Community-Based Islamic Education In Urban Society: A Study Of The Shift Pemuda Hijrah Movement

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ABSTRACT

This study explores community-based Islamic education in urban contexts through a qualitative case study of the Shift Pemuda Hijrah movement in Bandung, Indonesia. The research responds to the need for adaptive forms of Islamic education that engage with digital culture while addressing the spiritual and social challenges faced by urban Muslim youth. Using a qualitative descriptive approach, data were collected through semi-structured interviews, participant observation, and document analysis involving primarily active members, mentors, and organisers of the community, whose backgrounds vary in age, social experience, and intensity of participation. The data were analysed thematically to capture the meanings, practices, and pedagogical orientations articulated within the movement. The findings suggest that Shift Pemuda Hijrah functions as a non-formal educational space in which spirituality, social engagement, and ecological awareness are integrated through programmes such as Shift Care, Shift Farm, and Pesan Trend. Learning processes are largely experiential and participatory, combining mentoring, social practice, and digitally mediated da'wah. These processes are perceived by active participants as fostering reflective spirituality and orientations towards religious moderation (wasatiyyah). However, the study does not claim measurable or long-term behavioural transformation, as the findings are derived from self-reported experiences within a cross-sectional research design.This research also recognises several analytical limitations. The qualitative approach prioritises interpretive depth rather than quantitative assessment of effectiveness or sustainability. Moreover, while the study highlights innovative and positive educational dynamics, it offers limited insight into internal resistance, critical perspectives, or power relations within the community. External factors and interactions with formal religious authorities are acknowledged as influential but remain outside the primary empirical scope of this study. Despite these limitations, the study contributes to scholarship on Islamic education by offering a contextual and critically reflexive understanding of how community-based, digitally mediated learning environments shape contemporary Muslim youth religiosity in urban Indonesia.

Keyword: Community-Based Islamic Education; Experiential Learning; Urban Youth

INTRODUCTION

The development of urban society in Indonesia is marked by rapid technological advancement, intensified digital interaction, and a fast-paced lifestyle.[1] These dynamics have given rise to a younger generation whose religiosity has become increasingly complex. On the one hand, Millennials and Generation Z show a high level of enthusiasm for spirituality; yet on the other, they experience an identity crisis and value disorientation amid the strong currents of modernisation and urban individualism.[2] This phenomenon reflects a shift in the paradigm of religiosity from traditional ritual spaces towards digital public spheres and non-formal communities that are more flexible and relevant to modern lifestyles. Nevertheless, the phenomenon of urban *hijrah* cannot be understood as a single, homogeneous entity. Various

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[1] Yeti Rohayati dan Abdillah Abdillah, "Digital Transformation for Era Society 5.0 and Resilience: Urgent Issues from Indonesia," *Societies* 14, no. 12 (2024): 266, https://www.mdpi.com/2075-4698/14/12/266.

[2] Morteza Agha Mohammadi, "Critical Study of Socio-Cultural Impacts of Cosmopolitanism of Generation Z and the Proper Stance for Muslim Youth," *Classical and Contemporary Islamic Studies (formerly known as Journal of Contemporary Islamic Studies)* 7, no. 1 (2025): 115–25, https://jcis.ut.ac.ir/article_100006.html.

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hijrah communities in urban settings exhibit diverse orientations—ranging from personal identity reinforcement and the formation of Islamic lifestyles to the pursuit of spiritual meaning, da'wah agendas, and social transformationeach with distinct approaches to religious education. Consequently, generalising *hijrah* patterns risks obscuring internal differentiation among communities as well as the pedagogical dynamics that accompany them.[3]

A national study conducted by the Centre for the Study of Islam and Society (PPIM) at UIN Jakarta in 2021 provides important empirical insights into the religiosity of Indonesia's younger generation.[4] The study, entitled *"Beragama Ala Anak Muda"* (Religiosity Among the Youth), found that Millennials and Generation Z tend to display relatively high levels of religious conservatism despite comparatively low levels of formal ritual practice. In other words, many young Muslims uphold strong moral and social religious views but do not consistently engage in formal acts of worship. The study further revealed that this pattern is relatively similar among both urban and rural youth, indicating that transformations in religiosity are shaped more by digital access and online social environments than by geographical factors alone. The PPIM findings further demonstrate that social media, YouTube, and podcasts have become the primary sources of Islamic knowledge for young Muslims in Indonesia.[5] This generation is not merely a passive recipient of information but also an active consumer and producer of religious content through commenting, sharing, and engaging in online discussions. Such transformation indicates that religious learning has shifted from formal educational institutions—such as *madrasah* or *pesantren*—to digital public spaces. This change directly affects the internalisation of Islamic values, as religious understanding is now often shaped through popular narratives and visual culture rather than systematic educational curricula.

