

Berani Hijrah Community as a Catalyst for the Revitalization of Islamic Values in Tanjung Morawa

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ABSTRACT

The hijrah community represents a growing socio-religious phenomenon among Muslim youth. The Berani Hijrah Community in Tanjung Morawa functions as a platform for Islamic guidance and personal development for adolescents. This study aims to analyse the role of the community in revitalising Islamic values through historical dimensions, religious programs, and social activities. The research employs a qualitative approach through field-based methods, including in-depth interviews, participant observation, and document analysis. The findings indicate that the community plays a significant role in shaping religious behaviour, particularly in strengthening daily worship practices, fostering Islamic identity among youth, and encouraging active participation in community-based da'wah through structured religious programs and social engagement activities. These findings demonstrate that the Berani Hijrah Community contributes to the revitalisation of Islamic values by integrating religious teachings with contemporary youth culture and social interaction.

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INTRODUCTION

Social transformation and modernization have significantly influenced both the perception and implementation of Islamic values within society. These transformations have altered not only patterns of religious expression but also the mechanisms through which Islamic values are transmitted and internalized, particularly among young people in contemporary communities. In this context, various *hijrah* communities have emerged to revitalize Islamic principles, among them the Berani Hijrah Community in Tanjung Morawa District. This community serves as a platform for inclusive, informal religious education responsive to societal needs, especially for women (Fahrurrozi & Munir, [2021](#)).

This form of informal Islamic education is characterised by flexible learning models, dialogical interaction, and contextual teaching approaches that connect everyday experiences with Islamic teachings, thereby making religious learning more accessible and meaningful for participants. Islamic teachings explicitly provide women with opportunities to engage in both religious and social spheres without diminishing their dignity, emphasising the principles of spiritual equality and the right to participate in diverse religious and social activities, while also opening avenues for development in *da'wah* and Islamic education. The Berani Hijrah Community in Tanjung Morawa has continued to develop since its establishment on 1 October 2017, up to the present day.

At its inception, the community began through small-scale study circles and routine gatherings intended to strengthen religious understanding. Over time, the community expanded its activities by organising various Islamic programs, including regular religious studies, women's *majelis taklim*, *da'wah* through social media, and a range of religiously oriented social initiatives. Women occupy a central role within this community, serving not only as participants but also as initiators of activities and transmitters of Islamic values within both the family and the wider society. Their active participation contributes to strengthening faith, improving religious practice, and cultivating Islamic ethics within the Tanjung Morawa community. Women also function as important agents in disseminating Islamic teachings appropriately, guiding fellow members, and instilling the values of faith, worship, and Islamic morality in everyday life. This role corresponds with previous studies demonstrating that women hold a highly strategic position in *da'wah* activities and in the dissemination of religious values within modern society (Shalawati & Sofa, [2024](#)).

The transformations brought about by globalisation and modernisation in the contemporary era have generated substantial changes across multiple dimensions of social life, including patterns of thought, daily behaviour, and systems of values among younger generations. These changes directly affect the formation of religious identity and religious

practice (Hermawan & Murjoko, [2025](#); Rambe et al., [2021](#)). Phenomena such as moral degradation, identity crises, and the weakening of religious understanding constitute tangible challenges within contemporary Indonesian society. In this regard, a religious community is a socially organised collective that facilitates the internalisation, practice, and transmission of religious values through structured and communal activities. From both sociological and Islamic perspectives, such communities function as agents of value formation, social cohesion, and moral development, grounded in principles such as *tawhid*, *ukhuwah*, and *amar ma'ruf nahi munkar* (Pebriyanto & Siswanto, [2025](#); Riadi, [2024](#)).

One community that emerged to meet the developmental needs of the younger Muslim generation in Tanjung Morawa is the Berani Hijrah Community (*Komunitas Berani Hijrah* / KBH). The initiative to establish this community originated in early 2017 among young members of the Liko' Ar-Rahman Association in Tanjung Morawa, as an effort to address the challenges confronting the Muslim community, particularly Muslim youth and adolescents who were experiencing uncertainty in their spiritual journeys and struggles to find Islamic identity. Officially, the Berani Hijrah Community was inaugurated on 11 Muharram 1439 H, corresponding to 1 October 2017.

