

## MILLENNIAL DA'WAH INNOVATION OF PEMUDA HIJRAH LOMBOK IN DIGITAL DISRUPTION ERA

Leni Sulastri<sup>1\*</sup>, Andri Kurniawan<sup>2</sup> & M. Irawan Imam Maliki<sup>3</sup>

<sup>1,2,3</sup>Universitas Islam Negeri Mataram

*\*sulastrileni505@gmail.com*

### Abstract

*We have seen far too many variations in millennial society's conduct, both positive and negative. In actuality, the excessive media consumption culture has an effect on abnormal conduct. Not to mention the issues with bullying and fake news that abound in online communities. This study aims to provide millennial society and da'wah actors with a reference while also learning about the da'wah innovative ideas of Pemuda Hijrah Lombok. This study combines library research with qualitative methodology. The research's findings point to the innovation of Pemuda Hijrah Lombok in the digital disruption era, particularly in the form of Deep Talk, Road Show, PHL, Journey with Al-Qur'an, and other constructive activities that help develop strong moral character and religious understanding. This initiative pushes netizens to adopt more sensible digital behavior.*

**Keywords:** *Da'wah Innovation, Millennials, Pemuda Hijrah Lombok, Digital Disruption*

### Abstrak

Dinamika perilaku masyarakat milenial terlalu banyak kita saksikan dari yang konstruktif sampai destruktif. Budaya Konsumerisme media yang berlebihan notabene berdampak terdapat perilaku menyimpang. Belum lagi permasalahan tentang bullying dan berita bohong yang mengisi ruang-ruang digital. Tujuan penelitian ini sebagai referensi bagi pelaku dakwah dan masyarakat milenial secara umum, dan untuk mengetahui wawasan inovasi dakwah yang dilakukan oleh pemuda hijrah Lombok. Penelitian ini menggunakan metode kualitatif dengan jenis *library research*. Temuan penelitian ini adalah pengembangan masyarakat milenial melalui inovasi pemuda hijrah Lombok di era digital disruption berupa Deep talk, Road Show, PHL, Journey with Al-Qur'an dan kegiatan positif lainnya dalam membentuk karakter positif dan pemahaman agama yang kuat. Upaya ini menjadi trigger netizen lebih bijaksana dalam berperilaku digital.

**Kata Kunci:** Inovasi Dakwah, Milenial, Pemuda Hijrah Lombok, Digital Disruption



Lisensi

Creative Commons Attribution-NonCommercial 4.0 International License

## A. INTRODUCTION

The transition to an all-digital world is currently accelerating. People today live new lifestyles that are inextricably linked to electronic devices in this digital age. Most human needs can be satisfied by technology. The digital era has brought forth a number of beneficial improvements that can be utilized as much as possible. However, the digital age also has numerous negative effects, making life in this digital age more difficult for people. The digital age has brought challenges to a number of areas, including politics, economics, socioculture, defense, security, and information technology itself.

The digital world not only provides the public with fantastic prospects and advantages but also enhances financial matters. After all, achieving quality and productivity in daily life is a test for everything. Although using various advancements makes life easier, a lifestyle in the digital age will become more and more reliant on using computers and mobile devices. As diverse aspects of life have an impact that could result in changes on all sides, the genuine challenges in our digital age are becoming more and more muddled.<sup>1</sup>

Technology hangover, a word coined by John Naisbitt to describe the state of society today, which in his opinion cannot be divorced from the use of technology, is a symptom of this zone. On the one hand, millennial society has a tendency to exploit technology as a way of meeting needs because of this great knowledge of it.<sup>2</sup>

The emergence of numerous media has made it simpler to obtain information thanks to the growth of information and communication technologies. Abdul Muis, one of the communication experts, wrote in the CSIS analysis journal that "the advancement of communication and information

---

<sup>1</sup> Setiawan, W, "Era Digital dan Tantangannya", *Seminar Nasional Pendidikan*, (Vol.6, No.2., 2022), 4

<sup>2</sup> Aziz, A, "Religiusitas Masyarakat Urban di Era Digital", *Universitas Airlangga Surabaya*, (Vol.7, No.1, 2017), 2

technology gives a diversity of channels (media) that are increasingly sophisticated and allow all kinds of events".<sup>3</sup>

Modernization, which has numerous challenges, is inseparable from social transformation that results in a reliance on innovation. The primary evaluation in such a method is if modernisation is adequately mechanically logical. Social connections that once happened through actual interactions now happen through creative connections. Furthermore, in today's society, mechanically subtle forms of social cooperation have emerged as a highly striking problem. Particularly when it comes to Islam, a faith that generally integrates itself into a variety of social spheres and actively participates in the growth of the digital age. Islam, which was previously only conveyed through conventional media, is now starting to take advantage of new possibilities to do so. Such diversity is a result of a sophisticated religion. New musicians are also becoming popular on websites like Facebook, Whatsapp, Line, and others that offer online entertainment.<sup>4</sup>

