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Millennial hijra: Social environment, new media, and the religiosity of Muslim students in Lombok, Indonesia

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Abstract

The phenomenon of hijra (transformation into a more devout Muslim) is an important theme that is being discussed and studied about Islam in contemporary Indonesia, especially in the millennial generation and new media. As a reinforcement of previous findings, this article focuses on the social-environmental context of new media in shaping motivation and determinant factors in the hijra phenomenon among Muslim students at state universities in Lombok, Indonesia. The data for this article were obtained through field research, where the research subjects were students at state universities in Lombok, namely, Mataram State Islamic University and University of Mataram. We conducted interviews, offline and online observations, and documentation by accessing authentic portraits of various student hijra activities from 2022–2023 in Lombok, West Nusatenggara Indonesia. This research shows that the social environment in the context of family, friendships, and study institutions inside and outside universities is a determining factor that motivates students to hijra. This article also confirms previous research findings that new media provides greater accessibility to religious information, allows the millennial generation to deepen their understanding of religion, and has changed social interaction patterns among the Muslim millennial generation.

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Introduction

The concept of hijra has gained considerable attention and become an increasingly prominent topic of study in Indonesia, particularly since the Reformation era, with interest intensifying in the past decade due to the rapid proliferation of digital media. However, research on the hijrah phenomenon remains comparatively limited, especially when juxtaposed with other dominant themes in Indonesian studies. Positioned within the broader field of Islamic studies in Indonesia, this study seeks to illuminate the contemporary meanings of hijra. Traditionally, hijra in Islamic history references the Prophet Muhammad's migration from Mecca to Medina. In modern Indonesia, however, it signifies a personal journey of spiritual transformation, embraced by individuals aspiring to deepen their devotion and adherence to Islamic principles (Beta, 2019; Lyansari, 2019; Sunesti et al., 2018). This transformation requires compliance with Islamic law, which includes manners, education, and financial systems (Wulandari et al., 2022).

Previous studies have demonstrated that the rapid development of the hijrah movement among Muslim millennials is prominently visible within Indonesia's Muslim middle class. Farchan and Rosharlianti (2021) reveal that the hijrah movement among urban millennial Muslims is closely associated with the growth of the Muslim middle class, fostering a new identity of "Devout Muslims" marked by public displays of piety and the use of religious symbolism in everyday life. This movement is also notably fluid, cutting across ideological and organizational boundaries, with YouTube identified as the primary platform for Islamic content and Hanan Attaqi as the most followed preacher. Additionally, Jati (2023) finds that hijrah has shifted among the Muslim middle class from a personal spiritual journey to a collective social norm, especially among youth, where it frequently serves as an identity marker rather than solely a spiritual pursuit. This commitment to hijrah reflects a broader effort to align Islamic values with modern lifestyles, reshaping the expression of religiosity in public spaces.

The phenomenon of hijra is also often depicted in the context of internet technology and social media use in spreading Islamic preaching (*da'wah*) in Indonesia. The internet's presence is one reason for the massive hijra phenomenon in the middle class of Indonesian cities. Social media, such as Instagram, has become the central platform for Islamic da'wah activities for young Muslim women to educate each other to become good Muslims. Their creativity and enthusiasm for preaching place them as influencers on social media who carry out their preaching gently and profitably because of the business element. Apart from that, the existence of the hijra movement displayed on social media proves that the hijra movement can change perceptions regarding the meaning of the veil, which is widely stigmatized as radical, in Islamic da'wah activities (Mahanani & Putri, 2019; Muna, 2020; Nisa, 2018). In the context of millennials, the hijra movement has become a forum for searching for identity, self-transformation, and strengthening the Islamic identity of millennials in facing the challenges of modernity (Fajriani & Sugandi, 2019; Rozi et al., 2021; Wati et al., 2022).

This article focuses on the motivational context and factors of hijra among Muslim students at state universities in Lombok, West Nusa Tenggara, Indonesia. This research sees that the combination of the social environment and new media plays a significant role in the development of the hijra movement, which has implications for reconstructing the identity of Indonesian Muslim millennials, including in Lombok. The phenomenon of hijra in Lombok has become an exciting discourse to discuss because of its rapid development in the lives of Lombok's urban millennial generation, as an effort by various hijra communities to make applying Islamic values more "fun" for the Millennial generation. Since the 2010s, in Lombok, a hijra movement has emerged, which was initiated by a group of millennial Muslims who carried out a transformation in the aspect of religious values.

