



“

THE HIJRAH PHENOMENON AND SHIFTING RELIGIOUS PREFERENCES

Religious Expressions of Urban Muslims in Contemporary Islamic Law Practice

”

JALALUDIN FARUK AZHARI¹; NURUL HIKMAH²; MUKHTAR UMAR BUNZA³

¹STIT Miftahul Ulum Bangkalan, Indonesia; ²IAIN Palangka Raya, Indonesia; ³Usmanu Danfodiyo University Sokoto, Nigeria

Corresponding email: jalaludinfarukazhari@stitmuba.ac.id

Abstract

This research examines the issue of understanding and religious practices in urban Muslim communities in Bandung in the field of muamalah. The reality of religion in urban Muslim communities has a different character from other religious communities. The linkage between the reality of modernity, Islamicity, and identity makes a model of the distinction of contemporary Muslim religious practices. This study is based on field research with a phenomenological approach. Data were obtained by participatory observation in several mosques spread across Bandung. As is known, mosques are the production base of religious discourse for urban Muslim communities and routinely hold a number of religious studies. Researchers conducted in-depth interviews with a number of worshipers. Secondary data came from research, journals, books, and other. This article concludes that urban Muslim identity is shown by migrating from practices that contain elements of usury and choosing halal products. The discourse cannot be separated from the social construction of urban Muslims through studies in these urban mosques and their social media. In this context, hijrah has become one of the trends in giving birth to new nuances and perspectives of any Islamic legal thought, which is an annotation of old works. Such changes in preferences have placed the discipline of Islamic law, specifically muamalah fiqh, into one of the expressive spaces of the Muslim community.

Keywords: halal; hijrah; muamalah preference; urban Muslim; *riba*.

Received:
May 26, 2025

Revision:
June 24, 2025

Accepted
June 24, 2025



Introduction

In Islam, *muamalah* or social relations are not just daily activities independent of faith, but are closely related to moral and economic actions.¹ For Muslims, *muamalah* is an important aspect governed by religious law, especially in the realm of fiqh.² Consequently, religion has a significant influence on Muslim preferences and behavior in various life activities, such as communication, business, and transactions.³ Among urban Muslims, this phenomenon can be seen in their efforts to demonstrate their religious understanding through symbols and behaviors, which in this context is known as *hijrah*.

The phenomenon of *hijrah* changes the perspective and behavior of urban Muslims in various aspects of life.⁴ The spirit of *hijrah* encourages religious considerations in the consumption of halal products, with factors such as religiosity, Islamic branding, persuasive marketing, product quality, taste, and price empirically influencing the choices of Indonesian Muslim consumers.⁵

Consumption of *halal* food from an Islamic perspective is a manifestation of faith and piety that has a deep spiritual dimension. The act of choosing and consuming halal food is not just a physical matter, but an act of worship that is considered to have rewards both in this world and the hereafter.⁶ In the Islamic tradition, food is closely related to the construction of faith.⁷ Awareness of the halalness of a product reflects a person's level of understanding of religious principles. Knowledge of halal criteria includes a comprehensive understanding of products that are suitable for consumption and the production process. For both consumers and producers, a deep understanding of the halal status of products is an important prerequisite. This is not just about fulfilling formal provisions, but rather an effort to maintain the sanctity and honor of consumption practices within the framework of Islamic ethics.⁸

¹ Isadora Kirchmaier et al., "Religion, moral attitudes and economic behavior," *Journal of Economic Behavior & Organization*, 148 (2018): 282-300.

² Yosi Aryanti, "Reformulasi Fiqh Muamalah Terhadap Pengembangan Produk Perbankan Syariah," *JURIS (Jurnal Ilmiah Syariah)* 16, no. 2 (2017): 149-157.

³ Junaidi, "The awareness and attitude of Muslim consumer preference: the role of religiosity," *Journal of Islamic Accounting and Business Research* 12, no. 6 (2021): 919-938.

⁴ Lisa Nurani and Hendri Adinugraha, "Consumer Preferences in the Selection of Muslim Fashion Products in Indonesia," *Journal of Islamic Economic and Business Research* 2, no. 2 (2022): 104-113.

⁵ Irma Yuliani and Alif Khuwarazmi, "Does Hijrah Trends Create a Different Decision on Behavior Consumption of Indonesian Muslims?" *Bulletin of Islamic Economics* 1, no. 1 (2022): 9-23.

⁶ Dwi Agustina Kurniawati and Hana Savitri, "Awareness level analysis of Indonesian consumers toward halal products," *Journal of Islamic Marketing* 11, no. 2 (2019): 522-546.

⁷ John Andrew Morrow, *Islamic Images and Ideas: Essays on Sacred Symbols* (Jefferson. NC: McFarland & Company Inc., Publishers, 2014).

⁸ Kholis Amalia Nofianti and Siti Nur Indah Rofiqoh, "Kesadaran dan Logo Halal: Apakah Menentukan Minat Beli? (Studi pada Praktisi Bisnis UMKM di Gresik)," *Journal of Halal Product and Research* 2, no. 1 (2019): 16-24.

Halal certification has now become a widespread phenomenon and is no longer regarded as something special.⁹ The Indonesian Ulema Council (MUI) consistently plays a role in the halal labeling certification process for various proposed food and beverage products.¹⁰ The development of halal labeling is not limited only to the food sector but has penetrated into various other industries, especially the cosmetics and tourism industries. This expansion shows the increasing complexity of the implementation of the halal concept in various aspects of the economy and consumption. The halal cosmetics market has significant potential to drive Islamic economic growth. Halal cosmetics branding is not just a marketing strategy, but also an effort to strengthen and expand the economic ecosystem based on Islamic principles.¹¹

Manufacturers are increasingly realising the importance of understanding the dynamics of religious awareness among Indonesian Muslim consumers. This encourages them to pay more attention to halal labeling on their products. Halal certification from the Indonesian Ulema Council (MUI) is not just a sign of product safety but also has a deep symbolic meaning for Muslim consumers. The MUI halal label is considered a guarantee that not only concerns the feasibility of consumption but also reflects Islamic identity and image.¹² Thus, halal certification has gone beyond its practical function as a product safety mark and has become a representation of religious and cultural values for Indonesian Muslims.