Digital media, in Setiawan's opinion, has an impact on a social circle that is very difficult to understand and is like a double-edged knife. This digital era has many effects, both positive and negative outcomes. Positive effects include the faster and more flexible acquisition of data that is required in the digital age. Develop innovations in a variety of disciplines that are controlled to improvements in the digital era that are appropriate for our work. Wide digital communication's growth, particularly the use of electronic media as a source of information and data for the general population. Through the use of data and correspondence technologies, work on changing the HR (SDM) landscape. development of various learning resources that might influence the character of instruction, such as online learning media, online dialogues, and online

---

<sup>3</sup> Wawan Kusnadi, *Komunikasi Massa : Sebuah Analisis Media Televisi* (Jakarta: PT. Rineka Cipta, 1996), 2. Lihat juga: Kurniawan, A. Radio Hamzanwadi Sebagai Media Islami. *Tasamuh* 2020, 18, 245-264.

<sup>4</sup>M. Baihaqi dkk, "Transformasi Perilaku Beragama Masyarakat Muslim Kontemporer: Fenomena Al-Qur'an dan Era Digital", *Agama dan Hak Asasi Manusia*, (Vol.11, No.1,2022), 41-42.

libraries. the emergence of e-commerce, such as online shops that offer a variety of goods and make purchasing them simpler.<sup>5</sup>

The misuse of information and communication technology or user ignorance of ethical principles and best practices for using such technology are the main causes of the negative effects that are quite disruptive to daily life. Some of the negative effects of information and communication technology include the following: tend to be distinctive. rarely engage in social interaction with others. the advent of cyberbullying, or the intimidation of people both in person and online. more overtly negative content is present. spreading defamation and false information. the simplicity with which someone may slander someone. choosing and valuing remote, virtual friends while shunning close friends. ignoring duties and work. spending time on pointless activities. decreased level of learning lower academic performance and employment capacity. an increase in fraud and cybercrime.<sup>6</sup>

Hijrah is an encounter with freedom, both demonstrable and profound. Different experiences also cause people to have their own interests in hijrah. Hijrah is a process of improvement, hijrah is not only defined through the style of one's appearance, but has a very broad and changing definition where the importance of hijrah can be different for each person who completes it depending on one's experience, life goals, reasons, circumstances, and conditions. In a hadith narrated by Imam Bukhari in the book al-Aiman wa anNudzur, the Prophet Muhammad said:

*"Verily, deeds depend on their intentions, and for each person what he intends. Whoever hijrahs for Allah and His Messenger, his hijrah is to Allah and His Messenger. Whoever hijrahs to gain the pleasures of this world or to marry a woman, his hijrah is to what he hijrahs to". (HR. Bukhari, hadits No. 6689).*

Another characteristic that has lately emerged as a pattern of social change for people in the millennial generation is the enormous hijrah at a

---

<sup>5</sup> Ibid, 4

<sup>6</sup> Edwin, M. R, "Implementasi Dakwah Keluarga di Era Digital", *Pengabdian Dkawah Keluarga di Era Digital*, (Vol.5, No.2, 2022), 95-96.

younger age. Hijrah stands for the idea that through appealing to the millennial Muslim generation with aggressive images, these hijrah youth can contribute to social change. Younger generations are typically responsible for the spread of displacement, which is made possible by the accommodation of data innovation over time in the digital era. In addition to up close and personal in a recitation by a ustadz, learning about aspects of Islam relating to daily life have started to permeate the digital world.<sup>7</sup>

The implementation of hijrah youth tries to spread da'wah through social media platforms, Youtube, Instagram, Facebook, Tiktok, and other social media, both in the form of videos and writings. Pemuda Hijrah Lombok make new innovations such as deep talk sessions, then da'wah road shows, inviting young actors, journeys with the Qur'an and a session they call "happiness". religious activities carried out offline, the places used are flexible and move around in various regions in Lombok. In addition, in the digital context, Pemuda Hijrah Lombok utilizes social media as a way to preach in the digital era and is known as a millennial society where, every delivery of da'wah carried out by young religious actors presents many issues that intersect with today's youth. So that the da'wah carried out by the Pemuda Hijrah Lombok has received a positive response among the Lombok community, especially among youth.<sup>8</sup>

