

# A Systematic Review on the Development of Hijrah

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**Abstract:** The objective of this study is to map the expanding body of research on Hijrah within communication studies, focusing on definitions, theories, themes, and methodologies. Systematic reviews have been conducted to provide insights through the comparison and/or synthesis of several studies. Quantitative and qualitative assessments were conducted to gather particular data pertaining to the topic being examined. A total of 128 articles were selected using Publish or Perish software with Google Scholar. The findings indicate that Hijrah is primarily linked to transformation and characterized by a continuous process that transforms individual and social piety through appearance, thought, attitude, and behavioral changes based on Syariah, with the goal of seeking pleasure from Allah. Theoretically, a range of sociopsychological, semiotic, rhetorical, sociocultural, phenomenological, and critical theories have been employed to elaborate the phenomenon. Four potential explorative and exploitative research themes were identified for further investigation.

**KEYWORDS:** Indonesia, hijrah, religious movement, communication studies.

## INTRODUCTION

Hijrah studies has gained widespread attention from various humanities and social sciences researchers. Hijrah is considered a new spiritual movement, along with the development of communication technology in Indonesia. Hijrah is viewed as a practical expression for the application of religious values. However, Hijrah is originally denotes the migration of Muslim from Mecca, followed by a subsequent migration to

Medina. In contemporary discourse, certain individuals promoting the term of Hijrah to signify a transition from a state of ignorance (Jahiliya) to Islamic conduct (Zulaiha et al., 2020)

Hijrah have been observed in Indonesian urban areas from the 1980 onward. The proliferation of religious sentiment during that period was inextricably linked to the influx of international Islamist movement, including Salafi, Wahhabism, Jamaah Tabligh, Ikhwanul Muslimin, Tareqat, and Hizbut-Tahrir. The dissemination of perspectives advocating increased religiosity or Hijrah has occurred organically in Indonesia, supported by the homecoming of Indonesian scholars educated in Saudi Arabia, where Salafi ideology is predominant (Addini, 2019).

The Hijrah movement, a prominent religious trend among Indonesians, warrants scholarly investigation as it has evolved from an individual rite into a collective phenomenon. This religious movement was followed by many Muslim youth groups who were aware of the spread of Islamic teachings. These movements also focus on preaching to the younger generations (Zahara & Wildan, 2020) through social media. Aris and Hassan (2016) stated that in the digital era, spreading da'wah through social media now targets younger generations, with millennial-style communication proving effective. Many young people now choosing to transform their lifestyle in term of faith and appearance.

Over the past decade, da'wah on social media has rapidly evolved, with halal- and sharia-labeled products becoming popular advertising (Garwan, 2020). It has gradually shifted public perception of Hijrah, what was once viewed as radical, and is now seen differently through the lens of Islamic values (Ismail et al., 2020). This shift in meaning highlights the importance research on this topic, as it represents religious expression. Seeing from the growing number of Hijrah studies each year, more exploration and discussion are needed to foster harmonious communication.

Hijrah is commonly linked to da'wa communication, thus discussing Hijrah as religious expression in communication field is an interesting topic due to its fundamental roles. As Ottuh and Jemegbe (2021) stated that communication plays a role in the study of religion, which intersects with society. This research aimed to examine the existing literature on Hijrah within communication studies. To achieve this, the following research question was formulated: How has Hijrah been investigated in communication studies, specifically focusing on definitions, theories, themes, and methodologies?

This study reviews Hijrah in communication studies, encompassing definitions, theories, themes, and research methodologies. According to Winchester & Salji (2016), a literature review reveals topic development within a field, facilitating new understanding and conceptualization of phenomena. Employing an interpretive approach, this study identifies research theme to visualize current topics and predict research direction on hijrah in communication studies, aiming for comprehensive knowledge.

The remainder of this paper is structured into four parts. Part 2 elaborates a detailed methodology of systematic review with bibliometric analysis, which include a thorough step in collecting articles using Publish or Perish (PoP) and the Google Scholar (GS) database. A group of findings and a thorough analysis of research inquiries explored in Part 3. Part 4 and 5 present the conclusions, limitations, and suggestions for further research.

## METHODOLOGY

To create a scholarly summary of the studies conducted in Hijrah, this systematic review was used. By informing us of what has already been done, systematic reviews assist us in avoiding duplicating efforts in our field of interest and provide insights through the comparison and/or synthesis of several studies (Fabiana Meijon Fadul, 2019). Both quantitative and qualitative assessments have been conducted in previous studies. The objectives were to explain, describe, and seek specific information about what was being studied. Quantitatively, we used a bibliometric analysis to analyze the number of previously published articles in Hijrah. In addition, we systematically reviewed the literature by reading all selected articles and categorizing them based on the research question.