The occurrence of shifts in the da'wah media is one of the factors causing the hijra phenomenon. Moreover, the most massive hijra campaign was carried out on social media, the most significant users of which were the urban middle-class millennial generation. Various social media used include Instagram, YouTube, Facebook, Twitter, and TikTok. These platforms are used as campaign media for the hijra movement by general netizens and online hijra groups/communities founded by digital-friendly *ustad* celebrities such as Hanan Attaki and Felix Shiaw. The community then developed and branched out in various regions, including Lombok.

On Instagram social media alone, for example, as of April 11, 2023, the @pemudahijrahlombok account had more than 11,000 followers; the @tahajjudcallcommunity_ntb account has more than 5,000 followers; The @yukngajilombok account has more than 7,000 followers. With the hashtags #lombokhijrah #hijrahlombok in the search column, we will find more than 700 posts on this topic. This phenomenon made us interested in seeing how the environment and social media play a role in influencing millennial Muslims in Lombok to emigrate. We argue that the social environment, such as family, educational institutions, friendships, organizations, and social media, are significant motivating factors for millennial Muslims in universities in Lombok to migrate.

Literature Review

The millennial generation is a demographic group born between 1981 and 1996. They are often considered a generation with significant influence because they have grown up and adapted to significant changes in technology and culture. They are a generation that grew up with rapidly developing technology, such as the internet, smartphones, social media, and unlimited access to information. The meaning of the millennial generation includes the strong influence of technology, adaptation to cultural changes, and a unique outlook on life and career. Overall, the millennial generation has different views, values, and behavior than previous generations. The influence of technology and cultural changes have shaped the identity and distinctive characteristics of this generation (Salleh et al., 2017; Sulaiman & Al-Muscati, 2017).

In this article, the term millennial hijra is interpreted as a change in attitude, lifestyle, and dress code that follows Islamic law but remains trendy, fashionable, and in line with current developments. This lifestyle is carried out by the millennial generation, who are very attached to digital media. The most straightforward indication to see, especially for Muslim women who are starting their hijra, is that their social media status contains excerpts of deleted selfie photos showing their beautiful faces. If they want to upload a selfie, they will cover their face with their hands or place emoticons so their face is not fully exposed. It is done because they believe in the view that the face is a private part that must be covered, not exposed and consumed by netizens (Lyansari, 2019; Zahara et al., 2020).

The emergence of the hijrah phenomenon in Indonesia can be seen as a direct outcome of social transformations within the Muslim middle class, where rising economic status has intertwined with a renewed commitment to Islamic identity. Heryanto (2008) observes that the expansion of this middle class has spurred a distinct form of religious enthusiasm that integrates Islamic values with modernity. This shift is evident in the growing visibility of urban Muslim women wearing the hijab, the rise of religiously themed advertising and tourism services, *umrah* (pilgrimage) trips led by prominent *kiai* (clerics), the establishment of costly private Islamic schools, and the emergence of cafes, salons, and fashion boutiques catering exclusively to Muslim clientele. Additionally, there has been a proliferation of Islamic-themed soap operas, magazines, and literature. In this context, Taufik and Taufik (2020) argue that the hijrah movement in Indonesia represents the growth of Islamic pop culture, reflecting these broader social changes within the Muslim middle class.

In the current digital era, information and communication technology has changed how people live, including religious practices. The millennial generation is one group that is actively involved in using new media in their daily lives. The Muslim millennial generation has adopted new media as the primary source of religious information. They can access sacred texts, religious lectures, fatwas, and religious practice guides through social media platforms, mobile apps, and websites. Research shows that new media provides greater accessibility to religious information, allowing millennials to deepen their understanding of religion. New media has changed social interaction patterns among the Muslim millennial generation (Fakhruroji, 2019). Online discussion groups, forums, and social media communities facilitate the exchange of religious thoughts, understanding, and discussion. This allows them to support each other, exchange experiences, and expand social networks with fellow Muslims. In addition, the presence of ulama and religious leaders on new media platforms allows the millennial generation to engage in direct discussions with religious authorities (Zaid et al., 2022).