The emergence of the Berani Hijrah Community is closely associated with the growing phenomenon of spiritual awakening among young people, commonly referred to as the “*hijrah* movement.” In the modern context, *hijrah* is understood as a process of self-transformation toward a more religious way of life aligned with Islamic teachings (Al Zufri et al., [2024](#); Darma et al., [2024](#)). In Indonesia, the *hijrah* movement has developed rapidly through social media and the activities of active *da'wah* communities targeting younger audiences. Nevertheless, without adequate guidance and sustained mentoring, the process of *hijrah* often becomes temporary and unsustainable. Structured and community-based religious engagement is therefore essential to ensure continuity, depth, and sustainability in the process of religious transformation.

The Berani Hijrah Community (KBH) is an independent organisation not affiliated with any political party, though it remains open to collaborating with other Islamic groups and organisations. This principle reflects KBH's emphasis on the values of Islamic brotherhood (*ukhuwah Islamiyah*) and cooperation in *da'wah*. The community envisions becoming financially independent while embracing all movements directed toward goodness. Its missions include fostering a love of studying the Quran, particularly among youth and adolescents; participating in humanitarian initiatives; and providing entrepreneurial support to strengthen the economic capacity of the Muslim community. Programmatically, KBH organises a wide range of activities that demonstrate the integration of spiritual, social, and physical development.

Programs such as KANTIN (*Kajian Ahad Minggu* / Weekly Sunday Study Sessions), large-scale *tabligh akbar* events, *safari dakwah*, and Ramadan activities reflect the community's strong commitment to strengthening religious understanding. Social initiatives, including assistance for orphans and underprivileged communities, humanitarian actions, and *qurban* programs in remote areas, demonstrate the practical embodiment of Islamic values of social compassion and solidarity. Recreational and physical activities such as archery, futsal, swimming, martial arts, and cycling exemplify an inclusive, contextual approach to *da'wah*, making Islamic outreach more relatable and appealing to younger generations. This community-based *da'wah* model represents a contextual and culturally adaptive strategy that situates religious teachings within the lived experiences of youth, thereby enhancing both acceptance and participation (Fahrudin & Hyangsewu, [2022](#); Hasanah & Putri, [2021](#)).

Da'wah is no longer confined to formal religious pulpits but is increasingly conducted through social engagement, cultural activities, and community empowerment programs. Within this framework, KBH functions not merely as a forum for religious learning but also as a space for self-actualization among Muslim youth across multiple dimensions of life. In the broader effort to revitalize Islamic values, communities such as KBH serve as strategic arenas for reconstructing religious understanding and practice among young people through integrated religious and social initiatives (Badri et al., [2025](#); Khadavi et al., [2024](#)). Through its diverse programs, KBH seeks to cultivate the spirit of *ukhuwah* (brotherhood), social responsibility, economic self-reliance, and commitment to Islamic *sharia*. A more comprehensive analysis remains necessary to understand the extent to which the Berani Hijrah Community contributes to the revitalization of Islamic values within the Tanjung Morawa community, particularly among youth. This issue warrants scholarly attention, given the substantial influence that religious organizations exert on their members' worldviews and behavioural patterns.

The challenges posed by modernisation—including declining religious commitment, limited understanding of Islamic teachings, and the rise of deviant behaviour among adolescents—have heightened the urgency of contextually

grounded revitalisation efforts through community-based *da'wah* movements such as the Berani Hijrah Community in Tanjung Morawa. This community serves as a platform for Islamic education, directed at younger generations, through approaches that are more flexible, communicative, and aligned with youth culture. Through a variety of religious and social activities, the Berani Hijrah Community endeavours to reintegrate Islamic values into everyday life. The establishment of this community cannot be separated from the historical concerns surrounding the moral condition of young people. At the same time, the community offers numerous religious and social programs that function as instruments for the internalisation of Islamic values. A more in-depth examination of this community's role in revitalizing Islamic values is therefore highly important (Anggraheni & Astuti, [2020](#); Yuli et al., [2025](#)).

