

DECONSTRUCTING *HIJRAH* DISCOURSE IN THE PERSPECTIVE OF ISLAMIC COMMUNITY ORGANIZATIONS

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Abstract

The phenomenon of *hijrah* in Indonesia has experienced a significant shift in meaning, evolving from its original sense as physical migration to a symbol of religious identity transformation, particularly within the digital public space. While much attention has been given to individual or community-level expressions of *hijrah*, studies exploring how formal Islamic organizations—such as Nahdlatul Ulama (NU), Muhammadiyah, and the Persatuan Islam (Persis)—construct and institutionalize this discourse remain limited. This article aims to analyze how these three organizations frame the meaning of *hijrah* within their institutional and digital narratives. The study employs Fairclough's Critical Discourse Analysis alongside Barthes' semiotic theory to examine how the *hijrah* narrative reflects each organization's ideology, *da'wah* strategy, and response to modernity. The findings indicate that *hijrah* is constructed in distinct ways: Muhammadiyah interprets it as progressive spiritual and civilizational transformation; Persis emphasizes textual purification and strict adherence to scripture; while NU promotes an inclusive, ethical reflection that integrates spirituality with national identity. The discourse of *hijrah* thus emerges as a contested space for negotiating meaning, symbolic power, and the affirmation of Islamic identity within Indonesia's pluralistic and increasingly digital society. This study contributes to understanding how formal Islamic institutions shape contemporary religious narratives in response to social change.

1. Introduction

The concept of *hijrah* within Indonesian Islamic discourse has undergone a profound redefinition over the last two decades. While historically denoting the Prophet Muhammad's migration from Mecca to Medina, *hijrah* is now broadly understood as a symbol of personal transformation towards improved spiritual conditions and religious identity among urban Muslims (Alzamzami, 2023; El Abbas & Qudsy, 2019). Etymologically rooted in the Arabic for moving or leaving (Ibrahim, 2016), classical Islamic law interprets *hijrah* as relocating from kufr to Islamic lands to preserve faith (Royyani, 2020; Suarni, 2017; Taqwa, 2011). This modern reinterpretation aligns with the historical and protective emphasis found in the Great Dictionary of the Indonesian Language (Setiawati, 2023).

However, contemporary Indonesian Muslim society reveals a complex reconceptualization of *hijrah*. It is now linked not only to individual piety but also to a visually and interactively expressed social identity in the digital realm. Major platforms like Instagram, Facebook, and Twitter have become primary channels for disseminating aesthetic and popular *hijrah* narratives, particularly among millennials (Scott, 2019); Hamudy & Hamudy, 2020). Events such as the *Hijrahfest* festival exemplify *hijrah's* packaging as a religious-cultural event that blends Islamic lifestyle with community values and faith symbolism (Rahman et al., 2021). Thus, *hijrah* transcends mere spiritual practice to become a social performance, frequently reflecting group affiliations and specific ideological preferences (Hamudy & Hamudy, 2020; Hidayat et al., 2020).

This transformation shows that *hijrah* has evolved into a public discourse shaped by the contestation of meaning, between traditional Islamic values and modern visual logic spread through social media. Digital *hijrah* narratives often feature superficial symbolic approaches, ideological biases, and group exclusivity, and move away from deep theological reflection (Basri, 2023; Fansuri, 2023; Suhendra, 2012). At the same time, social media is also used by certain groups such as Salafis or *hijrah* celebrities to promote da'wah ideologies that tend to be conservative, through campaigns such as #IndonesiaTanpaPacaran (Fitri & Jayanti, 2020; Juliansyahzen, 2023; Royanulloh & Taufiq, 2022; Zaki, 2021). This narrative's development outside traditional religious authority signifies a decentralization of religious influence and its shift into the digital public sphere.

