

Conservative-Political Global Islamic Economy Movement, Face of Entrepreneurship Constructivism of The Indonesian Hijra Community

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ABSTRACT

One can interpret the hijra community's economic impact in Indonesia as both beneficial and detrimental. The purpose of this paper is to elucidate the typology of the Indonesian Islamic entrepreneurial movement and the hijrah community movement's compromise model for economic rules. Observations at community business locations, interviews with entrepreneurs in 10 communities, documentation in the form of brochures, photos of activities, and information on Facebook, Instagram, and WhatsApp groups were used in the research, which followed a case study methodology. Three of the 22 informants who were thoroughly questioned were expert informants. The regions of origin of the informants included Java, Sumatra, Bali, NTB, Sulawesi, and Kalimantan. To generate fresh hypotheses, data were examined using theoretical PPIM and Carter and Bunker's hijra community typology propositions. The study's findings demonstrate the political conservatism of the hijra community's Islamic economic movement. Specifically, the dominant economic system, the Islamic economic movement, aims to replace conventional or ribawi economics, or is portrayed as such in the dual system notion.

Keywords: hijra community, islamic entrepreneurship, global Islamic economy.

INTRODUCTION

To achieve wealth and economic expansion, Islamic banking movements alone are insufficient. As the foundation of the economy, the real sector must be touched by economic activity as well. It is essential to recognize that Islamic finance and economics are currently popular among Muslims. Numerous

Muslim communities have established Islamic financial institutions and businesses, including those based in Islamic boarding schools, neighborhood associations, and specific communities.¹

The existence of Islamic financial institutions run by the aforementioned Islamic mass organizations and boarding schools is deemed ineffective in the spirit of advancing the Islamic economic movement, which is seen as the way to end poverty and bring about prosperity. The practical application of Islamic economics is not reflected in the quick development of Islamic banking and BMT. In Islamic banking, the use of contracts or products is regarded as not entirely compliant with Sharia.² Some argue that Indonesia's regulations and economic system in Indonesia are not yet conducive to the implementation of Islamic economics.³

In fact, the current implementation of Islamic economics has not created prosperity or economic equality. These reasons, along with several others that need to be studied, are among the motives for the emergence of Islamic economic movements within the hijrah community.⁴ The development of the community began with the provision of education (studies) on the prohibition of usury practices in conventional banking. The hijrah community also provides assists individuals committed to conducting economic activities without usury or bank interest.⁵

The hijrah community's ventures in the Islamic entrepreneurship sector may conflict with Indonesian laws and economic systems, creating a rift in society and occasionally even being viewed as unsettling. Consequently, an examination of the best ways to use Islamic entrepreneurship is required in order to ensure that it adheres to Islamic principles and does not conflict with Indonesia's legal framework or economic systems.

Royanulloh, Thiyas Tono Taufiq, and Komari also researched the expression of hijrah by urban communities through Instagram. The study found that, in addition to economic motives, engagement is related to the reach of the content created. Account activists, both individuals, organizations, and communities, also aim to expand their influence. Therefore, the right approach is needed. Using hashtags is one way to do this. The hijrah community uses the hijrah hashtag to

¹ Jean-Yves Moisseron, Bruno-Laurent Moschetto, and Frederic Teulon, "Islamic Finance: A Review Of The Literature," *International Business & Economics Research Journal (IBER)* 14, no. 5 (August 2015): 745, <https://doi.org/10.19030/iber.v14i5.9375>.

² Hafidz Abdurrahman, *Menggugat Bank Syariah: Kritik Atas Fatwa Produk Perbankan Syariah*, Cetakan 1 (Bogor: Al Azhar Press, 2012).

³ Muhammad Rosyidi Azis, *Pokok-Pokok Panduan Implementasi Syariah Dalam Bisnis* (Bogor: Pustaka PRS, 2012).

⁴ Sinollah Sinollah, Hasan Bisri, and Saed M Adam, "Philosophical Study of Islamic Economics: Theological and Empirical Perspectives," *Al-Insyiroh: Jurnal Studi Keislaman* 11, no. 1 (March 2025): 1-19, <https://doi.org/10.35309/alinsyiroh.v11i1.362>.

⁵ Ika Yunia Fauzia and Abdul Kadir Riyadi, "New Trends in Economic Behavior: The Phenomenon of the Anti-Usury Movement in Indonesia," *Studia Islamika* 27, no. 3 (December 2020), <https://doi.org/10.36712/sdi.v27i3.11038>.

broaden the audience for the information they convey and increase income. The hijrah hashtag (#hijrah) has become a tool for sharia product suppliers to reach the broadest possible audience, especially those engaged in the halal industry. When this happens, the hijrah hashtag is very helpful in achieving a large online audience on movement or religious community accounts.⁶ The hijrah movement has become more well-known in society as a result of this.

Ika Yunia Fauzia and Abdul Kadir's research revealed the growth of hijrah communities that are focused on refusing to deal in usury. In Indonesia, there are reported to be at least 14 anti-usury movements. Each has an extremely diverse membership count. Indonesia Without Usury (ITR) is a large-scale movement with national networks. One of its initiatives is the establishment of the Usury Crisis Center (RCC), a research and consultancy center. Three professional movements—the Anti-Usury Association (PAGARI), the Society Without Usury (MTR), and the Sharia World Village (KSW)—operate across Indonesia, with representatives and branches found in numerous locations.⁷ As a matter of fact, the hijrah community movement espouses a wide range of ideas aimed at propagating Islamic doctrine, particularly regarding muamalah.

