



**THE CONTEMPORARY HIJRAH' PHENOMENON AS RELIGIOUS CONVERSION: A
PSYCHOLOGICAL STUDY OF RELIGION**

Oleh

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Abstrak

Fenomena 'hijrah kekinian' yang populer pada masyarakat muslim beberapa waktu lalu telah menarik perhatian berbagai disiplin keilmuan untuk membahasnya. Akan tetapi kajian mengenai 'hijrah kekinian' sebagai bentuk konversi beragama pada psikologi agama, masih sangat jarang dan belum penulis temukan. Penelitian ini menggunakan metode kualitatif, yaitu pengamatan, wawancara mendalam, dan triangulasi. Sembilan orang muslimah dalam rentang usia 18-45 tahun berdomisili wilayah Jakarta Selatan dan Tangerang Selatan dikaji dan diteliti sebagai obyek penelitian. Temuan dalam studi ini ialah bahwa 'hijrah kekinian' sebagai proses konversi beragama pada subjek penelitian meliputi adanya perubahan arah pandangan dan keyakinan seseorang terhadap ajaran agama yang dianut, dan perubahan dalam keberagamaan ini terjadi tidak hanya karena faktor psikologis dan lingkungan sosial, tetapi juga karena petunjuk ilahi; dan konversi beragama ini menyebabkan perubahan penampilan sebagai simbol konversi.

Kata Kunci: Hijrah Kekinian; Konversi Beragama; Muslimah

INTRODUCTION

Hijrah has become a very observable social phenomenon in Indonesian Muslim society in recent times. A socio-religious movement to return to pure religious values and behavior has been popular and enchanting in parts of the Indonesian Muslim community. Discourse about the purification or revival of Indonesian Islamic conservatism, Prof. Azra said that this phenomenon has become an agenda for study among observers and intellectuals in recent years (Azra, 2019). Some of them term this phenomenon as a conservative turn, turning or turning conservative. This perception of the phenomenon of Islamic conservatism reflects prejudice and bias against Islam and at the same time the Indonesian Muslim community. Although there are also many Indonesian Muslims who have such perceptions. With a good attitude, perhaps there is prejudice and bias because they do not

have adequate knowledge about the dynamics of Indonesian Islam and the majority Muslim community. Conservative turn which Prof Azra on another occasion called neo-conservatism, namely religious adherents who feel reborn in their respective religions commonly experience a turning point in religious experience. Many factors led to the emergence of this turning point, both from internal religious factors, as well as external religious factors related to socio-culture, economics, politics and so on.

Conceptually, Hijrah itself is interpreted as a transfer, breaking the community's attachment to their land, or in Islamic history it is interpreted as the transfer of the Prophet Muhammad from Mecca to Medina. The migration event was the starting point for a change in the Prophet's preaching, from initially not having many followers because the conditions of Mecca at that time were not



supportive, then based on Allah's command to carry out the migration to Medina and was accepted by the surrounding community. The Hijrah, which is currently a trend, is interpreted by society today as more directed at changing attitudes, behavior, lifestyle and dress code according to Islamic law (Zuhri UIN Sunan Kalijaga, 2019). Contemporary migration in some groups is understood more in a symbolic direction: with thick and long beards, wearing cropped pants; and wearing a full-length headscarf and veil, even though hijrah is actually more than that (Rofi'i & Sunesti, 2019). In religious studies, the term hijrah is a form of change in religious practice, either in the form of attitudes, behavior, changing places or the social environment. Hijrah is essentially a spirit to make changes for the better. Given the conditions of the modern era which are increasingly leading to negative things and increasing the age of the earth which is getting closer to the End of Time. Then Hijrah is the solution to true happiness, namely peace of mind and soul. by fearing Allah SWT, and expecting His blessing and forgiveness (Rozana et al., 2021).

The religious attitude found in a person who emigrates is a condition within himself that encourages him to behave in accordance with the level of obedience to his religion. Human behavior is an activity that is carried out and experienced consciously and can be observed. Behavior is a manifestation of a psychological condition which is the result of mental work consisting of many things, for example: thinking, emotion, motivation, and attitude. In the view of psychology, certain names or symbols will inspire and even suggestive meanings to someone. In the current context, hijrah is able to give the impression of moving every Muslim so that there are always dynamics in his life. Hijrah becomes an activity that appears in a person's behavior in carrying out religious teachings in accordance with the teachings he receives and according to his understanding. They call it the

living Qur'an, a new life by returning to the teachings of the Koran (Farhan, 2020). In addition to behavior, migration will also appear in the symbols used, including: how to dress, use of vocabulary, how to consume, even new social groups, in which these things are manifestations of mental work that has been renewed or converted into appreciation. deeper religion. So the phenomenon of this movement can be said to be the emergence of a new culture for some Muslims through the Hijrah movement (Zulaiha et al., 2020).

