

The Phenomenon of the Hijrah Trend in the Millennial Era and Its Relevance to Hadith

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Abstract

This study aims to analyze the phenomenon of the hijrah trend among the millennial generation and its relevance to the teachings of Hadith. Originally understood as a physical and spiritual migration, the hijrah phenomenon has rapidly developed among millennials as a form of searching for meaning in life and self-identity. Through a qualitative approach and literature study, this research examines the driving factors behind the hijrah trend, including the influence of social media, popular culture, and spiritual awareness. Additionally, the study explores the relevance of the hijrah practices undertaken by millennials in relation to Hadiths that discuss self-transformation and the upholding of Islamic values. The results indicate that the hijrah trend among millennials is not merely a social phenomenon but also a manifestation of their efforts to affirm Islamic identity and seek inner peace, in accordance with Hadith teachings. This research is expected to provide a deeper understanding of the socio-religious dynamics in the millennial era and its contribution to strengthening Islamic identity in modern society.

Keywords: *Hijrah, Millennial, Ma'anil Hadith*



Abstrak

Penelitian ini bertujuan untuk menganalisis fenomena tren hijrah di kalangan generasi milenial dan relevansinya dengan ajaran hadis. Fenomena hijrah yang awalnya dikenal sebagai perpindahan secara fisik maupun spiritual, kini mengalami perkembangan yang pesat di kalangan milenial sebagai bentuk pencarian makna hidup dan identitas diri. Melalui pendekatan kualitatif dan studi literatur, penelitian ini mengkaji faktor-faktor pendorong tren hijrah, termasuk pengaruh media sosial, budaya populer, dan kesadaran spiritual. Selain itu, penelitian ini juga menelaah relevansi praktik hijrah yang dilakukan oleh milenial dengan hadis-hadis yang berbicara tentang perubahan diri dan penegakan nilai-nilai keislaman. Hasil penelitian menunjukkan bahwa tren hijrah di kalangan milenial tidak hanya sebagai fenomena sosial, tetapi juga sebagai manifestasi dari upaya mereka untuk meneguhkan identitas keislaman dan mencari kedamaian batin, yang sejalan dengan ajaran hadis. Penelitian ini diharapkan dapat memberikan pemahaman yang lebih mendalam tentang dinamika sosial keagamaan di era milenial serta kontribusinya terhadap penguatan identitas keislaman di masyarakat modern.

Kata Kunci: *Hijrah, Ma'anil Hadis*

Introduction

Indonesia is the country with the highest number of internet users after Japan, ranking sixth globally. According to survey results, it is evident that the majority of Indonesian citizens have access to explore the digital world, which offers various societal needs such as communication, information, lifestyle, and culinary interests. Social media has developed into a new environment inhabited by individuals who are strangers to one another but share a common goal: to seek information and interact with each other.¹

In recent years, various migration phenomena have emerged among Muslim millennials. Generally, the meaning of *hijrah* as understood in society refers to a behavioral change towards improvement compared to the past. The *hijrah* trend has grown significantly over the last two years and is highly active on social media platforms showcasing *hijrah*-related content, particularly focusing on themes of love, such as on Instagram, Facebook, and YouTube.²

Youth, whose lives are closely connected with matters of romance, have made it easier for love-themed content wrapped in the concept of “*hijrah*” to be accepted among millennials, as it is appealing. This is exemplified by the

¹ Mike Meiranti, "Fenomena Hijrah Di Era Milenial Dalam Media Sosial," *Ath Thariq Jurnal Dakwah Dan Komunikasi* 3, no. 2 (2019): h. 48.