Several previous studies on *hijrah* communities indicate that such groups serve as spaces for religious development and the transformation of youth identity through contextual and adaptive *da'wah* approaches, thereby strengthening religious awareness and fostering positive social behaviour. Research conducted by Pasaribu and Samosir ([2025](#)) demonstrates that consistent implementation of *da'wah* management principles within the Berani Hijrah Community in Tanjung Morawa increases adolescents' religious awareness, shapes Islamic character, deepens religious understanding, and directs youth away from deviant social interactions. Similar findings were reported by Dari et al. ([2024](#)), who argue that persuasive communication strategies implemented through *da'wah bil-lisan, bil-kitab, and bil-hal* effectively encourage behavioural transformation among youth toward the practice of the Sunnah of the Prophet, despite challenges arising from social environments and peer influence. Andini and Reza ([2024](#)) further reveal that the Sahabat Hijrah Lampung Community effectively utilises social media alongside integrated religious and social programs to strengthen youth religiosity while simultaneously expanding membership recruitment amid conditions of moral decline. Research by Setia and Dilawati ([2021](#)) also demonstrates that the Shift Youth Movement in Bandung strategically employs the *hijrah* trend and digital platforms as a form of cyber-Islamic environment, packaging Islamic values in contemporary formats that successfully attract millennials and broaden the dissemination of *da'wah* across both digital and conventional spaces.

Despite the expanding body of scholarship on *hijrah* communities, most previous studies have primarily focused on general *da'wah* strategies, digital engagement, and behavioural outcomes among youth, while giving limited attention to the integrated role of women within community-based religious movements. Existing studies tend to examine communication strategies, management principles, or media utilisation separately, leaving a gap in understanding how these elements interact within a specific socio-cultural context. This study advances existing scholarship by providing a more comprehensive analysis of the Berani Hijrah Community in Tanjung Morawa, with particular emphasis on the role of women as local *da'wah* agents who simultaneously serve as educators, organisers, and mediators of Islamic values. By positioning women at the centre of community-based *da'wah* practices and linking their roles to the revitalisation of Islamic values through both religious and social programs, this research offers a novel contribution that bridges gender analysis, community dynamics, and contemporary Islamic revival movements.

Based on the research questions explored in this study, the analysis is organised into three principal areas: the historical formation of the Berani Hijrah Community in Tanjung Morawa, the role of women in the community's religious programs, and the role of women in its social initiatives. The first aspect examines the emergence and development of the community within its socio-religious context. The second focuses on women's participation in organising and disseminating Islamic teachings through *da'wah* activities and religious education. At the same time, the third highlights women's contributions to community-based social programs as a practical manifestation of Islamic values. The scope of this study is limited to examining the contributions of women as active members and leaders across these dimensions, where their roles are positioned as local *da'wah* actors, organisers of religious learning, coordinators of social programs, and mediators in the transmission of Islamic values across generations. This study aims to analyse the historical development of the Berani Hijrah Community and critically examine the role of women in both religious and social programs in revitalising Islamic values, thereby offering a comprehensive understanding of their contributions within community-based *da'wah* practices in contemporary Muslim society.

METHOD

This study employs a qualitative methodology to obtain an in-depth understanding of women's experiences, roles, and contributions in revitalising Islamic values in Tanjung Morawa through the Berani Hijrah Community. A qualitative approach was selected because it seeks to explore social meanings, personal experiences, and patterns of interaction embedded in everyday realities that cannot be adequately explained through numerical data alone. This method

enables researchers to examine social phenomena descriptively and contextually through participants' narratives and lived experiences (Rachman et al., [2024](#)).

This research adopts an in-depth case study design focusing on the Berani Hijrah Community as the primary unit of analysis. The case study approach allows the researcher to present a comprehensive understanding of the phenomenon within its specific community context while examining how women interpret and enact their roles in the revitalisation of Islamic values. The study was conducted in the Tanjung Morawa area, with particular attention given to activities organised by the Berani Hijrah Community. Participants were selected using purposive sampling, specifically female community members actively involved in religious and social programs, as well as community leaders relevant to the study's focus. The informants consisted of approximately 10–12 participants, including core female members, program coordinators, and community leaders, all selected based on their level of involvement and knowledge regarding community activities.

