

THE MAKING OF CONTEMPORARY HIJRAH: ḤADĪTH, DIGITAL CULTURE, AND MILLENNIAL MUSLIM RELIGIOSITY IN PADANGSIDIMPUAN, INDONESIA

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Abstract: Contemporary *hijrah* among millennial Muslims has increasingly moved beyond the classical notion of migration to become a form of religious self-transformation shaped by identity, lifestyle, and digital culture. This study examines how the meaning of *hijrah* articulated in ḥadīth is interpreted, negotiated, and transformed in the religious practices of millennial Muslims in Padangsidempuan, Indonesia. Combining the *ma'ānī al-ḥadīth* approach with Derrida's deconstructive framework, the study draws on ḥadīths on *hijrah*, semi-structured interviews with five purposively selected informants, and participatory observation in offline and digital *hijrah* spaces. The findings show that contemporary *hijrah* does not simply reproduce the normative meanings embedded in ḥadīth. Rather, its meanings are reconfigured through spiritual aspiration, social affiliation, digital religious expression, symbolic consumption, and the construction of Muslim identity. Deconstructive analysis further reveals that the boundary between substantive spirituality and performative religiosity is neither fixed nor mutually exclusive; symbolic practices may coexist with, or become pathways toward, deeper religious commitment. The study demonstrates that contemporary *hijrah* is best understood as a negotiated religious practice situated at the intersection of ḥadīth authority, digital culture, and millennial Muslim religiosity.

Keywords: *Hijrah*; Deconstruction; *Ma'ānī al-Ḥadīth*; Millennial Muslims; Padangsidempuan.

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Introduction

Among contemporary millennial Muslims, *hijrah* has increasingly shifted from its classical association with physical migration to a broader form of religious self-transformation, expressed through changes in lifestyle, religious practice, and digital engagement, with social media playing an important role in shaping and circulating this new religiosity.¹ Yet this contemporary appropriation of *hijrah* raises a more fundamental question: to what extent does the meaning constructed and performed by millennial Muslims correspond to the normative and ethical meanings embedded in Islamic textual traditions?

This question becomes particularly important because contemporary *hijrah* may at times be shaped by textualist readings of religion that pay insufficient attention to its broader ethical purposes and contextual dimensions.² Within the ḥadīth tradition, *hijrah* carries meanings that extend beyond geographical displacement and require careful attention to the textual, historical, and moral contexts in which the Prophetic traditions were transmitted. This study therefore turns to the ḥadīths on *hijrah* in *Sunan al-Nasā'ī*, one of the canonical *Kutub al-Sittah*, and examines them through the *ma'ānī al-ḥadīth* approach in order to reconsider how the Prophetic concept of *hijrah* relates to its contemporary articulation among millennial Muslims.

The tension between contemporary expressions of *hijrah* and its meanings in the ḥadīth tradition makes a contextual reading of the relevant Prophetic reports particularly important. The *ma'ānī al-ḥadīth* approach provides a framework for examining these mean-

¹ Mila Nabila Zahara et al., “*Hijrah* Movement: Identity Search for Millennial Muslims in the Digital Era,” *Indonesian Journal of Sociology, Education, and Development* 2, no. 1 (2020): 52-65; Muhammad Amin Abdullah, “The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective,” *Al-Jami'ah: Journal of Islamic Studies* 58, no. 1 (2020): 63-102; Aksin Wijaya and Shofiyyullah Muzammil, “Maqāṣidī Tafsīr: Uncovering and Presenting Maqāṣid Ilāhī-Qur'ānī into Contemporary Context,” *Al-Jami'ah: Journal of Islamic Studies* 59, no. 2 (2021): 449-78; Mike Meiranti, “The Phenomenon of *Hijrah* in the Millennial Era in Social Media,” *Ath-Thariq: Journal of Da'wah and Communication* 3, no. 2 (2019): 148-60.

² Saifuddin Herlambang, “Implementation of Mandatory Regulations for Ma'had Al-Jami'ah and Strengthening the Interpretation of the Qur'an for New Students,” *Millati: Journal of Islamic Studies and Humanities* 8, no. 1 (2023): 85-100.

ings through linguistic structure, the context of transmission, and their relevance to contemporary Muslim life.³ In *Sunan al-Nasa'i*, *hijrah* is presented not merely as geographical movement but also as a moral transformation associated with abandoning what is prohibited and reorienting oneself toward religious commitment.⁴ Intention is equally central to this normative framework, suggesting that religious transformation cannot be reduced to outward or symbolic change alone.⁵ The ethical implications of *hijrah* also extend beyond individual piety to social conduct and responsibility toward others.⁶ Taken together, these dimensions provide an important textual framework against which contemporary articulations of *hijrah* can be examined.

This comparison becomes particularly relevant in the digital context, where religious transformation is shaped not only by personal aspiration but also by social environments, community networks, and wider cultural pressures.⁷ Studies of millennial *hijrah* have likewise shown that sustaining religious change involves negotiations with social expectations, collective identity, and digitally mediated religious discourse.⁸ These dynamics are visible among millennial Muslims in Padangsidempuan City, where *hijrah* operates simultaneously as a religious aspiration, a mode of self-transformation, and a socially mediated expression of Muslim identity. The central issue, therefore, is not simply whether contemporary Muslims reproduce a classical meaning of *hijrah*, but how meanings rooted in

³ Nurkholijah Siregar, "Kitab sunan an-nasā'i (biography, systematics, and assessment of scholars)," *Hikmah* 15, no. 1 (2018): 55-62.

⁴ Maulana Ira, "Thematic Hadith Studies," *Al-Bukhari: Journal of Hadith Science* 1, no. 2 (2018): 189-206.

⁵ M. Amin Abdullah, "Al-Ta'wīl al-ʿIlmī: Towards a Paradigm Shift in Biblical Interpretation," *Al-Jami'ah: Journal of Islamic Studies* 39, no. 2 (2001): 359-91.

⁶ Achmad Zamhuri Ridwan, "Makna Hadis-Hadis tentang Hijrah dalam Masyarakat Pulosari Kelurahan Citrodiwangsan (Studi Living Hadis di Pulosari Kelurahan Citrodiwangsan Kabupaten Lumajang)" (Undergraduate thesis--Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2024).

⁷ Ibrahim Solahudeen and Abdulwaahid Tiamiy, "Assessment of the Implementation of Islamic Studies' Curriculum in Selected Senior Secondary Schools in Oyo State, Nigeria," *Jurnal Penelitian dan Pengembangan Sains dan Humaniora* 8, no. 3 (2024).