While the digitalisation of religiosity is often viewed as a form of creative adaptation and positive transformation, the phenomenon of digital religion also entails significant problematic potentials.[6] Dependence on digital platforms risks encouraging the commodification of religion, whereby Islamic messages are packaged as popular consumer products. Moreover, religious authority has become increasingly fluid, as new religious figures may gain legitimacy through algorithmic popularity rather than established scholarly authority. This situation also has the potential to intensify ideological polarisation and reinforce echo chambers, in which young people are exposed only to religious discourses that align with their existing preferences. The implications of these dynamics are highly significant for the future of Islamic education in urban societies. Heavy reliance on digital media without adequate pedagogical guidance may create space for interpretative bias and the reduction of religious meaning. Consequently, there is a growing need for non-formal Islamic education models that are not only adaptive to digital and urban contexts but also critically reflective of the challenges they generate. Within this landscape, various non-formal religious communities have emerged, one of which is Shift Pemuda Hijrah in Bandung, positioning itself as a space for community-based Islamic learning grounded in lifestyle orientation and peer relations.

Studies on Islamic education in Indonesia have been extensive, encompassing formal, non-formal, and informal domains. However, the majority of this research continues to focus on conventional educational institutions such as *madrasah*, *pesantren*, or Qur'anic learning centres

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[3] Windy Triana dkk., *Hijrah: Tren Keberagaman Kaum Milenial di Indonesia* (PPIM UIN Jakarta, 2021).

[4] Syamsun Ni'am, "Islam, Moderation, and Prospects Indonesian," *Proceedings of the 1st Annual Conference of Islamic Education (ACIE 2022)* 714 (2023): 161, https://books.google.com.

[5] Febiyana, "Tren Hijrah di Kalangan Anak Muda, Ini Temuan Riset PPIM," CONVEY INDONESIA, 2021, https://ppim.uinjkt.ac.id/2021/02/01/tren-hijrah-di-kalangan-anak-muda-ini-temuan-riset-ppim/.

[6] Giulia Isetti dkk., *Religion in the Age of Digitalization* (New York: Routledge, 2020), https://api.taylorfrancis.com/content/books/mono/download?identifierName=doi&identifierValue=10.4324/9780367809225&type=googlepdf.

(*Taman Pendidikan Al-Qur'an*). Research by Hanifah, Sujanah, Rohmawati, and Maisyanah examines the implications of formal and non-formal Islamic institutions for children's moral development, while Magfiroh, Irfan, and Rahmat describe the characteristics and roles of Islamic educational institutions and their key actors. Haviz, Afwadi, Maris, and Adripen also explore non-formal Islamic education in Minangkabau through the institutions of *surau* and *madrasah*. Although these studies make important contributions, they remain centred on traditional institutions and have yet to address forms of urban community-based Islamic education that develop beyond formal institutional frameworks.

A number of other studies have begun to examine Islamic education within urban and digital contexts. Bryner portrays the dynamics of Islamic education among Indonesia's urban middle class, while Rachma investigates Qur'anic learning practices among urban children as an adaptation to contemporary urban culture. Although relevant, these analyses remain largely confined to formal or semi-formal institutions. At the global level, discourses on youth religiosity and community-based religious education have highlighted how non-formal religious communities function as spaces for identity negotiation, meaning-making, and critical responses to modernity and digitalisation. However, the connection between Indonesia's urban *hijrah* phenomenon and these global discussions remains underexplored in the existing literature.

Several studies have begun to address the roles of communities and youth in non-formal Islamic education, such as Robbaniyah and Lina's[7] research on the challenges faced by *tahfidz* institutions in the modern era, as well as If'il Choir and Aziz's[8] discussion of Islamic youth participation in social empowerment through non-formal schooling. Nevertheless, these studies have not yet explicitly positioned the urban *hijrah* movement as a medium of spiritual learning characterised by complex pedagogical, ideological, and digital dynamics. Based on this mapping, it can be concluded that research on Islamic education continues to be dominated by institutional approaches and has not fully captured the dynamics of community-based education within urban youth culture. Furthermore, some studies tend to portray *hijrah* communities as inherently positive phenomena, without sufficiently opening analytical space for ambiguity, tension, or potential contradictions that may emerge in their religious practices.

Therefore, this study aims to analyse the learning model developed by Shift Pemuda Hijrah in Bandung as a form of urban, community-based non-formal Islamic education. The study not only examines the contribution of *hijrah* communities to the strengthening of religiosity[9] but also critically investigates how digitalisation, lifestyle orientations, and social relations influence learning processes, religious authority, and the religious orientations of young people. Through this approach, the study allows for the possibility of ambivalent findings both those that support and those that challenge assumptions regarding religious moderation and transformation thereby offering a more reflective contribution to the development of community-based Islamic education paradigms in urban societies.

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[7] "Navigating the Qur'anic Generation: Challenges and Opportunities for Non-Formal Islamic Institutions," *Tarbawi: Jurnal Pendidikan Islam* 19, no. 1 (2024): 1–12, https://doi.org/10.20885/tarbawi.vol17.iss2.art5.