While numerous studies have explored the *hijrah* phenomenon through the lens of urban communities, religious celebrities, or digital da'wah movements (Abdurrahman, 2020; Ismail et al., 2020; Rahmatika & Mukhlis, 2021), little is known about how formal Islamic organizations institutionalize *hijrah* narratives in their official media. Prominent organizations such as Nahdlatul Ulama (NU), Muhammadiyah, and Persatuan Islam (Persis) are pivotal in shaping, guiding, and negotiating religious discourse in Indonesia, each employing a distinct ideological framework. NU emphasizes an approach grounded in local traditions and cultural values (Basri, 2023). Muhammadiyah prioritizes rationality and modern science-based education (Jannah & Pratama, 2021); while Persis tends to maintain a literal and critical scriptural approach towards perceived deviations of modernity (Basri, 2023).

This article aims to address this research gap by analyzing the construction of *hijrah*'s meaning within the institutional frameworks of these three major organizations. It will examine how their da'wah strategies and ideological stances influence the *hijrah* narratives they develop. Employing a deconstructive approach, this study will investigate power relations embedded in *hijrah* discourse, by dissecting the dominant narratives emerging from both religious institutions and digital spaces (Royanulloh & Taufiq, 2022; Zahara et al., 2020). This research is critical for understanding how *hijrah* as a religious concept is reconfigured within formal institutional settings—not merely as a response to digital trends, but also as an ideological strategy to navigate challenges posed by globalization, modernity, and social change.

Therefore, this study addresses the following research questions: How is the meaning of *hijrah* constructed and reproduced by Nahdlatul Ulama, Muhammadiyah, and Persatuan Islam (Persis) within their respective institutional frameworks? How do the ideological approaches of these religious organizations influence the *hijrah* narratives and da'wah strategies they develop? What dynamics of power, ideology, and symbolism underlie the formation and meaning of *hijrah* in contemporary Indonesian religious public spaces?

2. Method

Research methodology is a systematic and scientific way to obtain data that has a specific purpose and use. In the field of language and literature, various techniques, theories, and models have been developed, especially in linguistics that focus on studies based on terms, definitions, and scientific processes (Alkhresheh, 2020; Ramdhan, 2021).

2.1. Research Design

This study employs a combined approach between Critical Discourse Analysis (AWK) and semiotic model. In AWK, there are several main approaches such as the Van Dijk model, Foucault's sociological approach, and Norman Fairclough's three-step model which is the most widely used. On the other hand, the semiotic approach refers to the thought of Ferdinand de

Saussure with the concept of signifier and signified, as well as Roland Barthes who developed the three-level analysis of meaning. Barthes's model emphasizes the relationship between texts, the production of meaning, and social practices and ideologies (Fairclough, 2003; Van Dijk, 1993).

According to Fairclough (2013), discourse is shaped by complex social relations and cannot be separated from the linguistic context (Hayuningsih, 2021). Barthes expanded the study of semiotics to include the concept of "myth", which describes the interaction between the text and the reader's cultural experience. He highlights the importance of textual conventions and readers' expectations in shaping meaning, which is formulated in the concept of the Order of Signification (Kriyantono, 2007).

2.2. Data Sources

The data for this research consists of articles obtained from the official websites of three major Islamic organizations in Indonesia: Nahdlatul Ulama, Muhammadiyah, and Persatuan Islam (Persis). These sources were chosen to uncover the construction of the meaning of *hijrah* within the institutional narratives of these mass organizations, specifically focusing on their social, ideological, and theological contexts.

2.3. Data Collection

Data collection was conducted using a purposive sampling method, with article selection based on specific criteria: (1) the inclusion of the term "*hijrah*" in the title, (2) publication between 2018 and 2023, and (3) reflection of the official stance or narrative of the respective mass organization regarding the *hijrah* phenomenon.

2.4. Data Analysis

Data analysis in this study integrates Fairclough's Critical Discourse Analysis (CDA) with Barthes's semiotic analysis to provide a comprehensive understanding of the *hijrah* discourse in Indonesia's digital religious public sphere. Fairclough's CDA is employed through three main stages: *Textual Description*, *Discursive Practice Interpretation*, and *Social Practice Explanation*. Barthes's semiotic model complements this by examining the denotative, connotative, and mythological meanings embedded in both textual and visual signs. The overall analytical process includes data reduction, presentation of citations and discourse structures, and the formulation of conclusions (Nurbayan et al., 2020). This integrated approach seeks to uncover underlying power relations, ideologies, and symbolic representations.