⁸ Mila Nabila Zahara and Dadan Wildan, "Identity and Cultural Framing: How to Millennial Muslims to Form a Hijrah Movement in the Digital Age?" *Sociology: Journal of Sociology Education* 10, no. 2 (2020): 862-77.

ḥadīth are interpreted, negotiated, and transformed within contemporary religious life. Within the broader transformation of Islamic knowledge in digital environments,⁹ this study examines how *hijrah* is constructed in the ḥadīths of *Sunan al-Nasa'i* and how these meanings intersect with the lived experiences and religious practices of millennial Muslims in Padangsidempuan.

Previous studies have demonstrated that the contemporary meaning of *hijrah* extends beyond physical migration and increasingly encompasses moral, spiritual, and social transformation. Abbas and Qudsy, for example, examine the changing meanings of *hijrah* in the Qur'an and ḥadīth, highlighting the tension between its historical association with territorial migration and later metaphorical interpretations of inner and moral transformation.¹⁰ Ahlan similarly emphasizes the social and ethical dimensions of *hijrah*, particularly its relevance to religious moderation, peaceful social relations, and the ideal of Islam as *rahmatan li al-'ālamīn*.¹¹ From a Qur'anic hermeneutical perspective, Musthofa employs the *ma'nā-cum-maghzā* approach to show that the historical meanings of *hijrah*, including self-preservation, religious commitment, solidarity, and moral struggle, remain relevant to contemporary processes of self-transformation.¹²

These studies have significantly broadened the understanding of *hijrah* beyond geographical displacement, yet they predominantly approach the concept through Qur'anic interpretation, normative discourse, or conceptual reconstruction. Less attention has been paid to how meanings derived from ḥadīth are negotiated within the lived religious experiences of contemporary Muslims, particularly in digital and local social settings. This study addresses that gap by

⁹ Ali Sati et al., "The Digital Transformation of Tafsir and Its Implications for Islamic Legal Derivation in the Contemporary Era," *MILRev: Metro Islamic Law Review* 4, no. 1 (2025): 389-415.

¹⁰ Syarif el Abbas and Saifuddin Zuhri Qudsy, "Understanding *Hijrah* in the Reality of the Qur'an and the Hadith of the Prophet Muhammad," *Journal of Living Hadith* 4, no. 2 (2019): 277-307.

¹¹ Ahlan, "The Revitalization of the Meaning of *Hijrah* in the Qur'an and Its Relevance to Islamic Moderation," *An-Natiq Journal of Interdisciplinary Islamic Studies* 2, no. 1 (2022): 1-8.

¹² Nur Habib Musthofa, "The Concept of *Hijrah* in the Qur'an: Contextualization in the Millennial Era in the Ma'nā-Cūm-Maghzā Approach," *Al-Bunyan: Interdisciplinary Journal of Qur'an and Hadith Studies* 2, no. 1 (2024): 31-53.

combining a *ma'ānī al-ḥadīth* reading of *hijrah* traditions in *Sunan al-Nasā'i* with an examination of how millennial Muslims in Padangsidempuan interpret and practice *hijrah*. Its contribution therefore lies not merely in applying a different textual approach, but in connecting ḥadīth-based meanings of *hijrah* with contemporary religious identity, digital culture, and everyday Muslim religiosity.

Accordingly, this study examines how the meaning of *hijrah* is constituted through the authority of ḥadīth, interpreted within contemporary social contexts, and negotiated in digital public spaces and religious communities. Rather than treating contemporary *hijrah* as a straightforward extension of its classical meaning, the study approaches it as a process of meaning-making shaped by spiritual aspiration, social pressure, existential searching, community affiliation, and the circulation of religious symbols within popular digital culture.

Analytically, the study combines the *ma'ānī al-ḥadīth* approach with Jacques Derrida's deconstructive framework. The former is used to examine the linguistic structure, historical context, textual variations, and normative orientations of ḥadīths concerning *hijrah*, while deconstruction is employed to trace how those meanings are reproduced, shifted, and negotiated in contemporary religious life. Particular attention is given to binary opposition, *différance*, trace, and undecidability in order to interrogate the perceived opposition between substantive spirituality and performative religiosity. Deconstruction is therefore used not to undermine the authority of ḥadīth, but to examine the instability and negotiation of meaning as Prophetic traditions enter different social and cultural contexts.¹³

This qualitative study draws on both textual and empirical data. The primary textual corpus consists of ḥadīths on *hijrah* in *Sunan al-Nasā'i*, with relevant narrations in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* used comparatively, while the empirical material was obtained from five purposively selected informants comprising members of *hijrah* communities, community organizers, and local *da'wah* influencers in Padangsidempuan. Data were collected between January and April 2026 through textual study, semi-structured interviews lasting approximately 45-90 minutes, and participatory observation in offline

¹³ Hanif Hasan et al., *Metode Penelitian Kualitatif* (Agam: Yayasan Tri Edukasi Ilmiah, 2025).

and digital *hijrah* spaces. The empirical data were analyzed thematically and then read alongside the ḥadīth corpus through the *ma'ānī al-ḥadīth* and deconstructive frameworks.¹⁴ Data credibility was strengthened through source and method triangulation and member checking,¹⁵ while informants' identities were kept confidential throughout the study.

***Hijrah* Trend Among Millennial Muslims in Padangsidimpuan**

Hijrah in Islam is etymologically derived from the word “*hajara*” which means to leave, move, or separate from something. Terminologically, *hijrah* refers to moving a person from one place to another in order to maintain one's faith and practice the teachings of Islam better.¹⁶ In the history of Islam, the migration of the Prophet from Mecca to Medina became an important event that marked a significant change in the journey of Islamic *da'wah*, both from spiritual, social, and political aspects. From a sharī'ah perspective, *hijrah* has two main forms, namely physical *hijrah* and meaningful *hijrah*. Physical *hijrah* refers to the geographical transfer of a Muslim from an area that does not allow practicing Islamic sharī'ah to a place that is more religiously conducive.¹⁷ Meanwhile, meaningful *hijrah* refers to the change of oneself from bad to good, from disobedience to piety, as the Prophet said:¹⁸

المُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

A *muhājir* is a person who abandons what is forbidden by God (narrated by al-Bukhārī and Muslim).

¹⁴ Siti Romlah, “Qualitative and Quantitative Research (Qualitative and Quantitative Research Approach),” *Pancawabana: Journal of Islamic Studies* 16, no. 1 (2021): 1-13; Amtai Alaslan et al., *Metode Penelitian Kualitatif* (Penerbit Perkumpulan Rumah Cemerlang Indonesia, 2023).

