

## Understanding “Contemporary Hijrah ” phenomenon: A Study of the effect of religiosity on self-esteem

### Memahami fenomena “Hijrah Kekinian”: Studi pengaruh religiusitas atas rasa harga diri

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**Abstract:** A religious phenomenon currently rife in Indonesia is called “hijrah kekinian” (the contemporary hijrah); it is the religious conversion of Muslims living in big cities in Indonesia. Hundreds of Muslims, from various life paths, renew their lifestyle to be more “Islamic”. The author of this article is curious to understand, from a religious, psychological perspective, what psychological consequences are experienced by the perpetrators of the “hijrah kekinian”. Does the increasing religiosity experienced by them influence their self-esteem, which also causes them to be more self-confident and increasingly steadfast and committed to their religious conversion? For this reason, 117 “hijrah kekinian” actors with an age range of 18-40 and above residing in two big administrative cities—South Jakarta and South Tangerang—were sampled and investigated. This study uses quantitative methods, while the sampling technique used is proportional random sampling. The research found that the religiosity variable contributed significantly to the self-esteem variable and had a strong correlation with a correlation coefficient of 0.634, which implies that religious transformation possibly raises self-esteem levels. With the rise, more religious commitment is also increased.

**Keywords:** hijrah kekinian (contemporary hijrah); religiosity; self-esteem

**Abstrak:** Fenomena keagamaan yang marak terjadi di Indonesia saat ini disebut “hijrah kekinian” (hijrah kekinian); itu adalah konversi agama umat Islam yang tinggal di kota-kota besar di Indonesia. Ratusan umat Islam, dari berbagai jalur kehidupan, memperbaharui gaya hidup mereka menjadi lebih “Islami”. Tujuan penelitian ini untuk peningkatan religiusitas yang dialami oleh mereka mempengaruhi harga diri mereka, yang juga menyebabkan mereka menjadi lebih percaya diri dan semakin teguh dan berkomitmen pada konversi agama mereka. Penelitian ini memahami dari perspektif agama, psikologis, konsekuensi psikologis apa yang dialami oleh para pelaku “hijrah kekinian”. Oleh karena itu, 117 pelaku “hijrah kekinian” dengan rentang usia 18-40 tahun ke atas yang tinggal di dua kota administratif besar—Jakarta Selatan dan Tangerang Selatan—diambil sampelnya dan diinvestigasi. Penelitian ini menggunakan metode kuantitatif, sedangkan teknik pengambilan sampel yang digunakan adalah proporsional random sampling. Hasil penelitian menemukan bahwa variabel religiusitas memberikan

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kontribusi yang signifikan terhadap variabel harga diri dan memiliki korelasi yang kuat dengan koefisien korelasi sebesar 0,634, yang berarti bahwa transformasi agama mungkin meningkatkan tingkat harga diri. Dengan naiknya, komitmen beragama juga meningkat.

**Kata kunci:** hijrah kekinian; religiusitas; harga diri



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## Introduction

Many disciplines, such as sociology, linguistics, cultural studies, and psychology, study the phenomenon of "contemporary hijrah" that has occurred recently. For example, sociological studies were conducted by (Fitri & Jayanti, 2020; Irmansyah, 2020; Nasuhi, 2021; Zahara et al., 2020), understanding the "contemporary hijrah" as a phenomenon of identity search (Zahara, 2020), pietization (Irmansyah, 2020), exclusivism tendencies and a sign of the emergence of new social groups (Fitri & Jayanti, 2020), and a new religious trend (Nasuhi, 2021). Meanwhile, a linguistic study that focuses on "contemporary hijrah" was carried out by (Hasanah et al., 2021), who uncovered the linguistic conceptualization of the word "hijrah" by millennials. Cultural studies research on this phenomenon was carried out by Afina Amna (2019), understanding this phenomenon as a kind of commodification of religion.