There have been many studies on urban Muslim communities, *hijrah*, and *muamalah* preferences. Some recent studies include hijrah as a shift in the concept and implementation of religiosity;¹³ ideology and religiosity of hijrah in Indonesian society;¹⁴ hijrah studies among celebrities and economic branding of Muslim lifestyles;¹⁵ sharia

⁹ Hudzaifah Achmad Qotadah et al., "Cultured Meat for Indonesian Muslim Communities: A Review of Masalahah and Prospect," *Al-Istinbath: Jurnal Hukum Islam* 7, no. 2 (2022): 329-346.

¹⁰ Wahyu Jafar, "Legality Of Halal Food Certification On Masalahah Mursalah Perspective," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, dan Keagamaan* 9, no. 1 (2022): 95-108.

¹¹ Azreen Jihan bt Che Mohd Hashim and Rosidah Musa, "Factors Influencing Attitude towards Halal Cosmetic among Young Adult Urban Muslim Women: A Focus Group Analysis," *Procedia - Social and Behavioral Sciences* 130 (2014): 129-134.

¹² Agus Waluyo, "The developmental policy of halal product guarantee in the paradigm of maqāṣid sharī'ah in Indonesia," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 20, no. 1 (2020): 41-60.

¹³ Nurul Annisa Hamudy and Moh. Ilham Hamudy, "Hijrah Movement in Indonesia: Shifting Concept and Implementation in Religiosity," *JSW (Jurnal Sosiologi Walisongo)* 4, no. 2 (2020): 133-150.

¹⁴ Rahmad Hidayat et al., "The Hijrah Communities and Religious Superficiality: Ideology and Religiosity of the Islamic Hijrah Communities on Social Media," *Journal of Population and Social Studies*, 29 (2020): 118-138.

¹⁵ Sunaryanto et al., "Religious Bourgeois Lifestyle of Celebrity Hijrah: Reading the Resurrection of the Muslim Middle Class Based on Cultural Imperialism and Global Economic Factors," *MUHARRIK: Jurnal Dakwah dan Sosial* 5, no. 1 (2022): 63-87.

housing preferences;¹⁶ and knowledge of halal products and considerations in food purchases.¹⁷

In contrast to previous studies, this research attempts to provide a comparative reading of the *muamalah* behavior of urban Muslim communities in relation to two main issues: the phenomenon of hijrah and shifting religious preferences. This research was conducted in Bandung for two main reasons. Firstly, the city is known as a metropolitan city. Second, the city is home to various mainstream religious organizations, such as Nahdlatul Ulama (NU) and Muhammadiyah, as well as non-mainstream ones such as Al-Irsyad and Salafi. The informants in this study were 30 people who were selected based on the snowball sampling technique.

To answer the main problem, this research uses a descriptive qualitative field research framework. Data collection methods were conducted through observation, interviews, and documentation. Data analysis used an inductive approach, where researchers developed themes and categories based on patterns that emerged from the data collected.

The research used content analysis to draw reliable and replicable conclusions, taking into account the context.¹⁸ This qualitative study was conducted through three main stages (which were gaps in previous studies), namely: (1) mapping the concepts of riba and halal products in the Bandung Muslim community, (2) investigating the perspectives of Bandung Muslims on riba and halal products, and (3) examining the application of the Bandung community's knowledge on riba and halal products.

The research uses an inductive and phenomenological approach by adopting the social construction theory of Peter L. Berger and Thomas Luckman. This theory is used to analyze changes in social reality due to socio-cultural dynamics, particularly in the development of Islamic law. The focus of the research is on the framework of diversity, change, and continuity that form the plurality of identities in Islamic law.

This research has deep academic and social significance in analyzing the complexity of the relationship between religion and urban dynamics. Through a comprehensive approach, this study not only maps religious practices but also reveals the mechanisms of social transformation that occur in increasingly complex and multicultural urban spaces. The research focuses on the interaction between religion and contemporary culture, enabling a deeper understanding of how individuals and groups interpret and implement religious values in the context of modern life.

Hijrah and The Religious Practices of Urban Muslims

Etymologically, the word hijrah means relocation, abandonment, and departure. Ibn Manzur states that hijrah means moving from one place to another. In the Islamic

¹⁶ Yuyun Sunesti et al., "Young Salafi-Niqabi and Hijrah: Agency and Identity Negotiation," *Indonesian Journal of Islam and Muslim Societies* 8, no. 2 (2018): 173-198.

¹⁷ Chong Shyue Chuan et al., "Non-Muslim Malaysians' purchase intention towards *halal* products," *Journal of Islamic Marketing* 13, no. 8 (2022): 1751-1762.

¹⁸ K. Krippendorff, *Content Analysis; an Introduction to Its Methodology* (London: Sage Publication, 2004).

context, hijrah is generally interpreted as an effort to improve oneself and become a better person. However, in its development, the orientation of the meaning of hijrah began to shift. For some urban youth, for example, the use of the *niqab* (face covering for women) indicates the meaning of hijrah.¹⁹ Likewise, da'wah activities through music are also often interpreted as part of hijrah in the form of music Islamisation.²⁰

If traced, the shifting meaning of hijrah among urban Muslims is closely related to the role of social media.²¹ In fact, the hijrah discourse on social media also influences the conservative understanding of *hijrah* itself.²² In this case, the media becomes an effective place to spread the spirit of *hijrah* and increase devotion.²³ In urban Muslim life, the meaning of hijrah is not only understood as a move from one state to a better state, especially in matters of religious essence. The idea of hijrah is increasingly symbolic by displaying religious identity in public places, such as the choice of religious methods, job choices, and even the selection of school locations for children. For urban Muslims, religious identity has become the foundation and point of departure.