¹⁵ Marinu Waruwu, “Educational research approach: qualitative research methods, quantitative research methods and combination research methods (Mixed Method),” *Journal of Tambusai Education* 7, no. 1 (2023): 2896-910.

¹⁶ Roberto Tottoli, “The Qur'an in Europe, A European Qur'an: A History of Reading, Translation, Polemical Confrontation and Scholarly Appreciation,” *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* 24, no. 2 (2023): 285-336.

¹⁷ Abbas and Qudsy, “Understanding Hijrah in the Reality of the Qur'an and the Hadith of the Prophet Muhammad.”

¹⁸ Muh. Yunan Putra, *100 Selected Hadiths* (Indramayu: Penerbit Adab, n.d.).

This ḥadīth emphasizes that *hijrah* does not only mean physical movement from one place to another, but also includes a change in behavior and abandoning all forms of God's prohibition as a form of meaningful (spiritual) *hijrah*. In many ḥadīths, *hijrah* is associated with a person's intention and seriousness in worship. As the saying of the Prophet:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ

Indeed, all deeds depend on his intention, and everyone will get according to what he intends (narrated by al-Bukhārī and Muslim).

This ḥadīth emphasizes the urgency of intention in every action, including *hijrah*. In the context of *hijrah*, the Prophet explained that the value of a person's *hijrah* depends on his intentions, whether it is really for God and His Messenger or solely because of worldly interests. Along with the times, the concept of *hijrah* has expanded its meaning, especially among millennial Muslims. *Hijrah* is no longer only interpreted as physical movement from one place to another, but also includes lifestyle changes, moral improvements, and increased religious awareness. This phenomenon can be seen from the increasing trend of millennial Muslims who are trying to abandon a secular lifestyle and trying to implement Islamic values in their daily lives, both in terms of dress, social patterns, and business ethics.

Therefore, in recent years, the phenomenon of *hijrah* has been growing among the millennial Muslim community in Padangsidimpuan. *Hijrah* is no longer only interpreted as a physical displacement, but also as a change in a more Islamic lifestyle, both in spiritual, social, and economic aspects. This phenomenon shows a shift in religious awareness influenced by various factors, including digital *da'wah*, *hijrah* communities, and developing social dynamics. For millennial Muslims, *hijrah* is a process of self-transformation that includes increasing religious understanding and practice. *Hijrah* is often interpreted as an effort to leave a lifestyle that is considered less Islamic to a life that is more in harmony with Islamic teachings. This change not only covers aspects of worship, but also includes pat-

terns of social interaction, how to dress, and consumption patterns that are more shari‘ah-based.¹⁹

Based on the results of in-depth interviews with five millennial Muslim respondents in Padangsidempuan who are relevant and credible in their fields, it was found that the meaning of *hijrah* as understood has undergone a significant shift from the literal and historical meaning as explained in the ḥadīth. In the contemporary context, *hijrah* is better understood as a process of spiritual, social, and even symbolic transformation that is greatly influenced by digital space, popular culture, and contemporary socio-religious dynamics. As stated by a respondent (male, 25 years old, a student) that *hijrah* is “an inner journey to abandon bad habits and seek serenity through a spiritual approach.” He admitted that he started emigrating since he felt his life was “empty” and lost his direction. He realized this change by wearing Islamic clothing, avoiding music, and limiting non-mahram associations. For him, *hijrah* is about submission to transcendental values, not just an external trend.

In line with that, another respondent (female, 23 years old, a content creator) emphasized that migration among millennials “has become a new culture that is very related to social media.” He started following *da‘wah* accounts on Instagram and YouTube, and then felt motivated to change his lifestyle. Activities such as sharing ḥadīth quotes, participating in online studies, and posting changes in dress style are part of the “digital *hijrah* identity.” He acknowledged that social media is a space for *da‘wah* and the formation of a very strong religious self-image in the current era.

Meanwhile, a respondent (male, 28 years old, a private employee) said that *hijrah* for him was a form of resistance to the hedonistic urban lifestyle. “I used to be consumptive, I liked to hang out not clearly, but now I am more frugal and focus on useful things,” he said. He interpreted *hijrah* as an effort to become a more responsible Muslim, both morally, financially, and socially. In addition, a respondent (female, 24 years old, honorary teacher) said that *hijrah* is “the new standard in millennial social life.” She stated that many of his peers migrated because they wanted to be accepted in the community or because of trends. According to her, “emigration

¹⁹ Muhammad Ghufiron, Cyndy Aprillindra, Silva Vadila Putri, dan Jendri, “afsir Ayat Al-Qur’an Tentang Hijrah,” *Reflection: Islamic Education Journal* 2, no. 1 (2025): 114-26.

is sometimes seen more as a social identity than a spiritual reflection.” He highlighted how *hijrah* symbols such as *sharʿi hijāb*, *daʿwah* jargon, or the study community can be performative demands, not ideological awareness.

A respondent (male, 26 years old, young businessman) also see *hijrah* as part of “rising Islamic pop culture.” He attributed *hijrah* to phenomena such as artists preaching, Islamic fashion trends, and the virality of digital *daʿwah* content. “Now *hijrah* is not only about religion, but also lifestyle as if there is an industry behind it,” he said. For him, this is not always bad, but it needs to be accompanied by a textual and substantial understanding of the ḥadīth and teachings of Islam.

The factor that encourages millennial Muslims to migrate to Padangsidempuan is religious awareness. Many young generations are looking for the true meaning of life through the teachings of Islam. In addition, digital *daʿwah* also plays a role in this phenomenon. Social media is the main means of spreading the message of *hijrah* through lectures, podcasts, and short videos from Muslim scholars and influencers. Joining the *hijrah* community also provides social support that strengthens the change process. Along with the current of globalization, some millennial Muslims feel lost in their direction and use *hijrah* as a way to find inner peace.