According to Khairi, the majority of these true actors come from different foundations, in contrast to the true actors in Lombok who are typically the dominant force field with a religious educational background. Additionally, while performers in Lombok dress in sarongs, gamis or koko shirts, and larger-than-normal surbans, entertainers in Lombok like to dress in a more modern manner and frequently employ slang associated with young people. However, the attractiveness of these new actors has been able to draw in young people and has helped them become quite well known in Lombo. Herein lies the

---

<sup>7</sup> Ibid, 54

<sup>8</sup>Khairi, M, Retrieved from Anak Muda dan Otoritas Keagamaan Baru di Lombok: Studi terhadap Komunitas Pemuda Hijrah Lombok (PHL): (Februari, 2021).

significance of this research, which is innovation and da'wah carried out by the Pemuda Hijrah Lombok.

In strengthening the research of Pemuda Hijrah Lombok, there are several studies that are relevant to this research, namely from Wawan Setiawan with the title "Digital Era and its Challenges", stating that innovation in the current undeniable digital era launched significant improvements for the world, and has produced various types of new innovations that increasingly determine trends. Innovation in this advanced period brings many advantages and difficulties from various fields such as government issues, financial aspects, socio-culture, protection or security and data innovation, but it cannot be denied that every utilization has difficulties. Similarities in cultural interaction through mass media. differences are in the challenges and innovations of millennial society.

Research conducted by M.Baihaqi, et al with the title "Transformation of Religious Behavior of Contemporary Muslim Communities: The Phenomenon of the Qur'an in the Digital Age", states that the rapid progress of innovation today has brought society towards a more digital direction because religious knowledge and innovation are two sides that cannot be separated from one another. Similarities of phenomena that occur in society such as low social interaction. While the difference is the strategy used by Hijrah Lombok youth to increase the social interaction of hijrah youth by doing offline da'wah not only through social media.

Research conducted by Edwin with the research title "Implementation of Family Da'wah in the Digital Age", explains that behind the positive impact of the digital era, it turns out that it also has a negative impact that is no less great so that serious efforts are needed for the head of the family to increase attention in protecting family members from the negative impact of the media era. Da'wah in the family is an important thing for the head of the family to do. The similarity is that there are positive and negative impacts of media in the digital

era so that serious efforts are needed for the head of the family to overcome these impacts. Differences in the application of the impact of the digital era.

Research conducted by Mila, et al with the research title "Hijrah Movement: The Search for Identity for Millennial Muslims in the Digital Age", explains that the development of new social movements has a model that pays attention to how social development as a social movement combines beliefs, values, and personality. In the development of hijrah started by the millennial Muslim community group, it seeks to welcome the millennial Muslim era to support social development. In this hijrah development, the millennial Muslim generation is invited to be close to the Qur'an, ask questions on time, effectively seek rigorous information and spread an Islamic image. The similarity with research is the delivery of da'wah with young religious actors. The difference is the use of social media and is done offline (face-to-face) and online.

Through some of the research results above, this research has new insight as its novelty, namely research that answers the akhlaq crisis and the behavioral diameters of millennial society so that the emphasis of this research is more on the development of millennial society through the analysis of da'wah innovation by Hijrah Youth Lombok. Thus, making this research original has never been researched before.

This study focuses on the cutting-edge digital da'wah initiatives made by Hijrah Youth Lombok. Including the effects of its da'wah on shaping Islamic millennial society's personality. As a result, the objective of this research is to produce knowledge that can be applied in daily life and serve as a resource for da'wah actors and millennial society in general.

## **B. RESEARCH METHOD**

This investigation employed a qualitative methodology. This study employed a library research strategy. Noeng Muhadjir claims that library study is more philosophical and theoretically sophisticated than field experimentation. Library research employs a philosophical approach more frequently than other approaches due to its theoretical and philosophical

nature. Data sources, data gathering, and data analysis are all components of library research methodologies.<sup>9</sup>

Self-transition develops in the dynamics of society because it has the capacity to change the moral climate of a time when attending mass religious recitations is unpopular into a religiously observant millennial culture. Researchers employ phenomenological studies to investigate the hijrah phenomena through innovations in da'wah in the digital age. The method is regarded as the most appropriate since it has the potential to influence how objective situations are understood.

## **C. RESULTS AND DISCUSSION**

### **Millennial Community Development**

In 2016, the dynamics of Hijrah among those who support the Hijra Lombok youth community first started to emerge. Additionally, this activity frequently includes a variety of individuals from varied backgrounds, including national and worldwide religious officials, motivators, and novelists, as well as various Hijrah celebrities who are members of various Islamic groups. The younger generation is encouraged to take an active part in da'wah activities by this activity. The pinnacle was when I established a Dawa community, particularly one led by younger colleagues. Although the da'wah movement in Lombok is not brand-new, youth da'wah cannot be compared to the da'wah that has already taken root. The color of da'wah and Islamic expressions in Lombok is instead enhanced by their new da'wah models and styles, as well as their new Islamic expressions.