According to Zulhazmi and Priyanti, the hijrah community's is both a novel model and a sign of the growth of modern da'wah that can reach younger generations. According to research on the Jaga Sesama Solo community, the hijrah community's da'wah is deemed beneficial since it has been successful in piqueing the interest of the younger generation to pursue a deeper religious practice.⁸ After conducting study, Mila Nabila Zahara came to the conclusion that the hijrah movement as a community is a relatively new phenomenon that is enhancing the morals of the younger generation. A movement that can effectively use social media or digital media to address the question of what the millennial generation is all about. The distinctive quality of the hijrah community movement is that it is a socially communal movement that even fosters a sense of familial connection, which in turn fosters compassion and efficient social management.⁹

Zayyin Nur Aini's quantitative study on the Pemuda Hijrah community in Bandung revealed that community study activities had a major impact on raising members' moral standards. Young people in metropolitan areas, like those in Bandung, are more likely to act freely, hedonistically, and indifferently.

⁶ Royanullah, Thiyas Tono Taufiq, and Komari, "Representation of the Meaning of the Expression of Hijrah for Urban Muslim Community through Instagram: A Virtual Ethnographic Study," *Journal of Islamic Civilization UNUSA* 4, no. 1 (2022): 68–80, <https://doi.org/10.33086/jic.v4i1.2852>.

⁷ Fauzia and Riyadi, "New Trends in Economic Behavior."

⁸ Abraham Zakky Zulhazmi and Erma Priyanti, "Eksistensi Komunitas Hijrah Dan Dakwah Masa Kini: Studi Komunitas Jaga Sesama Solo," *Jurnal Ilmu Dakwah* 40, no. 2 (December 2020): 168, <https://doi.org/10.21580/jid.v40.2.6249>.

⁹ Mila Nabila Zahara, Dadan Wildan, and Siti Komariah, "Gerakan Hijrah: Pencarian Identitas Untuk Muslim Milenial Di Era Digital," *Indonesian Journal of Sociology, Education, and Development* 2, no. 1 (June 2020): 52–65, <https://doi.org/10.52483/ijsed.v2i1.21>.

Nonetheless, the hijrah community movement's presence in a number of modern studies events, such as Ladies Day, Tarbiyah, Ngabuburid, Tahsin, Giving Everyday, Go Shift, and Teras Tahfidz, is able to raise its members' moral standards.¹⁰ The moral indicators that serve as benchmarks are morals towards parents, morals towards others, morals towards the environment, and so on.

Mikke Setiawati conducted a study on followers of the X-Bank hijrah community in 2021. In this study, it was found that there were three typical followers of the X-Bank community who interacted on X-Bank's social media accounts, both on Instagram and Facebook. There are typical fighter followers, ordinary followers, and common followers.¹¹

Thus, the research's novelty lies not only in its 2023 year of publication but also in its field and subject matter, namely how Indonesia's economic regulations relate to the hijrah community's application of Islamic entrepreneurship and its compromise form. The Islamic economic movement of the hijrah community follows a similar typology and compromise shape when it comes to applying Islamic entrepreneurship.

METHODS

A case study approach was used in this study. Six sources of evidence are the main emphasis of the data collection process while discussing case study data on the hijrah community in Indonesia.¹² The six types of evidence are documentation, archival recordings, in-depth interviews, direct observation, participant observation, and tangible objects. The administrators and hijrah community members provided documentation in the form of a PPT soft file presenting Assalim's vision and mission, a brochure detailing the activities of the Indonesian Business Boarding School, and picture records of Assalim, SOHIB, and the Indonesian Business Pesantren regular study sessions-digital information is posted on the hijrah community's social media platforms. The researcher belongs to the Indonesian Muslim Biker, the Indonesian Salafi Entrepreneur Community, bisyarah.id, and the Assalim community group. Video and picture recordings of hijrah community activities, stored in the files and folders of each hijrah community administrator, were transferred to the researcher's device for examination.

In-depth, structured interviews were done to get precise information from reliable sources. The identity of the informant, their reaction to the Islamic economic movement in their community, the manner in which the fundamentals of Islamic entrepreneurship are applied, and their thoughts on Indonesian

¹⁰ Zayyin Nur Arini and Muhammad Fauzi Arif, "Pengaruh Kajian Komunitas Pemuda Hijrah Terhadap Akhlak Jamaahnya," *Jurnal Riset Komunikasi Penyiaran Islam*, July 6, 2022, 20–23, <https://doi.org/10.29313/jrkpi.v2i1.752>.

¹¹ Mikke Setiawati and Afdal Makkuraga Putra, "Pola Komunikasi Komunitas Di Media Sosial Dalam Menciptakan Minat Entepreneur," *Communications* 3, no. 1 (January 2021): 43–57, <https://doi.org/10.21009/Communications.4.1.3>.

¹² M. Djauzi Mudzakir, *Studi Kasus, Desain & Metode*, Terj. Case Study Research Design and Method, Robert K. Yin (Depok: Rajagrafindo Persada, 2022).

economic regulations were among the questions posed. The interview was recorded using Zoom and an audio recorder to capture the informant's explanation. In addition, everything was written down to make classification and analysis easier.¹³

Direct and interactive observations were made as listed in Table 1. The process of direct observation involved going to the informant's place of business or showroom and spending time there. Direct observation was done at UD. Menara Wangi, owned by Muslim biker administrators, CV. Mitra Global, owned by the Assalim community administrators; and UD. Madu Murni, owned by the Pesantren Bisnis Indonesia community administrators. Transacting business in establishments owned by members of the Assalim community, Pesantren Bisnis Islam community, Hijabee community, Muslim Biker Indonesia community, Sharia Property Developer community, and Sahadat-Q community allowed for participant observation. To strengthen participant observation data, researchers are also involved in community activities, such as participants in the Truly Mega Muslim Preneur agenda in the Assalim community, participants in the online Sharia Business Batch 3 course at Bisyarah.Id, and members in the Indonesian Business Pesantren community.