Thus, the *hijrah* trend can be observed from the increasing interest of millennial Muslims in Islamic studies, both held in mosques, Islamic educational institutions, and through digital platforms. Islamic studies that discuss monotheism, jurisprudence, and morals are a special attraction for the younger generation who want to deepen their religious understanding. This phenomenon is strengthened by the presence of *hijrah* communities who play a role in guiding and motivating those who want to change their lifestyle to be more Islamic. One of the dominant aspects of the millennial Muslim migration trend in Padangsidempuan is lifestyle changes, especially in dressing and social interaction. Muslim women who migrate tend to switch to more *sharʿa* clothing, such as long *hijāb* and veils, while men begin to adopt clothes that are more synonymous with *sunnah* values. In addition, they are more selective in socializing,

avoid promiscuity, and are more careful in choosing a social environment that supports their spiritual transformation.²⁰

The migration trend also has an impact on the economic aspect in Padangsidempuan. The emergence of shari‘a-based businesses, such as Islamic fashion, *halāl* culinary, and products that support the Muslim lifestyle, shows that *hijrah* is not only a spiritual change, but also has economic implications. Many millennial Muslims have begun to turn to shari‘a-based businesses as a form of commitment to Islamic values. This reflects that *hijrah* is not only about individuals, but also about structural changes in society. However, the phenomenon of *hijrah* among millennial Muslims in Padangsidempuan faces various challenges in its realization, as in the table below:

Table 1. Challenges in Understanding the Meaning of *Hijrah* Among Millennials

Challenge Aspect	Problem Description & Interview Results	Implications for the Meaning of <i>Hijrah</i>
Social and Environmental Pressures	Many millennials feel they lack support from friends or family when starting their <i>hijrah</i> journey. One respondent (R2) stated, “When I started to cover my ‘ <i>awrah</i> and wear a <i>shar‘i hijab</i> , my friends even thought I was a fanatic.”	<i>Hijrah</i> is perceived as an alienating choice from the old community, shifting its meaning from a purely spiritual transformation to a form of social isolation.
Inconsistencies in Religious Practice	There is a lack of consistency in practicing <i>hijrah</i> values, especially in worship, morals, and social interaction. As expressed by a respondent (R4), “I was enthusiastic at the beginning of my studies, but I started to slack off the more I came here, especially when I was busy at work.”	<i>Hijrah</i> is not interpreted as a total and continuous transformation, but rather as a temporary or symbolic phase.
Commercialization of the <i>Hijrah</i> Trend	The <i>hijrah</i> phenomenon is commodified into lifestyle products, merchandise, and social media content. One re-	The meaning of <i>hijrah</i> shifts from deep spiritual transformation to a visual

²⁰ Paelani Setia and Rika Dilawati, “New Trends in Islam through the *Hijrah* Movement: A Case Study of the Shift of *Hijrah* Youth,” *Khaṣṣanah Theologia* 3, no. 3 (2021): 131-46.

	spondent (R1) said, “Many people migrate because they follow influencers, not because they are religiously aware.”	and popular identity shaped by social media trends.
Lack of Contextual Understanding of Ḥadīth	Understanding of ḥadīth about <i>hijrah</i> tends to be superficial and textual rather than contextual. A respondent (R5) shared, “I participated in the study, but sometimes I am also confused about what the true meaning of the <i>hijrah</i> ḥadīth is.”	This leads to a narrow and less adaptive interpretation of <i>hijrah</i> in the context of modern life.

Based on the results of in-depth interviews with five respondents, the main challenge is consistency in undergoing the migration process. Many individuals experience euphoria at the beginning of the migration journey, but then face various tests that test their commitment, such as an unsupportive environment, social pressure, or the temptation to return to old habits. Therefore, it is important to have support from the *hijrah* community and guidance from scholars who can provide a correct understanding of *hijrah* as a sustainable spiritual journey.

The phenomenon of *hijrah* among Padangsidempuan millennial Muslims is closely related to global dynamics. Increasing access to Islamic literature from various sects and the thought of contemporary scholars allows millennial Muslims to explore different perspectives on *hijrah*. This gives them a broader insight, but it also demands the ability to filter information to keep it in line with the principles of moderate Islam and *rahmatan li al-‘ālamīn*. Thus, the trend of migration among millennial Muslims in Padangsidempuan reflects significant social and spiritual changes. *Hijrah* is not only an individual movement, but also shapes the mindset, behavior, and social order of society.²¹

***Ma‘ānī al-Ḥadīth* Method in Understanding Ḥadīth**

The *ma‘ānī al-ḥadīth* method is one of the approaches in ḥadīth science that focuses on understanding the meaning of ḥadīth texts

²¹ Agustien Syahputri, “Fenomena Hijrah dan Pengaruhnya Terhadap Kaum Millennial (Studi Kasus Komunitas Sahabat Hijrahkuu di Masjid Al-Jihad Kota Medan)” (Undergraduate thesis--UIN Sumatera Utara, Medan, 2021).

in depth, both in terms of language, historical context, and relevance to the lives of Muslims. This aims to explore the broader meaning of a ḥadīth so that it is not only understood textually, but also contextually.²² In its development, this method is important in understanding ḥadīths that have legal, social, and moral dimensions, including those related to the concept of *hijrah*. One of the main aspects of *ma'ānī al-ḥadīth* is linguistic and semantic analysis. Ḥadīth often uses classical Arabic with a structure and vocabulary that has a rich connotative meaning. Therefore, in understanding a ḥadīth, it is necessary to study the lexical meaning (language) and terminological (conceptual) meaning of each word or phrase contained in the ḥadīth text. For example, the term *hijrah* in the ḥadīth can mean physical movement from one place to another, but it can also have a spiritual meaning, namely leaving all forms of disobedience and getting closer to God.²³

In addition to linguistic studies, the *ma'ānī al-ḥadīth* method also includes the analysis of *asbāb wurūd al-ḥadīth* (the causes of the emergence of a ḥadīth). Each ḥadīth has a historical background that can provide a more comprehensive understanding of the message conveyed by the Prophet. For example, the ḥadīth about *hijrah* which states that *hijrah* will continue as long as repentance is still accepted shows that *hijrah* is not just a historical event, but has a moral dimension that is eternal. The *ma'ānī al-ḥadīth* method also considers aspects of *fiqh al-ḥadīth*, which is the understanding of the legal and social implications contained in a ḥadīth.²⁴

In the context of *hijrah*, the ḥadīths contained in *Sunan al-Nasa'i* not only talk about *hijrah* as a displacement event, but also as a concept that has an impact on the social life of Muslims. Using this method, the ḥadīth about *hijrah* can be associated with the phenomenon of millennial Muslim *hijrah*, where many individuals are trying

²² Ibnu Hasan and Umiarso Umiarso, "Construction of Gender Religious Egalitarianism in Muhammadiyah Educational Institutions of Banyumas and Malang Regencies," *Al-Qalam: Jurnal Keagamaan dan Sosial Budaya* 29, no. 1 (2023): 71-87.

²³ Abdul Fattah, Buying and Selling from the Perspective of the Qur'an and Hadith," *IPSO Jure Journal* 1, no. 9 (2024): 40-47.