In urban contexts, religious identity has a deep significance that goes beyond the mere appearance of physical symbols. While material objects play an important role in expressing religiousness, religious practice in the city is not entirely determined by external representations.²⁴ Religious symbols are not merely signifiers but have complex transformative meanings for adherents.²⁵

Urban religious aspirations are more personal and ethical, not necessarily linked to identity politics or specific ethno-religious affiliations. Instead, individuals in urban contexts tend to seek deeper religious experiences, which allow them to develop a personal ethic and express spirituality more authentically.²⁶

¹⁹ Yuyun Sunesti and Addin K. Putri, "Sharia housing and millennials in Indonesia: Between religious and Economic Motives," *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022): 1-6.

²⁰ Bambang Qomaruzzaman and Busro, "Doing Hijrah Through Music: A Religious Phenomenon Among Indonesian Musician Community," *Studia Islamika* 28, no. 2 (2021): 385-412.

²¹ Kirana Nur Lyansari, "Hijrah Celebrity Creating New Religiosities, Branding Economics of Lifestyle in the Age of Muslim Mass Consumption," *Analisis: Jurnal Studi Keislaman* 18, no. 2 (2019): 211-232.

²² Muhammad Iqbal Juliansyahzen, "Ideologization of Hijrah in Social Media: Digital Activism, Religious Commodification, and Conservative Domination," *Millab: Journal of Religious Studies* 22, no. 1 (2023): 155-180.

²³ Dayana Lengauer, "Sharing Semangat Taqwa: Social Media and Digital Islamic Socialities in Bandung," *Indonesia and the Malay World* 46, no. 134 (2018): 5-23.

²⁴ Marian Burchardt and Mariske Westendorp, "The im-materiality of urban religion: towards an ethnography of urban religious aspirations," *Culture and Religion* 19, no. 2 (2018): 160-176.

²⁵ Kim de Wildt *et al.*, "Transformations of "Sacredness in Stone": Religious Architecture in Urban Space in 21st Century Germany—New Perspectives in the Study of Religious Architecture," *Religions* 10, no. 11 (2019): 602.

²⁶ C. Hirschkind, *The Ethical Soundscape: Cassette Sermons and Islamic Counterpublics* (New York: Columbia University Press, 2006).

The complexity of urban religion can be understood through at least two main dimensions: material and metaphysical. The material dimension includes concrete elements such as places of worship, symbols, and iconic objects that are not merely carriers of meaning but actively shape religious meaning itself.²⁷ Meanwhile, the metaphysical dimension includes abstract aspects such as belief, understanding, motivation, and fundamental values such as justice and equality.

In an urban context, these dimensions play an important role in shaping the 'pious identity' of a religious community. Research shows that urban communities have their own characteristics in terms of religious education and practice, with a more complex level of attention compared to non-urban communities.²⁸ Both the materiality and immateriality of religion contribute significantly to constructing and maintaining religious identity in dynamic urban environments.²⁹

In urban contexts, religion plays an important role in shaping and giving meaning to the social environment.³⁰ This is particularly evident in the dynamics of the Indonesian Muslim middle class in the era of globalization. They have developed a unique lifestyle, which brings together religious practices with the characteristics of a high socio-economic class.³¹ This group displays distinctive religious expressions, especially through consumption and appearance. For example, the jilbab trend among Muslim women shows how they integrate religious principles with the aesthetics of contemporary fashion. These women show an open attitude towards global developments while still maintaining their religious identity. Their lifestyles are characterized by consumption that reflects socioeconomic status, which is further constructed through a religious perspective. Thus, religion is not just a belief system, but also a way to express identity and social position in a more inclusive urban society.³²

²⁷ W. Keane, *Christian Moderns: Freedom and Fetish in the Mission Encounter* (Berkeley: University of California Press, 2007).

²⁸ Siti Nur Hidayah, "Pesantren for Middle-Class Muslims in Indonesia (Between Religious Commodification and Pious Neoliberalism)," *QIIS: Qudus International Journal of Islamic Studies* 9, no. 1 (2021): 209-244.

²⁹ Syamsul Rijal, "Following Arab Saints: Urban Muslim youth and traditional piety in Indonesia," *Indonesia and the Malay World* 48, no. 141 (2020): 145-168.

³⁰ Moriel Ram and Meirav Aharon Gutman, "Strongholding the Synagogue to Stronghold the City: Urban-Religious Configurations in an Israeli Mixed-City: Strongholding the Synagogue to Stronghold the City," *Tijdschrift voor economische en sociale geografie* 108, no. 5 (2017): 641-655.

³¹ Sunaryanto et al., "Religious Bourgeois Lifestyle of Celebrity Hijrah: Reading the Resurrection of the Muslim Middle Class Based on Cultural Imperialism and Global Economic Factors," *MUHARRIK: Jurnal Dakwah dan Sosial* 5, no. 1 (2022): 63-87.

³² Hidayah, "Pesantren for Middle-Class Muslims in Indonesia (Between Religious Commodification and Pious Neoliberalism)."

Shifting Preferences in Muslim Religious Practices in Bandung City

Religious practice cannot be separated from the structural context and the role of the perpetrators. According to some researchers, social structures and individuals involved in religious practices have a significant influence on shaping religious understanding.³³ Therefore, to obtain a comprehensive understanding of religious practice, especially in Islam, an approach that considers both the social structure and the roles of religious actors is needed. An approach that focuses too much on one aspect, either structures or agents, has the potential to produce interpretations that are not entirely objective.

