah Shift. *Linimasa: Jurnal Ilmu Komunikasi*, *4*(1), 104–116.

Zahara, M. N., Wildan, D., & Komariah, S. (2020). Gerakan hijrah: Pencarian identitas untuk muslim milenial di era digital. *Indonesian Journal of Sociology, Education, and Development*, *2*(1), 52–65.