At the Textual Description level, linguistic elements such as vocabulary choices, semantic meanings, sentence structures, and the coherence and cohesion of the texts are analyzed (Alkhresheh, 2020; Fasha & Tesniyadi, 2024). The Discursive Practice stage focuses on how texts are produced and consumed, investigating their sources, methods of construction, and how these reflect specific social ideologies (Sasmitha, 2023). The final stage, Social Practice, involves examining how broader socio-cultural contexts, power structures, and ideological forces shape the discourse. This level of analysis is informed by Foucault's concept of power, emphasizing how discourse can serve as a medium for both domination and resistance (Alkhresheh, 2020).

Running parallel to this is Barthes's semiotic analysis, which interprets signs through three levels. The denotative level identifies the literal or dictionary meanings of signs. The connotative level explores the culturally shaped meanings that differ between sender and receiver. The mythological level connects these signs to broader ideological narratives, revealing how cultural

values and norms influence interpretation (Barthes, 1977; Danesi & Perron, 1999). This multi-level semiotic approach enables a deeper reading of symbolic meanings within *hijrah* representations.

To ensure the validity and trustworthiness of the findings, theoretical triangulation was employed. This involved cross-referencing insights from both CDA and semiotic analysis, thereby enhancing the credibility and depth of interpretation regarding the *hijrah* phenomenon. The data analysis was guided by a combined analytical model, as illustrated in Figure 1. This figure demonstrates how Fairclough’s three-dimensional CDA framework and Barthes’s semiotic approach collectively work to analyze linguistic features, contextual production and consumption, and the symbolic construction of meaning, ultimately offering a holistic understanding of the *hijrah* discourse.



Figure 1. Semiotic-Barthes Framework of Analysis and Critical Discourse-Fairclough (Alkhresheh, 2020).

Table 1. Data Analysis Stages: Integration of Fairclough's CDA and Barthes's Semiotics

Approach	Stage of Analysis	Focus of Analysis	Objective	Reference
Critical Discourse Analysis (CDA)(Fairclough)	1. <i>Textual Description</i> (Descriptive Level)	Linguistic analysis: vocabulary choices, sentence structure, textual coherence and cohesion.	To uncover the textual construction of meaning.	Alkhresheh (2020); Fasha & Tesniyadi (2024)
	2. <i>Discursive Practice</i> (Interpretive Level)	Analysis of text production and consumption processes; sources and construction methods.	To explore underlying social ideologies within discourse production and distribution.	Sasmitha (2023)
	3. <i>Social Practice</i> (Explanatory Level)	Examination of the relationship between discourse and socio-cultural context, power, and ideology.	To explain how discourse functions as a site for meaning negotiation and social resistance.	Alkhresheh (2020)
Semiotics(Barthes)	1. <i>Denotative Level</i>	Literal or dictionary meaning of signs (textual/visual).	To identify the basic meaning of signs in messages.	Barthes (1977)
	2. <i>Connotative Level</i>	Cultural or emotional meanings shaped by the receiver’s background and associations.	To interpret culturally-influenced associations and contextual meanings.	Danesi & Perron (1999)
	3. <i>Mythological Level</i>	Relationship between signs and broader cultural myths or ideologies.	To decode hidden symbolic narratives within dominant cultural frameworks.	Barthes (1977)
Data Validity	<i>Theoretical Triangulation</i>	Cross-validation of findings between CDA and semiotic analysis.	To ensure the reliability and depth of interpretation in the <i>hijrah</i> discourse.	Nurbayan et al. (2020)

This table presents the integrated analytical framework combining Fairclough’s three-dimensional Critical Discourse Analysis (CDA)—Textual Description, Discursive Practice, and

Social Practice—with Barthes's semiotic levels of analysis—Denotative, Connotative, and Mythological. Each stage outlines the focus and objective of analysis used to examine the *hijrah* discourse in Indonesia's digital religious public space. The table also includes the strategy of theoretical triangulation to ensure the validity and reliability of findings.