² Program Studi et al., "Komudifikasi Hadis Hijrah Fest (Studi Kasus Instagram Hijrah Fest)," h.32.

emergence of communities such as Pemuda Hijrah or Shift, initiated by Ustadz Hanan Attaki..³

Millennials who undergo *hijrah* are identified with significant changes in their way of dressing. Previously, they might have worn tight-fitting clothes, but now they adopt a more modest style in accordance with Islamic guidelines, such as wearing long, loose clothing with wide headscarves covering the chest, and some even wear the *niqab*. For men, *hijrah* is often marked by growing beards and wearing pants shortened above the ankle. Furthermore, *hijrah* has developed into a growing trend, especially among university students. The role of social media in the *hijrah* trend in Indonesia cannot be overlooked.⁴

The purpose of this study is to interpret the meaning of *hijrah* through the lens of Hadith in order to explain the *hijrah* phenomenon, which is often perceived merely as a change in symbolic aspects of religion. This perception largely stems from information obtained solely from social media platforms without in-depth analysis. Similar topics have been widely discussed in previous studies, such as *The Hijrah Movement: The Search for Identity Among Millennial Muslims in the Digital Era*⁵, *The Meaning of Hijrah for Non-Santri Youth: The Impact of Social Media Use*⁶, and *The Commodification of Hijrah Hadiths in Social Media Accounts of Musyawarah Study Communities*.⁷

This study is a qualitative descriptive research, in which the researcher uses a literature review as the key analytical method. To ensure the authenticity of Hadith interpretation, the method employed in this study is *Ma'anil* Hadith analysis, which aims to understand the meaning of a hadith through its textual context, thereby assessing its applicability. This research does not include *takhrij* hadith since the hadiths analyzed are those contained in Sahih al-Bukhari. Hadiths found in Bukhari and Muslim, or in either of them, are deemed sufficient to establish their authenticity.

Overall, this article not only provides an in-depth analysis of the *hijrah* trend among the millennial generation, but also encourages critical reflection and

³ distrian Sholihin, "Trend Berhijrah Dikalangan Muslim Milenial (Kajian Ma ' ani Al Hadith Dalam Kitab Sunan Al- Nasa'i Karya Imam Nasa'i Nomor Indeks 4996)," *Trend Berhijrah Dikalangan Muslim Milenial*, hlm. 37.

⁴ Musa Musa, "Tren Hijrah Dan Isu Radikalisme Dalam Meningkatkan Kualitas Masyarakat Islam," *SUSTAINABLE: Jurnal Kajian Mutu Pendidikan 2*

⁵ 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*, hlm. 52.

⁶ Alif Alfi Syahrin and Bunga Mustika, "Makna Hijrah Bagi Kalangan Remaja Non Santri: Dampak Penggunaan Media Sosial," *Jurnal Studi Agama Dan Masyarakat 16*, hlm. 62.

⁷ Studi et al., "Komudifikasi Hadis Hijrah Fest (Studi Kasus Instagram Hijrah Fest)", hlm. 37

important discussion on how to uphold religious values amid the increasingly complex dynamics of digital interaction. In doing so, this article plays a significant role in enhancing understanding of the hijrah trend among millennials and the importance of preserving values.

In this article, the researcher focuses on the hijrah phenomenon within the context of millennial university students, examined from the perspective of Hadith. It also explores religious insights gained through various types of social media content. This phenomenon is particularly interesting to study in terms of how Hadith—as one of the primary sources of Islamic law—relates to and views the hijrah trend.

Understanding the Meaning of Hijrah

The *hijrah* phenomenon is not something new in Indonesia. Its emergence is believed to have begun spreading into urban areas of Indonesia since the 1980s. During that time, there was a noticeable trend among the public to appear more religious. Additionally, the rise of Islamic da'wah movements originating from other countries—such as Salafi, Wahhabi, Ikhwanul Muslimin, Hizbut Tahrir, and others—also played a role in the growing popularity of the *hijrah* phenomenon.⁸ Muslim communities in Indonesia seemed drawn to these religiously-oriented movements associated with *hijrah*. Fundamentally, this phenomenon began to take shape following the return of Indonesian students who had studied in the Middle East, most of whom adhered to the Salafi school of thought.

