



Religious Voluntarism in The Youth Muslim Philanthropy Movement In Medan

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Abstract: This research discusses religious voluntarism in the philanthropic movement carried out by the Muslim youth hijrah community. The purpose of this study to find out how the patterns of voluntarism in the philanthropic movement of Muslim youth in Medan. This research uses qualitative methods with data collection techniques through observation, interviews, and literature study. The results of the study reveal the idea of the movement that has been carried out by the younger generation of Muslims refers to religious attitudes. This condition is a response to the social conditions and religiosity of Muslim youths in the city of Medan. This community conducts a voluntary recruitment pattern. This is a motivation for young Muslims in the city of Medan to improve themselves towards piety, both individually and socially by referring to religious teachings in the Qur'an and hadith. Building Islamic values as a transitional spirit in the commitment and shared values of the organization and all its managers. These organizational values and commitments lead to the spirit of religious voluntarism.

Keywords: Religious voluntarism, Hijrah movement, Muslim youth

INTRODUCTION

The inner Muslim generation was born in the last 30 years are often called the young Muslim generation. In this generation, they often believe that religion and the reality of the life they live cannot be separated (Janmohamed, 2017). In Indonesia, the younger generation is experiencing an increase in religious life in living their daily lives. The younger generation has a strong motivation to become a pious Muslim with a good understanding of religion (Faisal, 2017). For them, the behavior of being pious, diligent in worshiping, is considered something that is anti-mainstream and something that is considered cool. *Hijrah* is the key word to understand this phenomenon.

The development of the *hijrah* movement is certainly supported by Indonesia's open political opportunity structure after the reformation (Ismail et al., 2020; Saputra, Pujiati, & Simanihuruk, 2020). In addition, the *hijrah* movement is also supported by good resource



mobilization. It is related to managing funds from donors and congregational *infaq*, managing secretariat buildings and mosques as public spaces and centers of movement activities (Jati, 2016), and leadership capacity, managerial and organizational experience, ideological justification, tactics and the like. In addition, the *hijrah* movement is also supported by good movement framing arrangements which are intended to mobilize potential followers (Saputra, Pujiati, & Simaniburuk, 2020), as well as to gain support from various parties (Benford & Snow, 2000).

The migration movement has become a big phenomenon in various big cities in Indonesia. The city of Medan is also one of those that have quite a lot of migration movements. Young people in this movement are very dominant, especially among young intellectuals, namely students and university students. There are various *hijrah* movement community organizations that have given new colors to the world of Muslim youth social movements in Medan, including the Sahabat Hijrahkuu community, Kawan Hijrahkuu community, Sahabat Fillah Medan, Laskar Hijrah, Gerakan Pemuda Cinta Mesjid, and others. However, in this study the researcher will only take one community to be the subject of research, This the researcher did because in addition to making this research more focused and in-depth, also because based on the researcher's observations that this community is a fairly active *hijrah* community among other *hijrah* communities in the city of Medan.

In the observations of the researchers, the *hijrah* movement they built was at least able to provide social benefits. Issues of social inequality related to limited access to education, provision of health facilities for the poor, and the issue of equitable distribution of welfare, are some of the strategic issues that are also a concern of the spirit of change that is built in the movement of young people who emigrate.

Interestingly, all the movement activities they carry out are based on a strong and consistent selfless voluntary attitude. Each community builds Islamic values as Through these high values and enthusiasm, it encourages the younger generation to be willing. This attitude is a driving force in social movements among young Muslims based on religious awareness (Samsudin, 2018; Sujibto, 2016). The Muslim youth in being involved in every event in the Hijrah Movement assumes that it is a field of charity and a form of devotion so that an attitude of faith, sincerity and prayer is needed.