²⁴ Sulaiman Muhammad Amir, Munandar, Khairin Nazmi, "Studi Ḥadīth tentang Larangan Mencabut Uban dengan Pendekatan Ilmu Kesehatan (Kajian Takhrij al-Ḥadīth)," *Shabih: Journal Ilmu Kewahyuan* 6, no. 1 (2023): 41-50.

to change their lifestyle to better suit the teachings of Islam.²⁵ In addition to the textual and contextual approaches, the *ma'ānī al-ḥadīth* method also emphasizes the analysis of the intertextuality of the ḥadīth. This means that a ḥadīth should not be understood separately from other ḥadīths that have a similar theme. For example, in understanding the ḥadīth about *hijrah*, it is also necessary to pay attention to the ḥadīths that explain the virtues of *hijrah*, the motivation of *hijrah*, and the challenges faced by the muhajirin. In this way, the understanding of the ḥadīth becomes more holistic and not stuck in partial interpretation.²⁶

Therefore, *ma'ānī al-ḥadīth* analysis emphasizes how the meaning of *hijrah* in the ḥadīth can be contextualized in contemporary Muslim life. The ḥadīths in *Sunan al-Nasā'ī* show that *hijrah* is not only geographical mobility, but also includes the dimensions of faith, worship, and morality. One of the ḥadīths narrated by al-Nasā'ī states that:

إِنَّ الْهِجْرَةَ هِيَ أَنْ تَهْجُرَ السُّوءَ مَا نَهَى اللَّهُ عَنْهُ

Indeed, *hijrah* is to abandon everything that is forbidden by God (narrated by al-Nasā'ī).

This ḥadīth emphasizes that the most important essence of *hijrah* is to abandon sins and deeds that are contrary to Islamic values. Thus, the *ma'ānī al-ḥadīth* approach highlights how *hijrah* can be understood as a journey towards piety and self-purification from evil. From a contextual aspect, the analysis of *ma'ānī al-ḥadīth* also considers *asbāb al-nurūd* (the background of the descent of the ḥadīth) to understand the urgency of *hijrah* in Islam. In the time of the Prophet, *hijrah* was a must for the Muslims of Mecca to save their *'aqīdah* from the pressure of the Quraysh. But after the *Fath Makkah* (the Conquest of Mecca), the Prophet said:

لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ

²⁵ Egi Tanadi Taufik, "Epistemologi Syarah Hadis di Perguruan Tinggi: Diskursus Genealogis terhadap Transmisi dan Transformasi Metode Syarah Hadis di Indonesia," *Ushuluna: Jurnal Ilmu Ushuluddin* 6, no. 1 (2020): 33-50.

²⁶ Gaffar Abdul, "Reception of Marriage Hadith on Social Media," *URIOSITAS: Media Komunikasi Sosial dan Keagamaan* 16, no. 1 (2023): 1-18.

There is no *hijrah* after Fathu Makkah, except jihad and sincere intentions (narrated by al-Bukhārī and Muslim).

This shows that the meaning of *hijrah* has undergone a transformation from a physical obligation to a commitment in maintaining faith and resisting worldly temptations. The implications of the analysis of *maʿānī al-ḥadīth* on the phenomenon of millennial Muslim *hijrah* show that *hijrah* is not only about changing places or changing appearance, but rather about internalizing Islamic values in daily life. In the contemporary context, *hijrah* can be realized in the form of improving the quality of worship, changing lifestyles to be more Islamic, and leaving an environment that has a negative impact on faith. Thus, a deeper understanding of the *hijrah* ḥadīths in *Sunan al-Nasāʾi* can be the foundation for millennial Muslims to live a more spiritually meaningful life.²⁷

The analysis of *maʿānī al-ḥadīth* on *hijrah* in *Sunan al-Nasāʾi* confirms that *hijrah* is a flexible and dynamic concept according to the changing times. The understanding of the *hijrah* ḥadīths should not stop only at the textual aspect, but should be studied holistically by considering the linguistic, contextual, and applicative aspects of Muslim life today. Therefore, this study provides a more comprehensive perspective in understanding the meaning of *hijrah* as a transformation of oneself towards a more Islamic life.²⁸

Hijrah in Islam has a broad meaning, both historically and socially. Historically, *hijrah* refers to the movement of the Prophet and his companions from Mecca to Medina to save the faith and establish a stronger Islamic society. This event was not just a physical journey, but also a symbol of social, political, and spiritual transformation in Islamic history. *Hijrah* is the starting point for the formation of an Islamic system of government based on monotheism, justice, and brotherhood. In the social context, *hijrah* does not only mean a change of place, but also a change in attitudes, behaviors, and mindsets towards a better life in accordance with Islamic teachings. This concept of social *hijrah* is reflected in the change of individuals who abandon habits that are contrary to Islamic values and

²⁷ Miftah Royyani, "The History and Method of Shariah Hadith," *Journal of Dirosab Islamiyah* 5, no. 2 (2023): 348-56.

²⁸ Muhammad Akhyar Rifa'i, "Kualitas Hadis dalam Kitab *Tanbih al-Ghāfilin*" (Undergraduate thesis--UIN Syarif Hidayatullah, Jakarta, 2024).

strive to become more devout Muslims. In various ḥadīth narrations, the Prophet emphasized that *hijrah* is not only limited to the physical aspect, but also includes *hijrah* from all forms of disobedience to God.²⁹

In addition, *hijrah* also has implications in the formation of social solidarity. During the time of the Prophet, the *hijrah* became a unifying momentum between the Muhājirīn (immigrants from Mecca) and the Anṣār (inhabitants of Medina) in a strong bond of Islamic brotherhood. The spirit of togetherness and mutual cooperation established through *hijrah* shows how Islam encourages the formation of a harmonious society and helps each other in goodness. In the development of Islam, the concept of *hijrah* continues to undergo reinterpretation according to the challenges of the times. Today, *hijrah* is often associated with changes in the Muslim lifestyle in the face of modernity. Many Muslims migrated in spiritual and social aspects, such as adopting a more Islamic lifestyle, leaving an environment that was less conducive to faith, and being active in *da'wah* and strengthening Islamic values in community life.³⁰

***Hijrah* as a Lifestyle Project or Spiritual Transformation?**

The concept of *hijrah* in the ḥadīth in essence does not only refer to physical movement from one place to another, but also represents a moral, spiritual, and social transformation oriented towards obedience to God. The ḥadīth of the Prophet states that “The one who migrates is the one who abandons what God forbids” (narrated by al-Bukhārī). Through the *approach of ma'ānī al-ḥadīth*, this ḥadīth shows that *hijrah* is a process of moral transformation marked by a change in life orientation, not just a physical displacement or an apparent change in identity. The meaning of *hijrah* is centered on the commitment to abandon behaviors that are contrary to the teachings of Islam towards a life that is more in accordance with the values of piety.³¹

²⁹ Suarni, “Sejarah Hijrah dalam Perspektif al-Qur'an,” *Jurnal Ilmiah Al-Mu'ashirah* 13, no. 2 (2017): 144-56.