Table 1. Observed Community Social Media Links

No	Community	Media Links
1	Assalim	https://www.facebook.com/assalimidofficial https://www.instagram.com/assalimid/ https://www.youtube.com/@AssalimTV
2	Bisyarah.Id	https://www.facebook.com/bisyarah.id.39 WAG: Bisyarah Berbagi-6 dan KBS-3
3	Komunitas Pengusaha Salafi Indonesia (KPSI)	https://www.facebook.com/groups/357589756655
4	Komunitas Pengusaha Muslim Indonesia (KPMI)	https://www.facebook.com/pengusahamuslim
5	Komunitas Hijabee	No media account
6	Pesantren Bisnis Islam	https://www.facebook.com/PesantrenBisnisIndonesia https://www.instagram.com/official.pbi/
7	Sobat Hidup Berkah (SOHIB)	https://www.facebook.com/sohib.admin https://www.instagram.com/my_sohib/
8	Muslim United	https://www.facebook.com/groups/1269222646430457

¹³ Fitryani Fitryani and Alfin Maulana, "Islamic Entrepreneurship Theology as an Accelerating of MSME Growth in the City of Surabaya," *Jurnal Ilmiah Raflesia Akuntansi* 10, no. 2 (October 2024): 749–59, <https://doi.org/10.53494/jira.v10i2.586>.

9	Muslim Biker Indonesia (MBI)	https://www.instagram.com/muslimunitedofficial/ https://www.instagram.com/muslimbikerindonesia/
10	Developer Properti Syariah (DPS)	No media account
11	Syahadat-Q	Only WhatsApp

Source: processed by researcher

The creation of case descriptions and theoretical propositions are used in the analysis of data and case study evidence. Data reduction is the process of processing data by editing, selecting, sorting, simplifying, and classifying data gathered from interviews, observation notes, and collected documents that may be used in the study. At this point, the rules and economic systems used in Indonesia are developed through the processes of categorization and thematization.

**Table 2. Theoretical Approach to Proposition and Case Formulation
Islamic Entrepreneurship in the Hijrah Community**

Cases	Proposition			Development
	Islamic Entrepreneurship	Starting Managing Developing		
Implementation of Islamic Entrepreneurship in the Hijra Community in Indonesia	Islamic economics movement	Socio-Politics Practice Phylosophis		Types of hijra community's Islamic economics movement
	The Hijra Communities	Konservatic Salafism Islamism		Compromise types of hijra community's Islamic economics movement

Source: Adapted from Theory and Case Study Research Method (Robert K. Yin)

Table 2 indicates that the hijrah community's entrepreneurship was implemented and cases were subtracted in order to perform this research within the framework of the Islamic movements that the hijrah community represents. In order to gather and present novel movement typology ideas, inductive findings were reached through data identification and classification. In terms of entrepreneurship, the hijrah community movement typology is developed in terms of political, pragmatic, or philosophical economic movements.¹⁴ The subject's movement typology is divided into Islamic, Salafist, and conservative groups.

RESULT AND DISCUSSION

Typology of the economic movement of the hijrah community

¹⁴ Khairul Wahid and Ahmad Syakur, "Konsep Islamicpreneurship Dalam Pertumbuhan Ekonomi Perspektif Al-Qur'an," ORGANIZE: Journal of Economics, Management and Finance 2, no. 2 (July 2023): 83–96, <https://doi.org/10.58355/organize.v2i2.19>.

The Islamic economic and entrepreneurial movement based on hijrah is an economic movement driven by the desire of businesspeople to earn blessings in business. The term "Hijrah-based Islamic economic and entrepreneurial movement" refers to an economic endeavor in which individuals or hijrah communities apply Islamic entrepreneurship to generate revenue. An individual businessperson who strives to conduct his operations in accordance with sharia is a personal hijrah.¹⁵ Certain hijrah communities provide an understanding of sharia or muamalah, even though they are neither a part of nor members of the community in issue.

Propositions were developed as through a logical examination of Islamic entrepreneurship theory, economic movements, and typology of community movements in the context of applying Islamic entrepreneurship to the Indonesian hijrah community. Through observation, interviews, and documentation, new hypotheses were inductively derived. The model of Islamic entrepreneurship, the typology of Islamic economic movements in the Indonesian hijrah community, and the forms of compromise the hijrah community makes towards laws and economic systems are among the propositions developed as a result of research on the hijrah-based Islamic economic movement.¹⁶

The outcomes of the analysis as an answer to the formulation of the research topic are presented in a theoretical implication matrix as shown in the following table:

Table 3. Data Analysis of the Islamic Economic Movement Based on Hijra

Islamic Entrep. Movement ↓ ↓ Islamic Ec. Movement	Salaf-preneur	Ideo-preneur	Spiritual-preneur
Socio-political economics	The hijra community is connected to the Salafi Islamic movement using Islamic economics. Through the textual purity of muamalah contracts, this movement takes up the lessons of the Salaf movement, and its scope is limited to the individual and family setting. Thus, the socio-political Islamic economic movement is not at all addressed by the	Idea-preneur and spiritual-preneur, two Islamic economic initiatives, are socio-political movements. The socio-political economic movement is ideally suited to be carried out by the Islamic entrepreneurship community, which has a conservative movement. Thus, an Islamic entrepreneurship movement with a conservative-political typology can be identified as the conservative Islamic movement of the Ideo-preneur community inside the socio-political economic movement.	The depiction of the conservative-political typology represented by the hijrah

¹⁵ Tulus Budi Santoso and Nia Indah Purnamasari, "Urgensi Ekonomi Syariah Dalam Mewujudkan Perekonomian Umat Islam," *JIESP Journal of Islamic Economics Studies and Practices* 1, no. 1 (June 2022): 118–45, <https://doi.org/10.54180/jiesp.2022.1.1.118-145>.