Social philanthropy activities in Indonesia in the last five years have grown rapidly and found their momentum when the economic crisis and natural disasters hit the country in a row, plus the world is currently facing the Covid-19 pandemic. The crisis situation does not seem to prevent people from giving charity and caring about the suffering of others. This condition has actually increased the sensitivity and awareness of the community. According to LIPI researcher Dini Suryani, in the context of overcoming the Covid-19 pandemic, the Indonesian people are classified as a strong civil society. A strong civil society is a situation where citizens are active and have the capacity to organize and mobilize themselves in the struggle to defend their interests. In this case, Indonesian civil society mobilizes itself in the interest of surviving in the midst of a pandemic both in terms of health and economy, as well as helping one another. When the government was still thinking about social assistance policies for those affected by this pandemic, Indonesian civil society had already moved to collect and distribute social assistance.

The Charities Aid Foundation (CAF) survey in the 2018 and 2021 World Giving Index reports has named Indonesia the most generous country in the world. This award means that the Indonesian people are very generous and caring. With the spirit of gotong royong that is unique to Indonesia, supported by the spirit of solidarity, in various forms and terms that thrive in almost all regions in Indonesia, this is clearly something to be proud of. The old tradition in Java, for example, which is called the "jimpitan" tradition is still preserved in some areas. They share not waiting to be rich or capable, but rather to the calling of the soul to be involved in helping others.

In a more general context, this form of social generosity is also known as the concept of philanthropy, namely the conceptualization of the practice of giving, serving and voluntary association to help others in need as an expression of love. Philanthropic action or behavior refers to the action of someone who loves fellow human beings with human values, so that they donate their time, money, and energy to help others. As an idea, the term philanthropy, which in Indonesian means generosity and love for others, is not well known to the general public, even though in practice philanthropy has become an inseparable part of people's lives in Indonesia (Latief, 2013). The concept of philanthropy is closely related to a sense of caring, solidarity and social relations between the poor and the rich, between the "strong" and the "weak", between the "lucky" and "unlucky" and between the "powerful" and "unpowered" (Latief, 2016).

In its development, the concept of philanthropy has been interpreted more broadly, which is not only related to the charity activity itself, but also to how the effectiveness of a "giving" activity, both material and non-material, can encourage collective change in society. Philanthropy is considered as one of the social capital that has been integrated in the communal culture (tradition) which has been rooted for a long time, especially in rural communities.

The practice of philanthropy in Indonesia and abroad cannot be separated from the role of religion. This dominant religious inspiration has implications for philanthropic activities which are thick with the nuances of charitable and service activities, and there are doubts about entering a wider domain such as carrying out policy advocacy activities for the benefit of the people. Besides that, philanthropy is also one of the elements in religious teachings that pay attention to worldly problems, especially the problem of poverty. Functionally, religion plays an important role in people's lives, both for traditional and modern societies, religion is a place for them to seek the final and ultimate meaning of life so that all forms of behavior and actions are always oriented to religious guidance (way of life). Religion not only guides its people to take care of the life of *ukhrawi* (hereafter) but also concerns worldly life, especially social problems such as poverty.

Religious spirit is indeed suspected to make people able to work sincerely without any strings attached (Albab, 2019; Rahman, 2018). This happens because they believe that what they do to be rewarded according to their God. So, the factor of religious belief is the key word in understanding the phenomenon of religious voluntarism that occurs in hijrah volunteers in this study. This is different from the results of a study in western society reviewed by Wilson (2020) which concludes that there is a weak relationship between values, including religion and voluntarism, but voluntarism with religious spirit can actually produce energy that can make movement actions sustainable (Rahmat, 2014). However, in another study, Eckstein (2001) found the religious roots of voluntary activism.

Voluntarism is an ethic that becomes a generator of one's involvement and concern for the problems faced by the community, or the spirit to be more meaningful or more useful in the midst of society (Ogilvie in Rahmat, 2014). Voluntarism is a form of volunteer activity, the term volunteer appears and is popular in social actions who voluntarily donate themselves to work with energy and mind without expecting any material gain. In this case, volunteers are often proactive in helping groups or organizations to create a prosperous society (Wilson, 2000).

Voluntarism is an important part of three sectors in society, namely the government sector, the economic sector, and the voluntary sector. This sector is very important because it has the power to reveal hidden social problems and raise them to the public through voluntary groups that act as pillars of a healthy, safe and peaceful “democratic society” (Ozawa, 2011). Voluntarism is often the driving force of social movements. Moreover, when voluntarism is based on religious awareness.