The shifting preferences of Bandung Muslims in the context of religious practices can be observed in two ways: *first*, the resistance or rejection of *riba*. *Riba* has a significant relationship with economic activities, especially in the banking system. This concept is very complex from the perspective of Islamic law, where scholars have different views on its classification. Although *riba* is considered a definitive issue in sharia, the classification of bank interest as *riba* is still a matter of debate among Muslim scholars.

In the Islamic context, the issue of bank interest falls within the area of *ijtihad*, which requires interpretation and legal reasoning.³⁴ This shows that although there are clear normative provisions on the prohibition of *riba*, there is still room for discussion and interpretation among Islamic jurists.³⁵ The practice of interest in the financial and banking system continues to be a topic that attracts the attention of scholars and practitioners of Islamic economics. The debate surrounding the legal status of bank interest reflects the complexity of legal interpretation in the face of modern economic realities, where sharia principles are tested against contemporary financial practices.³⁶ The prohibition of *riba* is firmly emphasized in Islamic economics, using the normative phrase '*wa harrama al-riba*', which underlines the importance of avoiding practices that are considered harmful in economic transactions.

The practice of *riba* is a very important topic and is often discussed in various religious recitations in mosques in urban areas. These recitations not only focus on *riba* as the main theme but also often touch on the concept of *riba* in a broader discussion. Typical recitation methods include discussion and question and answer sessions, which allow for in-depth exploration of the issue of *riba*. This approach has proven to be effective and has been validated by several recitations (*pengajian*).

³³ A.K. Flowerree, "Agency of belief and intention," *Synthese* 194, no. 8 (2017): 2763-2784; Yuyun Sunesti et al., "Young Salafi-Niqabi and Hijrah: Agency and Identity Negotiation", *Indonesian Journal of Islam and Muslim Societies* 8, no. 2 (2018): 173-198.

³⁴ Rahmadi Indra Tektona et al., "The Act Protection for Islamic Banks in Financing Land and Rubber Plantation Ownership," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, no. 1 (2020): 209-231.

³⁵ Esly Renie, "The Urgency of Fatwa in The Law of Sharia Economics in Indonesia," *JURIS: Jurnal Ilmiah Syaria* 20, no. 2 (2021): 201-208.

³⁶ Muhammad Naufal Lazuardi and Purbayu Budi Santosa, "Comparative Analysis Of The Thoughts Of M. Umer Chapra and M. Abdul Mannan About The Concept Of Riba And Banking," *Ad-Deenar: Jurnal Ekonomi dan Bisnis Islam* 4, no. 02 (2020): 139-164.

Field research and in-depth interviews with a number of informants revealed various findings related to the understanding of the concepts of *hijrah* and *riba* among the middle-class Muslim community in Bandung. One of the key informants, named Yanto, a 41-year-old man, is interesting to observe. In the context of the social classification of the middle class, Yanto falls into the category of ‘settlers’, a group that has achieved stability in life but has limited education and tends to find it difficult to accept technological developments and information. Previously, Yanto had worked as an employee at a conventional bank.

Yanto shows great enthusiasm in attending various religious study activities organised by mosques in urban Bandung. His involvement in these programmes reflects his efforts to deepen his religious understanding through local religious institutions. This can be seen from his statement:

“I often attend regular recitations, travelling from one mosque to another. Usually, information about the recitation is disseminated in the WhatsApp group. The Ustadz or reciters usually take turns. The ones I know are Ustaz Nur, Ustaz Arifin, Ustaz Wahid, and many more. The topics also vary. Sometimes the study of fiqh, tawhid, tasawwuf, Qur’an, hadith, and others. To be able to attend these recitations, you have to be a member of the WhatsApp group first, so you can get the latest information about the recitation schedule.”³⁷

Awareness of the importance of religious knowledge encouraged Yanto to attend various Islamic study activities at mosques in Bandung. He understands that a lack of religious understanding can cause a person to fall into behaviour that is not in accordance with Islamic teachings. Therefore, Yanto actively invites his immediate neighbourhood to participate in religious activities and always tries to direct life in accordance with sharia principles to avoid mistakes that can harm themselves.³⁸

Yanto’s understanding of the concept of *riba* is rigid and inflexible. Referring to Berger and Luckmann’s sociological perspective, Yanto’s religious knowledge obtained through recitation at the mosque has shaped his frame of mind deeply. This can be seen from Yanto’s firm stance that he is willing to give up his job in order to oppose the practice of *riba*, which he considers very despicable. Yanto’s own statement confirms his strong commitment to the rejection of *riba* practices in his life.

“I decided to avoid the practice of *riba* after attending a mosque recitation and a ‘Sharia Banking’ training organised by ‘Ikhwan Berkarya’ about 4 years ago. At that time, I already had two children and was working in a conventional bank. After participating in these activities, I was moved to change my career direction. I decided to resign from my job and applied to Islamic banking, although I was unsuccessful in the end.”³⁹

The study of *riba* has taken root in the thinking of urban Muslims, who display a cautious attitude in their daily muamalah practices. They view Islamic banks with a

³⁷ Yanto, *interview*, September 2024.

³⁸ Summarised from an interview with Yanto, September 2024.