¹⁶ Wasyith Wasyith, Arqom Kuswanjono, and Dumairy Dumairy, "Usury and The Hijrah from Ribā Movement in Indonesia: An Interpretative Phenomenological Inquiry," *Economica: Jurnal Ekonomi Islam* 14, no. 1 (June 2023): 1–24, <https://doi.org/10.21580/economica.2023.14.1.16084>.

	Salaf-preneur empirically.	model	community, among others, from the idea-preneur community is Assalim, Bisyarah, Id and SOHIB. In contrast, Pesantren Bisnis Indonesia, Hijabee, and Sahadat-Qu comprise the spiritual-entrepreneur community. Two forms of compromise on Indonesian economic rules were also detected in the Islamic economic movement by the conservative-political typology: the single system mainstream economic system and the dual system mainstream economic system.
Practical-economics	Salafpreneurs are interested in real-world economic trends. Within the context of persons and transactions between individuals who have the same understanding, Islamic economics can be used ideally in practice.	A sign of goodwill is the establishment of Islamic-practical economy, which takes the shape of Islamization of economic goods such as Islamic pawnshops, banking, and insurance, DSN MUI, KNEKS, IAEI, MES, and so forth. The community of ideo-preneurs believes that even with the Islamization of these commercial products, transactions that violate Islamic law are still being carried out.	Under some circumstances, the existence of Islamic-practical economy in the form of Islamization of economic products—such as Islamic pawnshops, banks, and insurance, DSN MUI, KNEKS, IAEI, MES, and so forth—becomes an option. Its existence requires enhancement.
Philosophical economics	According to the Salaf-preneur concept, regular studies are vital for business owners. But this community's intense research and knowledge-sharing efforts haven't resulted in the creation of a distinct body of work in Islamic economics. That being said, there isn't a Salaf-preneur community that engages in philosophical economic activism.	Ideo-entrepreneurs create Islamic economic scientific conceptions, which are products of economic philosophy. A member of the Assalim community named Dwi Condoro Triono, Ph.D. is credited with introducing the idea of Islamic economics, often known as the Islamic Economics of the Mazhab Hamfara	Routine study becomes a means of developing business skills and muamalah knowledge in the spiritual-preneur paradigm. But this community's intense research and knowledge-sharing efforts haven't resulted in the creation of a distinct body of work in Islamic economics. Thus, there isn't a community of spiritual entrepreneurs that

leads philosophical
economic
movements.

Source: Analysis of research data.

One component of the Indonesian hijrah community movement's typology is the conservative-political economy. The hijrah community in Indonesia's Islamic economics and entrepreneurship typology is a manifestation of movement innovation in establishing Islamic economic objectives, including falah. The term falah refers to gain in this life as well as the next, which is what Islamic business aims to achieve. Islamic entrepreneurship and business always require a grasp of muamalah law in addition to business acumen.¹⁷

According to table 3, the typology of Islamic economics and entrepreneurship movements of the hijrah community in Indonesia can be analyzed based on the theory of the typology of Islamic movements and the typology of Islamic economic movements. Both theories are theoretical propositions used in the study. The typology of Islamic movements as an analytical tool for the type of hijrah community movement provides an understanding of the community about the teachings and implementation of Islam. Therefore, the approach used is the typology of Islamic movements that initiate or figures that influence the hijrah community in question. Meanwhile, the typology of Islamic economic movements is analyzed utilizing the genealogy of movements that have developed in the Islamic world and in Indonesia.¹⁸

The findings of a study conducted by Carter Banker and PPIM UIN Jakarta (PPIM) form the basis of the typology of Islamic movements, or hijrah movements. Using typologies of conservatism, salafism, and Islamism, PPIM identified the results of its field research by classifying of hijrah community movements in the study area, specifically the Yuk Ngaji, Musawarah, Terang Jakarta, the Stranger Al Ghuraba, and Pemuda Hijrah communities. The definition of conservatism in question, according to Martin van Bruinessen, Hasyim, Sebastian, and Arifianto, is an understanding that rejects the existence of new understandings that contradict the text of the Qur'an and hadith and believes that Islamic teachings are true.¹⁹ The conservative group (some also call it the revivalist group) rejects the understandings of modernism, liberalism, and feminism, as well as modern understandings that are considered not in accordance with Islamic teachings, including democracy.

Salafism, on the other hand, is a school of thought that covers the time from the Salaf al-Salih to the Middle Ages. This organization applies the textual

¹⁷ Tulus Budi Santoso and Nia Indah Purnamasari, "Urgensi Ekonomi Syariah Dalam Mewujudkan Perekonomian Umat Islam," *JIESP Journal of Islamic Economics Studies and Practices* 1, no. 1 (June 2022): 118–45, <https://doi.org/10.54180/jiesp.2022.1.1.118-145>.

¹⁸ Ahmad Syahirul Alim, Akhmad Alim, and Didin Hafidhuddin, "Beyond Material Wealth: A Conceptual Analysis of Well-Being Terminology in the Quran," *Journal of Islamic Economics Literatures* 5, no. 2 (December 2024), <https://doi.org/10.58968/jiel.v5i2.549>.