3. Result and Discussion

Fairclough's Roland Barthes model of semiotics and Critical Discourse Analysis (AWK) provide a comprehensive framework for analyzing semiotics and discourse in social, cultural, economic, and political contexts. This study adopts the integrated framework depicted in Figure 1, in which Fairclough's three-dimensional model is applied bottom-up and aligned in parallel with Barthes' semiotic model. The data analysis process starts from a broader overview to a more specific focus, with an initial understanding of social and cultural contexts, then continues with the analysis of discursive practices and texts combined with semiotic analysis at the micro level.

3.1. Socio-Cultural Practice (Explanation)

The analysis of socio-cultural practices in the construction of *hijrah* discourse by Muhammadiyah, Persis, and NU reveals the dynamics of power, ideology, and social relations that shape the representation of *hijrah's* meaning. According to Fairclough (2003), the macrostructural level involves the interaction between texts, discursive practices, and broader socio-cultural contexts, including political, economic, and cultural systems. The construction of *hijrah* by these three community organizations (*ormas*) not only reflects the interpretation of religious texts but also responds to social, political, and institutional identity challenges within Indonesia's pluralistic landscape (AdeboHye & Sukdaven, 2024; Khamdan & Abidin, 2024).

Muhammadiyah interprets *hijrah* as a civilizational shift—the process of transformation towards a civil society based on rationality and social progress. This narrative aligns with Muhammadiyah's historical position as a pioneer of Islamic modernization through education and the development of social institutions. The concepts of *takhrij* (liberation), *takhrir* (emancipation), and *tanwir* (enlightenment) reproduced by Haedar Nashir represent the "Progressive Islam" ideology rooted in the 20th-century reform movement (AdeboHye & Sukdaven, 2024). This socio-cultural practice is influenced by Indonesia's post-Reformasi political system, where Islamic organizations compete in the public sphere to promote a vision of Islam compatible with modernity.

Persis constructs *hijrah* as normative purification, emphasizing literal obedience to texts (QS. Al-Baqarah: 257) and hadith. This approach reflects the influence of Salafi-Wahhabi ideology internalized through Middle Eastern scholarly networks (Khamdan & Abidin, 2024). Institutionally, Persis utilizes *hijrah* as a da'wah instrument to strengthen scriptural religious authority, while simultaneously rejecting the infiltration of secular values into society. Analysis of Persis texts shows the use of a rigid halal-haram dichotomy, functioning as a "terministic screen" to form an exclusive religious identity (Peter, 2019).

Meanwhile, NU articulates *hijrah* as an ethical-transformative process that integrates spirituality, nationalism, and tolerance. Quraish Shihab's narrative of *hijrah* as an "expression of love for the homeland" represents NU's cultural strategy in responding to religious identity polarization in the digital age (Hasan, 2019). This socio-cultural practice is influenced by Javanese cultural systems emphasizing social harmony, as well as NU's position as a guardian of Islamic moderation amidst the rise of puritan movements. Hadri Hasan (2018) study on the

Hijrah Festival in Jakarta demonstrates how NU uses popular media to promote an inclusive *hijrah* that rejects extremist symbolism.

The political implications of these constructions are evident in how each *ormas* mobilizes *hijrah* for its ideological agenda. Muhammadiyah uses the *hijrah* narrative to legitimize modern education programs, while Persis employs it for fatwa-based anti-vice campaigns (Khamdan & Abidin, 2024). NU, conversely, transforms *hijrah* into a tool for inter-religious dialogue through a *wasathiyah* (moderation) approach. These differences reflect the competition among vestigial states (quasi-political symbolic authorities) in responding to the challenges of globalization and digitalization (Peter, 2019). From Fairclough's (2003) perspective, macro contexts such as government policies on religious moderation and the political economy of digital media also shape the migration discourse. For instance, Muhammadiyah and NU adapt digital communication strategies to attract young generations away from radical movements' influence, while Persis maintains a conventional *da'wah* model by strengthening its *pesantren* base (Khamdan & Abidin, 2024). Thus, the construction of *hijrah's* meaning is not merely a product of textual interpretation but also a result of negotiation among institutional interests, social pressures, and cultural transformations.