Apart from that, there are external factors, namely, the ease of accessing religious information through various social media. One of the most important changes in the realm of Islam in Indonesia in recent years has been the rising dependence of Muslims on social media when practicing their faith. To some extent, media behaviors have become indistinguishable from religious rituals, and, more crucially, Muslims themselves frequently regard their online activities as part of their devout efforts to increase their religiosity. Social media is especially essential in this context since, probably more than any other medium, it is profoundly interwoven in users' daily lives (Slama, 2018).

This phenomenon then makes the millennial Muslim generation more open to accepting and changing their lifestyle to a more Eastern one as a new lifestyle that follows religious teachings. Indirectly, lifestyle changes that tend to be religious form a cultural frame that supports the development of the hijra movement among the millennial Muslim generation. The term hijra directs individuals to a process in which they strive to become more devout Muslims. Therefore, emigration for the millennial Muslim generation can be considered a medium for creating a religious identity framed in the construction of a da'wah movement.

By attracting Indonesian public figures and popular *ustad*, the hijra movement became a strong magnet in introducing the hijra phenomenon through preaching that was packaged in an interesting and contemporary way (Amna, 2019). Several religious and public figures are aware that technological developments make it easier to influence the millennial Muslim generation to participate in this hijra movement. The millennial generation makes gadgets an inseparable part of their daily lives. Popular *ustad* use them to deliver preaching material in a

way that is easy to digest and very popular with young people, so there is an interest in studying religion (Zahara et al., 2020).

Methodology

Participants

The data for this article rely on field research. The research subjects were the academic community of state universities in Lombok, namely, the State Islamic University (UIN) of Mataram and the University of Mataram. Apart from that, to strengthen the data, participants in this research were also drawn from representatives of lecturers and education managers from the 2 campuses.

Data Collection

The research data were collected through interviews, offline and online observations, and documentation. Interviews were conducted with students, lecturers, and education managers at the two campuses. Meanwhile, documentation and observations were carried out by accessing authentic portraits of various student hijra activities since 2022 to 2023 in Lombok West Nusatenggara Indonesia, and text and visual analysis of videos and images from hijra community accounts on various social media platforms.

Data Analysis

Data analysis is carried out to select, sort, and classify data to answer two main questions: the themes found and how far the existing data can support the clarity of the themes. Meanwhile, the analysis began by reviewing all available data from various sources. Diverse data are read, listened to, studied, analyzed, and reduced by making abstractions. After abstracting, the data are arranged according to themes and then interpreted as a result of temporary findings. These temporary findings were studied repeatedly until they became a substantive theory related to the implications of pop culture for the shift in the values of Islamic civilization (Miles & Huberman, 1992). This research analysis technique emphasizes findings in the field by building a framework of thought, connecting with theory, and constructing complete and comprehensive research results.

Results and Discussion

The Role of Social Environment

The social environment has a very significant impact on the hijra trend that occurs among millennial Muslims. The social environment in question comes mainly from the family, friendship, and educational environments, both in Islamic studies held by the respective educational institutions or those held outside the campus.

There are three methods of seeing how the environment influences humans (Nuqul, 2005). First, the environment invites and elicits behavior, which can be interpreted as that a particular location, place, or environment can create a person's attitude or behavior. As the saying goes, "where the earth is stepped, there the sky is upheld." In concrete activities, students must be polite and follow the activities carefully when participating in studies. Second, the environment that shapes oneself. For example, when studying at UIN Mataram, which requires wearing a hijab, every student must wear a hijab, and the students' character becomes more Islamic according to their clothes. Third, the environment influences self-image. For example, when someone studies at an Islamic university, that person has the image of a Muslim who understands all Islamic issues.

In the context of the influence of the family environment, S (UIN Mataram Student, Interviewed on October 10, 2022) said that her parents' happiness was the reason behind her emigration activity. "The main reason I wear the hijab is because of my love for my parents who raised me. So apart from Allah's command, I want to make my parents happy by wearing the hijab." A similar thing was expressed by PL (UIN Mataram Student, Interviewed on October 10, 2019), who said, "I wear the hijab because I come from a religious family, so I was moved to follow in the steps of those who adhere to Islamic teachings and in the end, I felt comfortable in clothes closed."