¹⁹ Aang Kunaifi, *Islamic Entrepreneurship: Identitas gerakan ekonomi Islam komunitas hijrah di Indonesia* (Malang: PT Literasi Nusantara, 2024).

teachings of the Qur'an and Hadith to Islamic teachings in order to cleanse them spiritually and individually from superstitious practices, superstition, and heresy. The groups being discussed here are those that follow Wahabi's teachings. An Islamic political movement that aims to seize control and impose Islam in the form of an Islamic state is a type of Islamism. Islamist groups are defined as those that aim to seize power using constitutional or illegal means, either through non-violent or aggressive means.²⁰

The following organizations in Indonesia were used to identify the typology of Islamic economics and entrepreneurship movements: KPMI, Assalim, PBI, KPSI, MBI, SOHIB, Bisyarah.Id, Hijabee, IKaDI, and Sahadat-Qu. The movements were measured using the spiritual leaders proposed by each community to determine the typology of movements based on the PPIM hijrah community movement typology. The figures suggested by the hijrah community have a background specific to the PPIM research results and the hijrah community (study). The second method of identification involves examining the justifications and responses provided by informants within the hijrah community to the laws and commercial goods that come with democracy.²¹

The communities that follow the hijrah are Assalim, SOHIB, and Bisyarah.Id, citing individuals such as Ustadz Dwi Condro Triono and KH. Siddiq Al-Jawi is one of the people who are frequently cited by them when discussing Islamic commerce and economics. As Hizbut Tahrir activists, the two individuals in question fit the profile of the Yuk Ngaji community that Ustadz Felix Siauw promoted. The response to the establishment of institutions and laws in Indonesia further supports the conservatism of the Islamic economics and entrepreneurship movement in this community.²²

The Assalim Community believes that the conduciveness of the implementation of Islamic entrepreneurship is also the responsibility of the government. Indonesian economic regulations still contain capitalist policies, namely BPJS, which is a form of commercialization of health services; which is very inconsistent with Islamic law. The existence of Islamic banking and the DSN MUI fatwa cannot be used as a reference for the implementation of Islamic economics. Islamic banking in Indonesia is still widely criticized because many contracts are not Sharia, while the DSN-MUI fatwa is not comprehensive and even tends to simplify the permissibility of contemporary transactions such as Islamic pawnshops, Islamic insurance, Islamic capital markets, and so on. This

²⁰ Hendri Hermawan Adinugraha, Muhammad Shulhoni, and Dliya'udin Achmad, "Islamic Social Finance in Indonesia: Opportunities, Challenges, and Its Role in Empowering Society," *Review of Islamic Social Finance and Entrepreneurship*, March 28, 2023, 45–62, <https://doi.org/10.20885/RISFE.vol2.iss1.art4>.

²¹ Aang Kunaifi et al., "Islamic Entrepreneurship Identity In The Indonesian Hijrah Community," *Multifinance* 2, no. 1 (July 2024): 60–72, <https://doi.org/10.61397/mfc.v2i1.140>.

²² Nevi Hasnita, "Politik Hukum Ekonomi Syariâ€™ah Di Indonesia," *LEGITIMASI: Jurnal Hukum Pidana Dan Politik Hukum* 1, no. 2 (May 2017), <https://doi.org/10.22373/legitimasi.v1i2.1430>.

community wants the implementation of a total Islamic economy.²³ An Islamic economic system that becomes a regulatory framework, for example, the elimination of usurious banking, taking over the function of BPJS in health services function, and prioritizing zakat, waqf, and natural resources as sources of state income.

PBI, Hijabee, Sahadat-Qu, and IKaDI community groups, on the other hand, are associations with the Tarbiyah movement. Coach Fahmi, a management consultant frequently employed by the Prosperous Justice Party (PKS) in regional election battles, and successful legislative candidates are among the personalities suggested as their spiritual business gurus. Similarly, the PBI coordinator for the Madura area is a Muslim businessman involved in the PKS. In the meantime, a mentor inside the Hijabee community acknowledged being an activist within PKS. The Genpro business community was founded by a several PKS cadres who serve as a platform for Islamic political struggle, or Islamic movement orientation, in Tarbiyah, Indonesia.

Genealogy of the Islamic Economic Movement in Indonesia

The development of Islamic economic thought according to several opinions began in the era of the Prophet Muhammad by upholding various principles of the Islamic economic system, which were part of the responsibility of the head of state. This phase was continued by the *khulafā' al-rashidin* until the emergence of Muslim economists in the classical era, such as Abu Yusuf, Yahya Ibn Adam, al-Ghazali, Tusi, Ibn Taimiyah, Ibn Khaldun, and al-Farabi.²⁴ Although geographically quite far from the center of Islam in the Middle East, Indonesia has made significant progress. Every new idea in Indonesia often takes inspiration from Islamic ideas and developments, as evidenced by the influence of the Islamic reform movement initiated in the archipelago in the early 19th century by Muhammad Abduh and Rasyid Ridha.²⁵

In fact, a several of academics and thinkers in Indonesia have contributed to the study of Islamic economics by actively participating in discussions on the field's, progress, especially in Islamic financial products. Ismail Yusanto and Arif Yunus, stated that after the end of the era of classical Islamic economic thought in the 13th century, the era also became the beginning of the rise of capitalist economics. Ibn Khaldun, for example, was cited by Adam Smith, Ricardo, and Malthus as a pionner of physiocratic trade theory.²⁶

Islamic economics suffers from a missing link, especially in the lack of literature on the history of economic thought. The economic thoughts of Muslim

²³ Yasardin Yasardin and Syuhuddin B. Kooria, "Revisiting the Compilation of Islamic Economic Law in Indonesia: Legal Challenges and Pathways to Harmonization," *JURIS (Jurnal Ilmiah Syariah)* 24, no. 1 (June 2025): 127, <https://doi.org/10.31958/juris.v24i1.13736>.