The Pemuda Hijrah Lombok community uses young people as the target audience for da'wah. The millennial Muslim movement aims to educate the younger generation to read the Qur'an, pray on time, actively seek religious information, and spread Islamic propaganda in order to build character. He became a religious person because religion was transformed into a belief system

---

<sup>9</sup>Penelitianilmiah.com, Retrieved from Penelitian Kepustakaan (Library Research), macam, dan Cara Penulisannya: (Desember, 2022).



that could give birth to collective action in the form of social movements (Lofland, 1985). The dominance seen from the followers' comments shows the enthusiasm and positive values given by the millennial community to the Pemuda Hijrah Lombok group. In its activities, the Pemuda Hijrah Lombok movement pours out various types of innovations to invite millennials.

According to Parsons, it must have at least four imperative functions which are also characteristics of social systems. In more detail, the four functions referred to by Parsons are AGIL which is an extension of the functions of A (Adaptation), G (Goal At-tainment), I (Integration), and L (Latent Maintenance). The adaptation function is a system to maintain important resources in the system in the face of external demands. The goal achievement function is the third function of the system to prioritize goals and mobilize resources to achieve goals. The integration function is a process that occurs in the internal system that coordinates the inter-relationship of various subsystems. Meanwhile, the pattern maintenance function is a process when the system maintains motivation and social agreements by using internal tensions.<sup>10</sup>

According to Wiryokusumo, in general, improvement is an instructive effort, both formal and non-formal, which is carried out deliberately, arranged, coordinated, coordinated and attentive to present, develop and grow a basic character that is adjusted, intact, adjusted, information, abilities as indicated by the ability. The purpose of this program is to develop and cultivate the basic character, desire and ability as a common drive to improve, enhance, foster oneself towards achieving the balance, quality and ability of an ideal human being and an independent human being.<sup>11</sup>

---

<sup>10</sup>Sugihartati, "Pengembangan Masyarakat Informasi & Teori Sosial Kontemporer", Jl. Tambora Ray No.23 Rawamangun Jakarta: PT Fajar Interpratama Mandiri (2014).

<sup>11</sup>Shomedran, "Pengembangan Program Pls (Konsep, Strategi, dan satuan PLS)" Jl. Padat Karya, Palembang-Indonesia: Bening Media (2021).

From the above assessment, it tends to be concluded that advancement is work done deliberately, organized, coordinated to make or improve, so that it becomes a valuable item to work on quality as work to make superior better.

The idea of community development emerged in scholarly discussions as a response to the many problems facing humanity in the late 20th century. According to Winsome (2005), community development grew as a social movement in the 1970s following the emergence of a progressive awareness on the part of the international community to pay attention to the needs of welfare services for disadvantaged people, radically accepting the redistributive welfare model, imposing an active citizenship model and making room for citizen participation in the development process (participatory model)..<sup>12</sup>

The millennial generation of Muslims is considered a pioneer among Muslim youth today. People in Generation M are enthusiastic, dynamic, active, creative, yet demanding. They are proud of their faith. Their presence will "gently" change the culture. Moreover, one of the factors driving them to regain their place in modern life is the idea that science is firmly rooted in the golden age of Islamic civilization. This thinking provides insight and evidence that religion can not only coexist with modernity, but also inspire modernity. Zulhazmi and Hastuti (2018) said that the self-concept of the millennial Muslim generation on how to be tolerant, pluralistic, and able to appreciate differences and diversity causes great opportunities for the development of moderate Islamic da'wah in Indonesia.<sup>13</sup>

From the expert opinion above, it can be concluded that the importance of instilling tolerant values, pluralism, and respect for differences between others today are very important values in every individual human being, considering that when this is not instilled or even eliminated in ourselves, it will certainly make many of us who will be easily influenced and easily spread

---

<sup>12</sup> Zubaedi. *"Pengembangan Masyarakat Wacana dan Praktik"* Jl. Tambara No.23 Rawamangun Jakarta: Kencana Prenada Media Group (2013).

<sup>13</sup> Suci dkk, *"Hijrah Islami Milenial Berdasarkan Paradigma Berorientasi Identitas"*, *Pemikiran dan Penelitian Sosiologi*, (Vol.3, No.2, 2019), 79.

hate speech to others. In fact, the main value of every religion is of course to spread peace to others. As a believer, we would also like a peaceful condition with no conflicts that occur only because of differences.