Due to the growth of articles on Hijrah, we used three criteria. The first criterion was the keyword. The keywords (in Bahasa) used for data collection in Bahasa included "hijrah", "komunikasi", and "media sosial". Other combinations of these search terms were used: (1) Hijrah AND Komunikasi and (2) Hijrah AND social media. These two searches' terms ensured that the articles address key themes and objectives. The second criterion was article type, including only peer-reviewed journal articles. This reflects the most recent theories and findings in an area, and represents the highest level of study. The selection process excluded conference proceedings, unpublished dissertations, and other non-peer-reviewed materials. Articles were chosen for inclusion based on a review of their titles and abstracts. Basically, any peer-reviewed article that

addressed Hijrah within the context of communication studies was incorporated into this review. The third selection criterion focused on the articles' academic discipline. We selected only articles from the communication field to provide a comprehensive and well-defined pathway for in-depth research.

We employed a five-stage process for gathering data and conducting thorough analysis (Figure 1).

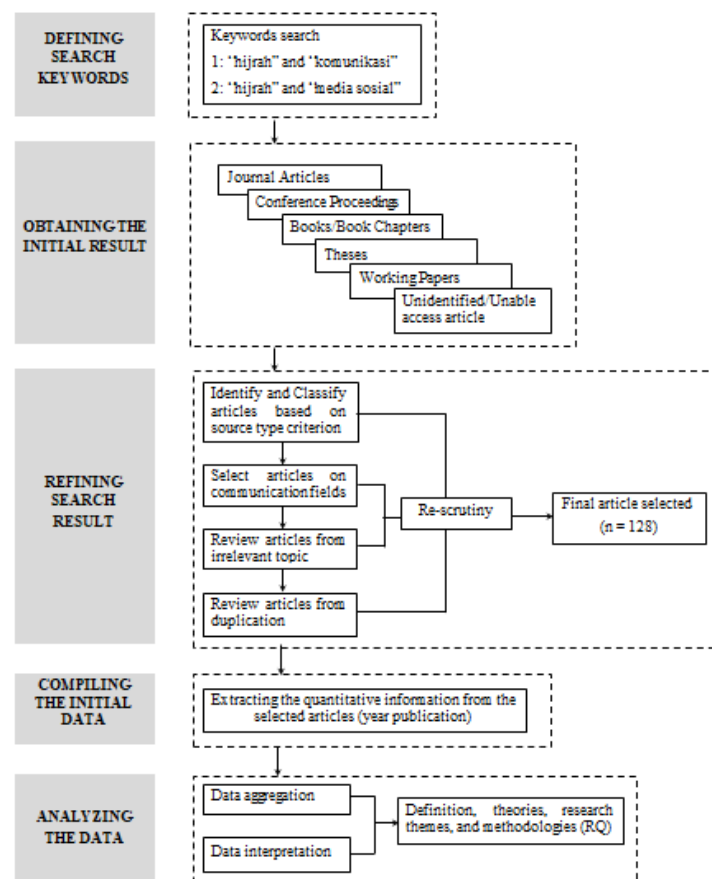


Figure 1. Flowchart of bibliometric analysis

## DEFINING SEARCH KEYWORDS

The initial step involved a literature search for relevant articles using Publish or Perish (PoP) software version 7 and Google Scholar (GS) because of their accessibility. PoP was provided by Tarma Software Research Pty Ltd. of Melbourne (Baneyx, 2008). To ensure comprehensive coverage, we employed two search strategies using different keyword combinations. The primary search used “Hijrah AND Komunikasi”, while the secondary search used “Hijrah AND social media” to include articles on

Hijrah in communication not captured in the initial search. No additional parameters, such as publication year, were applied because of the limited number of available articles.

## OBTAINING INITIAL SEARCH RESULTS

The Google Scholar (GS) database was chosen as the primary source for article seeking due to its accessibility and comprehensive collection, after an initial Scopus search yielded results already included in the GS. The keyword search in GS produced 1925 articles, with Table 1 detailing the search outcomes for both the search terms. The search result was organized in an Excel workbook, capturing pivot details of the paper (title, authors, years of publication, abstract, keywords, and URL link), and categorizing articles based on subject relevance and source classification, such as journal articles, books, theses, working papers, and proceedings.