The interview narratives above show that the family environment exerts a foundational influence on the hijra trend among millennial Muslims in Lombok, shaping initial attitudes toward Islamic values and practices. Family members, especially parents, often serve as primary role models for religious commitment, where practices such as wearing the hijab or prioritizing religious observances are encouraged from an early age. Many students express that their hijrah journey is a way to honor and bring joy to their families by embodying the values instilled in them. For instance, a student's choice to wear the hijab often reflects a sense of loyalty to family teachings, suggesting that the family serves as both a source of religious

motivation and a stabilizing influence in their religious journey. This demonstrates how religious identity within the Muslim middle class can be both an individual and a familial expression, where the values upheld within the family are echoed in the personal commitments of younger generations.

In the context of a friendship environment, NFS (University of Mataram Student, Interviewed on October 10, 2022) stated her reasons for moving after receiving unfavorable treatment from friends of the opposite sex. This incident led her to meet another friend who invited her to hijra, as she stated below: "I once experienced bad treatment from the opposite sex before I started hijra. Then I met a religious teacher on campus who invited me to cover up."

Friendships are especially influential during young adulthood, often acting as a social mirror through which millennial Muslims evaluate and refine their religious identities. In Lombok, peer influence plays a critical role in the hijrah movement, with friends offering encouragement and support that might not be available in other social contexts. Friendship groups become safe spaces where individuals can explore and solidify their commitment to hijrah, as peers often provide moral reinforcement, encouragement to adhere to Islamic principles, and sometimes even introduce one another to religious figures or study groups. This highlights how the friendship environment not only encourages religious practices but also fosters a shared identity among millennials who feel unified in their commitment to a visible, faith-centered lifestyle.

In the context of the educational institutional environment, it also influences the hijra of Muslim millennials, as said by EF (UIN Mataram Student, Interviewed October 10, 2022): "One of the factors that makes me wear sharia clothing is because of the regulations in the pesantren where I used to study. "Many of my previous *ustadahs* inspired and motivated me to be steadfast in my hijra."

In contrast to what was conveyed by the three students above, H (UIN Mataram Student, Interviewed on October 10, 2022) expressed her reasons for hijra as follows:

"When I first started high school, I still only wore the hijab sparingly. Approaching mid-semester, I joined the OSIS, and in this organization, I met friends who thrilled and moved me when they invited me to emigrate together. And from there my appearance immediately changed by wearing a large hijab and wearing socks when leaving the house. Currently I am waiting for support from my family to wear the veil."

Educational institutions play a significant role in formalizing and legitimizing the hijra movement, with both policies and extracurricular religious activities reinforcing Islamic values. Schools and universities in Lombok, particularly those with a strong Islamic orientation like UIN Mataram, foster an environment where students are encouraged to align closely with Islamic principles through dress codes, religious study groups, and the presence of religious mentors. This institutional structure not only makes hijra more accessible but also frames it as an expected and celebrated lifestyle among students.

In addition to formal educational institutions, the hijrah trend that is occurring among millennial Muslims in state universities in Lombok is also occurring through non-formal religious studies, both held on and off campus. One of the religious study activities on campus is the PGMI (Elementary Madrasah Teacher Education) Sharing Community. As stated by MS, this community was founded to remind each other and maintain the faith of PGMI students so that they can continue to become better human beings. Apart from that, Mahendra further said that the Men's and Women's Dormitory of UIN Mataram regularly held studies on Islamic sciences. Based on Deputy Rector and Deputy Dean Faculty of Tarbiyah UIN Mataram data, many students hold study groups within the campus every afternoon, held by intra and extra organizations. There is no prohibition on students from conducting studies on campus as long as the content of the study does not lead to radicalism. The campus continues to monitor its students' study activities. Each Faculty has an Islamic Spiritual Activity Unit (UKKI) at the University of Mataram. As stated by one of Unram's Law students, namely, M (University of Mataram Student, Interviewed September 30, 2022), the Faculty of Law, where there is *tasamuh* (tolerance), regularly holds studies so that Law students are inspired to deepen their knowledge of Islam and live according to Islamic teachings.

Besides that, at the Faculty of Economics, University of Mataram, there is an Islamic Economic Study Forum (FoKEI) regularly holding weekly studies. There is also the Ruhul Jadid Islamic Student Forum (FMI), an Islamic student association at the Faculty of Food Technology and Agro-Industry (FATEPA) Unram. At the Faculty of Physics Education, there is Alkahfi, the Faculty's missionary institution, which regularly conducts studies for their respective students (ADN; University of Mataram Student, Interviewed August 30, 2022).