### **Da'wah Innovation**

The innovations made by these interpreters utilize new sciences that are increasingly developing. Various branches of science are used as supporting media in efforts to deliver da'wah to every Muslim not only to meet the demands of changing social characteristics in terms of space and time, but also to meet the demands of the subject, namely millennials, a society consisting of various ages. Seeing the phenomenon of da'wah in the digital world, millennials respond at least in a way, some people try to utilize social media to create creative content to enliven discussions on social media, especially themes that are developing and trending. trending topics in Indonesia can be enjoyed anytime and anywhere. Second, millennials create a community or a movement engaged in religious delivery both offline and online.<sup>14</sup>

Innovation defusion theory basically explains the process of how an innovation is conveyed (communicated) through certain channels over time to a group of members of a social system. one of the innovation defusion theories was developed by parker (1974), who defined defusion as a process that plays a role in adding value to the production function or economic process. he also mentioned that defusion is a stage in the process of technical change. Innovation in da'wah plays a very important role in creating a more effective reception in understanding the content or content of the delivered da'wah.<sup>15</sup>

Dawah actors should utilize new media and its applications as a means of preaching. These various media are useful for instilling values, ideologies, or ideas that are considered important. Thus, it can be said that Information Technology such as television and the internet is very useful as a means of da'wah that has a wider reach and can be easily accessed by the community.

---

<sup>14</sup> Ibid. hlm.48

<sup>15</sup> Pamungkas, H, "Peran dan Inovasi Remaja Masjid dalam Membuat Program Dakwah Modern di Masjid Agung Jawa Tengah", *Ilmu Komunikasi*, (Vol.4, No.1, 2021), 109-110.

Community Service Director Ai Ira Waanira explained the important role of social media in the online taushiyah process. With the number of social media users increasing day by day, social media has become a useful tool for da'wah. "Nowadays some people spend more time on social media than in the mosque. So it is very necessary to have creative thoughts, especially from young people, to be able to maximize their social media as a means of da'wah and spread goodness in various forms," said Ai'ilah warnila. Meanwhile, Popong Farida, as the director of Madrasah Diniya Takmiliyyah (MDT) Al-Falah explained that this non-profit activity was very useful in providing MDT teachers with an understanding of the benefits of technology for media challenges. Fanny, one of the participants, said that this service activity not only increased knowledge and understanding. But this also encouraged her to preach on social media.<sup>16</sup>

Vice President Ma'ruf Amin launches Wahfadz application in NTB, encourages digital da'wah innovation. The Vice President revealed in one of his speeches, "Since a long time ago, the scholars have a big responsibility for the country. Since a long time ago, they have had a national commitment, and since a long time ago the students and scholars have continued to fight since before independence, then after independence. For us, of course, we must protect the country. The application launched by the vice president recently was able to increase da'wah innovation among Lombok's millennial community, especially communities or movements engaged in religion.

The implementation of hijrah youth tries to spread the word of Allah through writings and videos posted on social media sites such as Tiktok, Facebook, and Instagram. Pemuda Hijrah Lombok are making new innovations such as the Deep Talk activity which was held recently on Sunday, May 14, 2023 located at the Al Ishlah Mosque, Monjok Mataram where the event was led by Tatas Bagus Tiandi with guest Habib Hasan Bin Zein Alaydrus, the activity received a lot of positive responses from the millennial community to

---

<sup>16</sup> Faddilah, U, Peran Media Sosial Dalam Proses Dakwah Di Internet. *Peran Media Sosial*, (Januari 2002), 1

be able to participate in the activity. Deep Talk activities will be held again in the near future where the location is still undisclosed, it is not uncommon for activities carried out by Pemuda Hijrah Lombok to have a positive response among millennial communities, especially fillers in every da'wah activity inviting millennial da'wah actors.

The Da'wah Road Show activity was held offline for the last time on December 31, 2022, located at the NTB Hajj Dormitory, where the activity was responded positively by the millennial community, especially women who participated in the activity more dominantly than men. The activity was filled by famous young actors with different backgrounds, making women enthusiastic about participating in the activities carried out by the Lombok hijrah youth. Road Show activities have an interesting theme not far from millennial society. Innovations in activities carried out by Pemuda Hijrah Lombok are not only Deep Talk, Road Show there are also Journey with Al-Qur'an activities which are usually carried out during the month of Ramadan and there are many more activities or new innovations carried out by Pemuda Hijrah Lombok.