Hijrah is an inner journey, in which each individual may interpret it differently based on their own experiences and context. The word *hijrah* itself does not originate from the Indonesian language; rather, it is a loanword from Arabic—*hajara* – *yahjuru* – *hajran*—which implies the severance of a relationship or bond. Literally, *hijrah* can be understood as "to leave" or "to migrate".⁹ According to the Islamic Encyclopedia, the term *hijrah* derives from *hajara yahjuru – hajran / hijranan*, meaning "to cut off or abandon." *Hajara* means to migrate; *hijrah* signifies leaving behind, distancing oneself from, or relocating. In its development, *hijrah* is no longer understood merely as a physical migration to a particular place, but more broadly as abandoning reprehensible acts in favor of what is pleasing to God. Naturally, the term *hijrah* is not unfamiliar among Muslims, as the concept was introduced long ago during the time of the Prophet Muhammad (peace be upon him).

The migration of Muslims from Makkah to Madinatul Munawwarah marked the initial phase of the Prophet Muhammad's *hijrah* toward the

⁸ Syarif Syarif, "Memahami Hijrah Dalam Realitas Alquran dan Hadis Nabi Muhammad," *Jurnal Living Hadis* 4, no. 2 (2019): hlm. 274.

⁹ Mahmud Yunus, *Kamus Arab-Indonesia*, Cet 9 (Jakarta: PT Hidakarya Agung, 1990), hlm. 47.

envisioned Islamic civilization. The *hijrah* initiative led by the Prophet was instrumental in shaping the character of the Muslim community—both physically and mentally—in their obedience to the Creator and their detachment from wrongful acts. In this context, the *hijrah* carried out by the Prophet can be understood literally as a movement or relocation from one place to another.¹⁰

In its development, *hijrah* is no longer understood merely as a physical relocation to a specific place, but more broadly as the act of leaving behind reprehensible behavior in pursuit of what is pleasing to God. The term *hijrah* is certainly not unfamiliar to Muslims, as it was introduced long ago during the time of the Prophet Muhammad (peace be upon him). The migration of Muslims from the city of Makkah to Madinatul Munawwarah marked the first step in the Prophet's *hijrah* toward the ideal Islamic civilization. Indeed, the *hijrah* movement initiated by the Prophet succeeded in shaping the character of Muslims—not only externally, but also internally—by fostering obedience to the Creator and encouraging them to abandon all that is blameworthy.¹¹

The Concept of Hijrah Among Millennials

The current *hijrah* phenomenon is largely led by the younger generation, who seek to encourage their fellow millennials to become better individuals. The development of religious practices among millennials today reflects a positive trend, as their enthusiasm for religion has become increasingly visible in the public sphere. Over the past three years, numerous Islamic lectures and religious gatherings held in major cities across Indonesia have successfully captured the attention of the millennial generation. For instance, communities such as MUSAWARAH and SHIFT have emerged—MUSAWARAH being a study group initiated by public figures and celebrities to spread the spirit of *hijrah*. This community plays a significant role in supporting artists, influencers, entrepreneurs, and others, and often features speakers like Ustadz Abdus Somad and Ustadz Adi Hidayat in their sessions.¹²

The existence of the *hijrah* movement has given millennials a significant role, as the presentation of *hijrah* on social media feels more modern and aligns well with millennial culture. They engage in *dakwah* through social media

¹⁰ Siti Nur and Alfia Abdullah, “FRAME HIJRAH MILLENNIAL DI MEDIA SOSIAL (Telaah Makna Hadis Tentang Hijrah). Dalam Perkembangannya Hijrah Yan,” 2020, hlm. 46.

¹¹ Izza Royyani, “MAKNA HIJRAH PERSPEKTIF QUR’AN DAN HADIS (Telaah Atas Pro-Kontra Seputar Hijrah Di Media) Izza Royyani UIN Sunan Kalijaga Yogyakarta, Indonesia,” *Jurnal AL FITHRAH* 10 KACA Ju, no. 2 (2020): hlm. 32.

¹² Ihwan Amalih and Tiffani Maulidah, “(Tinjauan Fenomenologis Atas Tradisi Niqab Di Kalangan Mahasiswi IDIA Al-Amien Preduan) Generasi Milenial Generasi Yang Lahir Antara 1981 Sampai 2000 Ada Juga Yang Menyebutkan Antara Tahun 1995 Sampai 2010 Atau Disebut Juga Dengan Generasi Z , Mereka Juga Disebut Generasi Gawai (Gadget) , Dimana Mereka Hidup Di Era Modernisasi Yang” 18, no. 1 (n.d.): 149–74.

platforms that are highly familiar in today's era, allowing the movement to remain relevant and active until now.