The research took place in Tanjung Morawa Subdistrict, Deli Serdang Regency, North Sumatra Province, with the Berani Hijrah Community serving as the central focus of investigation. This location was chosen because the Berani Hijrah Community is a non-formal religious organisation actively engaged in *da'wah* programs, Islamic education, and various socio-religious activities, and demonstrates substantial female participation in their implementation. This condition aligns closely with the study's objective, namely to examine the role of women in revitalising Islamic values at the local level. The research was scheduled to be conducted from March to April 2026, covering preparatory stages, field data collection, data analysis, and the writing of the research report. The research process was adjusted to field conditions and the availability of informants.

The subject of this research is the role of women within the Berani Hijrah Community in Tanjung Morawa, particularly in relation to efforts to revitalise Islamic values. The study specifically focuses on women's involvement in various community activities, encompassing both religious and social programs. Women within this community function not merely as participants but also as organisers and driving forces behind *da'wah* activities. The scope of the research, therefore, includes women's activities, contributions, and forms of participation in the implementation of community programs related to religious guidance and social welfare. This study consequently emphasises how women's roles within the community strengthen religious awareness and reinforce Islamic values in everyday life, both within the community itself and in the broader society.

The data collection techniques employed in this study include interviews, observation, and documentation. In-depth interviews were conducted with selected informants, namely female members of the Berani Hijrah Community who actively participate in religious and social activities, community leaders, and individuals possessing relevant knowledge regarding community programs. The interviews were conducted in a semi-structured format using an interview guide to ensure the collected data remained focused while still allowing informants the flexibility to express their perspectives and experiences openly. Each interview lasted approximately 45–60 minutes and was recorded and transcribed for analytical purposes. Observations were conducted through direct engagement with community activities, including regular study circles, religious gatherings, and other socio-religious programs. These observations aimed to examine directly the forms of women's participation in community activities, as well as the processes through which Islamic values are internalised in everyday practices. Documentation techniques involved collecting written archives, social media content, and reports on community activities to strengthen data triangulation.

The data analysis technique applied in this study is qualitative descriptive analysis, which aims to provide a detailed and comprehensive description of women's roles based on the field data collected. The analysis process began simultaneously with data collection and continued throughout the study. At this stage, the researcher selected, organised, and simplified the raw data obtained from interviews, observations, and documentation. The analytical process involved coding, categorisation, and thematic interpretation, through which recurring patterns and meanings related to women's roles and the revitalisation of Islamic values were systematically identified and analysed.

RESULT AND DISCUSSION

History of the Berani Hijrah Community in Tanjung Morawa

The Berani Hijrah Community is a *da'wah* movement founded around 2017 in response to perceived declines in morality and religiosity among the younger generation. The community was initially founded out of concern among youth

regarding the phenomenon of unrestricted social interaction and the limited religious understanding among adolescents. As the community developed, the Berani Hijrah Community evolved beyond serving solely as a space for spiritual guidance. It gradually became a social movement emphasizing the practical application of Islamic values in everyday life. Within this organization, women play a significant role, serving not only as active members but also as key drivers of community activities. The involvement of women in this community demonstrates that they are not merely positioned as objects of *da'wah*, but also as active agents in disseminating and reinforcing Islamic values within society.

The establishment of the Berani Hijrah Community is grounded in empirical findings from field interviews with founding members and active participants, which reveal that concerns about moral decline and weak religious engagement among youth were the primary motivation for the community's formation (Interview with community founder, March 2026). This pattern reflects the emergence of contemporary Islamic social movements rooted in grassroots initiatives responding to socio-cultural disruptions, particularly among urban youth. Social movement theory interprets this phenomenon as a form of collective religious mobilisation aimed at reconstructing moral order by strengthening shared values, collective identity, and organised communal activities.

The Berani Hijrah Community in Tanjung Morawa emerged in response to the condition of the younger generation—especially Generation Z—who increasingly experience a decline in their understanding and practice of Islamic values. Rapid technological advancement and globalisation have shaped youth preferences toward social media, digital entertainment, and modern lifestyles that frequently conflict with Islamic ethical principles. This transformation has reduced young people's participation in religious activities such as study circles, mosque-based programs, and Islamic discussions. External social influences continue to shape the perspectives and behavioural patterns of Generation Z in everyday life (Nurgenti, [2024](#); Utami et al., [2025](#)).