[8] "The Role of the Islamic Youth in Mobilizing Non-Formal Schools for Social Empowerment," *International Journal of Islamic Thought and Humanities* 3, no. 2 (2024): 322–31, https://doi.org/10.54298/ijith.v3i2.504.

[9] Alviani Rachma, "Modernizing the tradition: Mengaji among children of urban Muslim families in Indonesia," *IBDA: Jurnal Kajian Islam dan Budaya* 21, no. 1 (2023), https://doi.org/10.24090/ibda.v21i1.6921; Robbaniyah dan Lina, "Navigating the Qur'anic Generation: Challenges and Opportunities for Non-Formal Islamic Institutions."

METHOD

The unit of analysis in this study is the *Shift Pemuda Hijrah* community, a non-formal Islamic movement based in Bandung, Indonesia. The research focuses on how this community operates as a model of community-based Islamic education in an urban context. Specifically, it examines the educational activities, learning processes, mentoring methods, and digital engagement strategies used to instil Islamic values among urban youth. The study also analyses the community's role in shaping religiosity, moderation, and spiritual identity among its members. By observing *Shift Pemuda Hijrah* as both a social and educational phenomenon, this study seeks to understand how urban youth reinterpret Islamic education within the framework of modern lifestyle and digital culture. This research employs a qualitative descriptive design, using a case study approach.[10] The qualitative design was chosen because the study aims to explore deeply the meanings, motivations, and experiences of individuals and groups involved in *Shift Pemuda Hijrah*, rather than to measure variables quantitatively. The case study method allows the researcher to analyse the community holistically within its real-life context— particularly in understanding how non-formal Islamic education emerges through daily practices, mentoring sessions, and media-based activities. This approach is considered appropriate because it enables a contextual and interpretive understanding of Islamic education in urban settings, which is dynamic and socially embedded.

The data in this study were derived from both primary and secondary sources. Primary data were collected from key informants, including community leaders, mentors, volunteers, and members of *Shift Pemuda Hijrah*. These informants were selected through purposive sampling based on their active involvement and experience in the community's educational activities. The researcher is aware that purposive sampling of active internal members may generate a tendency towards positive or normative narratives. To address this potential subjectivity bias, data from key informants were not treated as objective representations but were analysed as situated perspectives reflecting internal meanings and self-understandings of the community. Interpretations were therefore cross-checked against observational data and digital documentation to minimise reliance on a single narrative source. Secondary data were obtained from supporting documents such as official publications, community reports, social media content (Instagram, YouTube, podcasts), and academic literature on Islamic education and youth movements. The combination of these sources enables triangulation, which strengthens the validity and reliability of the research findings. Data were collected through several qualitative techniques, namely semi-structured interviews, participant observation, and document analysis.[11] Semi-structured interviews were conducted using an interview guide that included open-ended questions about learning models, mentoring dynamics, and the use of digital media in religious education. Participant observation was carried out during community events, study sessions, and mentoring programmes to observe the interaction between mentors and participants in natural settings. The researcher acknowledges the potential observer effect arising from participation in community activities, whereby the presence of the researcher may influence participants' behaviour. To mitigate this effect, observations were conducted over multiple sessions and contexts, allowing patterns of interaction to be identified beyond singular events. Field notes focused not only on explicit behaviour but also on interactional routines, informal exchanges, and recurring practices, which helped to reduce the influence of situational performativity.

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[10] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan Kombinasi (Mixed Methods)* (Alfabeta, 2018).

[11] M B Miles dan A M Huberman, *Qualitatif data analysis*, an expande (Sage Publication, 1994).

Document analysis involved reviewing digital content, promotional materials, and visual documentation from the Shift Pemuda Hijrah platforms to identify educational narratives, symbols, and representations of Islamic values. This analysis primarily examined how Islamic education and religiosity are represented and framed by the community itself in digital spaces. While this approach provides insight into symbolic construction and pedagogical messaging, it does not fully capture the diversity of audience reception, including resistance, alternative interpretations, or critical responses from external publics. Therefore, findings from digital content analysis are interpreted as representations rather than as direct indicators of audience impact. The collected data were analysed using thematic analysis following the model proposed by Braun and Clarke.[12] The analysis process consisted of several stages: (1) data familiarisation through repeated reading of transcripts and observation notes; (2) generating initial codes to identify significant patterns; (3) categorising codes into broader themes related to educational practice, digital engagement, and spiritual formation; (4) reviewing and refining themes to ensure internal coherence and conceptual clarity; and (5) interpreting findings within the theoretical framework of community-based Islamic education and urban religiosity. The validity of interpretation was enhanced through source triangulation, member checking with selected informants, and peer debriefing with academic supervisors. Nevertheless, this study is cross-sectional in nature and captures the community's educational practices at a particular point in time. As such, it does not aim to measure longitudinal changes in religiosity or moderation. Instead, the analysis focuses on understanding processes, meanings, and pedagogical orientations as they are articulated and enacted within the current phase of the community's development. Through this analytical approach, the study seeks to construct a contextual and reflexive understanding of Shift Pemuda Hijrah as a model of community-based Islamic education for urban youth in the digital era, while remaining attentive to its methodological limitations and interpretive scope.