3.2. Discursive Practice (Interpretation)

In the dimension of discursive practice, the analysis focuses on the production and distribution processes of *hijrah* discourse by the three major Islamic organizations in Indonesia—Muhammadiyah, Persatuan Islam (Persis), and Nahdlatul Ulama (NU)—and how this discourse is consumed by the public through each organization's official digital media. Each organization actively shapes the meaning of *hijrah* through digital platforms such as websites, online publications, and digital lecture channels, reflecting an institutional and structured approach in line with their respective ideological orientations.

1) Muhammadiyah Online Media

Muhammadiyah Online Media Muhammadiyah interprets *hijrah* as a spiritual and social transformation integrated with Islamic and national values. In articles written by Ilham (2023) and Afandi (2021), *hijrah* is presented not only as a personal individual change but also as a continuous civilizational process, as reflected in terms like "takhrij," "takhriir," and "tanwir," used to describe sustained liberation, emancipation, and enlightenment. For example, in the article "The Meaning of the *Hijrah* Moment, Haedar: Islam and Indonesianness Cannot Be Contradicted," a key quote illustrating this is: "*Hijrah* saves the processes of takhrij (liberation), takhriir (liberation), and tanwir (enlightenment) at the same time." This emphasizes the transformative and liberative dimensions of *hijrah* in Muhammadiyah's view.

2) Persatuan Islam (Persis) Online Media

Persatuan Islam (Persis) Online Media Persis emphasizes a textual and literal approach to understanding *hijrah*, as reflected in articles such as "*Hijrah* Towards the Straight Path (Part I)" (2020) and "Migrating to the State" (2019). These two articles demonstrate the construction of *hijrah* as a theological obligation directly linked to abandoning forbidden acts by Allah and morally shifting from deviation to obedience. The use of normative and repetitive diction such as "moving from ugliness to goodness" or "from immorality to obedience" reflects a strong binary framework in Persis's discourse. A supportive quote from the article "*Hijrah* Towards the Straight Path (Part I)" is: "A Muhajir is one who abandons what is forbidden by Allah." This confirms Persis's view of *hijrah* as literal adherence to sharia.

3) Nahdlatul Ulama (NU) Online Media

Nahdlatul Ulama (NU) Online Media NU frames *hijrah* within a more inclusive and progressive framework, emphasizing the importance of continuous reflective processes and self-renewal. In articles written by Alhafiz Kurniawan (2018) and Nurul Milah (2020), *hijrah* is defined as a continuous transformation to improve oneself in terms of thought, speech, and behavior. Furthermore, narratives constructed by NU figures such as Kiai Cholil and Gus Dhofir also emphasize that *hijrah* should not be reduced to mere identity symbolism but seen as a substantial struggle based on knowledge, spirituality, and love for the homeland. A quote from the article "*Hijrah* Changes for the Better, Not Corners the Other Party" illustrates this: "*Hijrah* is a continuous process of improving oneself, thinking, speaking, and behaving." This underscores the adaptive and ethical nature of the *hijrah* concept in NU's perspective.

The text production process in these three organizations also exhibits intertextuality, particularly through the use of similar source references like Qur'anic verses and hadith, yet interpreted with distinct ideological nuances. For example, QS. Al-Baqarah: 257 is interpreted literally by Persis as a moral call to move from darkness to light, while NU articulates it metaphorically as a process of spiritual enlightenment, and Muhammadiyah interprets it within the framework of forming a progressive Islamic civilization. Furthermore, the target audience segmentation for each organization also determines the form and strategy of discourse delivery. Muhammadiyah directs *hijrah* narratives to intellectuals with a conceptual approach and academic terminology. Persis caters to communities seeking theological certainty through text-based normative discourse. Meanwhile, NU tailors its da'wah messages with more communicative and popular language to reach a wide and diverse audience. Thus, discursive practices in the *hijrah* discourse of each organization represent not only theological preferences but also communication strategies adapted to the contemporary social and political religious context in Indonesia.