The dynamics of youth religiosity indicate that religious identity among young people develops through an ongoing negotiation between global cultural influences and local religious norms. In this context, the Berani Hijrah Community serves as an intermediary institution that bridges these tensions by recontextualising Islamic teachings in ways more closely aligned with the lived experiences of youth. The utilisation of digital platforms, informal religious study sessions, and peer-based engagement reflects a shift away from conventional models of religious authority toward more participatory and decentralised forms of religious learning.

The Berani Hijrah Community creates a supportive environment that encourages younger generations to reconnect with Islamic values through approaches tailored to Generation Z's characteristics. The community strategically uses social media as a platform for *da'wah*, presenting religious messages in communicative, relatable, and accessible formats. This strategy represents an adaptive model of contemporary *da'wah* that integrates religious substance with modern communication practices, thereby increasing its effectiveness among digitally connected youth.

Women—particularly those in Generation Z—play a substantial and transformative role in these dynamics. Their involvement extends beyond passive participation to include active engagement as organisers, content creators, and facilitators of religious and social programs. This participation reflects a broader transformation in gender roles within contemporary Islamic movements, in which women increasingly occupy public religious spaces and actively contribute to the production and dissemination of Islamic knowledge.

Women's participation in the Berani Hijrah Community also reshapes conventional gender roles within *da'wah* practices. They function as local *da'wah* agents who not only transmit religious teachings but also shape the modes of engagement through which these teachings are communicated to the wider community. Their involvement in digital *da'wah*, community-based activities, and peer mentoring creates a more inclusive and relatable model of religious outreach, particularly for young women.

The Berani Hijrah Community operates as a transformative social institution that integrates elements of social movements, youth religiosity, and gender empowerment into a unified framework of community-based *da'wah*. The active involvement of women strengthens the movement's sustainability by fostering relational networks, encouraging emotional engagement, and reinforcing the internalisation of Islamic values within both family and community environments. This position establishes the Berani Hijrah Community as a contemporary model of Islamic revival that remains adaptive, participatory, and deeply rooted in social realities.

Women's Agency in Religious Programs: A Community-Based Da'wah Perspective in the Berani Hijrah Movement

The role of women in the religious programs of the Berani Hijrah Community in Tanjung Morawa demonstrates a substantial contribution to the revitalization of Islamic values, particularly among younger generations. Women are not merely involved as ordinary members but also hold active positions as organizers, managers, and disseminators of *da'wah* values through structured, sustainable activities. Field interviews conducted with female coordinators reveal that women are directly engaged in designing program content, managing implementation processes, and evaluating the outcomes of religious activities (Interview with program coordinator, April 2026). One of the community's primary activities is a monthly religious study session presented in formats that are engaging and relevant to Generation Z. These sessions are conducted through both digital platforms and face-to-face gatherings, enabling the community to reach broader audiences, especially adolescents and young adults (Khoirunnisak & Hadi, [2023](#); Rozi et al., [2024](#)). Within these activities, women serve as committee members, event organizers, and social media disseminators, effectively encouraging youth participation in religious learning.

This pattern reflects an ongoing transformation in contemporary *da'wah* practices, in which religious authority becomes increasingly decentralized and participatory. The involvement of women illustrates the concept of agency in Islamic gender discourse, in which women actively construct and transmit religious meanings in both public and communal spaces. This condition corresponds with the development of modern Islamic movements that position women not only as recipients of religious teachings but also as central contributors in shaping religious narratives and practices.

The *Liqo'* (*halaqah* circle) program, held weekly, further reinforces women's roles within the community. This program is divided into general *Liqo'* and developmental *Liqo'*. The general *Liqo'* accommodates women who seek to deepen their religious understanding. At the same time, the developmental *Liqo'* is specifically designed for married women and addresses more contextual themes such as Islamic parenting, family harmony, and women's responsibilities within the household. Women actively serve as mentors within these *halaqah* groups. Interview findings indicate that senior female members guide smaller mentoring groups through structured systems that support continuous religious development (Interview with *Liqo'*'s mentor, April 2026).

The *halaqah* model captures a micro-level dynamic of social movements that emphasises interpersonal interaction, collective learning, and the internalisation of values. This approach strengthens peer-based religiosity, which proves particularly effective among young people because it fosters relational closeness and emotional attachment. The process also demonstrates how religious identity develops through sustained interaction rather than through one-directional instruction alone, reinforcing the notion that community-based learning plays a crucial role in shaping long-term religious commitment.