Unlike *hijrah* practitioners among university students in private, public, or Islamic universities, who regard the *hijrah* movement as very important, their attitudes are influenced by certain phenomena in student life. For example, many female students display their *aurat* through their clothing, and some male students engage in relationships with women who are not their *mahram*. Due to these phenomena, *hijrah* practitioners feel the need to organize activities centered on *hijrah*. Typically, they establish groups on campus consisting of individuals committed to the *hijrah* movement.¹³

However, in the process of understanding *hijrah*, especially among university students, its meaning has not been fully imbued with Islamic values and is often perceived merely as a temporary trend. The concept of *hijrah* is sometimes interpreted as a fashion statement that can be excessive and reflects a consumptive attitude, which is clearly detrimental and far from the true principles of Islam, where the hijab should serve as an identity of a Muslim.¹⁴ In reality, the perspective that views women primarily as objects to be covered and as sources of social problems that could lead to norm violations results in women being required to cover their bodies and face limitations on their access to public spaces.¹⁵

The understanding of *hijrah* can also be viewed as a trend to demonstrate that an individual engages in positive routine activities, rather than being solely driven by an emotional impulse to undergo change. Furthermore, the concept of *hijrah* is often limited to a change in dress style toward more modest clothing, typically influenced by Arab culture, which consequently results in an incomplete or inaccurate interpretation of its true meaning.¹⁶

There is an article on social media from jatman.or.id entitled "*Does Hijrah Have to Change One's Appearance?*" The article explains that *hijrah* is not always related to physical appearance. You may look ordinary, but there could be negative traits within yourself that need to be improved. For example, if you were

¹³ Thiyas Tono Taufiq, Royanulloh Royanulloh, and Komari Komari, "Tren Hijrah Muslim Perkotaan Di Media Sosial: Konstruksi, Representasi Dan Ragam Ekspresi," *Fikrah* 10, no. 2 (2022): 355.

¹⁴ Hartika Utami Fitri and Kushendar Kushendar, "Konsep Diri Positif Melalui Pemakaian Hijrah Generasi Milenial Dilihat Dari Perspektif Pendekatan Konseling Humanistik," *Bulletin of Counseling and Psychotherapy* 3, no. 1 (2021): hlm. 10–17.

¹⁵ Gina Giftia et al., "Representasi Gambar Hijrah Milenial Di Media Online: Analisis Wacana Kritis Multimodal Dan Gender The Representation of Millennial Hijrah Image in Online Media: Gender and Multimodal Critical Discourse Analysis," *Jurnal Bimas Islam* 14, no. 1 (2021): hlm. 43.

¹⁶ Thiyas Tono Taufiq, Royanulloh Royanulloh, dan Komari Komari, "Tren Hijrah Muslim Perkotaan Di Media Sosial: Konstruksi, Representasi Dan Ragam Ekspresi," *Fikrah* 10, no. 2 (2022): hlm. 55.

previously lazy, it is reasonable to strive to become more diligent. This is a fundamental principle that every individual should uphold, as everyone must endeavor to grow and develop. Therefore, life's journey should always be accompanied by efforts to perform *hijrah*, which is not limited to physical aspects. As long as the clothing worn complies with religious teachings, it is also important to consider cultural contexts. What is considered positive in Indonesia may not necessarily have the same meaning elsewhere.¹⁷

One of the most crucial elements in understanding *hijrah* is its essence or core, which is the firm conviction in Allah and His Messenger. *Hijrah* is not merely viewed as a physical relocation but more importantly as a spiritual transformation from a previous state of insufficient faith to a better and more righteous condition. Some interpret *hijrah* as an internal process of change involving an individual's mindset and character. This transformation is considered a fundamental foundation for a person to remain steadfast in facing the complexities and challenges of life.¹⁸

Therefore, it is highly recommended for individuals seeking to make changes to conduct thorough research and seek sources related to the meaning of transformation and its potential impacts. The experience of the Prophet Muhammad (peace be upon him) when migrating to Madinah indicates that the process of change is inseparable from challenges and obstacles, requiring both physical and mental readiness to uphold the principles of faith. This illustrates that undertaking change is a significant choice that demands preparedness in both physical and spiritual aspects.