In the study of the psychology of religion, the term Hijrah is a form of the phenomenon of religious conversion. Religious conversion is generally interpreted as a change in religion internally or externally, namely a state of repentance, moving, and changing. In English, conversion means changing from one situation or from one religion to another. Then religious conversion is generally interpreted as a change in religion. Religious conversions involve a lot of psychological problems and the influence of the environment in which they live. In this case, external change is meant, namely the movement from one religion to another. while internally there is a change in religion to get better in the appreciation and implementation of religious teachings (pious); or vice versa (wicked). Terminologically, religious conversion is explained as an act in which a person or group of people enters or moves into a belief system or behavior that is contrary to previous beliefs; then William James (James, 2004) formulates it as: to be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote to the process, gradual or sudden, by which a self hitherto divide, and consciously wrong inferior and unhappy, becomes unified and consciously right superior and happy, in consequence of its firmer hold upon religious realities. As for the general characteristics found in religious conversion, there is a change in the direction



of one's views and beliefs towards their religion. Changes that occur are influenced by psychological conditions where changes can occur in a process or suddenly. Where the symptoms are not always the same for every person or group in religious conversion where Starbuck divides it into: volitional type or gradual change, this conversion is a process of struggling to become a more pious believer of a religion. Another type is self-surrender or drastic change, in which a person or group in their religion changes rapidly, automatically accepting new conditions with complete surrender of the soul. So the notion of religious conversion is to repent, change religion, turn around from religious teachings or enter into another religion. Where the causes are non-empirical factors or Divine guidance, sociological factors, and internal or external psychological factors (Heirich, 1973). The group that is part of this religious social phenomenon calls itself Hijrah. The term Hijrah is not intended as a historical migration, but as a meaningful migration where they have characteristics in attitudes, behavior, and certain attributes as symbols of having migrated.

Several articles and research results regarding phenomena and changes in religious or religious conversions that inspired the author to conduct research include: Lewis (Rambo, 1999) entitled: "Theories of Conversion: Understanding and Interpreting Religious Change", in which this article presents the development of dimensions in theory religious conversion, influencing factors, and measurement aspects used. Lewis also reminded that there are different dimensions or phenomena which are the focus of each study. Is it on the personal, social, cultural, religious, and so on. This is because each dimension has a different valence in various circumstances. Tuba Boz (Boz, 2011) in the research article "Religious Conversion, Models and Paradigms". This study uses data

from the women's community in Melbourne-Australia. The results of the study describe the defense variables of women who become Muslim women (converts) in the midst of discourses and polemics about Islam versus the West, and the perceived position of women as 'oppressed' Muslim women. The research also presents findings on broader issues of identity politics, religious conversions and the daily life experiences of women who convert their religion to become Muslim women. Research with the title: "Epistemological Reformulation of Hijrah in Da'wah" (Kadir Riyadi, 2011) explains that the idea of Hijrah is a strategic step in preaching. The issues and many implications of Hijrah are not just to make physical movements from one place to another. The most important thing is about the spiritual and religious transformation of Muslims. Through the Hijrah, a new social, political and cultural order was raised. Furthermore, an article entitled "Millennial Hijrah: Between Piety and Populism" (Firly Annisa, 2018) where the results of the research reveal the link between socio-political activities, information disclosure, and the 'revival' of religious (Islamic) communities. The author explains that social media has the potential to form their own "Islamic Public". By managing discourses of piety through bodily performances that are uploaded continuously on social media, Islamic publics can be formed with various objectives such as gaining popularity which leads to economic gains and popularity, the spread of knowledge authority which is difficult to control can become the embryo of radicalism, fanaticism and intolerance. Piety in Hijrah for the perpetrators, must appear in the outward form and black and white religious attitude, be something that is practical in its application, even tends to be frozen. It is undeniable that there is the influence of social media that promotes



values, consumerism, and even the codification of religion (Hamudy & Hamudy, 2020). In addition, research with the title: "The Contribution Of Social Support And Religious History On Religious Conversion" (Imawati, 2018), shows that changes in religious understanding and behavior or Hijrah which is becoming a social trend in Indonesian Muslims, is a form of religious conversion. The results of the study show that the variables of social support and individual religious history make a significant contribution to the Hijrah of young Muslim and Muslim female respondents who live in the South Tangerang area.