³⁹ Yanto, *interview*, September 2024.

critical perspective, realising that these institutions do not fully meet Islamic standards. An interviewee named Saiful, for example, asserted that Islamic banks are still within the Western banking system despite being supervised by Bank Indonesia. To avoid *riba* practices, he prefers to use the wadi'ah (deposit) scheme, which is considered safer and more transparent than the mudarabah scheme. This approach is based on the principle of pure nurturing without involving the addition of principal, which potentially contains elements of *riba*.⁴⁰

The same thing was also expressed by Amaliya and Yuna, who decided to leave the banking system that they thought violated sharia rules. They both showed similar attitudes in choosing to leave conventional banks and switch to Islamic banks. They consider that the Islamic banking system has tried to implement sharia principles in banking practices, although it still faces some obstacles.⁴¹

Based on the data collected, the informants' religious preferences show that their understanding of the concept of *riba* is not static, but dynamic. Although the initial knowledge of *riba* is formed through the process of internalisation of religious teachings, the understanding then undergoes changes in line with social developments and the existing context. This adaptation process reflects how a person's religious understanding can continue to evolve and be influenced by their experiences and social interactions, ultimately forming a more complex religious perspective.

Second, the preference for halal products. In choosing products, Ratna applies a very selective approach, especially regarding the halal label. According to her, consuming products that are not clearly halal can have spiritual consequences in her life. Ratna believes that non-halal food or products have the potential to reduce her blessings. As a consequence of this belief, Ratna always does a thorough check when shopping at the supermarket, with a particular focus on the presence of halal certification on every product she buys.

Andi, a 28-year-old young man, provides a unique perspective based on his experience. As a recent graduate from a university in Bandung and currently working as a designer in the advertising department of a company, he observes the dynamics of the middle class from the perspective of his generation. According to him, the middle class can be divided into two groups: the climbers, workers from professions such as manufacturing and sales who are actively seeking to improve their economic status, and the followers, the younger generation who are looking for role models to build and express their identity.⁴²

Both Andi and Ratna show similar patterns in attending recitations or religious studies. They tend to be selective in their choice of studies, only attending meetings that they find interesting and in line with their personal interests. Their participation in religious activities is inconsistent, with low attendance rates. Instead, they prefer to access religious information through social media platforms. Their process of religious

⁴⁰ Summarised from an interview with Saiful, September 2024.

⁴¹ Summarised from an interview with Amaliya and Yuna, September 2024

⁴² Summarised from an interview with Andi, September 2024.

understanding, which takes place through a combination of traditional and digital sources, shows a slow shift in religious perspectives. Ratna's own statements support this view:

"Transitioning to a life that is fully compliant with sharia principles is not an easy thing to do all at once. Each individual has a different capacity to make these changes. Hence, a gradual approach is more realistic. While living a sharia-compliant life is important, one cannot drastically change all aspects of their life at once. Everyone's ability to adapt to sharia guidance is different, so the transformation process requires patience and understanding."⁴³

Unlike Ratna, who is very selective, Andi has a more lenient approach to halal-labelled products. According to him, daily necessities are not included in the category that is strictly prohibited in Islamic teachings. Thus, Andi does not consider halal labelling as the main criterion that requires in-depth consideration when making purchases.⁴⁴

People's understanding of product quality continues to grow, and this is in line with their increasing interest in halal products.⁴⁵ The decision to choose and use halal products is influenced by various factors, including brand reputation, pricing, certification, and awareness of the importance of halal products. While religiosity is a major factor in the choice of halal products, the consumption of halal products has now evolved into part of the modern lifestyle.⁴⁶

Some Muslim groups show a high interest in halal products, even willing to spend extra money to get them.⁴⁷ In-depth knowledge of religious teachings plays an important role in shaping this attitude. Muslim consumers who are well-informed about halal practices tend to be very selective in the food they consume.⁴⁸

The motivation to choose halal products is basically rooted in deep religious beliefs. Religion is the main guide for them in making consumption decisions, especially regarding the selection of food products that are in accordance with the principles of halalness. Thus, religious considerations are a key factor influencing Muslim consumers' choice of food products.⁴⁹

⁴³ Ratna, *interview*, September 2024.

⁴⁴ Summarised from an interview with Andi, September 2024.

⁴⁵ Muhammad Ashraf Fauzi, "Consumer Purchase of Halal Certified Product: a Quantitative Systematic Literature Review," *Journal of Islamic Marketing* 14, no. 06 (2022): 1-52.

⁴⁶ M. Djunaidi et al., "Perception and Consumer Behavior of Halal Product Toward Purchase Decision in Indonesia," *Jurnal Teknik Industri* 22, no. 2 (2021): 171-184; W. Rachbini, "The Relationship of Attitude, Subjective Norm, Perceived Behavioral Control on Halal Food Purchasing Behavior in Jakarta," *Journal of Business and Management* 20, no. 1 (2018): 28-37.

⁴⁷ Shadma Shahid et al., "A qualitative investigation into consumption of halal cosmetic products: the evidence from India," *Journal of Islamic Marketing* 9, no. 3 (2018): 484-503.

⁴⁸ Ariezal Musthofa and Burhanudin, "Konsumen Muslim: Pengetahuan Produk Halal dalam Keputusan Pembelian Makanan," *el-Jizya: Jurnal Ekonomi Islam* 9, no. 1 (2021): 81-97.

⁴⁹ Yasid et al., "Factors Affecting Muslim Students Awareness of Halal Products in Yogyakarta, Indonesia," *International Review of Management and Marketing* 6, no. 4 (2016): 27-31.

The dynamics of religion in the urban area of Bandung City, which is characterized by the emergence of the phenomenon of religious recitation groups. Through the role of religious figures such as *ustadz*, there is a unique process of transformation of Islamic understanding, where religious knowledge is not only obtained individually but also through social interaction in groups. This social phenomenon shows how the construction of religious understanding develops through a dialogical and collective process. Members of the recitation group do not just passively receive teachings, but actively interpret and internalize religious values according to the context of their experience.

This trend of changing religious orientation, which in the contemporary context is popularly referred to as 'hijrah', reflects the dynamics of urban Muslims' religiosity. This shows that religious practice undergoes continuous reinterpretation and reconstruction, where Islamic understanding is not static, but continues to develop in accordance with the social context and personal experience.