Table 1. First phase number of articles

Search keywords	Search Results (Number of Articles)
Hijrah AND Komunikasi	995
Hijrah AND Media Sosial	990
<b>Total</b>	<b>1985</b>

Refining the search results of the 1,985 papers found, many had to be eliminated for several reasons. First, the article is not a peer-reviewed journal article, as required by the second criterion. Article sources included conference proceedings, books, book chapters, working papers, theses, and unidentified/unable access articles. Second, the article journals did not meet the third criterion (i.e., the communication field). Multidisciplinary fields were not suggested to fulfill the aims of this research. Third, some of papers have the keyword "Hijrah" only but do not discuss Hijrah. "Hijrah" is used as name of school, boarding school (pesantren), mosque, bank, etc. Fourth, numerous papers are listed beyond one keyword. Eliminating these duplications and excluding other sources resulted in 128 unique articles.

Table 2. Final phase number of articles

Search keywords	Search Results (Number of Articles)
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Hijrah AND Komunikasi	102
Hijrah AND Media Sosial	27
<b>Total</b>	<b>128</b>

The study reviewed 128 articles, with 102 from the initial keyword set and 26 from the secondary set. Initially, 995 articles were identified from the first set and reduced by 89.7% to 102. The second set initially yielded 990 articles, a decrease from 97.3% to 26. During the selection process, we conduct a collaborative assessment of each paper's relevance that was seen from its abstract and objective. In cases of disagreement, a more thorough review of the article was conducted to determine inclusion. Ultimately, 128 papers were included in the final analysis.

### COMPILING THE INITIAL DATA

The refined search results, recorded in Microsoft Excel, included all relevant paper statistics, such as title, author, publication year, and journal details (name, tier, and publisher). Keywords, Hijrah definitions, theories, methodologies, research themes, and study countries were included. Figure 2 illustrates the annual distribution of Hijrah studies articles. The preliminary results suggest that Hijrah studies in communication are emerging and increasing annually, with a notable rise in published articles from 2019 to 2021.

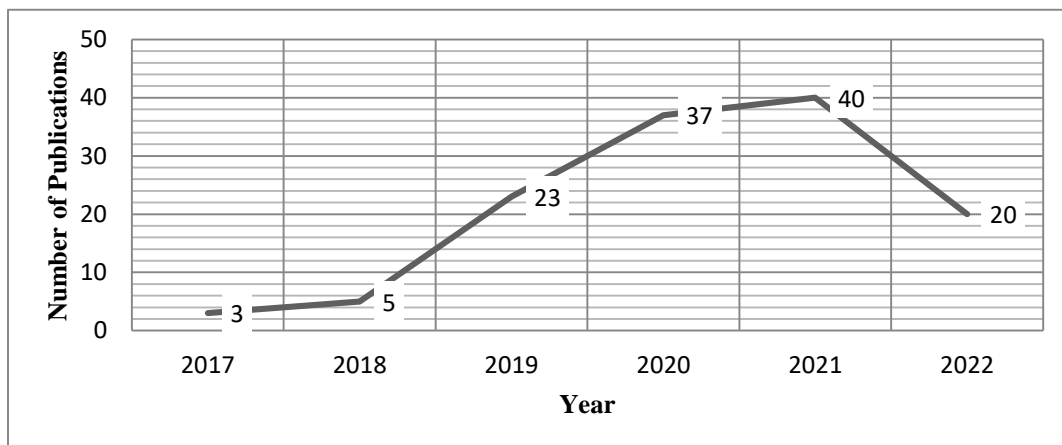


Figure 2. Number of publications per year

### DISCUSSION

In this section, we performed a systematic review to analyze and synthesize the definitions, theories, themes, and research method of each article. Using the interpretive approach recommended by Braun and Clarke (2019), we extracted research themes from each article for nuanced understanding. To the extent of our understanding, this approach represents a novel method for elucidating the meaning of studies on this subject. Furthermore, articles were categorized by topics and keywords and classified into research themes during the analysis step.

### DEFINITIONS OF HIJRAH

This study examined 128 articles to identify the various definitions of Hijrah used by researchers. “Hijrah” terminology is associated with migration, and its definitions vary based on the context or focus. Toguslu (2019) provided the most frequently used definition, which refers to Prophet Muhammad’s migration from Mecca to Medina in 622. However, current studies describe Hijrah as a metamorphosis action taken by individuals from bad habit to become better people in Allah’s view (Mahadian, 2018; Zahara & Wildan, 2020; Rahman et al., 2021).