The Hijrah movement adapts to the dynamic and creative current conditions known as millennials. This group is growing rapidly through media technology, group attachment and support, the spread of religious studies which are mushrooming in various social strata, and in all corners of urban areas. Religiosity is no longer seen as something private or old-fashioned, but instead becomes a new identity that refreshes and inspires all aspects of activity with religious values. The uniqueness of this Hijrah is what the author calls the Hijrah Contemporary. In the study of the psychology of religion, hijrah is a form of religious conversion, with various psychological, social, educational, etc. contributing factors.

METHOD

This research uses qualitative methods, aims to study the problem of the research object specifically. So a researcher can specialize in certain aspects of the subject's behavior or psychological experiences. This research seeks to get an overview of the phenomenon of hijrah as a form of religious conversion, with indicators that include changes in attitudes, behavior, and symbols displayed. Qualitative data collection aims to study specific problems so that a researcher can specialize in certain aspects of the

subject's behavior or psychological experiences (Poerwandari, 2011). The use of this approach is because the researcher wants to reveal how the subject is in dealing with a reality. Collecting data in this study using interview and observation techniques. The interviews were conducted in the form of Focus Group Discussion (FGD) and followed by in-depth interviews. The research population is the target for the validity of the research conclusions, namely all research subjects as contemporary Hijrah actors in Jakarta. The process of selecting and determining who is the subject of research uses a purposive technique, namely: Hijrah practitioners specifically for women who are accessible to researchers in the South Jakarta and South Tangerang areas. The research subjects were Muslim women who had emigrated, with an age range of 18-45.

The stages of this research began with collecting qualitative data using interview techniques, Focus Group Discussion (FGD) and observation. The subjects (participants) obtained in this study were 9 women (muslimah) living in South Jakarta and South Tangerang, in the age range of 19-45 years. The following table shows the profile of the subject, namely initial, age at the time of research and at the time of migration, educational and/or work background before and after the migration, how long they had emigrated, as additional information included marital status before and after the migration. While the indicators in hijrah will be described in the next sub-chapter as a discussion of research findings.

Research Subject Profile



No.	Subject	Age and Education (Before hijrah) (After hijrah)	Age and Education (Before hijrah) (After hijrah)	How long has Hijrah been	Religious issues, before and after Hijrah (Islamic Sharia, before and after Hijrah)
1	30	2004-04 Bachelor of S.I. Teacher of Primary School	2004-04 Bachelor of S.I. Teacher of S.I.	1st year	Hijrah Sharia
2	30	2004-04 Bachelor of S.I. Teacher of Primary School	2004-04 Bachelor of S.I. Teacher of S.I.	1st year	Hijrah Sharia
3	30	2004-04 Bachelor of S.I. Teacher of Primary School	2004-04 Bachelor of S.I. Teacher of S.I.	1st year	Hijrah Sharia
4	30	2004-04 Bachelor of S.I. Teacher of Primary School	2004-04 Bachelor of S.I. Teacher of S.I.	1st year	Hijrah Sharia
5	30	2004-04 Bachelor of S.I. Teacher of Primary School	2004-04 Bachelor of S.I. Teacher of S.I.	1st year	Hijrah Sharia
6	30	2004-04 Bachelor of S.I. Teacher of Primary School	2004-04 Bachelor of S.I. Teacher of S.I.	1st year	Hijrah Sharia
7	30	2004-04 Bachelor of S.I. Teacher of Primary School	2004-04 Bachelor of S.I. Teacher of S.I.	1st year	Hijrah Sharia
8	30	2004-04 Bachelor of S.I. Teacher of Primary School	2004-04 Bachelor of S.I. Teacher of S.I.	1st year	Hijrah Sharia
9	30	2004-04 Bachelor of S.I. Teacher of Primary School	2004-04 Bachelor of S.I. Teacher of S.I.	1st year	Hijrah Sharia
10	30	2004-04 Bachelor of S.I. Teacher of Primary School	2004-04 Bachelor of S.I. Teacher of S.I.	1st year	Hijrah Sharia
11	30	2004-04 Bachelor of S.I. Teacher of Primary School	2004-04 Bachelor of S.I. Teacher of S.I.	1st year	Hijrah Sharia