RESULT AND DISCUSSION

Spiritual Development within the Shift Pemuda Hijrah Community

Findings from observations and interviews indicate that the spiritual development in the Shift Pemuda Hijrah community is not limited to conventional religious activities such as study sessions and mentoring.[13] Instead, it has evolved into a comprehensive and transformative system of spiritual formation. This movement integrates dimensions of spirituality, social engagement, environmental awareness, and self-development through a series of flagship programmes collaboratively managed by young people. These findings primarily reflect the perspectives of highly engaged participants and should therefore be understood as *situated narratives* emerging from active involvement rather than as uniform experiences shared by all community members. Programmes such as Shift Care are perceived by informants as tangible expressions of spiritually grounded social action. Through free health services, charity drives, and humanitarian missions, members are encouraged to embody the principle of *rahmatan lil 'alamin* (mercy to all creation) through acts of compassion. These activities are narrated by participants as strengthening empathy and social solidarity, reinforcing the belief that worship extends beyond ritual practice into service to humanity. However, observational data suggest that participation in such programmes varies significantly, with a relatively small core group

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[12] "Using thematic analysis in psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, https://doi.org/10.1191/1478088706qp063oa.

[13] Aris Dwi Nugroho dan Abd Malik, "Hijrah: Exploring A New Model of Islamic Education," *IJER (Indonesian Journal of Educational Research)* 9, no. 2 (2024): 55–63, https://ijer.ftk.uinjambi.ac.id/ijer/article/view/334.

consistently involved, while many members remain peripheral or primarily engaged at the symbolic or digital level.

Shift Farm represents what informants describe as a form of ecological spirituality, integrating da'wah with environmental education and sustainable agriculture.[14] Members involved in this programme interpret spirituality not only as a vertical relationship with God but also as a horizontal responsibility towards creation. This interpretation, however, appears more strongly internalised among programme facilitators and volunteers than among casual participants, indicating differentiated levels of spiritual engagement within the community.[15] Similarly, the Pesan Trend programme expands the meaning of non-formal Islamic education by combining spirituality, nature, and skill development. Participants actively involved in Pesan Trend report deeper reflective engagement with *tawhid*, ethical responsibility, and self-reliance through experiential learning. Yet, the data also indicate that such intensive formation programmes are accessible mainly to members with sufficient time, economic resources, and long-term commitment, which may limit their inclusivity across the broader membership base.

Programmes such as Barisan Bangun Negeri and Lesswaste Shift further extend the community's da'wah into social and environmental activism.[16] Through these initiatives, participants articulate an understanding of religiosity as social responsibility and sustainability-oriented action.[17] At the same time, these programmes function as aspirational symbols of collective identity, and their long-term impact on participants' everyday practices beyond organised activities remains difficult to verify within the scope of this cross-sectional study.[18] As one active member expressed: "Shift isn't just about religious studies it's a lifestyle. We learn Islam by moving, by serving the community, protecting the environment, and developing ourselves. Hijrah isn't only about prayer or how you dress—it's about contribution."[19] While this statement captures a dominant narrative among committed members, it does not necessarily represent the experiences of less active participants or those who engage with Shift primarily through digital platforms. Overall, the findings suggest that Shift's model of spiritual formation is multidimensional as narrated by its active members, encompassing theological, social, ecological,[20] and professional aspects. This model reflects a shift from ritual-centred religiosity towards what participants interpret as the formation of *insan kāmil*. However, this transformation should be understood as an ongoing interpretive process rather than a stable or universally achieved outcome across the community.[21]

Beyond the programme-based articulation of spirituality, the data also reveal that Shift functions as a moral ecosystem in which values are continuously negotiated, affirmed, and reproduced through peer interaction. Informants describe how informal spaces—such as post-event discussions, shared volunteer experiences, and online group communications—serve as sites of moral learning where notions of piety, commitment, and authenticity are subtly

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[14] Agus Afandi dkk., "Islamic Eco-Theology in Practice: Revitalizing Environmental Stewardship and Tawhidic Principles in Agricultural Community," *MUHARRIK: Jurnal Dakwah dan Sosial* 7, no. 2 (2024): 257–82, https://ejournal.insuriponorogo.ac.id/index.php/muharrik/article/view/6477.

[15] Thomas Berry, *The sacred universe: Earth, spirituality, and religion in the twenty-first century* (Columbia University Press, 2009).

[16] Berry, *The sacred universe: Earth, spirituality, and religion in the twenty-first century.*

[17] Suyatno Suyatno, *Integration of nationalistic and religious values in islamic education: Study in integrated islamic school,* 2020.