Ruiter (Ruiter & De Graaf, 2006), explained that volunteer activities carried out by volunteers, especially those related to religion, have a very large influence which implies that generally those who volunteer with a strong religious basis, they are able to volunteer in various fields, not only religion but even other organizations. Voluntarism exists in various religious and non-religious organizations. However, religious organizations are usually followed by volunteers (Imron, 2020; Rahardjo, 2015).

This voluntary movement based on the spirit of religiosity among young Muslims is an interesting phenomenon to be studied in order to get a clear picture, especially regarding the patterns and contributions in the Muslim youth *hijrah* movement. Therefore, researchers are interested in studying "religious volunteerism in the philanthropy movement of Muslim youth in Medan City".

METHOD

This study was conducted comprehensively using a qualitative approach (Moleong, 2012). Through this approach, the researcher tries to reveal and explain Religious Volunteering in the Pihantropy Movement in the city of Medan by studying phenomenology in a social context. This aspect seeks to interpret in various aspects, both physical, social and cultural through social movements in the context of philanthropy for Muslim youth in the city of Medan.

Researchers in conducting this research use data collection techniques through in-depth interviews, active observation and documentation (Afiah, 2020) (Usman & Akbar, 2009) (Sugiono., 2017). Through interviews the researchers used purposive sampling technique (Sugiono., 2017) for the determination of the subject/informant. With this technique, researchers have involved the founders of the Sahabat Hijrahkuu community and the administrators who are actively involved in every activity as informants. In addition, it also involves active members of the community as informants so that the information conveyed in the research becomes more comprehensive. Other informants are academics

and ulama figures who are considered to have the capability to see the phenomenon of philanthropy in the Muslim youth hijrah movement.

Observation activities are used to directly observe the philanthropic activities carried out by the community in the city of Medan. Researchers try to be actively involved by participating in various activities carried out. Among the several activities that were followed were involvement related to philanthropy programs carried out with Muslim youths both in mosques, community secretariats, and beneficiaries of community housing from the program.

RESULTS AND DISCUSSION

If an answer is then sought to the question of what is the pattern of religious voluntarism in the philanthropic movement of Muslim youth, then in this case the researcher tries to follow the pattern carried out by Hustinx and Lammertyn in Permana (2018), which explains that voluntary activity as a social framework can form a collective idea. Collective volunteerism includes coordinated, defined, and monitored actions or goals. This view is closely related to homogeneous communities or groups so that these volunteers share their needs and desires with each other and form the sense of "we". At least he describes six classifications of voluntary activities, namely: *Biographical frame of reference*, *Motivational structure*, *The course and intensity of commitment*, *Organizational environment*, *The choice of (field of) activity*, dan *The relation to paid work(er)*.

Religious Voluntarism in Typology Biographical frame of reference

Biographical frame of reference, is an interaction between an individual's biographical conditions (motivation, time, and opportunity) and experiences regarding volunteering. The Sahabat Hijrahkuu community a conducts voluntary recruitment pattern. This is a motivation for young Muslims in the city of Medan to improve themselves towards piety, both individually and socially by referring to religious teachings in the Qur'an and hadith. Building Islamic values as a transitional spirit in the commitment and shared values of the organization and all its managers. Voluntarism is often the driving force of social movements, especially when it is based on religious awareness.

The philanthropic movement that was built in the hijrah activities of Muslim youth is a social movement based on religiosity. Ahmad Kamal (28 years old) firmly stated that

there were no material rewards that could be obtained by the administrators or volunteers. They think that their activities in the philanthropic movement are fields of charity and devotion which therefore require sincerity, faith, and prayer.

In addition, in order to move people, the Sahabat Hijrahkuu Community has motivational framing, which is to provide reasons to be involved in joint movements to improve the situation, including creating appropriate vocabulary and jargon to motivate (Saputra, Pujiati, & Simanihuruk, 2020). Motivational framing is a form of elaboration of a call to action or a basis for engaging in efforts to improve the situation through collective action (Benford & Snow, 2000; Hunt & Benford, 2004).