The new activity or innovation carried out by Pemuda Hijrah Lombok is PHL Peduli where this activity is engaged in the humanitarian field to help victims of natural disasters by opening open donations via online and offline this activity has a more tangible impact on society in particular and most importantly the people in need. With all the movements that the Pemuda Hijrah Lombok have carried out, making it a community that does not seem boring, and it is always interesting to follow each of its varied studies. The originality of their movement then becomes its own characteristic when compared to other Islamic movement communities which have proven successful in attracting the attention of young people and even all circles.

Religious activities carried out offline, the places used are flexible and move around in various regions in Lombok. Of course this provides a new paradigm that the Pemuda Hijrah Lombok movement is a social movement that

attracts the attention of all generations of millennial society. Characteristically, the millennial Muslim generation is a young Muslim generation bound by a different way of looking at the world that faith and modernity can go hand in hand. Offline da'wah implementation creates a da'wah that is more attractive in its implementation because it is in the same place. The meeting of millennial community audiences who participate in the Pemuda Hijrah Lombok da'wah activities where young actors who have religious knowledge from different backgrounds become performers in every Pemuda Hijrah Lombok activity.

This study uses the theory of diffusion of innovations proposed by Everett M. Rogers (1962) through his work entitled "Diffusion of Innovations" explaining that the phenomenon called "diffusion" occurs when an innovation is spread through a number of channels in a social system within a certain period of time. Furthermore, according to Rogers' theory, innovation needs to reach everyone with a predictable message. Rogers also defines innovation dissemination as the process of spreading information about new ideas presented in an impartial way. These innovative innovations will undoubtedly advance through social system channels. Diffusion from Rogers is "as the process by which an innovation is communicated through certain channels over time among the members of a social system."<sup>17</sup>

Innovation according to Everett. M. Rogers defines that innovation is an idea, idea, practice or object / object that is realized and accepted as a new thing by a person or group to be adopted. Innovation according to Stephen Robbins, defines innovation as a new idea that is applied to standardize or improve a product or process and service. Innovation according to Law No.18 of 2022, defines innovation as research, development, and or engineering activities aimed at developing practical applications of new scientific values and contexts, or new ways to apply existing science and technology to products or production processes.<sup>18</sup>

---

<sup>17</sup> Ibid, 109

<sup>18</sup> Sukmadi, *"Inovasi dan Kewirausahaan (Edisi Paradigma Baru Kewirausahaan)"*, Bandung: Humaniora Utama Press (2016)

There are several characteristics of innovation including:

1. New, That means an idea that is completely pure and has never been used by anyone. It can also mean that it is used by others but you want to adopt it because it seems like a good solution.
2. Characteristic. That is, innovations are always distinctive, although they can be interpreted from acquisitions to attract unique characteristics in acquisitions made in new locations.
3. Deliberate means that innovation is intentional because it is done consciously. This means that innovation is carried out through a well-prepared, clear, unhurried and planned process.

Innovation requires a clear goal. This is based on the science used. Science certainly focuses on the object and subject being developed. Without clear goals and subjects, innovations may be ineffective or even inapplicable.<sup>19</sup>

### **Pemuda Hijrah Lombok**

Abdullah asserts that numerous Islamic studies on ustadz and ustadzah, citing tarekat such as ustadz Abdul Somad, Hanan Ataqqi, Adi Hidayat, Khalid Basalamah, Aam Amiruddin, Mamah Dedeh, etc., corroborate the explanation of the phenomena of migration. Like Ustadz Hanan Attaki, who preaches targeting youth and even instigating "youth migration," Ustadz Adi Hidayat, who also makes frequent social network sermons, and Ustadz Abdul Somad, who has a million followers. The three ustadz use social media, which has persisted to the day, to spread the da'wah, or teachings of Islam.<sup>20</sup>

The Pemuda Hijrah Lombok movement is increasingly showing important developments and coloring the Indonesian Islamic landscape. The phenomenon of the hijrah youth movement in Lombok was actually born through the transmission of ideas and ideas of the Islamic movement between regions. This began to appear after the presence of the Islamic Center which became the largest learning center and religious tourism in NTB Province. The

---

<sup>19</sup> Semari dkk, "*Konsep Inovasi Pendidikan*". Bandung: Get Press Indonesia (2022)

<sup>20</sup> Ibid. 79

presence of the youth community in Lombok gives a new color to da'wah, both from the nature of da'wah and the scope of the movement. While the da'wah movement is carried out traditionally, the hijrah youth community in Lombok actually organizes da'wah activities by presenting concepts that are closely related to youth. In addition to introducing new da'wah concepts and packages, the Lombok youth community's da'wah movement has been able to present religious figures who are not only from Lombok but also from various regions and have diverse backgrounds.

