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Religion on Millennials: Phenomenon of Hijra and Changes in Islamic Landscape in Aceh

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RELIGION ON MILLENNIALS: PHENOMENON OF HIJRA AND CHANGES IN ISLAMIC LANDSCAPE IN ACEH

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Abstract

This study examined the emergence of the phenomenon of hijra among millennials in Aceh, Indonesia, and how this phenomenon has changed the Islamic landscape. This study applied qualitative research methods while the data were collected through observation, in-depth interviews, and documentation. The research subjects consisted of 4 hijra community founders and 10 teenage members of 3 hijra communities in Langsa. These communities include Komunitas Generasi Rabbani (KGR), the Akhwat Ilmu Agama (AKHIA) and the Muslimah Aceh Fillah (MAF). This research integrated Michael Foucault's theory of power and knowledge and Jurgen Habermas's theory of public space. The findings of this study indicated that the phenomenon of hijra among them has implications for changes in the Islamic landscape. It was triggered by the rapid development of information technology, such as the use of the internet through social media and content production on various digital platforms such as Instagram, Facebook, Twitter, and YouTube. The impact of this phenomenon fosters the autonomy of the millennials to find their interpretations and choose new religious patrons that can be accessed easily through various existing digital platforms. The emergence of these new religious patrons does not come from traditional religious institutions like dayah. Such Islamic expression will expose young Muslims to pop culture and information technology in the future.

Keywords: Millennials; Hijra; Islamic Landscapes; Religious Diversity.



A. Introduction

The popularity to appreciate Islam recently occurred within Indonesian Muslim communities, including in Aceh Province. This fact is indicated by the emergence of hijra communities as the idea of these communities is almost entirely initiated by youths. These communities become a place to learn religion while changing themselves into better individuals. Some call themselves Gerakan Pemuda (Movement of Hijra Youths), Ayo Hijrah (Let's Do Hijra), Go Hijrah, Selangkah Lebih Maju (One Step Forward), Hijrah Squad, Hijab Squad, Yuk Ngaji (Let's Reciting Quran), Indonesia Tanpa Pacaran (Indonesian Without Dating), Komunitas Generasi Rabbani (Generation Community of Rabbani), and Muslimah Squad (Muslim Squad). Those are examples of hijra communities where they gather and carry out religious da'wah activities. The purpose of establishing such communities is to set a 'crispier' da'wah, so it does not bore the congregation (Qodariah et al., 2017). The rise of the hijra movement within the public may refer to as a celebration of piety, which is noted by Hasan (2016) interrelated with the democratization process that grew after the reign of the former Indonesian president, Suharto. Too, this view is closely related to economic growth activities.

So far, studies on the phenomenon of hijra in the midst of Indonesian Muslims focus on three things. The first is the relationship between Islam and popular culture, as seen by Akmaliah (2014) in the case of Fatin Sidqia, a hijab woman, who won the talent search event, X-Factor. Besides, it is observable from the rapid growth of Islamic film production in Indonesia (Hakim, 2010; Hoesterey & Clark, 2012). Second, the study of the phenomenon of hijra is examined from the piety of urban Muslims (Khotimah & Rosidi, 2020; Noor, 2015b). The third is more to explain the new public space that emerged after the growth of the democratization process in Indonesia (Ansor, 2016; Hasan, 2009). The three trends above show that the study of the phenomenon of hijra is perceived as a form of piety, which turns into a new trend for urban Muslims. This phenomenon is also related to the shift of the Islamic landscape. However, in the context of Aceh, the hijra phenomenon deals with changes in expressing Islam along with the

emergence of new patrons in religion which differ from a former institution such as Dayah.

The purpose of this study is to complement the shortcomings of previous studies which do not cover the diversity of dimension problems associated with the phenomenon of hijra. In particular, this study showcases that the changing Islamic landscape is a central dimension to understanding the phenomenon of hijra, which develops within the Islamic millennial in Aceh Province. In line with that, three things are revealed through this study, namely the form of the phenomenon of hijra among the millennial in Aceh, the factors underlying the hijra, and the phenomenon's implications on the changes of the Islamic landscape in Aceh Province.

Principally, this article is based on an argument that the phenomenon of hijra occurs through a shifting trend of religious learning from the public sphere to various digital platforms. Then, with such changes, the millennial have the freedom to choose their religious and religious orientations. Thus, the shifting phenomenon in religious authority makes every pupil, who previously needed the guidance of a religious teacher directly and was bound by a strict curriculum, now has his or her autonomy. Finally, this phenomenon will later construct a new religious variant that displays a more friendly face towards technological advances and lifestyles.