²⁴ Ismail Yusanto and Arif Yunus, *Pengantar Ekonomi Islam* (Bogor: Al-Azhar Press, 2009).

²⁵ Adesy pusat, "Launching Buku 'Genealogi Pemikiran Dan Gerakan Ekonomi Islam Indonesia,'" *Asosiasi Dosen Ekonomi Syariah* (Yogyakarta), June 2021, <https://adesy.org/2021/06/04/launching-buku-genealogi-pemikiran-dan-gerakan-ekonomi-islam-indonesia/>.

²⁶ Yusanto and Yunus, *Pengantar Ekonomi Islam*.

scholars will also explore various thoughts or ideas from Europe.²⁷ The missing link in the development of Islamic economics is due to the role of capitalist economics since the 14th century, which has dominated the world, and even de facto, currently, Muslim countries are dominated by the thoughts, concepts, and application of capitalist economics.

During the past 30 years, Islamic economics has evolved in three distinct ways. first, as a socio-political ideal that is opposed to the political economy that can result from socialism, capitalism, or both. The second is the Islamic economic movement, which is an actual instance of Islamization in banking and finance. Thirdly, Islamic economics as a philosophy—that is, economics with distinctive features.²⁸

Since before Indonesia gained its independence, there has been an Islamic economic movement there. The Muslim merchant association Nahdatu al-Tujjar, which was established in 1918, was the driving force behind the Islamic commercial movement at that time.²⁹ Conceptualizing the economic system to be applied in an independent and sovereign nation became part of the political and economic battle against colonialism after independence. Muhammad Hatta, a prominent figure in independence, has expounded on the understanding of Islamic economic ethics, which posits that the Muslim economy is distinct from that of the West. Perfect Muslims are those who prioritize their own well-being and societal obligations in addition to their devotion to prayer. Hatta, therefore, asserts that Islamic economics is a component of Muslims' duty in establishing an equitable and good economy.³⁰

Thus, opposition to political and economic colonialism is materialized in Indonesia through the Islamic financial movement. Through the institutionalization or formalization of the Islamic financial system, namely zakat, waqf, the abolition of usury or bank interest, justice and financial cooperation, and the existence of social security, it is also an alternative to the financial practices of capitalism and socialism, which lack morality and create inequality. Islamic economics is thought to be a component of the da'wah and obedience to Allah SWT activities, which are primarily driven by socio-political archetypal movements that find materialization in a framework or set of rules. The movement takes the shape of sharia financial goods, which call for the social security, waqf, zakat, and usury laws to be abolished.

²⁷ Abdul Azim Islahi, *History of Islamic Economic Thought: Contributions of Muslim Scholars to Economic Thought and Analysis* (Edward Elgar Publishing, 2014), <https://doi.org/10.4337/9781784711382>.

²⁸ Syahbudi, "Pemikiran dan Gerakan Sistem Ekonomi di Indonesia," *Hermenia, Jurnal Kajian Interdisipliner* 2, no. 2 (Desember 2003): 196–216.

²⁹ Suryani and Masayu Maisaroh, "Gerakan Ekonomi Islam Masa Pra Kemerdekaan: Semangat Nahdlatut Tujjar (1918)," in *Genealogi Pemikiran dan Gerakan Ekonomi Islam diIndonesia, Konsepsi Keadilan dan Proyeksi Kebangsaan* (2021), 195–228.

³⁰ Mohammad Syifa A. Widigdo, "Mohammad Hatta: Visi Etik Ekonomi Islam," in *Genealogi Pemikiran dan Gerakan Ekonomi Islam diIndonesia, Konsepsi Keadilan dan Proyeksi Kebangsaan* (Yogyakarta: Asosiasi Dosen Ekonomi Syariah, 2021), 17–40.

Hijra Community and Movement in Indonesia

The transnational Islamic movement that started to take shape in the 1980s is thought to be the root cause of the widespread modern-day hijrah phenomena in Indonesia. Salafi, Jamaah Tabligh, Hizbut Tahrir, and the Muslim Brotherhood are the international Islamic movements under discussion. These movements actively preach to the people to increase understanding of Islam.³¹ The activity is a feature of an organization that takes the shape of a formalized movement for da'wah, or harakah. A movement is defined as having a clear set of rules for its members, a purpose that needs to be accomplished, and a particular way of thinking.³²

The movements that fall under this category are those that are led by certain people, such as the Jamaluddin al-Afghani movement. Congregations like Tanzhimul Jihad in Egypt, Ikhwanul Muslimin in India, and Jama'ah Tabligh in Pakistan can also engage in Islamic movements (*harakah Islamiyah*). Moreover, Islamic movements are carried out by groups like Muhammadiyah, NU, Persis, and similar ones. Additionally, some are carried out by political organizations, such as the Islamic Salvation Front (FIS) in Algeria and Hizbut Tahrir in Jordan. All of these movements have conducted their da'wah activities in accordance with their own set of guiding principles, goals, and drawbacks.³³ In addition, there are a number of Islamic groups across the globe, such as Islam Jama'ah, Jama'atul Muslimin Hizbullah, Jama'ah Tabligh, and Jama'ah Salafiyah.