In addition to sociologists, linguists, and researchers of cultural studies, this phenomenon has also attracted the attention of psychological researchers, such as Fitri Arif Firmansyah (2019), (Lestari & Rahmandani, 2019), and Mochamad Ghiffari Yusuf (2019). (Paulo, 2019) in his thesis entitled "Dinamika Psikologis Pada Pemuda yang Berhijrah" conducted a psychological study of 5 people aged between 15-30 years who did the hijrah. He examined how the psychological processes experienced by the 5 people led them to decide to do the hijrah and what they gained psychological benefits after they underwent the hijrah. (Lestari & Rahmandani, 2019) in their article entitled "Pengalaman Transformasi Diri Individu yang Hijrah" conducted a psychological study on 20 people aged between 17-45 years who did the hijrah. They examine the process of self-transformation and the effect of that transformation on the soul. (Yusuf, 2019) in his thesis entitled "Hijrah dalam Membentuk Kepribadian Muslim (Studi Kasus di Komunitas Pemuda Hijrah Shift) " conducted a sociological study and a linguistic study of the "Shift" youth hijrah community which was built by Ustadz Hanan Attaki in Bandung. He examined movement patterns and examine the meaning of the word "hijrah".

Of the three researchers regarding this hijrah, none has examined the effect of hijrah on the self-esteem of the hijrah actors. This paper tries to fill the gap in previous studies.

The operational concept of hijrah employed herein is taken from the concept of hijrah found and discovered by Kirana & Maman in their study of a hijrah community in Bandung City, West Java, Indonesia. According to the finding of their study, *hijrah* means "activities of Muslim millennials in Indonesia living today in metropolitan cities which aim at improving religious behavior, instilling religious way of thinking, and leaving worldly indulgences" (Kirana & Maman, 2018). This concept is in

the same vein as the one explained by Paloutzian (2017) about religious conversion which covers intellectual conversions (thought-mediated changes in the content of what someone believes), moral conversions (changes in one's motivation toward morally relevant behavior) and social conversions (changes in one's actions toward the social environment and issues) (Paloutzian, 2017).

The concept of religiosity used in this study refers to the one used in (Ancok & Suroso, 2001) book *Psikologi Islami*, which defines religiosity as "dimension of belief (*aqidah*), dimension of practice (*syariah*), and dimension of experience (*akhlak*)". Meanwhile, the concept of self-esteem herein refers to those formulated by psychologists such as (Starbuck, 1900; Schaer, 1999; Loewenthal, 2008; Branden, 2011; McKay & Fanning, 2016). Starbuck defines self-esteem as "*the lifting up of the new personality into great significance... and... the awakening of the sense of mineness*" (Starbuck, 1900). Schaer relates religion with self-esteem and defines self-esteem on the relation as "*a new God-image, into an access of religious feeling through which new and surprising elements may be assimilated*" (Schaer, 1999). As Schaer, Loewenthal also relates religion with self-esteem and defines self-esteem as "*the feeling of belonging and being valued, both by one's religious group*" (Loewenthal, 2008). Branden defines self-esteem as "*honoring the self*" and "*the sum of self-confidence and self-respect*" (Branden, 1987), "*a sense of basic confidence in the face of life's challenges... a sense of being worthy of happiness*" (Branden, 2011), and it is "*how you perceive and feel about yourself*" (McKay & Fanning, 2016).

## Method

The research carried out is quantitative approach research, which is a correlational study, where the research population is the Muslim community who have done hijrah with an age range of 18 - 55 and over. The sample in this study was 117 persons, distributed through online technology, and were required only for those who just did the hijrah or had long done the hijrah. The sampling technique used is proportional random sampling or the most representative random sampling. The research sample was taken using a purposive technique. This technique is used in selecting a sample specifically based on the research objectives, namely hijrah actors in South Jakarta and South Tangerang areas. The population of this study were all Muslims who had done the hijrah with an age range of 18-40 and above. While the sample was obtained through study groups, a number of students and alumni, and whatsapp group members. The sampling technique used is proportional random sampling in order to take the most representative random sample.