Table 3. Various definitions of Hijrah

Author	Definition
Peter (2019)	Hijrah is emigrate from countries that rank high on human development to ISIL-controlled territories in Iraq and Syria
Yunus (2019)	Hijrah is transforming physical appearance through styles of dress, ways of behaving, and its spiritual as well as efforts to increase religious knowledge
Meiranti (2019)	Hijrah is a change in attitude, lifestyle, social media content, and dress style based on syariah.
Addini (2019)	Hijrah is a reform in every aspect of social, economic and political life.
Farhan (2020)	Hijrah is changes and transfers from inappropriate actions to appropriate actions in line with religious values that can draw closer to Allah.
Muthohirin (2021)	Hijrah is repentance
Ayuningtyas et al. (2022)	Hijrah does not only mean physical mobility of leaving or moving to another territory, but also implies spiritual changes to a better person, to become more faithful, to leave all the bad habits behind, and to become more religious.

On the whole, the definitions proposed by the various authors were comparable. A number of scholars have expanded the concept of Hijrah through augmenting particular context of the study. Peter (2019), for example, emphasized the multifaceted nature of Hijrah as a Muslim obligation and its significance in establishing an ideal 'khilafah' state. Thus, it formulated a story and narration through the media to encourage people to take action and migrate to a new place to create it. Yunus (2019) proposed another definition of Hijrah to study its meaning and motives. They included the attributes of Hijrah people, notably addressing their physical appearance through styles of dress, behaviors, and spiritual transformation. Meanwhile, Meiranti (2019) added the transformation of lifestyle and social media behavior as they focused on analyzing how Hijrah people have changed their lifestyles, and their social media content has become more religious, such as uploading Islamic quotes and captions or reposting famous da'i statements and a call to action for Hijrah.

An alternative definition proposed by Addini (2019) that seen Hijrah as the metamorphosis of the social, economic, and political spheres of life. However, it does not focus on individual piety. As mentioned by Farhan (2020), Hijrah facilitates a shift from inappropriate to appropriate actions aligned with religious principles that potentially increasing one's devotion to Allah. According to Husna (2020), Hijrah also discussed efforts to spread a new spirit of reforming social formation that leads to changes in the social system. Therefore, Yusuf (2019) asserted that Hijrah is identical to spreading ideology, building a new identity (Wildan & Witriani, 2021) and becoming a tool for da'wah (Fatoni & Rais, 2018).

The common characteristic of Hijrah, according to Muthohirin (2021), is seeking Allah pleasure based on Qur'an and hadiths (Hidayat et al., 2021). Therefore, Ayuningtyas et al. (2022) proposed that Hijrah encompass not only the physical relocation from one territory to another but also signifies transformation towards becoming a more devout individual, abandoning negative behaviors, and enhancing one's religious commitment. In short, Hijrah is defined as a continuous process that transforms individual and social piety through appearance, thought, attitude, and behavioral changes based on syariah, with the goal of seeking pleasure from Allah.

## THEORIES IN HIJRAH STUDIES

Extensive research has explored theories and significant factors influencing Hijrah studies. An analysis of 128 academics articles indicated that Hijrah's theoretical foundation are deeply embedded in the



traditional social, cultural and psychological fields of study, often connected to religious discipline. The theoretical approaches in Hijrah research can be classified into six categories, as shown in the following figure.

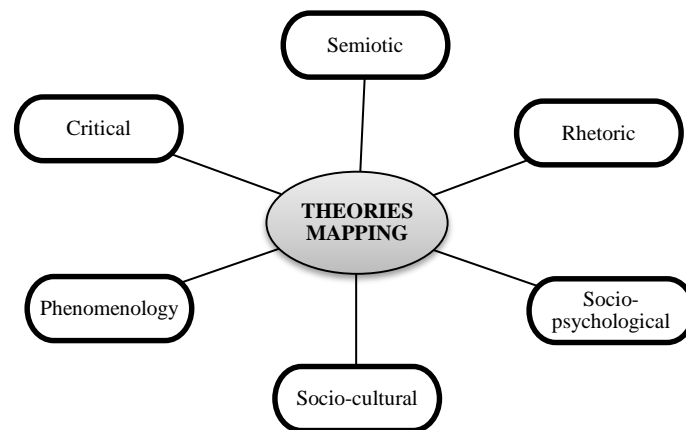


Figure 3. Theories Mapping

The first category is the semiotic tradition, which emphasizes communication through sign and symbols, focusing on sharing meaning via a system of signs. It includes theories exploring how signs and symbols represent objects, concepts, conditions, emotions, and external circumstances. One theory that represents the semiotic tradition in Hijrah studies is Barthes's semiotic theory introduced by Roland Barthes (Avdelidou-Fischer, 2013). Barthes's Semiotic Theory explored how signs are interpreted across cultures and societies, highlighting the dual components of signs: the signifier (the physical aspect perceived by the senses) and the signified (the interpreted meaning). This indicates that every message has an underlying meaning.