There are two distinct phases to the Hijrah community and movement in Indonesia: the New Order era and the reform phase. The hijrah movement began during the New Order era in 1990, when Soeharto began endorsing Islamic organizations and movements to influence the government.³⁴ The formation of the Indonesian Muslim Intellectuals Association (ICMI), which took place on December 7, 1990, is one example of the phenomenon of Soeharto's favoritism towards Islamic organizations. At a meeting of Muslim intellectuals held in Malang City, this group was founded. The meeting also appointed Baharuddin Jusuf Habibie as the first chairman of ICMI.³⁵ In addition, a number of Islamic identities that were once forbidden have gained popularity in society. Examples include the headscarf, which is worn both formally and casually in offices and government buildings, and the establishment of Bank Muamalat Indonesia in 1992. Islamic organizations have started to surface since 1992; however, they are still strictly governed by the New Order government.³⁶

³¹ Muhammad Ray Fauzan Mukhlisin and Muhammad Arsyam, "Genealogi Gerakan Fundamentalisme Islam di Indonesia," *Jurnal STAI DDI*, 2022.

³² Abdurrahman Muhammad Khalid, *Soal Jawab Seputar Gerakan Islam* (Bogor: Al Azhar Freshzone Publishing, 2015).

³³ Khalid.

³⁴ Hutari Fandi, "Dari Hijab hingga Hijrah," *Historia*, Mei 2018, <https://historia.id/kultur/articles/dari-hijab-hingga-hijrah-D8JEm/page/1>.

³⁵ Redaksi, "Sejarah ICMI," *ICMI* (Jakarta), Oktober 2018, <https://icmi.id/profil/sejarah>.

³⁶ M Sauki, "Perkembangan Islam Di Indonesia Era Reformasi," *TASAMUH: Jurnal Studi Islam* 10, no. 2 (September 2018): 443–58, <https://doi.org/10.47945/tasamuh.v10i2.82>.

Typologically, the various hijrah movements above can be classified into three types: the conservative type, the salafi type, and the Islamic type. The conservative hijrah movement is a hijrah movement whose manifestation refers to standard interpretations or opinions without requiring reinterpretation or contextualization of the existing meaning of Sharia. Meanwhile, the Salaf hijrah movement can be interpreted as a hijrah movement that aims to purify human actions by only following the guidelines stated in the Qur'an and Sunnah, or is also known as ultra-conservatism.³⁷

The goal of the Islamic hijrah movement is to represent Islam in all spheres of life, including politics, economics, law, and society.³⁸ Thus, the movements or communities associated with one of the movements, such as Tarbiyah, Salafi, Hizbut Tahrir, or Jamaah Tabligh, are features of the hijrah community. Another feature of this movement is its manifestation of piety, which takes the form of rejecting Western ideology and ideas. This includes a firm rejection of usury transactions and bank interest, as well as its non-violent movement of not engaging in physical activity.³⁹

The preaching of Indonesia's hijrah community has also become a powerful motivator for artists and those who have already immigrated to step onto stages with confidence. Despite their still-mediocre abilities, they preach, and as a result, some of them become problematic and unpopular in society. Aside from fostering a renewed interest in religion and a more organized lifestyle, the hijrah trend also brings up new issues due to impromptu ustaz who misprescribe. There is also a suspicion that the hijrah movement contributed to religious conservatism.⁴⁰

Table 4. Interpretation of Hijra Movement

Tipology	Islamic Movement	Community
Anti-state	Hizbut Tahrir	Assalim, SOHIB, Muslim United, Bisyarah.Id
Not Anti-state	Tarbiyah & Salafi	PBI, Hijabee, Sahadat-Qu, KPMI, KPSI, Muslim Biker Indonesia
Konservatism	Hizbut Tahrir	Assalim, SOHIB, Muslim United, Bisyarah.Id
Salafism	Salafi	KPMI, KPSI, Muslim Biker
Islamism	Tarbiyah (PKS)	PBI, Hijabee, Genpro
Radicalism	ISIS, JAD, JAT, MMI	Unobserved
destructive	Salafi, Tarbiyah, Hizbut Tahrir	See the community above

³⁷ Emad Hamdeh, "Qur'ān and Sunna or the Madhhabs?: A Salafi Polemic Against Islamic Legal Tradition," *Islamic Law and Society* 24, no. 3 (June 2017): 211–53, <https://doi.org/10.1163/15685195-00240A01>.

³⁸ Pusat Pengkajian Islam dan Masyarakat UIN Jakarta, "Tren Kebragaman Gerakan Hijrah Kontemporer," *PPIM UIN Jakarta*, no. 1 Februari 2021 (2021): 24.

³⁹ Ja'far Shodiq, "Jaringan dan Tipologi Gerakan Islam Transnasional," *Hidayatuna*, Oktober 2019, Online Edition.

⁴⁰ Khaeron Sirin and Akhfas Syifa Afandi, *Komunitas Hijrah dan Ekspresi Keberagamaan Kaum Milenial di Indonesia* (Sleman: Deepublish Publisher, 2022).

Radicalism
Static

Source: Processed from many literatures.

The Indonesian hijrah movement (as shown in Table 4) has given rise to a number of interpretations that fall under different categories. It is categorized as both anti- and non-anti-state by Carter Bunker. It can also be categorized as conservative, salafist, and Islamist. Some researchers categorize it as either static or destructive radicalism.