According to Taufik & Taufik, The millennial community's interest in the hijrah movement is evidenced by the large number of young people who are interested in following the social media accounts of the Pemuda Hijrah Lombok komunitas with the social media account temanbaik.ofcl. Instagram media temanbaik.ofcl, has reached a following of 10.5 thousand followers. Uniquely, every transfer made by the Pemuda Hijrah Lombok group is always followed by the hashtag #hijrah #pemudahijrah #pemudahijrah Lombok. This is one way to make this hashtag sought after by many people, so that it will indirectly spread the movement and be evenly distributed. With 1810 subscribers and followers, the YouTube social media accounts of the Hijrah Lombok youth community receive more attention. Examples from two social media accounts of the Pemuda Hijrah Lombok community show indirectly that the hijrah movement can be carried out as part of a large religious social movement. Through these various online entertainments, it is easier for social developments to influence many people in these various social media, social movements are easier to influence many people.<sup>21</sup>

Da'wah on social media is a form of creativity for da'wah content creators to introduce light da'wah through quotes that aim to reach the hearts and minds of followers. According to Anisa (2018), in the Pemuda Hijrah Lombok community, da'wah material is easily uploaded on social media in the form of writings and videos that motivate the millennial Muslim generation to

---

<sup>21</sup> Ibid, 54



follow the invitation to migrate. The capacity possessed by the administrators of the Pemuda Hijrah Lombok community is very skillful in wrapping and executing the ideas they have so that it often becomes a trend that is often shared by followers on their respective social media when the Pemuda Hijrah Lombok community plans to hold an event or even when millennials who follow the study activities directly record the delivery of the speakers and are shared with the public.

This is an achievement of the Pemuda Hijrah Lombok innovation. The speakers who have charm seem to be things that are a pity to miss, the knowledge conveyed by the speakers also provides many benefits in Islam and can be used as guidance material by listeners or millennial communities in an effort to build a better character in the future, more specifically spirituality, which when this already has a solid foundation will make listeners or millennial communities wiser in addressing all the problems that exist in everyday life.

Digital disruption is the effect of changing fundamental expectations and behaviors in cultures, markets, industries, or processes caused by digital capabilities, channels, or assets. Digital disruption refers to changes in expectations and behavior due to the presence of technology. Digital change describes the changes that occur when new digital technologies, services, capabilities, and business models influence and change the value of industrial services and goods.<sup>22</sup>

The era of disruption here is that we create a new market situation and we can also improve or renew the existing situation. Disruption for most people can be seen as a threat but for others it can be seen as an opportunity. This threat is seen as something abnormal, unacceptable and much contested by society. Most people still maintain the old way of dealing with challenges in the

---

<sup>22</sup>Utami, dkk, Retrieved from Apa itu Digital Disruption ? (Desember,2022), <https://wartaekonomi.co.id>

digital era even though on the one hand in the digital era all problems are new in nature so they require new methods.<sup>23</sup>

Disruptive Innovation Theory is a theory discovered by Christensen (1997) who published the book *The Innovator's Dilemma*. It explains that "disruptive innovation" is a new form of competition between parties to discover new things. In an interview conducted by Denning (2016), this theory argues that the phenomenon created by new innovations can defeat existing innovations by introducing simplicity, convenience, accessibility, and affordability at relatively high costs, explaining how market conditions can be changed. Moreover, innovations developed in the current Industrial Revolution 4.0 era have brought many important changes. When a company fails to adapt and open up, it disrupts the overall operation and ultimately costs the company.<sup>24</sup>

#### D. CONCLUSIONS

The current era of digital technology is known as the era of new media, the era of information, in which the digitalization process has overtaken practically all people's lives worldwide. These mufasirs use social media and new, rapidly growing sciences in their innovative Da'wah work. Young Lombok Hijrah Muslims spread the word. The bulk of these religious players come from a religious background, which garners a favourable response among the people of Lombok, particularly among various children, in contrast to the religious actors in Lombok who typically have a strong Islamic educational background. Not only Deep Talk, Road Show, PHL Peduli, or Journey with the Qur'an, which are activities typically carried out by Pemuda Hijrah Lombok during the month of Ramadan, but also many other activities or new innovations carried out by Pemuda Hijrah Lombok and many more activities of

---

<sup>23</sup>Sarita dkk, "Psikoedukasi Dalam Mempersiapkan Mahasiswa Menyongsong Era Digital", *Pelayanan Kepada Masyarakat*, , (Vol.3, No.1, 2021), 56-57

<sup>24</sup>Mulyawan, A. N. (2021, Juli Jumat). Retrieved from Distructive Innovative Theory: Inovvation in 4.0 Era: <https://accunting.binus.ac.id>

Pemuda Hijrah Lombok to mold the character of millennial society in a better direction.