RESULT

Contemporary Hijrah Subject Religious Conversion

As previously stated, terminologically Hijrah is moving from a state to a new state in order to get closer to Allah SWT, lead a life in accordance with religious law, and stay away from all forms of religious prohibitions. Religious conversion in the sense of the psychology of religion is a change in one's religious life either internally or externally. Hijrah is a religious conversion, a change in religion including understanding, attitudes, and behavior, as well as the attributes used as symbols of migration. As defined by Heirich and James to find out whether a person has converted to religion or not, it can be seen from the indicators of religious conversion, namely: a change in one's views and beliefs about one's beliefs; changes that occur are influenced by mental conditions so that changes can occur in a process, or suddenly; the change referred to is not only regarding the movement from one belief to another but also includes a change in view of one's own religion/the religion one adheres to; apart from psychological factors and environmental conditions, these changes are also due to instructions from the Almighty.

This sub-chapter will describe the findings of how the Hijrah process or event occurred to the subjects as research participants. The discussion to answer

research questions includes: wanting to see what indicators appear in changes in the direction of religious understanding, the factors that precede it, and how attitudes, behaviors, and attributes used as symbols are shown by the perpetrators of the Hijrah. The research subjects had quite varied educational, family and religious social backgrounds, both in terms of understanding, concern and application. The description of this research is

summarized in 3 aspects of hijrah according to the theory of religious conversion. First, there is: a change in the direction of one's view and belief in the teachings of the religion one adheres to, in this case the Islamic Shari'a in practice'. The subjects all had educational backgrounds, families and religious social environments that were quite diverse with different variations of understanding, application and concern, most of which were quite adequate in the application of religious life, and some were very mediocre in their his religion. However, there has been a change in understanding religious teachings, in this case Islamic law, from before to a more profound one. The direction of change and improvement in the practice of Islamic law, among others, is shown in the way of dressing, association between women and men who are not their mahrom, changing jobs, and changing the direction of life goals; where this can also be said as part of the attitude, behavior, and psychological condition of the perpetrators of the migration.

This change has made the subjects promise themselves to carry out the Shari'a better. There are those who come back and improve the practice of shari'a that they have previously obtained, there are also those who receive learning or enrichment, and of course there are those who are truly new things in the knowledge of Islamic shari'a. 1) Subjects 3, 7, 9 are subjects of emigration by increasing the practice of Shari'a that has



been learned and implemented before. 2) Subjects 1 & 5 receive learning or enrichment from knowledge that has been received before, either during school or otherwise. 3) Whereas what is truly new in the knowledge of Islamic law, is expressed by subjects 2, 4, 6, 8.

Second, there is: 'Changes occur due to psychological factors and the social environment, so these changes are also due to instructions from the Almighty'. The activities of the subjects socially, both within the scope of campus, work, and family have become one of the drivers for religious conversion. Specifically, the psychological condition was conveyed by the subject, as follows: Subject-1, experienced a traumatic event in a pre-marital relationship. Where a relationship that has existed for almost 6 years and is already at the stage of introducing each family, it turns out that it just ran aground and was decided unilaterally by the prospective partner without any explanation. Subject- 1 is in a psychologically helpless condition and makes him question 'justice' to the Almighty. Subjects-3, 5, 7 have similarities in migrating. Since the elementary and middle school years were in a religious atmosphere, they have been accustomed to Muslim clothing. The decision to study at a private university with an Islamic nuance is expected to make it more religious. It turns out that there are still challenges in dress and social interactions. Subjects-3, 5, 7 were tempted to dress modestly in Muslim women's clothing by following the 'slang' trend. Likewise with the opposite sex, try to have a special close friend (dating). However, when they see a relationship that is not as expected, they realize that this is a useless act, and has violated Islamic law. Subject-3 was inspired to return to wearing loose clothing (gamis) during a study with a contemporary idol ustad where at the same time fellow study participants who already wore hijab syar'i asked him to change his clothing appearance.

At first Subject-3 refused, but then realized that no one knows when the human lifespan will end. After the study, he immediately bought a hijab syar'i brand, Ustadz Felix's wife, and subject-3 persisted despite comments from his own mother: "like mothers", he was strengthened by his friends and stuck with the clothes. Even her mother followed in her daughter's footsteps. For subject-3, getting married during college was not an unimaginable decision. However, it is the hope of parents (mothers) with opportunities. In fact, his involvement in a religious study group has attracted an ikhwan who invites ta'aruf and marriage. Subject-4 is an independent woman who has a career in the banking world. Twelve years of working at work has placed him in a strategic position, where he is quite important in making policies in his office.