B. Method

The phenomenon of hijra is chosen as the object of this study based on three considerations. First, the issue of hijra and changes in the Islamic landscape is a central topic that is not widely explored in previous studies. Second, the phenomenon of hijra explains the existence of a causal relationship that requires a careful interpretation. The phenomenon arises for reasons that need to be disclosed. Third, the existence of the phenomenon serves as the basis for a series of consequences that occur. These consequences require mapping to formulate actions. The three reasons chosen as the subject of this study are expected to provide a comprehensive understanding and insight for problem-solving.



This study uses a qualitative research method with the type of case study research, which relies on primary and secondary data. Qualitative research examines the condition of natural objects, where the researcher acts as the key instrument, data collection techniques are carried out by triangulation (mixed data collecting techniques), data analysis is inductive, and qualitative research results emphasize meaning rather than generalization (Sugiono, 2016). The primary data were obtained from direct observation of the field studies and mapping research aspects. The data required consists of the existences, factors, and implications of the phenomenon of hijra.

The existence of the phenomenon involved patterns of difference both at the level of knowledge, values, and social practices. Various actions showing differences in interpretations and actions were mapped in the study. In addition, the factors causing the phenomenon of hijra were mapped regarding factors of ideology, interest, and practical operations. Practical reasons may assist as the basis for the emergence of the phenomenon among millennial. Additionally, the data regarding the implications of the phenomenon of hijra were also mapped, particularly regarding how it generated the changes in the Islamic landscape in Aceh Province.

This study involved parties in data collection consisting of hijra communities in the Langsa, a regency in Aceh Province. To be specific, the research subjects consisted of 4 hijra community founders and 10 teenagers – each of whom joined 3 hijra communities in Langsa. The communities selected were Komunitas Generasi Rabbani (KGR), Komunitas Akhwat Ilmu Agama (AKHIA), and Komunitas Muslimah Aceh Fillah (MAF). Informants from the area were involved to examine how each organization carried out its hijrah activities and whether the religious interpretations obtained from their communities influenced their views and activities.

The research process lasted six months starting from desk review, field observations, and interviews. Before conducting field research, various secondary sources, such as online news and content produced on digital platforms, were collected to map the movement of the hijra community that occurred textually. For observations, the researcher actively participated in

their communities by mingling with the millennial who carried out the hijra process, observing the activities of the communities, and course participating in their activities. in this case, the researcher acted as a member of the communities to capture social phenomena or situations clearly and in detail by highlighting how the hijra process and development occurs within the society.

This study deployed a qualitative data analysis approach. Sugiono (2016) states that qualitative data analysis is conducted in two stages. First, data analysis has been started before the researcher enters the research field. The analysis is directed on the data from the selected preliminary study to determine the research focus. It will then develop as researchers enter the research field. Second, data analysis is carried out during and after the data collection in a certain period. Furthermore, an analysis of qualitative research data is done by following these steps – organizing the data, verifying those into units, synthesizing hypotheses, compiling those into a pattern, choosing the significant ones, and drawing conclusions. Miles and Huberman explain that activities in analyzing qualitative data are carried out interactively and continuously until complete so that the data are saturated (Cohen et al., 2009). In this study, the researcher applied a qualitative research data analysis model using the Miles and Huberman model data reduction, data display, and conclusion drawing.

C. Result and Discussion

1. Result

a. Form of Hijra Phenomenon among the Millennials in Aceh

One of the hijra communities that is currently popular is KGR. In 2019, a young leader, preacher, and lecturer at one of the universities in Langsa, Institut Agama Islam Negeri (IAIN) Langsa, Ustaz Awwaluz Zikri, established this community. It serves as a forum to explore religious knowledge and explore the potential of youths to be directed to positive activities. KGR is a forum for young people to study Islamic knowledge and values. Not only does it become a moral 'workshop'. But it also explores youth creativity. This community often holds activities for youths. One of them was Ngabuburide



Bareng KGR (hanging around before breaking fast KGR), which was held on Monday, May 27, 2019 (22nd Ramadan 1440h). KGR organized the event with a series of events ranging from live performances, such as the KGR talent show, *tausiyah* with the founder of the community, breaking the fast, and doing dusk, Isha, tarawih, and night prayers together.