For example, a study by Yusuf (2019) found that online media interprets Hijrah not only as a symbolic act without meaning but also as a process of spreading political ideology behind the discourse on Hijrah. They were then visualized using photographs and explanatory writing. This validates the Islamic group movement's identity, indicating that the da'wah message content on online platforms partially aligns with and supports the movement's objectives. This justification is logical, particularly when linked to the ability of semiotics to reveal the ideological meanings of texts and visual signs. Both studies (Setiawati et al., 2021; Han, 2021) argued that there is denotative and connotative messages from the content uploaded in the social media of the hijrah community. This

corresponds to Barthes's notion that all ideological signs fall into either denotative or connotative sign systems.

The second theory, rhetorical tradition, includes theories that analyze how individuals utilize symbols to influence others and shape their reality. This category comprises Dramatism, Visual Image Theory, Message Design Logic Theory, and Mediation Theory. These theoretical framework suggest that invitations may be as efficacious as persuasion in certain communicative context. Peter (2019) showed how ISIL's official online magazine arranged a narration on religious ideal life that led to an invitation to Hijrah. Furthermore, this idea is clearly defined in message design logic theory, which points out that the need for messages is designed to portray what the speaker wants reality to reflect. As explained by Hendra & Yuliardiana (2021) that the preparation of da'wah messages content of virtual Hijrah community's Instagram account is important. It aims to ensure that the delivered message attracts the target audience because it is conveyed with kind-heartedness.

The third category, socio-psychological tradition, consists of six theories: planned behavior theory, stimulus-organism-response (SOR) theory, Social Learning Theory, Expectancy Value Model, Agenda Setting Theory, and Diffusion Innovation Theory. These theories integrate psychological and sociological elements to elucidate communication as an interaction between individuals. Under the behavioral approach, they emphasized stimuli and responses, focusing on cause-effect relationship within communication, including expression, interaction, and influence. In Hijrah studies, this approach is crucial because individuals are often influenced by interaction with peers, their environment, and social media (Yuliani & Khuwarazmi, 2022; Husna, 2020).

Albert Bandura's social learning theory, a socio-psychological approach in Hijrah studies, suggest that individual can adopt behaviors by observing and imitating others (Frey & Cissna, 2009). It elucidates how group members might be motivated to engage in Hijrah based on their peers' actions and how environmental factors, such as influential figures, can influence this decision. Farabuana and Nurrahmi (2019) revealed that students exposed to Islamic content and behavior from their online communities were inclined to follow similar practices. This is particularly relevant given social media's role in disseminating information, persuading users, and facilitating discussion on religious practices and beliefs, as proposed by Irawan et al. (2019) and Ananda (2021).

The fourth category is sociocultural tradition. Five theories were identified in this category: symbolic theory, impression management theory, social construction theory, communication ethnography, and framing theory. The sociocultural tradition of communication theories explores how understanding, meaning, norms, roles, and rules are interactively formed. They analyzed the contexts of interactions rather than existing as an objective external arrangement. These theories introduce how interactions on social media construct the identity of people who are currently in the Hijrah (Rahayu & Hero, 2022). A study by Y. M. Yusuf et al. (2021) emphasized the success of Pemuda Hijrah as a virtual community in building the new reality of clothing used in da'wa activities. Their efforts to shift Muslims to casual clothing attracted millennials to engage with and accept the Hijrah movement.

The fifth category is the phenomenological tradition. It emphasizes human interpretation over the inherent and symbolic nature of signs. Individuals' understanding of messages and events is shaped by their beliefs, which influence their perception of the world. Through active engagement with environment, individuals interpret an object's meaning based on their reaction. Interpretation constructs the reality of an individual's knowledge or existence. For example, Syahrin and Mustika (2020) reveal diverse interpretations of Hijrah among students in a virtual community. Similarly, Zaki (2021) added how the experience and the essence of Hijrah for followers of #IndonesiaTanpaPacaran changed their worldview.