Physical appearance is often used as a measure of change, such as modifications in dress or lifestyle. However, this aspect should not be the primary benchmark to assess a person's success in making changes, as the fundamental transformation within the individual is far more important. To maintain commitment in the process of change, one must deepen religious knowledge and seek supportive communities, as social support plays a crucial role in sustaining the ongoing process of transformation.¹⁹

On the other hand, some university students interpret *hijrah* through religious symbols, such as women adhering to dress codes according to *sharia* and men practicing the Sunnah of the Prophet, for example, by wearing trousers that do not extend beyond the ankles and maintaining beards. For this group, these symbols are regarded as manifestations of obedience to Islamic teachings.

¹⁷ Royyani, "MAKNA HIJRAH PERSPEKTIF QUR'AN DAN HADIS (Telaah Atas Pro-Kontra Seputar Hijrah Di Media) Izza Royyani UIN Sunan Kalijaga Yogyakarta, Indonesia."

¹⁸ Hasanah and Aisa, "Konsep Hijrah Kaum Millennial (Kajian Media Dan Dakwah)."

¹⁹ Taufiq, Royanulloh, and Komari, "Tren Hijrah Muslim Perkotaan Di Media Sosial: Konstruksi, Representasi Dan Ragam Ekspresi."

However, these symbols should be understood as initial steps in the effort to improve oneself, rather than as the sole indicators of successful *hijrah*.²⁰

The understanding of *hijrah* as a physical relocation carried out by the Prophet Muhammad (peace be upon him) is considered no longer applicable to contemporary life situations. Today, *hijrah* is more often understood as a spiritual journey and mental transformation. Nevertheless, this interpretation of *hijrah* is often limited and merely symbolic, lacking the depth that reflects strong faith and comprehensive behavioral transformation.

Hadiths about Hijrah

There are numerous narrations that describe the concept of *hijrah*. Below are several hadiths that discuss *hijrah*.

صحيح البخاري ٤٥١٢: حدثنا إسحاق حدثنا يعقوب بن إبراهيم بن سعد حدثنا ابن أخي ابن شهاب عن عمه أخبرني عروة أن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم أخبرته أن رسول الله صلى الله عليه وسلم كان يمتحن من هاجر إليه من المؤمنات بهذه الآية بقول الله يا أيها النبي إذا جاءك المؤمنات يبایعنك إلى قوله غفور رحيم.

Sahih Bukhari 4512: *Narrated to us by Ishaq, narrated to us by Ya'qub bin Ibrahim bin Sa'd, narrated to us by my nephew Ibn Syihab, from his uncle, who informed me that 'Urwah said that 'Aisyah (may Allah be pleased with her) reported to him that the Messenger of Allah (peace be upon him) tested the believing women who migrated to him with this verse from Allah's words: {O Prophet, when the believing women come to you pledging to you their allegiance...} until His words, {(Allah) is Most Forgiving, Most Merciful} (Qur'an, Al-Mumtahanah: 2).*

This hadith illustrates how the Prophet Muhammad (peace be upon him) tested and affirmed the faith of the believing women who migrated to him, professing belief in Allah and His Messenger. The narration recounts that the Prophet tested the believing women by quoting a verse from the Qur'an regarding the *bai'at* (pledge of allegiance) and their commitment to Islam.

صحيح ابن حبان ٢٣٠: أخبرنا عبد الله بن قحطبة بقم الصلح، حدثنا محمد بن الصباح، حدثنا عبيدة بن حميد، عن بيان بن بشر، عن عامر، عن عبد الله بن عمرو،

²⁰ Erik Setiawan, "Makna Hijrah Pada Mahasiswa Fikom Unisba Di Komunitas ('Followers') Akun 'LINE @DakwahIslam,'" 2017, 97-108.

عن النبي صلى الله عليه وسلم، قال: المسلم من سلم المسلمون من لسانه ويده، والمهاجر من هاجر ما نهى الله عنه.