In his *tausiyah*, Ustaz Awwaluz Zikri said that the community did not only exist in Langsa, but it is also spread in various places like Banda Aceh, Bandung, and several other cities. As an Islamic forum, KGR aims to unite in one movement, invite talented youths to perform their skills, and invite them to do positive things. In addition, he added that the activity aimed to educate youths in Ramadan to be able to control their passions following the Quran and Sunnah. The thinking construct he offered is to open a way for youths to understand religion, both theoretically and practically. As a result, the community members receive knowledge and moral navigation.

The KGR founder then emphasized the direction that youths should take. According to him, they should work on many activities, so those would stimulate their creativity, which in the end, directed them to do positive and useful things. Also, he stressed the significance of doing congregational prayers since it helps Muslims to control lust. To him, youths who love Islam are also into a community. Similarly, youths who love Islam are those who do positive things. KGR has *azzam* (determination) to have a head quarter called Markaz KGR or Markaz Dazwah, where conscious youths are directed to do a good hijra by having an Islamic education. The speech he delivered was accompanied by a musical soundtrack that became the back sound. As the presenter closed the event, instrumental music was echoed that accompanied the next event, *iftar jama'* (breaking the fast together). Based on the results of interviews, the reasons behind several youths joining the community were to get a place to improve themselves in shaping Islamic characters, have teachers and friends to deepen religious knowledge, find a forum to exchange ideas, and a means to hone their talents and Islamic creativity.

b. Factors Contributing to the Existence of the Hijra Phenomenon to the Millennial in Aceh Province

Fi (21), a Muslim woman wearing a hijab studying in a *dayah* (traditional Islamic school) in Kuta Krueng, Aceh Province, has led MAF in Langsa for the past two years. After she returned from *dayah*, she established the community. Previously, Fi also formed a similar community called Niqab Squad, yet it was no longer active soon after she studied at *dayah*. It was her friends of the former community to reinitiate another hijra forum and look for other members to form the management for MAF. This community itself, according to Fi, is under the guidance of an alumnus of Mudi Mesra Dayah, Samalanga, who is also one of the permanent teachers at the community forum. Fi admitted that she had the goal to open this community to the public, not only for new or ex-students. She wanted to invite Muslim women in Langsa to deepen their religious knowledge, so they might understand the true meaning of the hijab, not just follow the trend.

Furthermore, in addition to having *dayah* students, Fi added that many university students joined MAF. At first, they only followed their friends who recited Quran, but they were eventually interested in the routine religious recitations held. Besides, she also mentioned that MAF was the same as other hijra communities which featured the Islamic discussion with books presented by *teungku* (respected Islamic teacher). Too, MAF sometimes organizes social activities such as gatherings. As well as Langsa, MAF also has its forum in the capital of Aceh Province, Banda Aceh, and almost all areas of the province, such as Lhokseumawe, Sigli, Bireuen, Aceh Tamiang, Sabang, and Southwest Aceh. That way, she continued, meeting with Muslim women of the same community might happen easily, especially when traveling. All *teungku* in MAF teach the books of fiqh, aqeedah, and Sufism one after another. The teachers give the recitations in shift, but indeed their backgrounds are from the *dayah*. The lecturing has been scheduled for every Sunday. If a teacher is unable to attend the recitation, MAF will invite another teacher to start the discussion. This condition is also the same at certain times such as the first recitation after the Eid holiday as MAF specifically invites another teacher to teach other specific themes.



Actively established in early 2017, MAF has 200 members registered in the group, yet only about 30 people attend the recitation regularly. To keep the members of this community motivated, according to Fi, sometimes MAF arranges an outdoor meeting agenda, for instance, at the teacher's house. It is advantageous to motivate members who have problems with the desire to learn. In addition, WhatsApp group chat becomes a medium to stay in touch. Fi admitted that she loved to study from the teachers in the community, not to mention the recitation of Ustaz Abdul Somad and Habib Ali.