Apart from study groups on campus, there are also those who are motivated to move after taking part in studies outside campus, such as NA (UIN Matatam Student, Interviewed August 15, 2022), who said: "I moved since I married my husband, when we were still in semester 3. At that time, I took part in a study at the Hizbuttahrir (HTI) organization and learned a lot about Islamic law and how to dress more modestly. Since then, I have been wearing loose robes and a wide hijab that covers my chest, and wear socks."

One of the niqab-wearing students from UIN Mataram said: "I was motivated to hijra after taking part in the routine Back to Moslem Community (BMIC) study which is held every Friday.

From there I have learned a lot about wearing the hijab until now." (YMM; UIN Mataram Student, Interviewed October 11, 2022). Regarding this BMIC, based on the results of an interview with one of the Faculty of Education and Teaching (FTK) UIN Mataram students, who is also a former member of the BMIC community, it is known that this BMIC is a metamorphosis of Hizbuttahrir (HTI) which was previously disbanded by the government, which later changed its name to BMIC. Not only UIN Mataram students but many University of Mataram students are also members of the BMIC community and diligently participate in routine studies (UIN Mataram Student, Interviewed September 30, 2022).

The availability of regular religious discussions, such as the PGMI Sharing Community and various other study groups, provides students with ongoing support and collective spaces to deepen their understanding of Islamic teachings. The environment thus cultivates a distinct Islamic identity that students are likely to carry into other areas of their lives, underscoring the educational institution's role in shaping public religious expression and solidifying the hijra trend as a defining feature of the Muslim middle class in Lombok (Saparudin & Salim, 2023).

The data on the experiences of hijra students at UIN Mataram and the University of Mataram above show the diversity of environmental factors in motivating Muslim millennial hijras. These traditional factors can also be seen in the context of the dynamic development of Islamic society in Indonesia through the Muslim middle class. Progress in education is one of the road graders for their vertical mobility. At the next level, this progress significantly brought about a society known as the Muslim middle class, which offered styles and dynamics of Islamic life that could be integrated with modernity (Hariyadi, 2013; Heryanto, 2008). In further developments, the millennial generation emerged, triggered by advances in information and communication technology and the growth of new traditions known as Islamic popular culture, including the hijra trend.

New Media and Student's Religiosity

Today's advancement of information technology in the digital era is characterized by the increased penetration of new media in numerous facets of economic, political, cultural, and social life, as well as religion. This phenomenon highlights the shift in communication patterns from face-to-face to new media communication, from traditional media models to digitalization communication, and from analog to digital by utilizing a range of modern social media. Being one of the new media in the field of information technology and communication, social media is now bringing about social transformation, including a role in sparking religious movements (Pabbajah et al., 2020).

Social media has become a primary need for millennials, including Lombok's urban communities. Kaplan and Haenlein (2010) define social media as "a group of internet-based applications that are built on the ideology and technology of Web 2.0 and that enable the creation and exchange of user-generated content." Meanwhile, Van Dijk defines social media as "a platform that focuses on the existence of users and facilitates their activities and collaboration." In line with van Dijk, Shirky argues that social media and social software are tools to increase users' ability to share, collaborate, and take collective action, all of which are outside institutional or organizational frameworks (Nasrullah, 2017).

Learning about elements of the Islamic religion that relate to everyday life is not only done face-to-face in a recitation by an *ustad*. Still, it has also spread to the digital world with the emergence of online recitations and online *ustads*. The implementation of the hijra movement tries to spread the movement through social media platforms, YouTube, Instagram, Facebook, and other social media, both in the form of videos and writing.

The influence of social media on the lives of the millennial generation is huge. Social media contributes to religious learning among young millennials who are "sticky to gadgets." Therefore, the primary informants in this research are young millennials whose daily lives cannot be separated from the internet and social media. The presence of the internet and social media not only influences the interaction patterns of children and parents as well as communication patterns between individuals but also the birth of various media sources for religious learning. It is not surprising that the religious style of young Muslims is influenced by the presence of internet technology and social media (Bamualim et al., 2018). The results of research by the Center For The Study Of Religion And Culture (CSRC) team, Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta, and Convey Indonesia in collaboration with United Nations Development Programme (UNDP) regarding the hybridization of millennial Muslim identities in 18 cities found that social media in the era of globalization has been used massively by young people, including as a means of learning religion. The presence of social media has reduced the role of religious education in the family and in educational institutions and organizations in religious study activities (Bamualim et al., 2018).