The presentation of quantitative data as a result of distributing questionnaires is intended to determine the influence of the religiosity of contemporary hijrah actors on self-esteem, namely the psychological condition obtained as a result of changes in the understanding and practice of religion, which in the study of psychology of religion is referred to as religious conversion. The respondents were limited to those who had carried out the hijrah, where the respondents who filled out the questionnaire within 48 hours were 117 people.

The data collection method in this study is a non-test data collection method using a questionnaire with Likert scale. Respondents' responses are expressed in the form of a range of answers ranging from "Very Often" to "Never".

The quantitative method in this study is a descriptive correlational method with a simple linear correlation analysis, which describes the influence of religiosity on self-esteem among the hijrah actors.

This research discusses two variables, namely the independent variable and the dependent variable. In this study, the independent variable (X) is religiosity and the dependent variable (Y) is self-esteem. The target population is all hijrah actors in Jakarta and Tangerang, who amount to 117 persons.

The instrument tests used in the research are validity test and reliability test. The correlation coefficient obtained from the calculation results shows the high and low validity of the measured variables. Furthermore, the value of this correlation coefficient is compared with the value of the product moment correlation in the table at a significance level of 5%; if  $r$  is greater than  $r$  in the table, then the statement item is said to be valid or valid. The reliability of the measuring instrument is tested through the Alpha (Cronbach's) formula. The use of this formula is because each question item / statement of the instrument uses a Likert scale which has a value between 1-4, so that the alpha formula is used for reliability testing. Furthermore, the test results are consulted with the reliability level table.

Data analysis technique used in the research is statistical analysis technique. It starts from descriptive statistics to find out how big the mean, score, median, mode, standard deviation and frequency of the data that has been collected. Then the analysis used to test the hypothesis is a simple correlation technique and multiple correlation. However, before carrying out the analysis, the requirements test was first carried out, namely the normality test of the data. The assumption that must be met is that the data distribution is normal, the independent variable has a linear nature with the dependent variable, so the analysis prerequisite test must first be carried out. Hypothesis testing is done using the product moment correlation analysis technique because the data is in the form of intervals or ratios.

To test the associative hypothesis when the data is in the form of intervals or ratios, product moment correlation is used; this use was also for testing the hypothesis of the relationship between the independent variable and one dependent variable.

## Result

### Research Variable

The religiosity variable data was obtained from the questionnaire with a Likert scale score of 1-4 for 17 statement items, distributed to 117 hijrah actors. Data analyzed shows as follows: mean value = 56; median = 59; mode = 54 and standard deviation = 6,398; highest score = 63; the lowest score = 43. From the data it is shown that the majority religiosity variable has a high category, namely Muslims with a percentage of 41%, while Muslims who have a very low category are 18 Muslims.

Self-esteem variable data was obtained from a questionnaire with a Likert scale with a score of 1-4 for 17 statement items, distributed to 115 Muslims according to the criteria of the research subjects, namely 115 Muslims. Data analysis shows as follows: mean value = 79,228; median = 55;

mode = 51 and standard deviation = 11.98; highest score = 66; lowest score = 41. From the data it is shown that the majority of self-esteem variables have a high category, namely 93 Muslims with a percentage of 80%, while Muslims who have a low category are 23 Muslims or as much as 20%. Based on the information above, it can be concluded that the contribution of religiosity to Muslim's hijrah among the age group of 22-40 years and over is in the high category.

### Normality Test

Based on the probability numbers in the Asymp column. Sig then it can be concluded as follows: The variable of religiosity  $0.138 > 0.05$  means the data is normally distributed and Self Esteem variable  $0.132 > 0.05$  means the data has a normal distribution.

**Table 1.**

*Normality Test Result*

	Religiocity	Self-Esteem
Asymp. Sig (2-tailed)	0,138	0,132

### Linearity Test

The results of the analysis obtained the price of Fcount = 1.320. The distribution table for F at a significant level of 5% with dk in the numerator k = 1 and dk in the denominator n-k = 113 obtained by the value of Ftable = 1.528, it can be seen that Fcount < Ftable ( $1.320 < 1.528$ ), it can be concluded that the relationship between Religiosity and Self Esteem has a contribution and is linear.