The Berani Hijrah Community also organises annual religious initiatives such as the Tebar Hijab program. This initiative aims to raise awareness among Muslim women of the obligation to cover *aurat* in accordance with Islamic teachings. The program combines the distribution of free hijabs with educational sessions discussing the meaning of the hijab as a symbol of identity and religious obedience. Observational findings show that participants actively engage in discussions concerning personal transformation and religious commitment during these activities (Field observation, April 2026). Many participants subsequently begin adopting more modest forms of dress and demonstrate heightened awareness of Islamic values.

The Tebar Hijab initiative represents a form of symbolic and practical *da'wah* that integrates material assistance with processes of identity formation. Religious symbols such as the hijab function not only as expressions of individual piety but also as social markers that reinforce collective identity within the community. This phenomenon reflects broader dynamics of Islamic identity construction in contemporary society, in which visible religious practices become part of negotiated, contextualised expressions of faith.

The Berani Hijrah Community also serves as a platform for mentoring young people who previously possessed a limited understanding of Islamic teachings. Through religious study sessions, Islamic discussions, and spiritual guidance, the community reaches adolescents who were formerly involved in negative behaviours such as promiscuity or substance abuse (Anjani et al., [2025](#); Syahrani et al., [2024](#)). Women make substantial contributions to this mentoring process through approaches grounded in both emotional and spiritual support. Interview findings reveal that personal

mentoring, empathy, and sustained engagement play a crucial role in maintaining behavioural transformation among participants (Interview with participant, April 2026).

The transformation experienced by community members is reflected in shifts in attitudes and behavioural patterns toward more constructive conduct, including stronger commitment to worship, lifestyle adjustments, and the development of healthier social environments. These transformations demonstrate that community-based *da'wah* functions as an effective mechanism for moral reconstruction and social rehabilitation, particularly for young people exposed to high-risk social environments.

Women within the Berani Hijrah Community perform strategic roles as catalysts, educators, and agents of change in the revitalisation of Islamic values (Sapitri et al., [2022](#)). Their active participation strengthens the sustainability of religious programs by fostering trust, building relational networks, and sustaining consistent engagement among members. Their presence reshapes the structure of contemporary *da'wah* by integrating gender participation, youth engagement, and community-based approaches into a cohesive and dynamic framework.

Women's Agency in Social Programs: Community-Based Islamic Values Internalization in the Berani Hijrah Movement

The role of women in the social programs of the Berani Hijrah Community in Tanjung Morawa demonstrates a substantial contribution to the implementation of Islamic values within social life, particularly among younger generations. The community's social activities are not limited to religious instruction; they are presented in engaging, contextually relevant forms that align with Generation Z's characteristics, thereby encouraging broader acceptance and participation. One form of social activity includes group sports such as futsal, swimming, horseback riding, and archery. These activities are designed to foster a positive social environment while simultaneously embedding Islamic values through enjoyable, participatory approaches (Fahrurrozi & Munir, [2021](#); Shalawati & Sofa, [2024](#)). Field observations indicate that such activities attract youth participation more effectively than conventional forms of religious gatherings (Field observation, April 2026).

Women play important roles as organisers, coordinators, and mentors in these activities, shaping interactions that blend recreation with moral and spiritual guidance. This pattern reflects an informal learning model in which values are internalised through shared experiences rather than through formal instruction alone. The theory of youth religiosity explains this mechanism as experiential religiosity, in which engagement, peer interaction, and emotional connection exert a stronger influence on the formation of religious commitment than purely doctrinal transmission. The integration of leisure activities and *da'wah* practices illustrates how the community translates religious values into everyday youth culture without diminishing their normative substance.

The community also organises touring and camping programs as part of its broader social engagement strategy. These activities serve as platforms for character formation, strengthen Islamic brotherhood, and introduce new members to the community. Interview findings reveal that participants develop a stronger sense of belonging and emotional attachment after participating in these programs (Interview with participant, April 2026). Women are actively involved in designing, coordinating, and facilitating these activities while simultaneously maintaining group cohesion. This role positions women as social integrators who sustain collective identity and reinforce solidarity within the movement. Social movement theory identifies this process as collective bonding, in which repeated interaction strengthens commitment and stabilises the group's continuity.