Sahih Ibn Hibban 230: *Abdullah bin Qahthabah in the region of Famm Ash-Shilhi, 544, narrated to us. He said: Muhammad bin Ash-Shabah narrated to us. He said: Abidah bin Humaid narrated to us from Bayan bin Bisyr, from Amir, from Abdullah bin Amru, from the Prophet (peace be upon him), who said: "A Muslim is one who guards his tongue and his hand from harming other Muslims. And the one who performs hijrah is (indeed) the one who abandons all that Allah has forbidden."*

Here, *hijrah* does not only mean a physical relocation, but also signifies abandoning all that Allah has forbidden, such as sins, immoral acts, and anything contrary to Islamic teachings. *Hijrah* is a form of self-transformation toward a better state in accordance with *sharia*. Overall, this hadith emphasizes that a Muslim's faith is not solely judged by verbal declaration but also by their character and efforts to avoid what Allah has prohibited. Guarding one's tongue and hands from harming others, as well as abandoning sinful behavior, are primary indicators of faith and obedience to Allah.

سنن الدارمي ٢٤٠١: حدثنا الحكم بن نافع عن حريز بن عثمان عن ابن أبي عوف وهو عبد الرحمن عن أبي هند البجلي وكان من السلف قال تذاكروا الهجرة عند معاوية وهو على سريره فقال سمعت النبي صلى الله عليه وسلم يقول لا تنقطع الهجرة حتى تنقطع التوبة ثلاثا ولا تنقطع التوبة حتى تطلع الشمس من مغربها

Sunan Darimi 2401: *Narrated to us by Al Hakam bin Nafi', from Hariz bin Utsman, from Ibn Abu 'Auf, namely Abdurrahman, from Abu Hindun Al-Bajali—who was among the early salaf scholars—he said: "People were discussing hijrah in the presence of Mu'awiyah while he was seated on his throne. Then he said, 'I heard the Prophet (peace be upon him) say: Hijrah will not cease until repentance ceases.'" He repeated this three times, and then said, "And repentance will not cease until the sun rises from the west."*

This hadith emphasizes that the opportunity for *hijrah* and repentance is wide open throughout one's life and until the signs of the Last Day appear. There is no definite time limit; as long as a person is alive and the major signs of the Day of Judgment have not yet come, they still have the chance to improve themselves and repent from their sins. Once the sun rises from the west, the opportunity for repentance will end. Therefore, it is very important not to delay repentance and *hijrah*.

مسند أحمد ٤٤٧: حدثنا عبد الله حدثناه سويد بن سعيد سنة ست وعشرين حدثنا رشدين بن سعد عن زهرة بن معبد عن أبي صالح مولى عثمان رضي الله عنه أن عثمان قال أيها الناس هجروا فإني مهجر فهجر الناس

Musnad Ahmad 447: Narrated to us by Abdullah, narrated to us by Suwaid Bin Sa'id in the twenty-sixth year (Hijri), narrated to us by Risydin Bin Sa'd from Zuhrah Bin Ma'bad, from Abu Shalih, the former slave of Uthman, who said: "O people, migrate (hijrah), for indeed I will migrate." Then they migrated.

This hadith is a call from Prophet Muhammad to his followers to perform *hijrah*, which means leaving places and circumstances that are not in accordance with *sharia*, to move towards better places and conditions that align with Islamic teachings. Spiritually and morally, *hijrah* also signifies abandoning sins, immorality, and evil, and transitioning towards obedience, closeness to Allah, and practicing His guidance. This hadith demonstrates that Prophet Muhammad صلى الله عليه وسلم invited his followers to undertake *hijrah*, and they promptly responded by migrating. The main message is the importance of leaving behind wrongdoing and striving towards goodness in accordance with Islam, both physically and spiritually. This serves as an example and motivation for Muslims to continuously improve themselves and follow the Prophet's guidance.