Substantive and Engineering Islamic law

Religious understanding in the context of Islamic law is not static, but dynamic and strongly influenced by the social structure of society. Every interpretation of Islamic law is the product of a complex interaction between religious tradition and a changing socio-cultural context. The development of Islamic law is characterised by a diversity of intellectual perspectives that emerge from various points of view. The process of interpreting Islamic law is not merely reproducing classical texts, but also involves adaptation and reinterpretation efforts that allow new identities to emerge over the course of history.

Modern realities have fuelled transformations in traditions of religious interpretation. Each generation produces a re-reading of the sources of Islamic law, creating a dynamic network of interpretation that is responsive to social change. This shows that Islamic law is not a rigid system, but a living system that continues to evolve according to the context of the times. Thus, understanding Islamic law is an ongoing intellectual process that connects the traditional with the contemporary, allowing for a creative dialogue between the sacred text and the ever-changing social reality.

Through a series of interviews, it was found that the religious information delivered by *ustadz* in urban mosques in Bandung received support from various sources. The *ustadz* play an important role in shaping people's religious perceptions through their lectures and preaching. Religious communication tools such as bulletins, social media, and mosque-owned platforms have created a certain construction in understanding Islamic law. Through these media, there is a complex and interpretative process of forming religious representations, where the understanding of Islamic law is not only reproduced but also actively constructed.

The role of *ustadz* and religious media in socializing the understanding of Islamic law shows the dynamics of religious communication in the urban public sphere of Bandung, where religious information is no longer only traditional, but has undergone

transformation through various modern communication mediums. In the theoretical framework, the reality of urban Muslims in Bandung basically proves that Islamic law has developed into a dynamic and living legal system in the community.⁵⁰ The recitation group in the urban Muslim neighborhood of Bandung has made a significant contribution, outperforming other study disciplines in terms of the spirit and depth of teaching.

Islamic law is no longer understood as a rigid set of rules, but rather as a system that actively interacts with the complexities of social life. This process results in ever-evolving interpretations, creating new nuances and perspectives that are responsive to the changing times. In addition, the phenomenon of 'hijrah' is one of the important indicators in this transformation process, where the concepts of Islamic law are reinterpreted and contextualised. In this way, Islamic law is able to reinterpret the classical intellectual heritage, resulting in a more contemporary and relevant understanding. In short, Islamic law demonstrates its capacity to continuously evolve, adapting itself to social dynamics while retaining the essence of its rich intellectual tradition.

Fiqh muamalah has become an important arena for the expression of religious experience in urban Muslim communities. The development of contemporary Islamic legal thought cannot be separated from recitation activities and the dynamics of religious preferences that develop in various social trends. *Fiqh muamalah* in the urban context is a product of understanding formed through religious studies in various religious communities, such as mosques and *surau*. The paradigm of urban Muslim communities undergoes transformation as a consequence of changing social dynamics and religious narratives disseminated through cognitive processes.

The phenomenon of religious study groups is one of the manifestations of how Muslim communities, especially in metropolitan areas such as Bandung, construct and redefine their religious understanding. Through the medium of these recitation groups, they do not merely receive teachings, but actively interpret and connect religious practices with the modern social context. Thus, the development of contemporary Islamic legal thought can be understood as a dynamic process that stems from social religious practices that live and develop in the community, especially in a complex and diverse urban context.

The identity of urban Muslims in Bandung is characterised by a complex hijra phenomenon, which is reflected through religious practices such as attention to riba issues and consumption of halal goods. Research in urban mosques and social media shows that religious social construction is closely related to Muslim consumer behavior. A study conducted by Muthmainah revealed that a person's consumptive choices are strongly influenced by religiosity factors. Awareness of the halalness of a product, the existence of halal certification, and food composition are important considerations in making purchasing decisions. The findings of this study show that religious observance is

⁵⁰ Meta Riskia, "Implementation Of Mudharabah Financing On Baitul Maal According Majlis Ulama Indonesia," *Journal of Nusantara Economy* 1, no. 1 (2022): 1-13.

not just a ritual, but has penetrated into all aspects of daily life. Individuals who have strong beliefs tend to follow sharia rules in every consumption activity, making halal practices an integral part of religious expression. Thus, the consumptive choices of urban Muslims are not merely an economic act, but also a representation of a deep religious commitment.⁵¹

Religious knowledge that was originally sourced from internal traditions underwent significant reconstruction due to the influence of external factors. This process shows how religious understanding is not static but continues to evolve in accordance with the evolving social context. The concept of 'hijrah' is used as an instrument to express and create new religious understandings. This is reflected through the emergence of specific movements and behavioral symbols in certain groups, which utilize religious spaces such as urban mosques and social media as a medium of transformation. Thus, fiqh *muamalah* in urban Muslim communities, such as those in Bandung, is the result of dynamic interactions between religious traditions and contemporary social realities, which continuously undergo reconstruction and reinterpretation.

Conclusion

Islamic law continues to evolve through dynamic interactions with social reality, resulting in continuous new perspectives and nuances. The phenomenon of hijra emerges as one of the mechanisms for producing innovative interpretations of Islamic legal concepts, which are critical responses to previous intellectual works.

Fiqh *muamalah* has become an important domain in expressing the religious experience of urban Muslim communities in Bandung, which is influenced by shifting social preferences. In this context, three key points can be identified: First, hijrah in the economic context is understood as an effort to transition from the conventional economic system to an Islamic economic system that is free from *riba* practices. This is reflected in the preference for halal-certified products.

Secondly, the practice of *muamalah* cannot be separated from the social structures and institutions that surround it. Religious understanding is formed through complex interactions between various social elements. Third, the urban Muslim religious model is the result of a meeting between modernity, Islam, and identity. The pattern of change is built on the growing social dynamics and utilized by religious narrative agents, such as preachers, through cognitive delivery strategies to shape the paradigm of society. Thus, Islamic law shows its capacity to continue to adapt, producing new meanings that are responsive to contemporary social change.