Related to the time for fellow volunteers to be active, there are other obstacles that then arise, including the adjustment of each individual's time to join the program, because the volunteers who join the community come from different professional backgrounds. In response to this, the Sahabat Hijrahkuu community created a work program that was carried out six days a week, and Friday is a special day for philanthropic activities, this is so that volunteers can adjust their time to join the program at least once a week. These programs include: Kajian Rutin (Kantin) on Monday, Kajian Bareng (kabar) on Tuesday, on a special Wednesday, the agenda for the regular meetings of the management and volunteers, Routine study and archery training on Thursday, Friday sharing programs and other philanthropic activities as well as pre-wedding studies on Friday, and finally there is a weekend study today on Saturday.

For the Sahabat Hijrahkuu community, creativity is needed in compiling every program they run. This is done in addition to avoiding boredom for members who have joined, but also as a special attraction for people who want to join the community. For them, preaching is not only preaching and lecturing in a one-way pattern, but also about how to implement it in life, by conveying Islamic teachings according to the conditions of the existing society. Their philanthropic activities will reflect the face of Islam which provides benefits and happiness for life (*rahmatan lil'alam*).

Religious Voluntarism in Typology Motivational Structure

The pattern of religious voluntarism in this typology is an attempt to carry out voluntary activities collectively on the basis of a communal orientation (mutual cooperation). In a religious context it is part of a series of human actions that are carried out either individually or collectively. This is to reveal religious identity either in religious ritual

activities or in cultural activities. The process of this action is in order to show identity as part of Islamic teachings which is reflected in the philanthropic movement of young Muslims. Because on the basis of religiosity it is part of the preferences, beliefs, emotions, and actions of individuals that refer to the teachings of religion itself (Humairoh, 2021; Stolz, 2009).

The Sahabat Hijrahkuu community is a step and motivation to encourage the spirit of the religiosity philanthropic movement. This movement is a space of expression for young Muslims regarding their identity which is part of their identity. The process is based on the social mechanisms that underlie a religion, including; (1) conventions, norms, and cultural resources in a situation; (2) rational actions based on beliefs and preferences by each individual responding to a situation; and (3) these facts have various reactions that result in intentional and unintentional (Saputra, Pujiati, Simanihuruk, et al., 2020).

The experience of the volunteers through activities that are followed at any time is a driving force for the spirit of hijrah as well as strengthening the awareness of young Muslims about the meaning of religiosity which is a teaching in Islam. The 'Sahabat Hijrahkuu community in encouraging the spirit of religiosity refers to 2 foundations, namely the theoretical basis and the action foundation. The theoretical basis is *Iqra'*, which is a rational reading based on reality and science. Therefore, all members of the community are also required to *jihad* in studying, in the sense of scientific capacity and capability according to their respective fields and needs according to the context of space and time; as well as sensibility and sensitivity to the realities of life and life that are faced and needed to be solved. At the same time, volunteers are also required to think and act rationally, free from mythology and miracles.

The basis of the movement is *Nur*, namely transformative awareness (Pransiska, 2018) to struggle in making changes from darkness to glory, from injustice to justice, from ignorance to progress, from oppression to freedom, and so on. This transformative awareness is part of the philanthropic movement.

Related to this transformative thought, according to Kamal (28 years old) that in addition to the relationship between human worship and Allah (*Hablum Minallah*), human relations (*Hablum Minannas*) are also the main thing in Islamic teachings. Therefore, the Sahabat Hijrahkuu community in their philanthropic movement must be a driver of

community empowerment and community development so that Islam leads to human liberation from ignorance, poverty, backwardness, injustice and so on.