[18] J. Dewey, *My pedagogic creed. In The early works of John Dewey: 5,* ed. oleh J. A. Boydston (Southern Illinois University Press, 1897).

[19] Interview with Fahmi, 14 May 2025

[20] Peter Jarvis, *The Routledge international handbook of lifelong learning* (Routledge London, 2009).

[21] Zamroni Zamroni, "Academic stress and its sources among first year students of islamic higher education in Indonesia," *International Journal of Innovation, Creativity and Change* 5, no. 4 (2019): 535–51.

reinforced. Within these interactions, spirituality is not merely transmitted through formal instruction but is shaped through collective norms, role modelling by senior members, and shared emotional experiences. This suggests that spiritual formation within Shift operates as a socially embedded process, where belonging and recognition play a significant role in shaping individual religious trajectories. At the same time, the findings indicate the presence of implicit hierarchies of spiritual legitimacy within the community. Active participation in flagship programmes often becomes an informal marker of commitment and moral seriousness, distinguishing "core" members from peripheral participants. While this dynamic may foster motivation and aspirational engagement, it also risks producing feelings of inadequacy or exclusion among members who are unable to participate due to structural constraints such as work schedules, family responsibilities, or economic limitations. Thus, spiritual formation within Shift appears to be mediated not only by personal intention but also by unequal access to time, mobility, and social capital.

The prominence of digital platforms further complicates the landscape of spiritual engagement.[22] Many members engage with Shift primarily through online sermons, social media content, and recorded lectures, which offer accessible entry points into the community's religious discourse. However, informants and observations suggest that digital participation is often perceived as less transformative than embodied involvement in offline programmes. This distinction reflects an underlying assumption that "authentic" hijrah requires physical presence, sacrifice, and active service. As a result, digital religiosity occupies an ambivalent position—simultaneously expanding the reach of da'wah while remaining symbolically marginal in the hierarchy of spiritual depth constructed by core participants. Moreover, the integration of social and environmental activism into religious practice reflects a broader reconfiguration of Islamic piety among urban Muslim youth. Rather than framing spirituality solely in terms of personal moral discipline, Shift participants articulate faith as ethical action in response to contemporary social and ecological challenges. This orientation resonates strongly with younger members who seek relevance and tangible impact in their religious lives. Nevertheless, the long-term sustainability of this model depends on whether such ethical commitments translate into consistent everyday practices beyond organised programmes, an aspect that remains difficult to assess within the temporal limits of this study.

Taken together, these findings suggest that spiritual development within the Shift Pemuda Hijrah community is best understood as a dynamic and uneven process shaped by participation intensity, social positioning, and interpretive frameworks. While the community offers a compelling narrative of holistic spiritual transformation, its realisation varies significantly across members. The ideal of insan kāmil functions less as a fixed endpoint and more as a guiding horizon that motivates ongoing self-improvement and collective engagement. Consequently, Shift's spiritual model should be read not as a uniform template of religious success, but as a contested and evolving project continuously negotiated within the lived realities of its members.

Participatory Learning Methods and the Use of Digital Media

Educational activities within the Shift Pemuda Hijrah community operate through two interconnected pathways: face-to-face learning and digital-based learning. In physical settings, Shift Class and Mentoring Hijrah sessions are conducted in mosques and community spaces using dialogical and contextual approaches that resonate with urban youth. Participants are encouraged to share experiences and reflections, positioning learning as participatory rather than transmissive. In parallel, Shift has developed an extensive digital learning ecosystem through

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[22] Talib Hussain dan Dake Wang, "Social media and the spiritual journey: The place of digital technology in enriching the experience," *Religions* 15, no. 5 (2024): 616, https://www.mdpi.com/2077-1444/15/5/616.

YouTube, Instagram, and podcasts. Digital programmes such as Shift Talks and Hijrah Journey Podcast are designed to address everyday concerns of young Muslims using accessible language and visual storytelling. Informants describe these platforms as essential tools for reaching youth who are geographically distant or hesitant to engage in formal religious spaces. Nevertheless, analysis of digital content primarily captures the *production and framing* of religious messages rather than their reception. While interactive features such as comments and live discussions suggest engagement, the study does not systematically examine audience interpretation, resistance, selective appropriation, or misinterpretation of digital da'wah messages. As such, digital media are analysed here as representational spaces rather than as fully observable arenas of meaning negotiation.