The sixth category is critical tradition, which is essential for analyzing societal systems, power structures, ideologies, and beliefs. It emphasizes power, oppressions, inequalities, demographics privileges, and sociological shifts through communication. Researchers often collaborate with activist and community groups to question established norms and roles. Rahman et al. (2021) applied critical tradition in Hijrah studies, investigating how Indonesian millennial Muslims portray Hijrah on social media. Zamzamy (2019) criticized the use of Hijrah instead of rather than repentance discourse and scrutinized the placement of repentance terminology in digital media platform.

## RESEARCH METHODOLOGY IN HIJRAH STUDIES

This part compares the various research methodologies used in the reviewed articles (Figure 4). Empirical research dominated Hijrah studies with 120 articles. While theoretical studies accounted for only eight. Among the empirical investigation, qualitative methods, such as

interviews and observations, were the most prevalent approach used in 88 articles. Secondary data analysis was the second-most employed methodology, appearing in 23 articles.

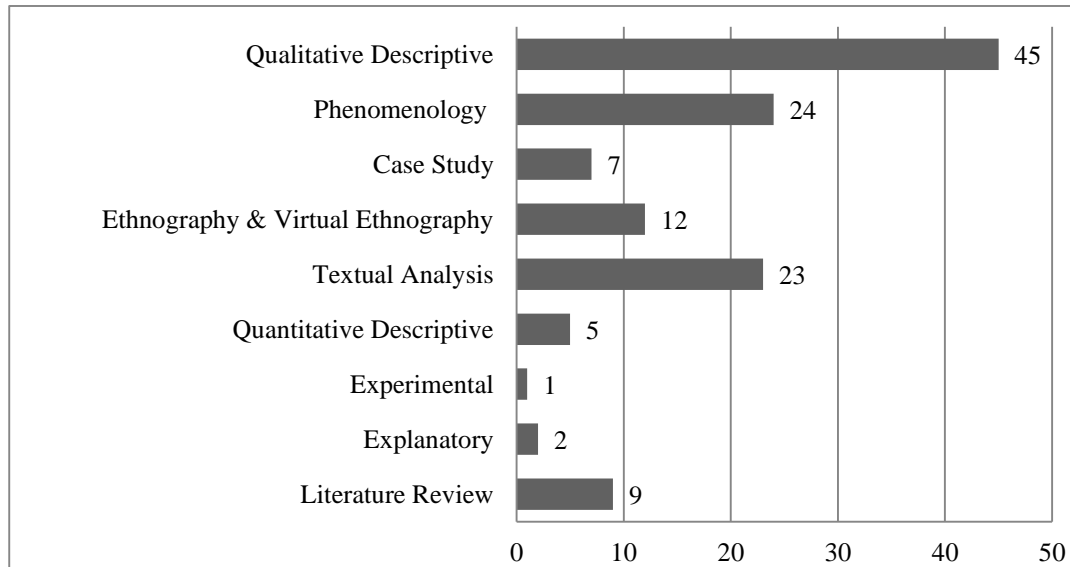


Figure 4. Research methodology in Hijrah

A prevalent research approach in Hijrah studies is the use of interviews and observations. For instance, Rohmaniyah et al. (2022) employed these techniques to understand the significance and redefinition of the body through a Hijrah among nine Indonesian female migrant workers (WMWs). Hasyim (2022) conducted a textual analysis with secondary data to reveal how Islam is displayed in the language narrative used in the posted on Hijrah community social media platforms.

Literature review emerge as the second most utilized research method for Hijrah studies, with nine articles applying it. For example, Ayuningtyas et al. (2022) reviewed books, journals, magazines, newspapers, and online webpages related to Hijrah to reexamine the Islamic concept of Hijrah, exploring its modern values and relevance amid changing social phenomena. Muna (2020) explored the trend of Hijrah on social media by millennial start from the process and the difference between Hijrah on social media and real life.

Beyond the two qualitative methods mentioned, several studies employed quantitative research, with eight articles using survey technique. Using questionnaires survey, Amin (2020) examine the impact of social media use on the rise of Indonesian undertaking Hijrah (migration jihad) to Syria and Iraq. Another study using an experimental method with

a pretest-posttest control group was designed to investigate how humanistic counseling looks at the link between positive self-concept and the meaning of Hijrah. It involved 114 first-year students at an Islamic University in Palembang, Indonesia (Fitri & Kushendar, 2021).

## RESEARCH THEMES IN HIJRAH STUDIES

The finding categorized the research domains into four distinct themes, as shown in Figure 5.

1. People, covering many aspects related to views, values, beliefs, motivation, and communication activities regarding the hijrah.
2. Process, which reflects the various factors affecting the Hijrah process and its environmental contribution.
3. Media, discussion of instruments, content, and management.
4. Impact, including economic and non-economic impacts, on the individual, hijrah community, society, and country.