Subject-4's independence is not only in the field of career, but also his ability as a single-parent who raises his only daughter since he was 4 years old, now his daughter is 22 years old. Subject-4, even though he sends his daughter to a religious institution, does not touch her to become a true Muslim woman, for her religion is still in the stage of formality. However, a psychological event has made him turn around 180 degrees, and turn around from all the lives he has lived and earned. Subject-4 told that one day he attended a lecture on usury via YouTube. Subject-4 was devastated when the ustad explained that usury is something that is forbidden, as a sin with extraordinary punishment. Then immediately decided to resign from his job in the banking world which was immediately carried out by subject-4 the next day. This was of course very surprising to the office, especially the top officials of the Bank where he worked. Moreover, given his high and important position, the office did not immediately approve. Various questions and persuasion asked subject-4 to cancel the resignation, but he remained in his stance; 'If we are still in usury it means we are at war with



Allah, so said uztad...(mention the name of uztad), and I don't want to be at war with Allah, ma'am...'. Subject-4 promised himself that he must immediately leave all things that are not in accordance with and prohibited by the Shari'a. What happened to subject-4, in the theory of religious conversion, is divine guidance or guidance, which came suddenly without a certain stage, so that he emigrated with his whole heart's will and determination. It was from here that subject-4 made efforts to consolidate this migration, by attending studies and joining religious institutions that supported the practice of religious law in accordance with their understanding. Subject-5 is known as a star in his social environment. Subject 5 wears modest Muslim clothing and always follows fashion, even though she is attracted to other Muslim women who dress broadly and loosely, but are not yet wearing it. Until one day without planning for him, subject-5 was involved in study activities on his campus. Subject 5 took part in the event, met many people wearing wide and long veils, making him even more interested. The speaker was a contemporary idol uztad. Subject 5 who had a direct discussion with the uztad and his wife, where on this occasion the uztad gently reminded Muslimah values: "a woman is already beautiful when she recites the shahada, especially if she wears her syar'i hijab". Subject-5, despite having limitations, is relatively open in association with the opposite sex, including having a dating relationship (the last one before moving) for 2 years. However, when his close friend expressed his opinion that women with large and loose hijabs were unattractive, subject-5 felt uncomfortable with this opinion. Until Subject-5 read the book by the famous uztad about "just break it up". From here Subject-5 starts to rethink that what is being undertaken is a violation of Islamic law, and a waste of time. So he immediately decided not to continue the relationship. Subject-5 will

consider a person who meets the criteria of his religion and is willing to have a serious relationship and continue in marriage. Subject-6, is someone who suddenly seems to have received inspiration to improve the practice of Islamic law. This happened at the beginning of the 3rd grade of high school. Where in religious theory this event is a conversion by getting inspiration from God, suddenly or gradually without a long empirical process. Subject-6's religious background is as usual, mediocre, this has similarities with subject-2. Subject 6 emigrated without previously being involved with a particular study group which invited her to dress in Islamic Muslimahs, even at that time she was not wearing the hijab. Subject 6 told that suddenly she had a strong urge to dress Muslimah according to syar'i, which was very surprising to her friends and family, considering that she had not been known as a pious teenager. It can be said that what happened to subject-6 is similar to subject-4, namely receiving Divine guidance through inspiration, without previously experiencing certain stages as a driving force to emigrate. Subject-7 as subject-3, experienced temptation in dress and association with the opposite sex. Her activity in the study group brought her together with Muslim women from Papua who wore the syar'i hijab which she considered to look beautiful, cool, and made her want to wear the same thing, but subject-3 was still considering the cost or price of syar'i clothing which was generally more expensive than Muslim clothing in general.