3.3. Text and Semiotics (Description)

This section presents a descriptive analysis of *hijrah* discourse using Roland Barthes's semiotic approach. In this analysis, selected excerpts from articles published by three Indonesian Islamic community organizations—Muhammadiyah, Persatuan Islam (Persis), and Nahdlatul Ulama (NU)—are chosen as research objects. These texts are systematically analyzed to identify their denotative (literal), connotative (symbolic), and underlying ideological myths. This approach aims to reveal that the concept of *hijrah* in contemporary Islamic discourse not only represents physical migration but also carries symbolic loads reflecting ideological, spiritual, and social values institutionalized within each community organization's religious narrative.

Within Roland Barthes's semiotic theory framework, the meaning of a sign is divided into two main levels: denotation and connotation. Denotation is the first level of meaning-making, referring to the literal or dictionary meaning of a sign. At this level, meaning is closed and direct, only reflecting what explicitly appears in the text or symbol. Conversely, connotation resides at the second level, containing ideological layers and being symbolic. Barthes interprets connotation as a form of cultural expression, where signs not only convey meaning but also construct values and ideologies inherent in specific social contexts.

Furthermore, Barthes also introduces the concept of myth as a crucial aspect of connotative meaning. Myth does not only imply symbolic stories collectively accepted but also serves as a means of propagating dominant ideologies culturally. In this regard, myth works to obscure the construction of ideology, making it appear natural in society's eyes. Therefore, connotative

meaning is always intertwined with the formation and reinforcement of symbolic power through culturally accepted representations of truth.

Table 2. Representation of *Hijrah* Discourse

Community Organizations	Heading	Narration	Denotative Meaning (KBBI VI)	Representation
Muhammadiyah	Islamic New Year 1445 H: Exploring the Meaning of the Three Dimensions of Success in <i>Hijrah</i>	" <i>Hijrah</i> is interpreted as a manifestation of a person's submission to God, which is closely related to the commands of Allah and the example taught by the Prophet Muhammad Saw."	Manifestation: Manifestation as a statement of feelings or opinions Submission: About (state) submission; Obedience; Compliance.	Spiritual transformation and civilization formation
Muhammadiyah	The Meaning of the <i>Hijrah</i> Moment, Haedar: Islam and Indonesianness Cannot Be Contradicted	" <i>Hijrah</i> saves the processes of takhrij (liberation), tahrir (liberation), and tanwir (enlightenment) at the same time."	Liberation: The process of freeing a person from the control or control of others. Liberate: To make free, to liberate (self); Brighten: Brighten	Integration of progressive Islamic values with nationality
Precisely	<i>Hijrah</i> Towards the Straight Path (Part I)	"A Muhajir is one who abandons what is forbidden by Allah."	Leave: Let loose; Prohibition: An order (rule) that prohibits an act.	<i>Hijrah</i> as a form of literal obedience to the sharia
Precisely	Migrating to the State	"The word <i>hijrah</i> has a broad meaning, moving from ugliness to goodness, from infidel to Muslim, from immorality to obedience."	Move: Switch or change places; Ugliness: Cons; Goodness: Good deeds or good deeds.	An explicit moral dichotomy: from heresy to the absolute
NU	<i>Hijrah</i> Changes for the Better, Not Corners the Other Party	" <i>Hijrah</i> is a continuous process of improving oneself, thinking, speaking, and behaving."	Continuous: Continuous, not stopping; Fix: Makes better.	Sustainable and reflective ethical transformation
NU	Definition of <i>Hijrah</i> in the Study of Sufism	" <i>Hijrah</i> is the spirit that animates the movement of a Muslim as a transfer from one condition to another."	Animating: Giving life or enthusiasm; Displacement: About moving, switching or escalation.	Gradual and profound internal spiritual change

Within the framework of semiotic theory developed by Roland Barthes, the meaning of a sign is divided into two main levels: denotation and connotation. Denotation is the first level of the process of meaning, which refers to the literal or literal meaning of a sign. At this level, meaning is closed and direct, reflecting only what is explicitly apparent in the text or symbol. On the contrary, the connotation is at the second level, which contains an ideological layer and is symbolic. Barthes interprets connotation as a form of cultural expression, in which signs not only convey meaning, but also construct values and ideologies inherent in a particular social context.