## E. BIBLIOGRAPHY

- Aziz, A. (2018). Religiusitas Masyarakat Urban di Era Digital. *Unversitas Airlangga Surabaya*, 2.
- D, R. (2022). Digital Native: Pengertian, Sejarah, dan Dampaknya Pada Bisnis: <https://accurate.id>
- Edwin, M. R. (2022). Implementasi Dakwah Keluarga di Era Digiital. *Pengabdian Dkawah Keluarga di Era Digital*, 95-96.
- Faddilah, U. (2002). Peran Media Sosial Dalam Proses Dakwah Di Internet. *Peran Media Sosial*, p. 1.
- Fathihai, D. E. (2023). *Inovasi Pendidikan*. Banten: PT Sada Kurnia Pustaka.
- Gunawan, I. (2013). *Metode Penelitian Kualitatif*. Jakarta: Sinar Grafika Offset.
- Khairi, M. (2021). 49610. Anak Muda dan Otoritas Keagamaan Baru di Lombok: Studi terhadap Komuitas Pemuda Hijrah Lombok (PHL): <https://digilib.uin-suka.ac.id/id/eprint>
- Kurniawan, A. Radio Hamzanwadi Sebagai Media Islami. *Tasamuh* 2020, 18, 245-264.
- Kusnadi, Wawan. 1996. *Komunikasi Massa : Sebuah Analaisis Media Televisi*. Jakarta: PT. Rineka Cipta.
- M. Baihaqi F D, N. I. (2022). Transformasi Perilaku Beragama Masyarakat Muslim Kontemporer: Fenomena Al-Qur'an di Era Digital. *Agama dan Hak Azazi Manusia*, 48.
- Mila N, D. W. (2020). Gerakan HIjrah: Pencarian Identitas untuk Muslim Milenial di Era Digital. *Indonesian of sociology, Education, and Development*, 54.
- Mufarida, B. (2023). Wapres Ma'ruf Amin Luncurkan Aplikasi Wahfadz di NTB, Dorong Inovasi Dakwah Digital: <https://www.celebrities.id>
- Mulyawan, A. N. (2021). Distructive Innovative Theory: Inovvation in 4.0 Era: <https://accunting.binus.ac.id>

- Pamungkas, H. (2021). Peran dan Inovasi Remaja Masjid Dalam Membuat Program Dakwah Modern di Masjid Agung Jawa Tengah. *ILmu Komunikasi*, 109-110.
- Penelitianilmiah.com. (2022). *Penelitian Kepustakaan (Library Research), macam, dan Cara Penulisannya*: <https://penelitianilmiah.com/penelitian-kepustakaan/>
- Rozi, H. S. (2020). Online Shopping and Digiya Living Culture Traps in Millennial Communities. *Simbolika*, 87.
- S, W. (2017). Era Digital dan Tantangan. *Seminar Nasional Pendidikan*, 4.
- Sarita C M, R. F. (2021). Psikoedukasi Dalam Mempersiapkan Mahasiswa Menyongsong Era Digital. *Pelayanan Kepada Masyarakat*, 56-57.
- Semaria Eva Eita Girang, A. K. (2022). *Konsep Inovasi Pendidikan*. Bandung: Get Press Indonesia.
- Setiawan, W. (2017). Era Digital dan Tantangannya. *Seminar Nasional Pendidikan*.
- Shomedran. (2021). *Pengembangan Program Pls (Konsep, Strategi dan satuan PLS)*. Palembang: Bening Media .
- Suci W F, Y. S. (2019). Hijrah Islami Milenial Berdasarkan Paradigma Berorientasi Identitas. *Pemikiran dan Penelitian Sosiologi*, 79.
- Sudirman, J. (2016). Digital Natives. *Digital Natives*, pp. 1-2.
- Sugihartati, R. (2014). *Pengembangan Masyarakat Informasi & Teori Sosial Kontemporer*. Jakarta: PT Fajar Interpratama Mandiri.
- Sukmadi. (2016). *Inovasi dan Kewirausahaan (Edisi Paradigma Baru Kewirausahaan)*. Bandung: Humaniora Utama Press.
- Utami, F. A. (2022). Retrieved from Apa itu Digital Disruption ? : <https://wartaekonomi.co.id>
- Zubaedi. (2013). *Pengembangan Masyarakat Wacana dan Praktik*. Jakarta: Kencana Prenada Media Group.