The following figure summarizes six research themes, offering a thorough overview of the current areas of study within the field of Hijrah.

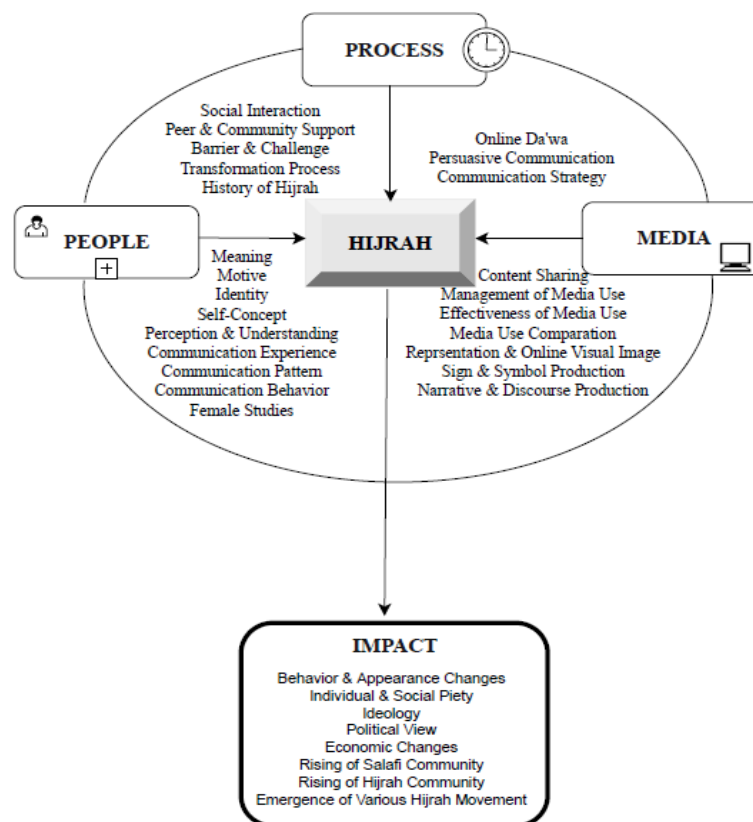


Figure 5. Clusters of research themes

People's block refers to people's views, values, beliefs, motivation, and behavior towards Hijrah. Numerous studies on Hijrah have primarily emphasized individual factors pertaining to personal attributes such as motive, meaning, perception, identity, self-concept, communication activities, and female studies. This suggest indicate extensive studies on individual factors with multiple related topics included within the individual theme, such as motives and meanings of the Hijrah, as discussed by Saputri and Lestari (2019), Muna (2020), Rahayu (2020), and Rahayu and Hero (2022). Garwan (2020) and Hidayat et al. (2021) discussed the perception and understanding of people towards the Hijrah and its community. Identity and self-concept are individual themes of Hijrah (Hasyim, 2022; Fitri & Kushendar, 2021).

Others have discussed communication activities, such as communication experience (Faturokhmah, 2021; Putri, 2021; Ananda, 2021), communication patterns (Saputra et al., 2020), and communication behavior (A. N. Sari & Mahadian, 2018) of Hijrah followers. Meanwhile, studies on female themes appear in Isnaningtyas (2021), which explores theme related to Hijrah phenomenon among middle-class Muslim women and its impact on their political choices in the 2019 presidential election as well as the meaning and reimagining of the body in the context Hijrah (Rohmaniyah et al., 2022).

The process block covers Hijrah activities, including history, steps, engagement, and environmental contributions, with a focus on the historical overview of Hijrah within engagement theme (Hamudy & Hamudy, 2020), social interaction (Prasanti & Indriani, 2017; Abdurrahman, 2020; T. E. Rahayu & Hero, 2022), and peer and community support (Paninten & Indrawati, 2020; Srinarwati, 2022) on their process of Hijrah. Kuswarno (2015) suggested that people usually need virtual communities to receive support.

Several topics also cover the barriers and challenges faced by Hijrah people (Syahrin & Mustika, 2020) during the transformation process in terms of physical, mental, and behavioral aspects. Environmental contributions to the process cannot be separated from the themes of communication (Setia & Dilawati, 2021; Dari et al., 2021; Yasya & Nurhaliza, 2021), persuasive communication (Dia & Wahyuni, 2022; Setiawati et al., 2021), and online da'wa (Faturokhmah, 2021) that influence their choice to hijrah. These media contribute to information dissemination through message content, which is crucial for communication and interaction (Perbawasari et al., 2021).