**Table 2**

*Linearity Test Result*

Research Variable	F-count	F-table	Remark
Religiosity * Self-Esteem	0,138	0,132	Linear

### Hypothesis Test

The hypotheses tested in this study are: 1) Ho; There is no positive relationship and contribution and there is no significant relationship between Religiosity and Self Esteem. 2) Ha; There is a positive and significant contribution and relationship between Religiosity and Self Esteem.

**Table 3.**

*Hypothesis Test Result*

Research Variable	N	r-count	r-table
Religiosity * Self-Esteem	115	0,634	0,202

Based on the calculation, the value of  $r$  arithmetic 0.634 is greater than the value of  $r$  table that is 0.202 so that  $H_0$  is rejected and  $H_a$  is accepted. It can be concluded that the religiosity variable contributes to self-esteem and there is a positive and significant relationship, and a strong correlation level with a correlation coefficient value of 0.634 after consulting with table  $r$ .

## Discussion

Based on the data above, it is confirmed that religious vigor which most of people who did the hijrah has a deep impact on their self-esteem. In other words, this study shows that most people who did the hijrah has more self-confidence, more steadfastness, and more commitment to Islam than they had been before, which are clear signs of high level of self-esteem. With the result, this study reconfirms the finding of Sherkat & Reed's study (1992), Krause's study (1995), Ringdal's study (1996), Bagley's & Mallick's study (1997), La Barbera & Gurhan's study (1997), as well as Wildes et.al.'s study (2009). Sherkat & Reed (1992) found that religious participation of family members of victims of suicides and accidental deaths in a large metropolitan area of the United States significantly increases self-esteem (Sherkat & Reed, 1992). Krause also found that elderly people in the USA with high religiosity have high level of self-esteem (Krause, 1995). Ringdal found in his study that religiosity was found to be significantly related to self-esteem of 253 hospitalized cancer patients in Norway (Ringdal, 1996). In their study, Bagley & Mallick found positive association between religiosity and self-esteem in Canadian, British, Hong Kong, and Filipino high schoolers (Bagley & Mallick, 1997). La Barbera & Gurhan found in their study religious service attendance is found to be significant in explaining personal self-esteem (La Barbera & Gürhan, 1997). This confirms also the finding in the study carried out by (Wildes et al., 2009). They found that Latina breast cancer survivors in Texas had very high levels religiosity, which was significantly, positively correlated with self-esteem (Wildes et al., 2009). This study also reaffirms the finding in Bonaguidi et.al.'s study (2010). (Bonaguidi et al., 2010) found in their study there was positive association between religiosity and self-esteem in Italian patients who had undergone liver transplantation; the patients who have high level of religiosity has high level of self-esteem to survive.

The tight correlation between religiosity and self-esteem discovered in this study also reconfirms the finding of (Abdel-Khalek, 2011) and (Vocht, 2011). Abdel-Khalek found that there was positive correlation found between religiosity and self-esteem among the Kuwaiti students (Abdel-Khalek 2011:135), whereas de Vocht found that the influence of seeking God in the association between religiosity and self-esteem in liver transplant recipients in the USA (de Vocht 2011:215). The study also reaffirms the finding in Gebauer & Sedikides & Neberich's study (2012) that religious people in Turkey and Poland have high level of social self-esteem (Gebauer et al., 2012). The study also confirms the finding in (Thompson et al., 2012) that religion factor has an impact on the self-esteem of African Americans and whites in the USA. And the study also confirms the finding of (Ghafoor et al., 2018) that high religiosity is associated with high self-esteem, as shown in 200 patients of obsessive-compulsive disorder (OCD) in Lahore, Pakistan.