³⁰ Adun Priyanto, “Interpretasi Hijrah dalam Rebranding Normativitas Islam,” *Syariat: Jurnal Studi Al-Qur'an dan Hukum* 8, no. 2 (2022): 213-28.

³¹ Meiranti, “Fenomena Hijrah di Era Milenial di Media Sosial.”

The normative framework was then compared with the results of interviews with five informants consisting of members of the *hijrah* community, community mobilizers, and *da'wah* influencers in Padangsidempuan. All informants interpreted *hijrah* as an effort to become a better person, but their experiences showed different variations. Two informants described *hijrah* as a process of spiritual development through improving the quality of worship, strengthening relationships with God, and improving morals. On the other hand, the three informants explained that their initial experience of emigrating was influenced by social media content, digital preacher figures, and the *hijrah* community that encouraged changes in the way they dressed, engaged in studies, and *da'wah* activities on digital platforms.³²

In the perspective of Jacques Derrida's deconstruction, the difference in experience is not read as a contradiction between authentic spirituality and performative religiosity. The concept of binary opposition is actually used to show that the two categories do not have a fixed boundary. For some informants, symbolic change is an entrance to spiritual deepening through study, worship, and moral development. On the other hand, informants who start their *hijrah* from spiritual experiences continue to use religious symbols as a medium of expression of identity and social communication.³³

The concept of *différance* shows that the meaning of *hijrah* continues to shift according to life experiences, social environment, and the development of digital media. Some informants admitted that they were first interested in joining the *hijrah* community because of the visual content they encountered on Instagram and WhatsApp. However, after engaging in study activities, their understanding evolved from a mere change in appearance to a deeper reflection on worship, morals, and responsibilities as a Muslim. On the other hand, there are also informants who admit that symbolic change is still the most dominant form of *hijrah* expression in daily life. This shows that the meaning of *hijrah* is never final, but continues to

³² Agnia Addini, "Fenomena Gerakan Hijrah di Kalangan Pemuda Muslim sebagai Mode Sosial," *Jurnal Peradaban Islam* 1, no. 2 (2019): 109-18.

³³ Binuko Edi Nugroho and Daniel Pesah Purwonugroho, "Menggali Transformasi Kehidupan Gereja: Pendekatan Kecerdasan Spiritual dalam Konteks 2 Korintus 5: 17," *DIDASKO: Jurnal Teologi dan Pendidikan Kristen* 4, no. 1 (2024): 32-44.

change according to the learning process and religious experience of each individual.³⁴

The concept of *trace* explains that even though social media and the *hijrah* community play a role in shaping the way informants understand *hijrah*, *traces* of the normative meaning of ḥadīth are still present in their narratives. All informants still refer to the importance of intention, repentance, istiqamah, and the desire to improve themselves, although not all of them cite the ḥadīth directly as the main reference. Most gain that understanding through studies, digital lectures, or community-shared materials.

Another interesting finding is the variation of personal motivation in the migration process. One of the informants explained that *hijrah* began as a life crisis after losing a parent and experiencing existential anxiety. This experience encouraged him to read more Qur'an, ḥadīths, do *muḥāsabah*, and reduce activities on social media. This narrative shows that the experience of *hijrah* can depart from deep spiritual reflection, not solely influenced by community trends or digital culture. This also shows that the experience of *hijrah* is plural and cannot be reduced to a pattern of motivation.³⁵

Thus, the phenomenon of *hijrah* among informants of Padangsidempuan is more appropriately understood as a process of negotiating the meaning between normative teachings of ḥadīth, individual experiences, community influence, and digital culture. The *ma'ānī al-ḥadīth* approach affirms that the substance of migration remains rooted in moral and spiritual transformation, while Jacques Derrida's theory of deconstruction shows that such meaning is constantly being produced, negotiated, and reinterpreted in contemporary social contexts.

³⁴ Heintje B. Kobstan and Evelyn Tjitojo, "Menerapkan Prinsip-prinsip Kerajaan God dalam Kehidupan Sehari-hari: Pendekatan Konstruktif untuk Transformasi Spiritual dan Sosial," *Diegesis: Jurnal Teologi* 9, no. 2 (2024): 189-206.

³⁵ Ahmad Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 22, no. 2 (2021): 469-84.

From Text to Trend: Deconstructing Hijrah in Ḥadīth and Millennial Practice

The phenomenon of *hijrah* among millennial Muslims has become an interesting trend to study, especially in the context of the religious diversity of modern society. The city of Padangsidempuan, as one of the centers of Islamic education and culture in North Sumatra, is inseparable from this current of change. Many millennial Muslims in this city have shown an increase in religious awareness, both through lifestyle changes, the use of social media as a means of *da'wah*, and involvement in the Islamic community.³⁶

Hijrah is a fundamental concept in Islam that has historical, social, and spiritual dimensions. Terminologically, *hijrah* refers to the move of the Prophet and his companions from Mecca to Medina to save the faith and build a stronger Islamic society. However, in the ḥadīth narrative, the meaning of *hijrah* is not limited to the physical aspect alone, but also includes moral and spiritual changes towards a better life in accordance with Islamic values.³⁷ In a ḥadīth narrated by al-Bukhār and Muslim, the Prophet said:

المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا هَيَّيَ اللَّهُ عَنْهُ

A Muslim is a person to whom the Muslims are safe from his mouth and hands, and a muhajir is a person who migrates from what is forbidden by God” (*Ṣaḥīḥ al-Bukhārī*, no. 10; *Ṣaḥīḥ Muslim*, no. 40).

The ḥadīth confirms that Islam emphasizes not only ritual aspects, but also social ethics. A true Muslim is one who does not hurt others with his words or deeds. Meanwhile, the meaning of *hijrah* in this ḥadīth is broader than just physical displacement, but includes abandoning all forms of disobedience.