Meanwhile, Naya (20) who joined MAF because of her friend's invitation confessed that she felt interested in it. This two-year university student at one of the universities in Langsa acknowledged that she had her motivation to take part in the recitation because she felt pressured by her family's condition and felt the need for advice from her circles. Naya decided to wear hijab after five months of joining MAF. She claimed to have received support from her family to commit hijra and wear a more Islamic costume. Moreover, according to her, a Muslim woman must always maintain her *aurat* (body parts required to be covered in Islam) properly, including covering her face to avoid the temptation of men who are not mahram (A person who is prohibited to be married due to kinship). In addition, Naya also self-proclaimed that the community was also one of the factors she decided to do hijra. In the past, she was close with bad friends to hang out with, now she has the intention to improve her way of getting along and finding good friends.

c. Implications of the Phenomenon of Hijra in the Changes of the Islamic Landscape in Aceh Province

During the development of the industrial revolution 4.0, the Islamic campaigns become increasingly massive through cyberspace as online and social media replace the old platform of mass media. The replacement starts from posters, info graphics, short videos, and so the like. Indeed, Islamic studies remain on the topics related to morality, the life of youths, individual piety, and social solidarity. In the past, Muslims acted as mere

consumers and passively waited for the content provided. Contrarily, they now may become the main stars to produce content. Social media turns into a platform where youths are called millennial with two categorizations – Generation Y and Generation Z. They aim to master algorithms with products that develop themselves. Even there is a sense of independence to learn Islamic teachings by taking advantage of the existence of social media so that the religion being studied fits their young soul.

For instance, Muchsini Alfattah, a final semester student of the Faculty of Economics and Islamic Business, IAIN Langsa, was once a local artist in Langsa. He was a member of a hip-hop music group. In addition, he has good skills as a barista, which was shown in a student business exhibition on his campus. With all the things he has, as a young generation, he has the requirements as a funky kid. Nonetheless, now his appearance has changed by growing his beard and wearing sirwal (three-quarter length Muslim trousers). Having bread is a “Sunnah” practice of prophet Muhammad PBUH. While the “Cingkrang” or ankle-length trousers, represent an identity of puritan Muslims. They have even started to actively participate in recitations, such as at *dayah*. At such religious education institution, he only studied Sufism, meanwhile, to learn fiqh, he studied from Awwalul Zikri and listened to Ustaz. Adi Hidayat on social media.

As has been mentioned earlier, Awwalul Zikri, an alumnus of Al-Azhar University in Cairo, is a well-known Islamic preacher and jurist in Langsa. His KGR, which focuses on preaching to youths, recently invited Hanan Attaki, a rising national preacher. He also wrote a popular Islamic teaching book entitled *33 Tanya Jawab Problematika Fiqh Zaman Now* (33 Questions and Answers to the Current Problems of Fiqh), which earns the good interest of many readers. The sales are made through social media and messaging services like WhatsApp by their network. Muhammad Ihsan, a teacher at an integrated Islamic boarding school, Madrasah Ulumul Quran (MUQ), an alumnus of Al-Azhar University, and a lecturer at IAIN Langsa, is one of the foremost people in selling the book. He helps to sell



the book, as a part of the bond of MUQ students, which led him to meet the hijra movement of Awwalul Zikri.

The knowledge and da'wah movement formed by Awwalul Zikri was a place for youths to reflect on what they have done and to do what is now known as hijra. Fattah, for example, follows two hijra communities in Medan - *Go Hijrah* and *Selangkah Lebih Maju*. Both communities are active in organizing religious recitations by attractive selecting themes to the millennial. For him, his involvement in the process of hijra does not make him passive. He dares to defend his principles, even when dealing with the *dayah* owner of the orthodox religious authority in Aceh Province. He admitted that he had a debate with one of the *dayah* students about Hanan Attaki, who is concerned about insulting Prophet Muhammad and Muslim communities.

This new phenomenon, as shown by Fattah, portrays that the millennial grow to be more autonomous in choosing their patron in religious life. They become a generation growing up without the need to have strict ulama (Islamic scholars) or enter religious education institutions. They do not feel the need for scholarly direction at universities. The millennial learn Islamic teachings without the need for a strict curriculum like in Islamic boarding schools. The digital world has changed the landscape of thinking. They have the autonomy to choose their teachers who can provide direction in carrying out their religious life. Even those who experience stereotypes in society because of their choice of style, like having tattoos, as Fatah saw in the recitation of Hanan Attaki, practice autonomy. It is now used as a cultural codification in religious life.