The Berani Hijrah Community also implements annual social initiatives, including home renovation programs for underprivileged families. These activities directly embody Islamic principles of compassion and social solidarity. Women actively participate in the planning, fundraising, and implementation of these programs, demonstrating both organisational capability and commitment to community welfare (Pebriyanto & Siswanto, [2025](#)). Observational findings indicate that beneficiaries perceive these initiatives not only as material assistance but also as moral support (Field observation, April 2026). This practice positions *da'wah* as a form of social action that connects religious teachings with tangible impacts on society. The program reflects the transformation of *da'wah* from symbolic preaching into action-oriented social engagement.

Another social initiative involves charitable activities for orphans and economically disadvantaged groups, including regular food distribution and financial assistance. These programs aim to cultivate empathy and social responsibility among community members, particularly youth participants. Women oversee the distribution process

and maintain communication with beneficiaries to ensure that aid is delivered effectively. Interview findings demonstrate that participants develop stronger social awareness and sensitivity through their direct involvement in these activities (Interview with volunteer, April 2026). This dynamic reflects the development of social capital, where trust, reciprocity, and solidarity emerge through sustained collective interaction.

The Berani Hijrah Community also conducts humanitarian fundraising initiatives, including solidarity campaigns in support of the Palestinian people. These activities broaden the scope of social engagement beyond local concerns and connect community members to wider global Islamic issues. Women organise campaigns, disseminate information, and ensure the transparent management of collected funds. Their involvement expands women's roles into transnational activism and reflects the globalisation of contemporary Islamic movements. The use of social media within these campaigns further enhances outreach and participation by connecting local action with global awareness.

Overall, the pattern demonstrates that the social programs implemented by the Berani Hijrah Community function as mechanisms for internalising Islamic values through lived experiences, collective action, and sustained engagement. Women's participation strengthens the sustainability and effectiveness of these programs by integrating organisational competence, emotional engagement, and relational networks. Their roles position them as agents of transformation, connecting religious values with social practice and youth culture (Afriani & Hasanah, 2026; Fikri et al., 2024). The integration of social movement dynamics, youth religiosity, and gender participation confirms that the Berani Hijrah Community operates as an adaptive and participatory model of contemporary community-based *da'wah*.

CONCLUSION

Based on the findings and discussions presented in this study, it can be concluded that women in the Berani Hijrah Community in Tanjung Morawa occupy a strategic position as drivers of local *da'wah* in efforts to revitalise Islamic values. Their role extends beyond mere participation and reflects a proactive and transformative engagement in guiding and influencing younger generations, particularly Generation Z. These findings indicate a broader transformation within contemporary Islamic movements, where women increasingly emerge as central actors in shaping religious practices and transmitting Islamic values within community-based environments.

Within the religious sphere, women function as organisers, mentors, and transmitters of Islamic values through programs such as monthly religious study sessions, weekly *Liqo'* (*halaqah*), and annual women's religious studies, all of which contribute to strengthening religious understanding, identity formation, and moral character. In the social sphere, women actively design and implement inclusive initiatives such as sports activities, tours, camping programs, home renovation projects, assistance for orphans and underprivileged communities, and humanitarian fundraising campaigns. These findings demonstrate that integrating religious and social programs has produced a holistic model of *da'wah* that combines spiritual development with social engagement, thereby reinforcing the internalisation of Islamic values among youth. From a theoretical perspective, this study contributes to social movement theory and youth religiosity by demonstrating how community-based *da'wah*, supported by women's agency, shapes identity formation and moral reconstruction. From a practical perspective, these findings highlight the importance of empowering women as key actors in developing adaptive and youth-oriented *da'wah* strategies.

This study is limited to a single community context in Tanjung Morawa. It relies on qualitative data from a relatively small number of informants, which limits the generalizability of the findings. Future studies may expand the scope of analysis by comparing multiple *hijrah* communities, employing mixed-method approaches, or examining the long-term impacts of community-based *da'wah* on youth behaviour and broader processes of social transformation. Such approaches would further strengthen the academic contribution of studies concerning contemporary Islamic movements and the roles of women within them.

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