From a pedagogical perspective, Shift's learning practices align with learner-centred and participatory education models.[23] Participants are positioned as active interpreters of religious teachings, consistent with Freirean dialogical pedagogy and Mezirow's transformative learning. However, the extent to which such participatory ideals are realised in practice varies across settings, with face-to-face mentoring enabling deeper engagement than large-scale digital dissemination. The integration of offline and online learning reflects a hybrid educational model that expands da'wah beyond physical spaces. While this hybrid system enhances accessibility and visibility, it also introduces pedagogical tension between depth of formation and breadth of outreach an issue that warrants further investigation beyond the scope of this study. One informant explained that this approach stemmed from an awareness of changing patterns in how young people consume information, "We realise that young people now open YouTube more often than books. So our *da'wah* must reach them through the media they use every day—but the message must remain strong."[24]

This statement illustrates how Shift seeks to transform digital space into a medium for *da'wah* and education. Social media functions not merely as a channel for transmitting religious messages but as an interactive arena for dialogue and collective meaning-making among community members. Through comment sections, live discussions, and interactive content, followers are encouraged to participate actively in contemporary Islamic discourse that feels open, inclusive, and relevant to their lived realities. The analysis reveals that Shift's learning methodology represents a paradigm shift in Islamic education in the digital age—from a *teacher-centred* to a *learner-centred* model, as articulated by Freire.[25] In this new approach, participants are no longer positioned as passive objects of *da'wah* but as active subjects who interpret and reflect on Islamic teachings through the lens of their own experiences. Learning unfolds through dialogue, reflection, and transformative awareness, aligning with Mezirow's concept of *participatory learning*, where religious understanding is co-constructed within an egalitarian atmosphere.[26]

Moreover, Shift's digital learning practices correspond with the theory of digital religion, which views the online world as a new arena for constructing religious identity and relationships.[27] Within this framework, digital media are not merely tools of dissemination but new spiritual spaces where believers learn, discuss, and develop religious consciousness through virtual interaction. By employing this strategy, Shift has succeeded in reaching thousands of

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[23] Michele Schweisfurth, "Learner-centred pedagogy: Towards a post-2015 agenda for teaching and learning," *International Journal of Educational Development* 40 (2015): 259–66, https://www.sciencedirect.com/science/article/pii/S0738059314001084.

[24] *Interview with Dwi, Member, 16 May 2025*

[25] Paulo Freire, *Pedagogi Pengharapan : Menghayati Kembali Pedagogi Kaum Tertindas* (Kanisius, 2005).

[26] Jack Mezirow, "Concept and Action in Adult Education," *Adult Education Quarterly* 35, no. 3 (1985): 142–51, https://doi.org/10.1177/0001848185035003003.

[27] Heidi A Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds* (Routledge, 2013).

young people beyond Bandung who cannot attend in person, thereby extending Islamic education and *da'wah* into a wider, even global, digital sphere. The integration between face-to-face and online learning also exhibits the characteristics of hybrid learning—an educational model that combines direct engagement with online interaction.[28] Through this blended system, mosque-based studies, small-group mentoring, and social action initiatives are complemented by digital content that reinforces participants' understanding outside physical meetings. *Da'wah* activities are thus no longer confined to the mosque; they have expanded into a trans-media learning ecosystem encompassing offline discussions, video lectures, educational infographics, and collaborative social campaigns.

This approach demonstrates that Shift does not merely adapt to technological progress but integrates it creatively into its non-formal Islamic education strategy.[29] Spiritual values are communicated through visual language, digital storytelling, and collective experience that align with the cultural sensibilities of urban youth. Consequently, Shift presents a model of Islamic learning that is participatory, interactive, and adaptive to the digital ecosystem, showing that modern *da'wah* can progress hand-in-hand with technological innovation without losing its spiritual essence. In essence, this model reinforces Shift's position as a pioneer of community-based digital Islamic education, where the process of learning religion is not bound by time or place but unfolds dynamically within the everyday lives of young Muslims both in the tangible world and the virtual one. Furthermore, the combination of face-to-face and digital learning generates a layered pattern of religious socialisation within the Shift Pemuda Hijrah community. For a number of participants, initial engagement with Shift is mediated through digital content before gradually developing into more intensive offline involvement. This staged pathway suggests that the process of hijrah does not unfold in a linear or uniform manner, but rather moves across varying levels of participation and commitment. In this sense, digital spaces function as an entry point for religious awareness, while physical programmes provide opportunities for deeper internalisation and embodied spiritual practice.

However, the findings also reveal qualitative differences in learning experiences between members who participate in small-group mentoring and those whose engagement remains limited to large-scale gatherings or online platforms.[30] Mentoring sessions enable closer interpersonal relationships, reciprocal dialogue, and sustained reflection on personal life experiences. By contrast, digital learning tends to be more generalised and inspirational, with its transformative impact relying heavily on individual interpretive capacity. This indicates that sustained spiritual formation is closely linked to relational proximity and active participation rather than exposure to religious content alone. Within this framework, the role of mentors and facilitators emerges as particularly significant. They function not only as transmitters of religious knowledge but also as moral and spiritual reference figures for younger or newer members. Personal example, consistency of practice, and emotional accessibility are central to translating abstract religious values into lived ethical commitments. Consequently, spiritual education within Shift is shaped as much by the quality of interpersonal relationships as by formal curricula or media-based instruction.

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[28] Allison Anderson, "Climate Change Education for Mitigation and Adaptation," *Journal of Education for Sustainable Development* 6, no. 2 (2012): 191–206, https://doi.org/10.1177/0973408212475199.