2. Discussion

Studies discussing the phenomenon of hijra and changes in the Islamic landscape in Aceh Province show that such things are influenced by access to information, which causes disruption. Besides, the ownership shifting of religious authorities of ulama and Islamic boarding schools also contributes to the impact. Junaidi (2011) mentions in his study that Islamic

boarding schools are pressed by modernization, thus the long, existing myths surrounding the institutions are swallowed up by rationalism, which is generated by modernization. However, a question about the existence of religious authority in Islam arises. Such a question becomes central in constructing Islam itself. An example of an Islamic institution having authority is at *pesantren* (Islamic boarding school) in Madura. Pribadi (2013) coins three significant elements to support religious authority, namely *pesantren*, Nadhlatul Ulama (an Islamic organization in Indonesia), and *kyai* (an expert in Islam, usually used among the ethnic Javanese people, similar with *ulama*). Those elements still have a sacred role in daily lives, particularly in Madura, despite the pressure from modernization.

In the context of Aceh Province, *dayah*, which has authority in religious areas also has similar implications, predominantly when the millennial decide to do hijra and change religious patrons from ulama to Ustaz, who is considered to meet their religious expectations. In addition, because of their information accessibility and capability of using digital media (social media, messaging services, video services like YouTube), they are no longer bound by the curriculum of the old authority. Even at some point, they became in opposition to which.

The hijra movement has emerged on a local scale in almost all cities of Indonesia. In every city, it is not centered on a single community. There can be tens or possibly hundreds of hijra communities in each city, of which one community and another do not know each other. However, in the practice of community activities, their communication is very solid. They are connected through social media as a means of information, such as study schedules, visits, social gatherings, social activity agendas, and even giving each other spiritual reinforcement through videos and short links.

One of the factors in the emergence of the phenomenon of the massive hijra movement is caused by derivatives and government policies in the past. (Heryanto, 2015) states that there has been a resurgence of Islamization towards the end of the New Order's rule. Islamic groups that were previously considered to be the extreme right were then embraced and made new allies of the Suharto



government to strengthen their weakened political position. As has been mentioned earlier, it was the time when wearing a hijab was no longer prohibited and Islamic groups began to express their political aspirations openly without fear of being oppressed by the ruling regime.

Hijra, in this context, is a derivative impact of the policy. This phenomenon is increasingly taking shape, wherein in the early 2000s, magazines with Islamic concepts, such as Sabili, Tarbawi, and Annida began to become sought-after readings. Similarly, Islamic music, which was previously monopolized by the famous Bimbo group, began to be abandoned with the emergence of Indonesian, Malay, and Arabian Nasheed groups, such as Maidany, NowSeeHeart, Rabbani, and Raihan. Islam was celebrated in such away. Besides, television and radio played a big role, before being replaced by the internet and social media. This characteristic of the globalization era remarks the use of sophisticated information and communication technology in the form of computers, mobile phones, digital technology, and the internet. The last-mentioned one includes small message systems, Facebook, WhatsApp, YouTube, Instagram, and so on.

Another factor causing the phenomenon of hijra is a movement sponsored by certain industries. Hair (2018) states that it is widely known that industries commodify anything tradable, including religious observance. Before the hijra happened on a massive scale, industries first co-opted the religious observance of the community for commercial purposes. It is observable from the production of clothing and various beauty products such as soaps, shampoos, and cosmetics specifically for Muslim women. Beauty products even organized various special beauty contests for Muslim women with hijab. Hence, the rise of the hijra movement cannot be separated from the involvement of the industries.

The campaign activities like managing seminars and inviting well-known preachers, which are done by several hijra communities, are also fully supported by the industries. The relationship between hijra communities and the industries is more accurately viewed as a dialectical and mutually beneficial

relationship. The obedience to the Sharia finds its manifestation in an industry-oriented economic system. The industries then reciprocally respond to the phenomenon of hijra as a source of income leading to their survival support. This very clear example of the dialectical relationship can be seen in television broadcasts with the appearance of young celebrities who have undergone hijra. Through the broadcasting industry, the celebrities convey messages of hijra so viewers can improve the quality of their piety. Commercially, the industry is gaining income from this new, growing niche market.

The phenomenon of hijra also takes public spaces after the regime of Suharto, which necessitates democratization and freedom of expression, making conveying ideas and movements possible. public space or public sphere is a vortex of encounters between citizens with respect for the rights of each (Hardiman, 2010). The public space that used to highlight face-to-face encounters and conversations in a real arena is now being developed again by taking virtual spaces. This development is, of course, built on the increasing use of the internet. By borrowing a term from Jones, Nasrullah (2012) calls a virtual space formed by the internet a new public space, It has various aspects, such as politics, economics, and social life, which fused in one open, connected, and interacting platform called networking. By using various features on social media with various communication patterns (Atmodjo, 2015), the usage indirectly changes the landscape of public spaces because the platforms are used by various levels of society (Salman, 2017).