Another interesting finding in this study is that self-esteem which originates from the effect of religiosity takes five different forms. First, self-esteem to get healed and saved by Divine Help; second,

self-esteem to get blessed by God from the struggle of learning; third, self-esteem to have a new lifestyle and new world-view; fourth, self-esteem to spend the retirement period; and fifth, self-esteem to get included within the white majority. Self-esteem to get healed and saved by Divine Help is clearly shown due to the religiosity of family members of victims of suicides and accidental deaths (Sherkat & Reed 1992:259), cancer patients (Ringdal 1996:193), breast cancer survivors (Wildes et.al. 2009:831), liver transplant patients (Bonaguidi et.al. 2010: 1158), liver transplant recipients (de Vocht 2011:215), and OCD patients (Ghafoor, Schulz & Mohsin 2018:1). Meanwhile, self-esteem to get blessed by God from the struggle of learning is clearly shown because of the religiosity of high schoolers and students (Bagley & Mallick 1997:91; Abdel-Khalek 2011:135). Self-esteem originating from having a new lifestyle and new world-view is clearly shown in people who did the hijrah. Self-esteem of the elderly people to spend the retirement based on religiosity is shown in the study of Krause (Krause 1995:236), while self-esteem to get included within the white majority due to high level of religiosity is shown in the study of Thompson, Thomas & Head (Thompson, Thomas & Head 2012:385).

The most remarkable finding in this study is that the fact that religiosity gives a deep impact on self-esteem in Indonesia in the case of the hijrah people is confirmed and affirmed in 11 countries of the world such as Kuwait, Canada, Britain, Hong Kong, the Philippines, the USA, Greece, Italy, Lahore, Turkey, and Poland, which significantly validates the truth of the impact of a person's religiosity over a person's self-esteem.

## Conclusions

Religiosity not only causes the increase of self-esteem in people with health problems and mental problems like cancer, liver, suicides, and OCD, in people with adaptation to new learning environment, in people with racism problem, and in people with post-power syndrome, but religiosity also causes the increase of self-esteem in people who did the hijrah. The high religiosity of current hijrah actors has a positive relationship with their self-esteem, with a fairly strong category, namely 63.4%.

That religiosity has a deep impact on the self-esteem level is confirmed not only by samples taken from Indonesia (the hijrah actors) but it is confirmed also by the ones from 11 countries of the world, i.e. Kuwait, Canada, Britain, Hong Kong, the Philippines, the USA, Greece, Italy, Lahore, Turkey, and Poland, which significantly validates its truth.

The weakness of this study, however, lies in the limitation of samples taken; the samples are taken only from two regions in Indonesia: South Jakarta and South Tangerang. The future studies must be taken to break the limitation of the study by enlarging the scope of the samples outside Jakarta and Tangerang or outside Indonesia.

This study implies that it is so interesting to study and research on hijrah actors from the psychological perspective, let alone from the Islamic psychological perspective in Indonesian contemporary context, which so far has been still rare and seldom. This study limits its focus on the impact of religiosity over the self-esteem of the hijrah actors. As a matter of fact, there are many psychological positive results which result from high level religiosity which the hijrah actors



experience, which have not yet been studied and researched, such as the impact of the hijrah on the happiness level of the hijrah actors, the impact of the hijrah on the mental hygiene level of the hijrah actors, the impact of the hijrah on the positivity level of the hijrah actors, the impact of the hijrah on the psychological well-being level of the hijrah actors, as well as the impact of the hijrah on the self-contention level of the hijrah actors. Moreover, by-products of high level of self-esteem such as self-enhancement, unbridled motivation to pursue a high level of self-esteem, unhealthy narcissism, pride, or arrogance which hinder relationships within a group, as found by Hood, Hill & Spilka have not yet been examined and detected in Indonesian context by Indonesian psychologists (Hood et al., 2009). These blind spots can be studied interestingly by the future researchers of the remarkable hijrah phenomenon. If the researches were carried out by future researchers, their findings would strengthen the validity of the findings of the research by C.G. Jung which showed that religion brought about the "cure of souls" which psychoanalysis helped reveal its facticity (Jung, 1975; Schaer, 1999).

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