[29] Samsuddin Samsuddin dkk., "The Cadre Development Model of Wahdah Islamiyah Preachers: An Analysis of the Integration of Formal and Non-Formal Education," *Abdurrauf Journal of Islamic Studies* 4, no. 3 (2025): 237–54, https://www.journal.staisar.ac.id/index.php/arjis/article/view/448.

[30] Marianne E. Krasny dkk., "Small groups in a social learning MOOC (sIMOOC): strategies for fostering learning and knowledge creation.," *Online Learning* 22, no. 2 (2018): 119–39, https://eric.ed.gov/?id=EJ1181445.

In addition, the participatory learning approach promoted by Shift creates space for contextual and reflective interpretations of Islam. Members are encouraged to relate religious teachings to urban life, social challenges, and everyday moral dilemmas. This orientation contributes to the development of a form of religiosity that is adaptive and socially responsive. At the same time, it opens the possibility for diverse interpretations that may not always converge into a single normative framework. Such diversity underscores the dialogical nature of spirituality within Shift, where meaning is continually negotiated rather than rigidly prescribed. Taken together, these findings suggest that spiritual development within the Shift Pemuda Hijrah community emerges from a complex interplay of learning methods, communication media, levels of participation, and social relationships. While the participatory and digitally mediated educational model offers significant transformative potential, it also raises questions regarding depth, inclusivity, and the sustainability of spiritual outcomes. Spirituality within Shift is therefore best understood as an ongoing learning process—one that is continuously shaped, contested, and reinterpreted as members navigate changing social contexts and technological environments.

Strengthening Spirituality and Religious Moderation among Young People

Findings from interviews and observations indicate that involvement in the Shift Pemuda Hijrah community has had a significant impact on members' spiritual awareness, social behaviour, and perspectives on religious life. The majority of participants reported noticeable personal transformation, particularly in terms of worship consistency, self-control, empathy, and tolerance towards others. Members are not merely learning to understand Islamic teachings intellectually but are also internalising these values in their daily lives within their families, workplaces, and even in digital spaces.One active member explained, "What I've gained from Shift isn't just religious knowledge but a way of being a Muslim who's relaxed yet devout. We're taught not to judge others easily and to do more self-reflection.[31]

These accounts represent subjective experiences of transformation and should be interpreted as self-reported perceptions rather than empirically verified behavioural change. The study does not employ longitudinal observation or behavioural measurement, and therefore cannot confirm the durability of such transformations over time. From the perspective of Islamic education, the Shift model aligns with *tazkiyatun nafs* and experiential learning, embedding religious values within social practice. Activities such as Shift Care and Pesan Trend create conditions conducive to reflective learning through action. However, the degree of internalisation varies, and not all members demonstrate sustained engagement beyond organised programmes. This transformation demonstrates the effectiveness of Shift as an agent of experiential learning, wherein religious education extends beyond the transfer of knowledge to the cultivation of reflective consciousness through lived experience.[32] Activities such as *Shift Care*, *Pesan Trend*, and small-group mentoring create a learning environment conducive to the internalisation of values. Islamic principles are not transmitted through verbal instruction alone but are embedded through social practices such as community service, environmental stewardship, and acts of compassion. In this way, religious learning shapes not only intellectual understanding but also the development of character and spiritual ethos grounded in social reality.

From the perspective of Islamic education, this model aligns with the principle of tazkiyatun nafs—the progressive purification of the self to achieve spiritual, social, and emotional balance. Through activities that combine worship, reflection, and social contribution,

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[31] *Interview with Salsa, Member, 20 May 2025*
[32] David A Kolb, *The Kolb learning style inventory* (Hay Resources Direct Boston, MA, 2007).

Shift fosters the understanding that piety is not confined to a private relationship between the individual and God but necessarily involves social responsibility towards others and the natural world. Such a model of spiritual formation reinforces the belief that true religiosity cannot be separated from ethical conduct and compassion for humanity. Regarding religious moderation, Shift promotes values aligned with *wasatiyyah*, including tolerance, inclusivity, and positive social interaction. These values are consistently articulated in discourse and pedagogical framing. Yet, the study does not observe how such values are negotiated in situations of internal disagreement, ideological conflict, or tension between religious norms and more extreme expressions of urban lifestyle. Consequently, moderation is analysed here as a normative orientation rather than as a tested outcome in conflictual contexts.