Conservatism of the hijrah community movement

The conservatism of the hijrah community movement emerged because the ideal socio-economic conditions controlled by the modern system had not yet been created. One of the pressing issues is the issue of economic inequality. On the other hand, the roots of the socio-political Islamic economic movement have emerged in Indonesia since the pre-independence era as a form of resistance to the financial system implemented by the colonialists.⁴¹ So the sociopolitical economic movement still has many enthusiasts, and a conservative attitude is the only way. In addition to the hijrah community movement affiliated with Hizbut Tahrir, other communities such as the Indonesian Business Boarding School, Hijabee, Sahadat-Qu, and the Indonesian Da'i Association are also conservative. The majority agree that Islamic teachings are the most appropriate guidelines for Muslim entrepreneurs.

The hijrah community's conservatism is demonstrated by Assalim, SOHIB, Bisyarah.Id, PBI, Hijabee, and IKaDI. Ten informants with comparable statements each represent the six communities. The following statements demonstrate a conservative stance: First, business owners and the community will bear the cost of tax policy adjustments intended to increase state income. In Islamic tradition, alternative revenue streams include zakat, waqf, and natural resources. The community believes that taxes affect rising production costs, which, in turn, raise prices for goods and services. In Islam, charitable goods and zakat, also known as waqf, are given freely and are not counted toward expenses.

Second, there are several reasons the BPJS employment requirements are unsettling, such as the fact that they burden employers and that the benefits are not entirely evident or quantifiable. Some people even disagree. Community activists generally believe that, unless coerced, joining BPJS Employment is pointless. According to the Assalim and SOHIB groups, BPJS is an insurance product or guarantee that belongs in the government's domain. Because the company's orientation will be to continue pursuing profit rather than to serve, if management is turned over to it.

Third, the government's encouragement and assistance for the development of Islamic entrepreneurship are perceived as a result of the establishment of Islamic banking. Even Nevertheless, conservative hijrah communities concur that all aspects of its practices, particularly those related to mudarabah and rahn contracts, need to be corrected. To improve the

⁴¹ Moisseron, Moschetto, and Teulon, "Islamic Finance."

performance of Islamic banking, three communities (Assalim, SOHIB, and Bisyarah.Id) propose doing away with usurious banking. PBI and Hijabee, two communities, favor two different systems: usurious banking continues, while Islamic banking is tailored to perform in accordance with Sharia, with the aim that the community will eventually decide to trade in Sharia.⁴²

Fourth, modern Islamic financial products – such as halal product policies, Islamic pawnshops, Islamic insurance, and Islamic capital markets – are viewed as desirable rules, even though some of their implementations have been corrected. All conservative hijrah communities reacted to this subject part with recommendations and hopes that the government will increase economics, entrepreneurship, and Islamic financial awareness.⁴³ There hasn't been much learning about Islamic economics thus far. The general population needs to be able to easily and affordably learn about Islamic economic.

The hijrah community as a whole, comprising both the salaf-practical and the conservative-political types, asserted that government economic restrictions supposedly facilitate efforts to apply Islamic economics and entrepreneurship at different levels. Since business is an individual domain, the application of Islamic economics and entrepreneurship is supported at the highest level without requiring special attention. Supporting the dual system option, including its monetary system, is the next step. The final one is encouraging, but it must implement a framework that does away with the usurious economic structure.

CONCLUSION

The Indonesian hijrah community's Islamic entrepreneurial movements fit three categories: conservative-philosophical, salafist-practical, and conservative-political. The Assalim community and the Indonesian Business Boarding School community are two hijrah communities in the entrepreneurial category that lean conservative and politically. However, one group is Salafist-practical: the Indonesian Muslim Entrepreneur community. The Hamfara mazhab of the economic community movement is another conservative philosophical trend.

The movement that applies Islamic entrepreneurship to Indonesia's hijrah population shares traits with Salafist and conservative movements. The global Islamic economics and entrepreneurship movement of the hijrah community in Indonesia is generally considered to be conservative and socio-political; when combined, it can be referred to as conservative political. This is because the conservative movement dominates the typology of the hijrah community movement in Indonesia. The objective of the conservative-political economic movement is to establish global Islamic economics as a system governed by laws

⁴² Mohammad Ghazali et al., "Halal Business Practice: An Islamic Business Ethics Perspective," *AL-IKTISAB: Journal of Islamic Economic Law* 8, no. 2 (November 2024): 89–100, <https://doi.org/10.21111/aliktisab.v8i2.13101>.

⁴³ Dr. Muhamed Ali and Dr. Muaz Agushi, "Eco-Islam: Integrating Islamic Ethics into Environmental Policy for Sustainable Living," *International Journal of Religion* 5, no. 9 (June 2024): 949–57, <https://doi.org/10.61707/gq0we205>.

that completely facilitate the application of Islamic entrepreneurship to the accomplishment of global Islamic economics.

Some hijrah communities in Indonesia have responded to the compromise attitude toward economic restrictions by applying Islamic entrepreneurship in a critical form as an execution of da'wah activities that Muslim entrepreneurs must carry out. In actuality, laws about to Islamic (Sharia) economics are viewed as a spirit that must be formed in order to fulfill the aspirations of the Indonesian people to execute an economic system in its entirety. In response to some others, a dual system of compromise is presented, comprising both the conventional and global Islamic economies.

Author's Contribution

Aang Kunaifi, Burhan Djamaruddin, Ika Yunia Fauzia, Iskandar Ritonga: Contribute to formulating research ideas, collecting data, processing data, and interpreting data
Nurhayati, Nur Syam: Contributing to writing systematics and researchmethods
Tika Widiasuti, Muhamad Ahsan: Contributing to analyzing interpretation results
Iskandar Ritonga: Contributing to collecting data
Ika Yunia Fauzia: Contribute to compiling a literature review and to the language proofread.

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The author declares that there is no conflict of interest.

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