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ صَاحِبِ الْمِسْكِ ، وَكَبِيرِ الْحَدَّادِ ، لَا يَعْدَمُكَ مِنْ صَاحِبِ الْمِسْكِ إِذَا تَشْتَرِيهِ ، أَوْ تَجِدُ رِيحَهُ ، وَكَبِيرِ الْحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً

The meaning: "A person who sits (associates) with a righteous person and a wicked person is like befriending the owner of musk and the blacksmith. If you are not gifted the musk by him, you can buy it or at least enjoy its fragrance. As for befriending the blacksmith, if your body or clothes are not scorched by fire, at least you will get an unpleasant smell." (Hadith narrated by Bukhari, no. 2101, from Abu Musa)

Ibnu Hajar Al Asqalani stated, "This story illustrates that there is a prohibition against associating with people who can damage our faith and way of life. Furthermore, the story implies advice to maintain relationships with those who bring goodness in terms of religion and life".²¹

Scholars have also advised that we should always stay close to righteous individuals. Al-Fudhail bin 'Iyadh said, "القَلْبُ يَجْلُو الْمُؤْمِنِ إِلَى الْمُؤْمِنِ نَظْرًا", "The gaze

²¹ Fathul Bari, Ibnu Hajar Al Asqalani, 4/324, Darul Ma'rifah, Beirut, 1379

of a believer upon another believer illuminates the heart”.²² This means that merely seeing other believers can strengthen one’s heart. If believers in the past felt unmotivated or inconsistent in worship, they would seek out other believers. This highlights the importance of associating with good people.

Thus, it is important to be in a healthy environment that fosters growth and to seek friends or close companions who are enthusiastic in practicing religion, so that we too can benefit from their goodness. If our surroundings and friends consist of righteous people, then when we make mistakes, there will always be those who remind us and support us to do good.²³

The Relevance of Hijrah to Hadith

The relevance of the *hijrah* phenomenon to the Prophet’s hadith can be traced through the following aspects:

a. Self-Renewal (Tazkiyah an-Nufus)

Hijrah symbolizes personal change and evolution. In the present era, the millennial generation should view *hijrah* as motivation to continuously seek knowledge and progress, without neglecting religious values. Tazkiyah an-Nufus literally means the purification of the heart or soul. In Islamic teachings, it is the process of cleansing the heart from negative traits such as envy, jealousy, arrogance, and excessive fear, while enhancing faith, piety, and noble character.

In the context of *hijrah*, Tazkiyah an-Nufus holds a very important and relevant meaning. Hijrah is not merely a physical relocation from one place to another, but also a spiritual process and self-renewal. Through *hijrah*, a Muslim is taught to abandon bad habits and traits that hinder closeness to Allah and obstruct the effort to uphold the religion. The process of *hijrah* accompanied by Tazkiyah an-Nufus implies that the migration must be based on a sincere intention to improve oneself and enhance the quality of faith. By purifying the heart from despicable traits, an individual will be able to live life with greater sincerity, patience, and piety. *Hijrah* becomes a momentum to improve one’s character and strengthen the relationship with Allah as well as with fellow human beings.

In the hadith of the Prophet Muhammad ﷺ is stated that, “Indeed, deeds are judged by their intentions” (Narrated by Bukhari and Muslim). This emphasizes that true *hijrah* must be supported by a sincere intention to purify the heart and improve oneself. Thus, Tazkiyah an-Nufus is the essence of the *hijrah* process, because without the purification of the heart, physical migration will not bring about genuine spiritual change.

²² *Siyar A’lam An Nubala’*, 8/435, Mawqi’ Ya’sub

²³ Muhammad Abduh Tuasikal, *Faedah Ilmu di Panggang, Gunung Kidul*, 20 Dzulhijah 1430 H

Overall, Tazkiyah an-Nufus in the concept of hijrah asserts that a person's spiritual journey must begin from within. Geographical relocation is merely a means, while the transformation of the heart and soul is the primary goal that must be achieved so that hijrah truly holds meaning and brings positive impact in both this world and the hereafter.

b. Loyalty to Society

Hijrah also teaches the importance of loyalty to society. Upon arriving in Madinah, Prophet Muhammad ﷺ established a community based on solidarity and mutual cooperation. This is reflected in the hadith:

عَنِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ، بِالسَّهْرِ وَالْحُمَى