In addition, Barthes also introduced the concept of myth as an important aspect in connotative meaning. Myths not only imply a collectively accepted symbolic story, but are also a means of propagating the dominant ideology that takes place culturally. In this case, myths work to obscure the construction of ideology so that it seems natural in the eyes of society. Therefore, connotative meaning is always intertwined with the formation and perpetuation of symbolic power through cultural representations that are accepted as common truths.

Table 3. Semiotic Analysis

Text Quotes	Denotative Meaning	Connotative Meaning	Ideology/Myth (Barthes' Concept)
<i>Hijrah</i> is interpreted as a manifestation of one's submission to God. (Muhammadiyah)	<i>Hijrah</i> is a transfer from one condition to another, both physically and spiritually. The emphasis on the historical context of the Prophet Muhammad Saw migration from Mecca to Medina is the main basis that <i>hijrah</i> is a form of spatial	A symbol of total submission as a form of ideal piety.	Myth of Ideal Religious Obedience: Muhammadiyah's discourse constructs <i>hijrah</i> as a myth of progressive spiritual transformation, where denotative obedience to God becomes the foundation for achieving an advanced and modern civilization. This creates a narrative that change for the better is an intrinsic part of faith aligned with social progress.
<i>Hijrah</i> preserves the processes of takhrij (liberation), takhriir (liberation), and tanwir (enlightenment). (Muhammadiyah)	mobility based on faith motivation (Rahman et al., 2021).	The myth of ideological liberation towards progressive Islam.	Myth of Progressive Islam and Social Liberation: This connotation builds a myth about <i>hijrah</i> as a continuous movement of liberation and enlightenment. Within Barthes' framework, the use of terms takhrij, takhriir, and tanwir is not merely a denotation of change; rather, it forms a myth that Muhammadiyah's Islam is the primary agent of modernization and enlightenment that frees society from backwardness and conservatism, justifying the organization's role in building a progressive civilization.
A Muhajir is a person who abandons what is forbidden by Allah. (Exactly)		A moralistic connotation that emphasizes scripturalism.	Myth of Sharia Purification and Textual Piety: This quote denotatively refers to the act of abandoning prohibitions. However, connotatively, it forms a myth in Persis's discourse that <i>hijrah</i> is an endeavor of strict self- and societal purification based on a literal interpretation of sharia. This myth reinforces an exclusive religious identity that differentiates between the obedient (muhajir) and the transgressor.
Moving from evil to good, from infidel to Muslim, from immorality to obedience. (Exactly)		An exclusive religious identity line.	Myth of Absolute Moral Dichotomy: This statement is denotatively about changing conditions. However, its connotation builds a myth of absolute moral dichotomy in Persis's view, where <i>hijrah</i> is a definitive transition from "ugliness" to "goodness." This myth asserts clear religious identity boundaries and rejects moral ambiguity, creating a narrative that salvation can only be achieved through uncompromising obedience.

Text Quotes	Denotative Meaning	Connotative Meaning	Ideology/Myth (Barthes' Concept)
<i>Hijrah</i> is a continuous process to improve oneself, think, speak, and behave. (NU)		An inclusive and progressive spiritual ethos.	Myth of Moderate and Process-Oriented Islam: Denotatively, this is about continuous self-improvement. Connotatively, however, NU constructs the myth of <i>hijrah</i> as a continuous and reflective ethical transformation that does not refer solely to physical migration but to internal renewal. This myth emphasizes moderation, tolerance, and adaptation, rejecting views of <i>hijrah</i> as a radical or dichotomous change, and promoting national values.
<i>Hijrah</i> is the spirit that animates the movement of a Muslim as a move from one condition to another. (NU)		The grand narrative of faith as an adaptive practice in Muslim life.	Myth of <i>Hijrah</i> as a Symbol of Change and Renewal of Muslim Identity: This quote denotatively speaks of spirit and transfer. Connotatively, however, it creates the myth that <i>hijrah</i> is the animating spirit for a Muslim to constantly adapt and evolve in their life. This myth demonstrates the flexibility and relevance of <i>hijrah</i> in various contexts, affirming that <i>hijrah</i> is a dynamic concept encouraging Muslims to continuously innovate and contribute positively, aligning with NU's inclusive values.