The media block includes several themes related to content and management. The media became an important point in the development of the hijrah. Mediated by the Internet, media facilitates information sharing (Karlinah et al., 2019). Content themes cover visual imagery and its representation (Rahayu & Alviani, 2022; Yusuf et al., 2021), sign and symbol production (Han, 2021), and narrative and discourse production (Fahrur & Bachtiar, 2022; Ahmad Zamzamy, 2019). The management of media use by the Hijrah community (Zulhazmi & Priyanti, 2020; Setia & Dilawati, 2021) and its content posted by either the individual or Hijrah community to attract and influence its members to follow their steps have also been discussed (Fatoni & Rais, 2018; Musahadah & Triyono, 2019; Amin, 2020). Furthermore, studies by Sakhinah & Arbi (2019) compare the effectiveness of different media use to invite people to do hijrah.

Last block of impact. Many studies have revealed that the hijrah has several impacts on the individual level, community, society, and country, either economically or non-economically. At the individual level, the most visible impacts after a hijrah are changes in behavior and appearance. Amna (2019) saw this transformation as individual piety. Meanwhile, others found that the hijrah changed its economic conditions. As stated by Lyansari (2019), hijrah has made hijrah people struggle to fulfill their economic needs. From a non-economic perspective, Saputra (2020), Irfansyah (2021), and Ja'far (2020) state that the Hijrah has led to certain ideologies and political views. Their involvement in politics is viewed as social piety, as part of being a citizen in this country. The finding of Addini (2019) showed that hijrah is not seen as individual choice, but it emerges as a movement with the rising number of virtual hijrah community with its various hijrah movement (T. Y. Sari et al., 2020). Additionally, the rising Hijrah community is in line with the rising Salafi community, as discussed by Zaenuri and Yusuf (2019).

## CONCLUSION

This research analyzed 128 articles on Hijrah to explore definitions, theories, perspectives, research themes, and methodologies. Bibliometric analysis revealed four key findings and forthcoming research directions. First, Hijrah is generally associated with transformation and is described as a continuous process of enhancing individual and social piety, involving changes in appearance, thought, attitudes, and behaviors aligned with Syariah to seek Allah's approval. The Hijrah concept can be contextualized by integrating terms related to diversity, gender, and profession, based on specific research purposes.

This study, in its second point, organizes the theories and perspectives found in the literature into six categories: socio-psychological, semiotics, rhetoric, sociocultural, phenomenological, and critical. The synthesis of six aspects offers a framework for understanding how Hijrah intersects with specific research themes and provides directions for future scholarly inquiries. Third, this study categorizes the research landscape into four distinct blocks: people, process, media, and impact. Within each block, a variety of theme emerged, encompassing the breadth of topics within Hijrah studies. Notably, gender-related topics were identified as particularly promising areas for further exploration and investigation.

Fourth, a revised methodology for Hijrah studies is required. Existing research has mainly used empirical and qualitative methods; however, future studies could benefit from more diverse approaches. Multiple case studies or grounded theory could offer valuable insights into the Hijrah phenomenon in exploratory research. Quantitative methods, such as survey, might be better suited for examining Hijrah engagement and community dynamics. Using mixed methods could yield more comprehensive and nuanced findings. Diversifying methodological approaches can enhance the depth and breadth of Hijrah studies by addressing specific themes with high precision and relevance.

Fifth, the research predominantly focused on Hijrah studies in Indonesia, highlighting the need for expanded investigation in other nations. Future research should explore the country-specific characteristics that influence Hijrah decisions and recruitment methods. This geographical limitation prompts several potential research questions. One such query is: "What role does gender play in shaping the economic and non-economic outcomes of Hijrah?" This proposed investigation aims to examine how gender profiles influence various aspects of performance within the Hijrah movement, encompassing both financial and non-financial impacts.

This research faced several constraints. First, using only Google scholar may have excluded studies that not indexed therein. While the analysis revealed that various publication types significantly contributed to citations in Hijrah communication studies, this review focus solely on peer-reviewed article, potentially overlooking valuable insight from other sources. To address these limitation, future systematic reviews should use incorporate multiple databases and divers publication types to enhance the breadth and the depth of the literature examined. A systematic analysis is also suggested for an alternative perspective. Additionally, the theoretical



nature of this study may limit its practical implications. Nevertheless, it serves as a foundation for future research, potentially providing empirical evidence to inform strategies promoting engagement and development of Hijrah as a religious expression and movement, as well as assessing its economic and non-economic societal impacts.

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