Meaning: *From An-Nu'man bin Basyir (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said, "The example of the believers in mutual love, care, and kindness is like one body; if one part of the body feels pain, then the whole body feels the pain and cannot sleep."* (Narrated by Muslim).²⁴

The millennial generation can apply this principle to build solid social relationships and mutual support, both locally and internationally.

c. Sacrificing for Common Good

Hijrah involves significant sacrifice, both for individuals and communities. Prophet Muhammad and his companions willingly left their homes and possessions for the sake of religion and the welfare of the community. In the present era, the millennial generation also faces circumstances that require sacrifice for the common good. As stated in the hadith:

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Meaning: *From Abu Hamzah, Anas bin Malik (may Allah be pleased with him), the servant of the Messenger of Allah (peace and blessings be upon him), who reported that the Prophet (peace and blessings be upon him) said: "None of you truly believes until he loves for his brother what he loves for himself."* (Hadith narrated by Bukhari and Muslim).²⁵

²⁴ Hadits Arbain karya Imam Nawawi, no. 13.

²⁵ Hadits Arbain karya Imam Nawawi, no. 13.

This sacrifice may include time, energy, or resources dedicated to social, environmental, and humanitarian initiatives.

d. Consistency in *Hijrah*

Hijrah is not a momentary change, but rather an ongoing process. In a hadith, Prophet Muhammad (peace be upon him) said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ
عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْأَعْمَالُ بِالنِّيَّةِ
وَلِكُلِّ امْرِيٍّ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ
كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Meaning: Narrated to us by Abdullah ibn Maslamah, who said: Malik informed us from Yahya ibn Sa'id, from Muhammad ibn Ibrahim, from Alqamah ibn Waqash, from Umar, that the Messenger of Allah (peace and blessings be upon him) said: "Indeed, every action is judged by its intention, and every person will be (rewarded) according to what they intended. Whoever's hijrah is for Allah and His Messenger, then their migration is for Allah and His Messenger. And whoever's migration is for worldly gain or for a woman to marry, then their migration is for what they migrated for".²⁶

This hadith explains that every action is highly dependent on intention. Each individual will receive reward according to what they intended. The reward becomes especially valuable when one sincerely intends it for the sake of Allah, unlike someone who performs deeds merely to seek worldly gains, such as gaining the attention of a woman. In this hadith, an example of a deed is mentioned, namely *hijrah*, where some migrate for the sake of Allah and others do so for worldly interests. The phrase "Every action depends on what one intends" can be understood from the perspective of *al-manwi*, which refers to the action itself. Meanwhile, the expression "Every individual will receive what they intended" is interpreted from the viewpoint of *al-manwi lahu*, meaning to whom the action is directed — whether purely for Allah or for other purposes.

This hadith emphasizes the crucial importance of sincere and continuous intention in undergoing the process of migration *hijrah*. The younger generation must remain consistent in carrying out their transformation towards a better life.

²⁶ Hadits Arbain karya Imam Nawawi, no. 1.

Conclusion

Hijrah in the modern era is not merely a physical relocation or an external change in appearance, but rather a significant spiritual evolution towards stronger faith and better behavior. However, when interpreting *hijrah*—especially among university students—many still perceive it without Islamic values or merely as a passing trend. The meaning of *hijrah* is sometimes viewed as an excessive fashion statement and an opportunity for consumerist behavior that clearly harms and deviates from the core values of Islam, where the hijab serves as a symbol of a Muslim's identity.

The essence of *hijrah* lies in the sincerity of faith, mental and spiritual readiness, and dedication to continual self-improvement. While religious symbols can be part of the journey of *hijrah*, they are not the primary measure of its success. To ensure the sustainability of *hijrah*, a deep understanding of Islamic teachings is required, along with support from a positive environment and the awareness that *hijrah* is a long journey towards maturity in faith and noble conduct.

Therefore, it is important to be in a healthy and constructive environment. Friends or close companions who are enthusiastic in practicing religion can inspire us and spread the fragrance of goodness. If our environment or friends are righteous, then when we err, there will always be someone who advises us and encourages us toward goodness.

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