However, subject-7 was touched when he finally learned that this Papuan Muslim woman has many limitations, including she is from a broken home family, an immigrant, without sufficient economic provisions, she lives in a dormitory, and wears shar'i clothing which is funded by the foundation, and she remain istiqomah in sharia values. Subject-3 then realized that he was in a better situation,



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in a supportive environment and family, so there was no reason to delay him to dress in a more syar'i way. This also led him to his willingness to change other behaviors that were not in accordance with religious law, including association or closeness with friends of the opposite sex. For subject-3, his meeting with Papuan Muslim women inspired him to emigrate, starting with improving the way he dressed and deciding to no longer have closeness with the opposite sex except according to the Shari'a, namely towards marriage. In the next stage, subject-3 also decided to accept the proposal and get married while in semester V student status. Subject-8 has several similarities with subject-4, namely as an independent woman who has a career in multi-level marketing (MLM) with a turnover of more than enough for a single woman. At first, subject-4 was not at all interested in migrating even though most of his family had moved. This includes accepting that there is an element of usury in the MLM business that he has been practicing since the beginning of college. Until one day listening to a lecture explaining that all assets that are owned and that enter our bodies if obtained in a way that is not in accordance with the Shari'a, including usury, will cause problems. This explanation became a contemplation for subject-4 regarding MLM which he practiced, starting to doubt his legal position according to the Shari'a, whether it was appropriate or not. Subject-4 begins to make a connection between his career's sharia status and his personal life, which has experienced repeated failures in arranged marriages. Furthermore, Subject-4 left his career and got rid of all objects related to lifestyle whose legal status was doubtful according to religious law. Subject-8 is now a private elementary school teacher with a very small salary, not even 10% from when I was in MLM, but is enjoying his new life. Thus the outpouring of subject-4 on his choice to emigrate. Subject-9 does not provide much

fluctuating information in religious life. As a nomad who just came from the area and just finished school, he is still in a state of culture shock, where the adaptation period makes him often abandon religious practices, and this adds to his anxiety. Subject-9 decides to join a private educational institution to protect himself from religious neglect. The author sees that subject-9 is still in the process of adaptation and group search in the direction of understanding and practicing religion in accordance with the teachings that have been obtained previously.

Third, there is a change in appearance as a symbol of migration. Hijrah in this study is interpreted as a change in attitude, behavior, according to Islamic law. Hijrah is one way to make changes for the better, to get closer to Allah SWT, and to hope for ridho and forgiveness. This is in accordance with the theory of religious conversion, namely a change in one's religion. 1) All subjects changed their appearance in dress as one of the early practices of Islamic law that they believed in. From Muslim women's clothing, as usual, it becomes wider and looser. If previously they wore hijab without a hijab, or wore hijab with fashionable designs and followed changing trends, then after deciding to emigrate, their attire looks like loose robes, wide hijabs, socks, and some of them use niqob (veils); 2) Another change is the way of association with the opposite sex. Subjects 3, 5, 7 decided to get married not long after they migrated to brothers who had both migrated. Subjects 1, 2, 6 consider that marriage is not the only solution in protecting oneself from associations that are not in accordance with religious law. For them there is still much to consider and do in fulfilling personal tasks for the future. Especially for subject-1, previous experience made them very selective and careful in their decision to get married. Then subject 4 has her status as a single parent so that she focuses more on how to keep her daughter social, equipping her in choosing a



partner and making decisions about marriage, all of which must be in accordance with religious law. Subject-8 has hope that he will find a life partner who will keep him consistent in his migration. While subject-9 still seems to focus on adapting to social interaction in the big city of Jakarta; 3) Changes in attitude, is an important aspect that appears after the migration. All subjects showed a change in attitude in individual and social life. The most extreme attitude is shown in subject-4 by assuming that everything that is not in accordance with the Shari'a is heresy which is unforgivable and intolerable. This has been proven by his decision to immediately resign from the banking office where he worked and had a career; changed jobs to become a teacher at a fledgling private Islamic school on the outskirts of Jakarta. Likewise with subject-8 who decided to quit his career in the MLM business, changing professions to become an elementary school teacher at the same institution as subject-4.

CONCLUSION

Changes in people's religious behavior which have become a recent phenomenon, or they call it hijrah, in the study of the psychology of religion are part of internal religious conversion. This religious phenomenon is interesting because there are striking and socially colored differences in behavior, activities, groups, display of symbols, and work. This hijrah movement slowly but surely spreads to various social circles of society, and age levels. In the sample of Muslim women from South Jakarta and South Tangerang, it shows that each individual has very personal causal factors in the process of religious change/conversion. Hijrah brought significant changes to aspects of the religious perspective to become more pious, psychological and social aspects, and aspects

of the use of pious symbols. Where this has brought them many changes in important life choices. It is hoped that this writing on Hijrah can be continued with various other phenomenal variables related to advances in technology, information, and literacy. In addition, a wider coverage of respondents with data collection methods that are tailored to their needs will further add to the contemporary Hijrah discourse, from various dimensions.

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