Today's Popular social media platforms, including in Lombok, are Instagram, Facebook, Whatsapp and Twitter. This platform is also used by preachers/*ustad* and influencers to spread various motivations, including motivation to emigrate. On Facebook, the Motivasi Hijra Indonesia account has been

followed by more than 2 million people. Meanwhile, on Instagram, famous *ustads* & influencers such as Aa Gymnastiar have 7.1 million followers, Abdul Somad has 6.6 million followers, Adi Hidayat has 3.6 million followers, Felix Siauw has 5 million, Salim A. Fillah has 1.2 million followers, Muzammil Hasballah has 4.2 million followers, and Hanan Attaki has 9.2 million followers. Hanan Attaki also founded the hijra account called @shiftmedia.id, which 1.9 million people have followed. With the hashtag #hijrah in the search column, we will find more than 13.1 million posts. Artists are not left behind in emigrating and playing their role in influencing millennials to emigrate. For example, the Instagram account of Laudya Cintia Bella has 36.5 million followers, Oki Setiana Dewi has 18.9 million followers, Shireen Sungkar has 25.7 million, and Zaskia Sungkar has 28.6 million. Their popularity strengthened because of the theme of their lectures, which, although heavy, was packaged in a delivery model that was light, easy to understand, and related to millennial life.

Lombok hijra community Instagram accounts such as @yukngajilombok, @tahajjudcallcommunity_ntb, and @pemudahijrahlombok are followed by Muslim millennials in Lombok. Like the US, FTK UIN Mataram students admitted that they were more motivated to hijra after participating in religious studies on the Instagram accounts of Abdul Shomad, Hannan Attaki, and Felix Siauw. She said that religious lectures from these celebrity preachers were easier to understand and the studies were more suitable for young people like herself. LK is also a student at the Faculty of Law, University of Mataram, who has become more diligent in regular studies since joining the Instagram account @tahajjudcallcommunity_ntb.

The relationship between new media and student religiosity in Lombok can significantly impact in several ways. First, access religious information. New media gives students easy access to various sources of religious information. Students can search for and read sacred texts, religious study materials, lectures, and religious interpretations through websites, applications, blogs, and social media channels. They can also follow accounts and groups discussing specific religious topics, increasing their understanding and knowledge of religion. Second, online community. Students can join online communities that focus on religious activities and understanding religion. These communities can provide social support, space for discussion, and share religious thoughts and experiences. Through online communities, students can expand their social network with people who have similar interests and beliefs. Third, virtual religious experiences. New media also allows students to experience religious activities virtually. They can follow religious recitations, sermons, lectures from religious leaders, or invited speakers through streaming platforms or video conferences. This allows students to stay connected to religious activities despite geographical distance or time constraints.

The widespread adoption of social media has profoundly impacted the hijrah trend among millennial Muslims, especially within the Muslim middle class. As a tool for religious engagement, social media provides an accessible and immediate platform for religious learning, peer influence, and social affirmation, which traditional educational and familial environments may not always fulfill. Through digital networks, millennials connect with a variety of religious figures, peers, and communities, often outside of formal religious institutions. This shift represents not only a change in how religious knowledge is disseminated but also how religious identity is cultivated within a modern, globalized context. Social media's influence extends beyond mere information access; it promotes a digital environment that blends religious practices with elements of popular culture.

Conclusion and Recommendation

The phenomenon of hijra among Muslim millennial students in Lombok shows how social environment factors and new media play an important role. The social environment in the context of family, friendships, and study institutions in universities and outside universities is a determining factor that motivates students to hijra. New media has become a very effective and dominant means for Muslim millennial students to explore religious information, form communities that can strengthen their networks, and enrich their experience of religion virtually. This article confirms previous research findings that new media provides greater accessibility to religious information, allows the millennial generation to deepen their understanding of religion, and has changed social interaction patterns among the Muslim millennial generation.

Conflict of Interest

The authors declare that there is no conflict of interest.

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