⁵¹ L. Mutmainah, "The Role of Religiosity, Halal Awareness, Halal Certification, and Food Ingredients on Purchase Intention of Halal Food," *Ibtifaz: Journal of Islamic Economics, Finance, and Banking* 1, no. 1 (2018): 33-50.

Bibliography

- Aryanti, Yosi. "Reformulasi Fiqh Muamalah Terhadap Pengembangan Produk Perbankan Syariah." *JURIS (Jurnal Ilmiah Syariah)* 16, no. 2 (2017): 149-157. <http://dx.doi.org/10.31958/juris.v16i2.968>
- Burchardt, Marian and Mariske Westendorp. "The im-materiality of urban religion: towards an ethnography of urban religious aspirations." *Culture and Religion* 19, no. 2 (2018): 160-176. <https://doi.org/10.1080/14755610.2018.1444656>
- Chuan, Chong Shyue et al. "Non-Muslim Malaysians' purchase intention towards *halal* products." *Journal of Islamic Marketing* 13, no. 8 (2022): 1751-1762. <https://doi.org/10.1108/JIMA-10-2020-0326>
- Djunaidi, M. et al. "Perception and Consumer Behavior of Halal Product Toward Purchase Decision in Indonesia." *Jurnal Teknik Industri* 22, no. 2 (2021): 171-184. <http://dx.doi.org/10.22219/JTIUMM.Vol22.No2.171-184>
- Fauzi, Muhammad Ashraf. "Consumer Purchase of Halal Certified Product: a Quantitative Systematic Literature Review." *Journal of Islamic Marketing* 14, no. 06 (2022): 1-52. <http://dx.doi.org/10.1108/JIMA-09-2021-0299>
- Flowerree, A.K. "Agency of belief and intention." *Synthese* 194, no. 8 (2017): 2763-2784. <https://doi.org/10.1007/s11229-016-1138-5>
- Hamudy, Nurul Annisa and Moh. Ilham Hamudy. "Hijrah Movement in Indonesia: Shifting Concept and Implementation in Religiosity." *JSW (Jurnal Sosiologi Walisongo)* 4, no. 2 (2020): 133-150. <http://dx.doi.org/10.21580/jsw.2020.4.2.5784>
- Hashim, Azreen Jihan bt Che Mohd and Rosidah Musa. "Factors Influencing Attitude towards Halal Cosmetic among Young Adult Urban Muslim Women: A Focus Group Analysis." *Procedia - Social and Behavioral Sciences* 130 (2014): 129-134. <https://doi.org/10.1016/j.sbspro.2014.04.016>
- Hidayah, Siti Nur. "Pesantren for Middle-Class Muslims in Indonesia (Between Religious Commodification and Pious Neoliberalism)." *QIJIS: Qudus International Journal of Islamic Studies* 9, no. 1 (2021): 209-244. <http://dx.doi.org/10.21043/qijis.v9i1.7641>
- Hidayat, Rahmad et al. "The Hijrah Communities and Religious Superficiality: Ideology and Religiosity of the Islamic Hijrah Communities on Social Media." *Journal of Population and Social Studies*, 29 (2020): 118-138. <http://dx.doi.org/10.25133/JPSSv292021.008>
- Hirschkind, C. *The Ethical Soundscape: Cassette Sermons and Islamic Counterpublics*. New York: Columbia University Press, 2006.
- Jafar, Wahyu. "Legality of Halal Food Certification on Maslahah Mursalah Perspective." *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, dan Keagamaan* 9, no. 1 (2022): 95-108. <http://dx.doi.org/10.29300/mzn.v9i1.7055>
- Junaidi. "The awareness and attitude of Muslim consumer preference: the role of religiosity." *Journal of Islamic Accounting and Business Research* 12, no. 6 (2021): 919-938. <http://dx.doi.org/10.1108/JIABR-08-2020-0250>