The concept of *hijrah* is also explained in the ḥadīths that emphasize the importance of intention in every action. In the ḥadīth narrated by al-Bukhārī and Muslim, the Prophet bersabda:

³⁶ Rihlatus Sholihah, “Trend berhijrah dikalangan Muslim Milenial: Kajian Ma’ani Al Hadith dalam kitab Sunan Al Nasa’i karya Imam Nasa’i Nomor Indeks 4996” (Undergraduate thesis--UIN Sunan Ampel Surabaya, 2019).

³⁷ Ana Bella Puandina and Sekar Ayu Aryani, “Konseling Lintas Agama dan Budaya dalam Fenomena Hijrah dan Perilaku Beragama Milenial di Media Sosial (Kajian pada Fenomena Pamer Kebaikan di Media Sosial),” *Jurnal Mahasiswa BK An-Nur : Berbeda, Bermakna, Mulia* 9, no. 2 (2023): 376-85.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا، فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Indeed, every deed depends on its intention, and everyone will get according to what he intends. Whoever emigrates for the sake of God and His Messenger, then he emigrates to God and His Messenger, and whoever emigrates because of the world he wants to obtain or because of the woman he wants to marry, then he emigrates to what he intends (*Ṣaḥīḥ al-Bukhārī*, no. 1; *Ṣaḥīḥ Muslim*, no. 1907).

This ḥadīth is one of the fundamental ḥadīths in Islam that emphasizes the importance of intention in every deed. *Hijrah* in the context of this ḥadīth does not only mean physical movement from one place to another, but also includes changing oneself towards goodness with the right intentions. This ḥadīth also emphasizes that the value of an act depends on the main purpose that underlies it. In the modern context, *hijrah* is often associated with changes in Muslim lifestyles, especially among the millennial generation. This phenomenon includes various aspects, such as moving from a secular lifestyle to a more Islamic life, starting to wear *sharʿī* clothing, and being active in the Islamic community. The ḥadīths about *hijrah* provide a spiritual foundation for this trend, reminding us that change towards the good must always be oriented towards Islamic values.

However, in the analysis of *maʿānī al-ḥadīth*, it is important to understand *hijrah* in its various contexts so as not to get caught up in a narrow understanding. Some ḥadīths show that physical *hijrah* no longer takes place after *Fath Makkah*, as the Prophet said:

لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ

There is no *hijrah* after the liberation of Mecca, but what exists is jihad and intention.

This ḥadīth shows that after the conquest of Mecca, the migration in the physical sense from Mecca to Medina was no longer necessary, as Mecca had become an Islamic territory. However, the essence of *hijrah* remains in the form of *jihād* and intention, namely the

continuous struggle in upholding Islamic values and the *hijrah* from evil to good. In the modern context, this ḥadīth is often associated with the meaning of spiritual and moral *hijrah*, which is to abandon things that are forbidden by God and strive to become a better person in practicing the teachings of Islam. Therefore, *hijrah* in the modern context emphasizes more on *jibād* against lust and self-change towards goodness.³⁸

Socially, *hijrah* also requires solidarity and support among Muslims, as exemplified by the brotherhood between the *Muhājirin* and the *Anṣār* in Medina. In the life of millennial Muslims, the spirit of *hijrah* can be implemented by building an environment conducive to spiritual development, strengthening Islamic ukhuwah, and being active in *da'wah* and social activities. By understanding *hijrah* in the ḥadīth narrative, Muslims can be wiser in articulating this concept in modern life. *Hijrah* is not just a trend or symbol of external change, but a spiritual journey that requires commitment, seriousness, and sincere intention in achieving the pleasure of God.³⁹

In the ḥadīth, *hijrah* does not only refer to the physical movement from one place to another, such as the Prophet's migration from Mecca to Medina, but also includes changes in spiritual and moral aspects. One of the ḥadīths that is often quoted in this context is the narration of al-Nasā'ī:

إِنَّ الْمِجْرَةَ هِيَ أَنْ تَهْجُرَ السُّوءَ مَا كَتَبَ اللَّهُ عَنْهُ

Indeed, *hijrah* is to abandon everything that is forbidden by God (narrated by al-Nasā'ī).

This ḥadīth shows that *hijrah* does not only mean physical movement from one place to another, but more broadly includes spiritual and moral dimensions. True *hijrah* is to abandon all forms of vices and things that are forbidden by God, and to strive to live according to the teachings of Islam. In the context of millennial Muslims, this ḥadīth is often used as a foundation for those who want to migrate in the sense of changing their lifestyle towards a

³⁸ Miski, "Amplification of Islamic Doctrines in Hadith Memes Prohibition of Women Travels Without a Mahram on Indonesian Social Media," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 22, no. 1 (2021): 230-54.

³⁹ Ali Anhar Syi'bul Huda et al., "Hermeneutika dalam Ilmu-Ilmu Humaniora dan Agama: Model, Pengembangan dan Metode Penelitian," *Al-Fabmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (2025): 14-26.

more Islamic direction, such as improving worship, wearing *shar'ī* clothing, and staying away from the environment or customs that are contrary to Islamic values.

The religious diversity of millennial Muslims in Padangsidimpuan shows a tendency to return to Islamic teachings with various forms of manifestation. The trend of migration that occurs among them can be observed from several aspects. Increased understanding of Islam. Many millennial Muslims actively attend knowledge assemblies, participate in online Islamic studies, and deepen their understanding of religion through classical and contemporary Islamic literature.⁴⁰ Lifestyle changes. A number of individuals have begun to apply *shar'ī* principles in their daily lives, such as wearing clothes that are more in accordance with Islamic teachings, avoiding promiscuity, and implementing *ḥalāl* and *ṭayyib* consumption patterns. Digital *da'wah* and social media. Social media is one of the main means in spreading Islamic values among millennial Muslims. Many young people follow and participate in *da'wah* content delivered through platforms such as YouTube, Instagram, and TikTok *Hijrah* community. The existence of the *hijrah* community is a forum for millennial Muslims to share experiences, strengthen each other in spiritual journeys, and get guidance from more experienced *ustādh* and ulama.⁴¹

Although the phenomenon of *hijrah* has many positive impacts, millennial Muslims in Padangsidimpuan also face various challenges, including a lack of social support. Not all individuals who migrate receive support from the surrounding environment. Some of them face negative stigma or are considered too extreme in practicing religious teachings.⁴² Difficulty maintaining consistency. Many individuals experience a phase of euphoria at the beginning of the migration, but then face difficulties in maintaining commitment to the

⁴⁰ Muhammad Irsad, Abdul Mustaqim, and Saifuddin Zuhri Qudsy, "Paradigm Shifts in Gender Narratives of Tafsir Al-Ibriz through Oral Exegesis on Youtube," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 25, no. 1 (2024): 141-60.