Denotatively, the meaning of *hijrah* in Muhammadiyah, Persis, and NU discourse refers to a movement or change from one condition to another, both physically and spiritually. Connotatively, however, this meaning is enriched with ideological layers that form dominant myths within Indonesian Muslim society. Muhammadiyah, through narratives of "manifestation of submission" and "processes of *takhrij, takhriir, tanwir,*" constructs the myth of Progressive Islam, emphasizing progressive spiritual and civilizational transformation. This is a myth of modernization aligned with Islamic values, where *hijrah* becomes a symbol of continuous progress and enlightenment.

Persis, by emphasizing "abandoning what is forbidden by Allah" and "moving from ugliness to goodness," builds a myth of sharia purification and absolute moral dichotomy. This myth asserts exclusive religious identity boundaries, where *hijrah* is interpreted as literal and uncompromising obedience to sacred texts, rejecting any compromise with perceived secular values.

Meanwhile, NU, with its definition of *hijrah* as "a continuous process of self-improvement" and "the spirit that animates movement," creates a myth of moderate and process-oriented Islam. This myth emphasizes that *hijrah* is an inclusive and reflective ethical transformation, where spirituality, nationalism, and tolerance are integrated. *Hijrah* in NU's view becomes a symbol of adaptive change and Muslim identity renewal that values social harmony and rejects extremism.

Roland Barthes' semiotic analysis allows for the identification that *hijrah* in the discourse of Islamic organizations in Indonesia is not only understood literally as physical mobility but also as a social myth that reflects the dominant ideology in Muslim society—whether in the form of scriptural purification, progressive spiritual transformation, or contextual ethical moderation. This demonstrates that the meaning of *hijrah* is an arena for contesting meaning, symbolic power, and the affirmation of Islamic identity in contemporary Indonesian Muslim society.

Based on the in-depth analysis of the socio-cultural practices, discursive practices, and the text and semiotics of *hijrah* discourse that have been outlined, the following section will present the core findings of this research. This conclusion will address the research problems posed at the beginning of the study, summarize the significant contributions achieved, and highlight the implications of the construction of *hijrah*'s meaning by Islamic community organizations in Indonesia.

4. Conclusion

This study concludes that the discourse of *hijrah* within Islamic mass organizations in Indonesia is not monolithic but rather a diverse ideological construction shaped by each organization's theological, social, and political backgrounds. *Muhammadiyah* frames *hijrah* as a progressive transformation toward a modern and rational society; *Persatuan Islam (Persis)* interprets it as a normative purification grounded in a literalist understanding of religious texts; whereas *Nahdlatul Ulama (NU)* emphasizes *hijrah* as a contextual, ethical, and moderate spiritual transformation. This variation in narratives demonstrates that *hijrah* is not merely an individual practice but a contested arena for meaning-making and the representation of collective identity, institutionalized within the structures of religious discourse.

Through a combination of deconstructive and semiotic analysis, this study makes a significant contribution by uncovering the symbolic power and ideological dynamics that shape the meaning of *hijrah* in contemporary religious public spaces. It fills an existing gap in understanding the role of formal mass organizations in constructing and disseminating *hijrah* discourse. However, this study is not without limitations—chief among them is the reliance on secondary data derived from official media. The absence of in-depth interviews with key organizational actors limits the ability to capture practitioners' perspectives and the internal dynamics that may not be fully represented in official narratives.

To enhance and deepen this understanding, future research is recommended. Subsequent studies should employ more grounded methods, such as ethnographic approaches or focus group discussions with religious leaders and community members, to explore lived experiences and nuanced interpretations of *hijrah* within these organizations. Additionally, longitudinal approaches may offer valuable insights into the evolution and transformation of *hijrah* discourse over time.

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