Furthermore, this virtual space is also regarded as a new public space, which opens unlimited communication opportunities, thereby creating political awareness of the middle class (Jati, 2013). This virtual space can also be created as a form of new social movement. Sari & Siahainenia (2015) acknowledge this in the case of defending Satinah, where the virtual public space can form collective awareness in achieving the goals. It is then turned into discourse when meeting the agenda of the Islamic social movement or called clicktivism (Ahyar & Alfitri, 2019). Ahyar and Alfitri allege this in the phenomenon of Aksi Bela Islam (Defending Islam Action), where the wave of protests broke out of the old authority formation and took a new form, which was caused by



a new Islamic campaign with the use of social media in conveying its ideas. The phenomenon of clicktivism then has an influence on the changing landscape of religious authorities, from the so-called traditional to a more modern way, of course, by using online media.

In the sense of Foucault, the spread of authority means the spread of power, which serves as a way of interpretation from the control of the public space by hijra communities growing in the virtual space. These communities then form the formation of religious movements with new authority images, without being bound by traditional forms. Virtual public spaces built from the use of social media are even able to create effective communication, thus creating a codification of shared identities from the newly built values appears (Prasetyanti, 2017).

So far, the existing studies emphasize three domains. First, pop culture grows through public space negotiations in the industry by creating products that are acceptable in the market (Akmaliah, 2014b; Hair, 2018; Hakim, 2010; Hoesterey & Clark, 2012). Second, the growth of urban piety (Dewi, 2017; Hasan, 2012b, 2012a; Khotimah & Rosidi, 2020; Noor, 2015a; Sunesti, 2019). Third, the rise of the Islamic public sphere during the democratization era after the post-Suharto regime in Indonesia (Ansor, 2016; Hasan, 2017; Noor, 2015a; Sunesti et al., 2018). The current study contradicts the former trends, which focuses on the hijra phenomenon and the shift of the Islamic landscape in Aceh which is influenced by two factors; the rapid development of the digital world which demand a new public space to produce content, including religion, where each individual has the autonomy to consume and produce the existing religious contents. Then, the emergence of hijrah organizations, which actively campaign and promote Islam that suits Muslim youth, spread massively.

D. Conclusion

The use of the hijrah phenomenon's term in the case of the millennial generation within this study describes how new religious patrons obtain wider public space through digital platforms. Muslim youth organizations also utilize digital platforms which contribute to intensive



socio-religious authorities as the new patron could provide religious interpretations and solutions towards problems of youth Muslims in daily life. That the phenomenon of hijra among the millennial has implications in changing the Islamic landscape in Aceh is caused by two factors. First, the rapid development of information technology, such as the use of the internet through social media content on various digital platforms, while the second one is the growing autonomy of the millennial to find their interpretations and new religious patrons that can be accessed easily through various existing digital platforms. In other words, both factors significantly have implications for the changes in the Islamic landscape in Aceh. The implications will later showcase a new Islamic expression, which is more familiar with pop culture and information technology.

Furthermore, the analysis of the phenomenon of hijra in the changing Islamic landscape in Aceh has found something important. Millennial are the closest group to the internet. This 'addict' has become their basic need as the majority of the youths have social media. The use of the internet is widely used among high school students, university students, and even workers. They can be characterized by the increasing use of communication tools, media, and information technology, like using the internet, email, SMS, Instant Messages, music player, smartphone, YouTube, and so on. As we know, the internet era is where something is transparent or accessible. The blast of information has triggered a major change that can affect a person's behavior because of the ease of accessing information. With these characteristics, the millennial generation can become an autonomous subject to understand their religion. This indeed will affect the expression of Islam which is no longer the same as the previous generation.

This study, however, is limited to the analysis of urban areas and at the level of informants' views. The analysis does not allow the research results to be used as a reference to explain changes in the Islamic landscape in Aceh on a wider scale. Besides, the informants' views as the basis for inferring the existence of hijra communities do not provide a comprehensive picture of



their existence. Based on these limitations, it is necessary to carry out further research by taking into account the comparative aspects of regionalism and sourced from more varied data. In this way, a wider perspective can be found regarding the changing Islamic landscape in Aceh amidst the phenomenon of hijra practiced by millennial.

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