Field analysis identifies three dimensions of transformation as narrated by participants: reflective spirituality, social religiosity, and moderation. These dimensions should be understood as aspirational and processual, shaped by ongoing participation rather than fixed achievements. Shift Pemuda Hijrah functions as a meaningful space for cultivating interpretations of moderate Islamic spirituality among engaged urban youth. As a cross-sectional case study, this research does not assess the long-term sustainability of spiritual or social transformation, particularly among members who become inactive or exit the community. Future longitudinal and comparative studies are therefore necessary to evaluate the enduring impact and broader applicability of this model. Beyond individual narratives of transformation, the findings also suggest that Shift functions as a collective moral space where notions of spirituality and moderation are socially reinforced. Regular interaction within the community—through mentoring groups, volunteer activities, and informal discussions creates shared reference points for what it means to be a "good" and "moderate" Muslim. In this context, religious moderation is not only conveyed through explicit discourse but also through everyday social cues, peer affirmation, and communal expectations. Such social reinforcement contributes to the normalisation of tolerant and reflective religious attitudes among active members.

At the same time, the articulation of moderation within Shift appears to be framed primarily in affirmative and aspirational terms. Members emphasise openness, self-restraint, and avoidance of judgement, particularly in relation to differences in religious practice and lifestyle choices. However, because the study does not observe moments of explicit disagreement or ideological contestation, it remains unclear how these values are enacted under conditions of tension. Moderation, therefore, emerges more clearly as a moral ideal promoted within the community than as a disposition tested through sustained engagement with difference or conflict. The role of youth identity is also central to understanding the appeal of Shift's approach to spirituality and moderation. Participants frequently describe their religious engagement as compatible with contemporary urban life, professional aspirations, and digital culture. This compatibility allows young people to integrate religious commitment without perceiving it as restrictive or oppositional to modern social realities. As a result, moderation is experienced not as compromise or dilution of faith, but as a balanced orientation that enables religious continuity within plural and fast-changing environments.

Nevertheless, the findings indicate that the experience of spiritual and moral transformation is unevenly distributed across the membership. Those who participate regularly in mentoring and social action programmes report deeper reflective engagement than those whose involvement remains sporadic or primarily digital. This suggests that sustained relational interaction and embodied practice are key mediators of internalisation. Consequently, the capacity of Shift to strengthen spirituality and moderation is closely tied to patterns of participation rather than to exposure to religious discourse alone. In summary, the data suggest that Shift Pemuda Hijrah contributes to the cultivation of spiritually reflective and moderation-

oriented religious subjectivities among actively engaged young people. This contribution operates through experiential learning, peer-based socialisation, and the integration of religious values into everyday life practices. However, the outcomes observed remain processual and context-dependent, shaped by varying degrees of access, commitment, and continuity. As such, the strengthening of spirituality and religious moderation within Shift should be understood not as a uniform achievement, but as an ongoing formation process that evolves alongside members' life trajectories and social circumstances.

CONCLUSION

This study concludes that the Shift Pemuda Hijrah community can be understood as a context-specific case of non-formal Islamic education within an urban setting, rather than as a representative model for the diverse landscape of youth da'wah movements in Indonesia. The findings indicate that, within its particular social and cultural context, Shift operates as a community-based learning ecosystem in which spirituality, social participation, and digital engagement are articulated as interconnected elements of religious formation. However, these articulations should be interpreted as situated practices shaped by local dynamics, organisational culture, and the specific profile of its active members, rather than as universally applicable patterns of Islamic education. The study shows that programmes such as Shift Care, Shift Farm, Pesan Trend, and Barisan Bangun Negeri are perceived by active participants as meaningful spaces for experiential learning, self-reflection, and social engagement. Through these activities, hijrah is narrated not merely as a symbolic expression of religiosity but as an ongoing process of ethical orientation and personal transformation. Nevertheless, due to the cross-sectional nature of the research, claims regarding the sustainability of spiritual transformation, religious moderation, and long-term social commitment remain interpretive and provisional. Without longitudinal observation, it is not possible to determine whether these perceived changes persist over time, particularly after members reduce their involvement or exit the community.

From a theoretical perspective, this research contributes to discussions on community-based Islamic education in the digital era by illustrating how non-formal religious movements may function as sites of experiential learning and moral formation. At the same time, the findings invite caution against idealising such movements as inherently transformative. The study has not sufficiently examined internal power relations, leadership structures, or decision-making mechanisms within the community—factors that may significantly shape pedagogical direction, authority, and the internalisation of religious values. These dimensions warrant closer scrutiny in order to understand how religious meanings and identities are negotiated, reinforced, or constrained within community settings. The digital dimension of Shift's educational practice, while enabling wide outreach and participatory engagement, should not be assumed to be neutral or uniformly beneficial. This study recognises that the role of digital media is embedded within broader platform logics, including algorithmic visibility, content commodification, and the potential simplification of complex Islamic teachings. As such, digital da'wah functions not only as a pedagogical tool but also as a contested space where religious meaning is shaped by technological and economic structures that were not fully examined in this research. Finally, this study acknowledges that dimensions of gender, social class, and educational background have not been adequately integrated into the analysis, despite their likely influence on access, participation, and learning experiences within urban hijrah communities. These factors may produce differentiated trajectories of religious engagement and should be incorporated into future research to provide a more nuanced understanding of inclusivity and inequality in non-formal Islamic education.

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