⁴¹ Mohammad Makinuddin, "An analysis of al-Qur'an language as a mediator for politicization of religion in Indonesia," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 22, no. 2 (2021): 371-86.

⁴² Achmad Yafik Mursyid, Muhammad Dzilfikri AlBaihaqi, and Alvy Ra'isatul Murtafi'ah, "Politics and Pluralism: Analyzing State Official Tafsir and Interfaith Discourse in Indonesia," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 25, no. 1 (2024): 57-75.

changes that have been made. Differences in the interpretation of *hijrah*. Differences in understanding of *hijrah* often lead to differences of opinion among millennial Muslims. Some individuals understand *hijrah* textually, while others try to relate it to modern social and cultural contexts.⁴³

Ma'ānī al-ḥadīth's analysis of the phenomenon of *hijrah* among millennial Muslims in Padangsidempuan shows that *hijrah* is not only related to physical displacement, but also includes spiritual and moral transformation. The ḥadīths about *hijrah* provide a normative foundation for millennial Muslims in undergoing changes towards a more Islamic life. Despite facing various challenges, the *hijrah* trend remains an integral part of the religious dynamics of modern society, reflecting collective efforts to strengthen Islamic identity and deepen understanding of religious teachings.⁴⁴

In addition, the findings from the interviews show that most respondents started their migration process due to environmental influences, the invitation of friends, or interest in public figures who are considered religious. This motivation shows that *hijrah* has become a collective phenomenon that is communitarian, no longer just an individual spiritual decision. On the one hand, it reflects the power of community-based *da'wah*; but on the other hand, this phenomenon is also vulnerable to religious commodification, when religious practices are more oriented towards image and lifestyle rather than on a deep interpretation of Islamic teachings.⁴⁵

This change certainly raises a critical question: is the *hijrah* among Padangsidempuan millennials an authentic form of spiritual search, or is it just a response to social trends and existential needs in the midst of a modern identity crisis? In this framework, *hijrah* can be read as a cultural project that seeks to bridge the void of meaning in the digital era, where religion functions as a source of

⁴³ Ahmad Baidowi, "Pégon Script Phenomena In The Tradition Of Pesantren's Qur'anic Commentaries Writing," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 21, no. 2 (2020): 469-90.

⁴⁴ Mochammad Achwan Baharuddin, Moh. Erfan Soebahar, and Siti Mujibatun, "Validity of Pre-Islamic Arabic Literature as a Source of Authentication of Hadith," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 21, no. 2 (2020): 449-68.

⁴⁵ Clarissa Syahnaz Aulia, Deden Suparman, Subhanallah Muchtar, Dadan Sunandar, and Abdul Hamid Bashori, "The Concept of Ulum Al-Qur'an and Its Relevance in Contemporary Islamic Studies," *Al Irsyad: Jurnal Studi Islam* 4, no. 1 (2025): 51-60.

new meaning that is aesthetically and instantaneously packaged. The deconstruction of the meaning of *hijrah* can also be seen through the relationship between the text and practice⁴⁶ of the ḥadīths about *hijrah* emphasizing sacrifice, sincerity, and commitment to Islamic values. However, in contemporary practice, the meaning of *hijrah* is sometimes narrowed down to changes in physical appearance or participation in a certain community without adequate deepening of knowledge. This poses an epistemological challenge in understanding religion in a holistic way.⁴⁷

This analysis also reveals ambivalence among millennial migration perpetrators. Some admit that they feel calmer and more directed after emigrating, but they also face social pressures such as high expectations of piety, judgment of the past, or even disconnection from old social networks. This shows that *hijrah* not only has a spiritual impact, but also has complex social and psychological consequences. Furthermore, the practice of *hijrah* is also an arena for religious authority contestation. Outside of formal institutions such as Islamic boarding schools and mosques, new figures have emerged, often influencers or media ustaz who are the main references for millennials. This indicates the decentralization of religious authority and a change in Islamic learning patterns that are more informal, fast, and based on personal experience.

In the context of Padangsidempuan, a city known for its strong Islamic style but also open to the currents of modernity, the phenomenon of millennial migration shows an effort to negotiate identity between tradition and modernity. *Hijrah* is a bridge between spiritual desires and the social-existential needs of the younger generation. However, if it is not balanced with deep religious literacy and critical awareness, then this *hijrah* process risks becoming a superficial religious formalization and easily trapped in identity exclusivism. Therefore, it is important to prioritize an educational and reflective approach in assisting the *hijrah* movement among millennials. *Da'wah* that is contextual, inclusive, and based on authentic ḥadīth understanding is the key so that *hijrah* does not stop at trends,

⁴⁶ M. Ikhsanudin, "Exploring the Dynamics of Islamic Thoughts at MHM Lirboyo Kediri on Inter-Religious Relations through Bahsul Masail Analysis," *Ulumuna: Jurnal Studi Keislaman* 10, no. 2 (2024): 176-90.

⁴⁷ Raadliyatush Shalihah and Muhammad Habibi Hamzah, "A Review of Gadamer's Hermeneutics of Syuhudi Ismail's Concept of Hadith Contextualization," *Ulumuna: Jurnal Studi Keislaman* 11, no. 1 (2025): 64-77.

but becomes a continuous spiritual transformation process. True *hijrah* should lead individuals to improve morals, expand social empathy, and be actively involved in building a civilization that is *rahmatan li al-‘ālamīn*.

Conclusion

The findings demonstrate that *hijrah* among millennial Muslims in Padangsidempuan cannot be reduced either to a normative religious ideal or to a merely symbolic lifestyle. Its meanings are continuously negotiated through the interaction of hadith authority, personal religious experience, community affiliation, social expectations, and digital media. For some informants, *hijrah* is primarily articulated through moral discipline, intensified worship, self-control, and a closer relationship with God; for others, it is also expressed through dress, participation in hijrah communities, digital da‘wah, and the performance of Islamic identity in public space.

Read through the *ma‘ānī al-ḥadīth* approach and Derrida’s deconstructive framework, these variations reveal that the boundary between substantive spirituality and performative religiosity is neither fixed nor mutually exclusive. Symbolic expressions may function as forms of religious performance, but they can also become pathways toward deeper spiritual commitment. Contemporary *hijrah* should therefore be understood as a negotiated form of religiosity in which classical meanings of hadith are neither simply reproduced nor abandoned, but rearticulated within changing social and digital contexts. This study thus highlights the continuing authority of hadith while demonstrating the fluidity of its reception in contemporary Muslim life.

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