- Keane, W. *Christian Moderns: Freedom and Fetish in the Mission Encounter*. Berkeley: University of California Press, 2007.
- Kirchmaier, Isadora et al. "Religion, moral attitudes and economic behavior." *Journal of Economic Behavior & Organization*, 148 (2018): 282-300. <https://doi.org/10.1016/j.jebo.2018.02.022>
- Krippendorff, K. *Content Analysis; an Introduction to Its Methodology*. London: Sage Publication, 2004.
- Kurniawati, Dwi Agustina and Hana Savitri. "Awareness level analysis of Indonesian consumers toward halal products." *Journal of Islamic Marketing* 11, no. 2 (2019): 522-546. <http://dx.doi.org/10.1108/JIMA-10-2017-0104>
- Lazuardi, Muhammad Naufal and Purbayu Budi Santosa. "Comparative Analysis Of The Thoughts Of M. Umer Chapra And M. Abdul Mannan About The Concept Of Riba And Banking." *Ad-Deenar: Jurnal Ekonomi dan Bisnis Islam* 4, no. 02 (2020): 139-164. <http://dx.doi.org/10.30868/ad.v4i02.715>
- Lengauer, Dayana. "Sharing Semangat Taqwa: Social Media and Digital Islamic Socialities in Bandung." *Indonesia and the Malay World* 46, no. 134 (2018): 5-23. <https://doi.org/10.1080/13639811.2018.1415276>
- Lyansari, Kirana Nur. "Hijrah Celebrity Creating New Religiosities, Branding Economics of Lifestyle in the Age of Muslim Mass Consumption." *Analisis: Jurnal Studi Keislaman* 18, no. 2 (2019): 211-232. <https://doi.org/10.24042/ajsk.v18i2.3066>
- Morrow, John Andrew. *Islamic Images and Ideas: Essays on Sacred Symbols*. Jefferson, NC: McFarland & Company Inc., Publishers, 2014.
- Musthofa, Ariezal and Burhanudin. "Konsumen Muslim: Pengetahuan Produk Halal dalam Keputusan Pembelian Makanan." *el-Jizya: Jurnal Ekonomi Islam* 9, no. 1 (2021): 81-97. <http://dx.doi.org/10.24090/ej.v9i1.4693>
- Mutmainah, L. "The Role of Religiosity, Halal Awareness, Halal Certification, and Food Ingredients on Purchase Intention of Halal Food." *Ibtifaz: Journal of Islamic Economics, Finance, and Banking*, 1, no. 1 (2018): 33-50. <http://dx.doi.org/10.12928/ijiefb.v1i1.284>
- Nofianti, Kholis Amalia and Siti Nur Indah Rofiqoh. "Kesadaran dan Logo Halal: Apakah Menentukan Minat Beli? (Studi pada Praktisi Bisnis UMKM di Gresik)." *Journal of Halal Product and Research* 2, no. 1 (2019): 16-24. <https://doi.org/10.20473/jhpr.vol.2-issue.1.16-24>
- Nurani, Lisa and Hendri Adinugraha. "Consumer Preferences in the Selection of Muslim Fashion Products in Indonesia." *Journal of Islamic Economic and Business Research* 2, no. 2 (2022): 104-113. <http://dx.doi.org/10.18196/jiebr.v2i2.26>
- Qomaruzzaman, Bambang and Busro. "Doing Hijrah Through Music: A Religious Phenomenon Among Indonesian Musician Community." *Studia Islamika* 28, no. 2 (2021): 385-412. <http://dx.doi.org/10.36712/sdi.v28i2.13277>
- Qotadah, Hudzaifah Achmad et al. "Cultured Meat for Indonesian Muslim Communities: A Review of Masalahah and Prospect." *Al-Istinbath: Jurnal Hukum Islam* 7, no. 2 (2022): 329-346. <http://dx.doi.org/10.29240/jhi.v7i2.5476>

- Rachbini, W. "The Relationship of Attitude, Subjective Norm, Perceived Behavioral Control on Halal Food Purchasing Behavior in Jakarta." *Journal of Business and Management* 20, no. 1 (2018): 28-37. <https://doi.org/10.9790/487X-2001082837>
- Ram, Moriel and Meirav Aharon Gutman. "Strongholding the Synagogue to Stronghold the City: Urban-Religious Configurations in an Israeli Mixed-City: Strongholding the Synagogue to Stronghold the City." *Tijdschrift voor economische en sociale geografie* 108, no. 5 (2017): 641-655. <https://doi.org/10.1111/tesg.12231>
- Renie, Esly. "The Urgency of Fatwa in The Law of Sharia Economics in Indonesia." *JURIS: Jurnal Ilmiah Syariah* 20, no. 2 (2021): 201-208. <http://dx.doi.org/10.31958/juris.v20i2.4059>
- Rijal, Syamsul. "Following Arab Saints: Urban Muslim youth and traditional piety in Indonesia." *Indonesia and the Malay World* 48, no. 141 (2020): 145-168. <http://dx.doi.org/10.1080/13639811.2020.1729540>
- Riskia, Meta. "Implementation Of Mudharabah Financing On Baitul Maal According Majelis Ulama Indonesia." *Journal of Nusantara Economy* 1, no. 1 (2022): 1-13.
- Shahid, Shadma et al., "A qualitative investigation into consumption of halal cosmetic products: the evidence from India." *Journal of Islamic Marketing* 9, no. 3 (2018): 484-503. <https://doi.org/10.1108/JIMA-01-2017-0009>
- Sunaryanto et al. "Religious Bourgeois Lifestyle of Celebrity Hijrah: Reading the Resurrection of the Muslim Middle Class Based on Cultural Imperialism and Global Economic Factors." *MUHARRIK: Jurnal Dakwah dan Sosial* 5, no. 1 (2022): 63-87. <http://dx.doi.org/10.37680/muharrrik.v5i1.1209>
- Sunesti, Yuyun and Addin K. Putri. "Sharia housing and millennials in Indonesia: Between religious and Economic Motives." *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022): 1-6. <http://dx.doi.org/10.4102/hts.v78i4.7062>
- Sunesti, Yuyun et al. "Young Salafi-Niqabi and Hijrah: Agency and Identity Negotiation." *Indonesian Journal of Islam and Muslim Societies* 8, no. 2 (2018): 173-198. <https://doi.org/10.18326/IJIMS.V8I2.173-198>
- Tektona, Rahmadi Indra et al. "The Act Protection for Islamic Banks in Financing Land and Rubber Plantation Ownership." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, no. 1 (2020): 209-231. <http://dx.doi.org/10.22373/sjhk.v4i1.6880>
- Waluyo, Agus. "The developmental policy of halal product guarantee in the paradigm of maqāṣid sharī'ah in Indonesia." *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 20, no. 1 (2020): 41-60. <http://dx.doi.org/10.18326/ijtihad.v20i1.41-60>
- Wildt, Kim de et al. "Transformations of "Sacredness in Stone": Religious Architecture in Urban Space in 21st Century Germany—New Perspectives in the Study of Religious Architecture." *Religions* 10, no. 11 (2019): 602. <https://doi.org/10.3390/rel10110602>
- Yasid et al. "Factors Affecting Muslim Students Awareness of Halal Products in Yogyakarta, Indonesia." *International Review of Management and Marketing* 6, no. 4 (2016): 27-31.

Yuliani, Irma and Alif Khuwarazmi. "Does Hijrah Trends Create a Different Decision on Behavior Consumption of Indonesian Muslims?" *Bulletin of Islamic Economics* 1, no. 1 (2022): 9-23.