The *hijrah* movement built by the Sahabat Hijrahkuu community is not only focused on internal religious matters, but has moved beyond humanist agendas. There must be a big design regarding the specialization of new social movements, social and humanitarian movements such as social assistance, humanitarian assistance, disaster response movements, media literacy movements, anti hoax movements, and so on, which are models of movements that cross various aspects of groups. These are the actual seeds of a new social movement. The intersection with various ideologies, ethnicities, religions, groups and circles is a very important force in building this movement.

This humanist *hijrah* movement agenda is a form of socio-political change in the perspective of post-Islamism, namely the movement to form social piety in society. The premise of Post-Islamism according to Bayat (2008) is a transformation in Islamization, which initially led to the formation of an Islamic state, now refers more to the formation of attitudes of social piety both individually, collectively, humanitarianism, and deradicalization. This individual and collective social piety can be seen from the humanist movement carried out by young Muslims who are members of the Sahabat Hijrahkuu community.

In simple terms, the notion of social piety is interpreted as an expression and practice of the behavior of Muslims who care about Islamic values socially, such as donating aid funds in the form of *infaq*, *shadaqah*, and *amal jariyah* (Jati, 2015). The emergence of the social piety movement carried out by the Sahabat Hijrahkuu community is inseparable from the process of revitalizing Islam as a political force as well as a cultural force. From there, the process of forming Islamic values, norms, principles then underwent institutionalization as well as intimidation. The pattern of institutionalization leads to the formation of authoritative social piety arrangements both through the state and the ulama. While the pattern of intimacy leads to the formation of a Muslim middle class community that is bound to religious teachings as a guideline (Jati, 2015).

According to Latief (Latief, 2010, 2013), if viewed from the aspect of intimacy, the ritual of social piety for the Muslim middle class group itself was formed based on the principle of *al-maslahah al-ammah* (benevolence for the people). The process of virtue for the ummah is basically a spiritual form as the ummah to help each other. This has prompted

many humanitarian and philanthropic activities carried out by various Muslim middle class groups after the New Order with the formation of various social donor institutions such as the Sahabat Hijrahkuu community.

Through the formation of Sahabat Hijrahkuu as a community, the process of intimidating young Muslims who are members of it is then strengthened as a strength. This makes the Sahabat Hijrahkuu community also have an influence on the spread of these social rituals to other segments of young people. Thus, through social piety activities, the Sahabat Hijrahkuu community tries to describe that Islam itself is universal and accepted for all groups.

Religious Voluntarism in Typology The Course and Intensity of Commitment

The pattern of religious voluntarism in this typology is to form a collective framework based on the strength of group identity to ensure a continuous and predictable life. In the hijrah movement, young Muslims who are also part of the Muslim middle class place Islam in two ways, namely as cultural capital and class practice. Islam as cultural capital means the commoditization of Islamic values, norms, and behavior as social capital. Meanwhile, Islam as a class practice means an effort to maintain the context of the *ummah* in exclusivity as well as communality (Jati, 2017).

Kamal (28 years old) revealed that the Muslim generation has experienced structural and fundamental problems so that it has an impact on the branch problems they are currently facing. The secular system has hypnotized the younger generation, without exception the younger generation of Islam, so that young Muslims lose their identity as *khairul ummah* (the best people).

In the word "*ummah*" tucked deep meanings. *Ummah* means dynamic movement, direction, time, a clear path, and style and way of life. To go in one direction, the path must be clear, and must move forward with a certain style and way, and at the same time it takes time to achieve it Shihab in Saputra (2020). Syariati in Mujiburrahman (2018), mentions the privilege of this word compared to words such as nation or *qabilah* (tribe). This expert defines the word *ummah* in a sociological context as a human group whose members all go together in one direction, work hand in hand, and move dynamically under a common leadership.

The Sahabat Hijrahkuu Community in carrying out the hijrah movement certainly pays attention to every aspect of life for Muslim youth, especially those related to aspects of growth and development, they are part of the new middle class Muslim. However, the existence and role of civil society in many parts of the Islamic world is still very limited. Civil Society is still considered a Western product that is not in accordance with Islamic values. In some cases, the presence of civil society is seen as an opposition that creates security instability and threatens the legitimacy of the leadership. If civil society exists, its role is still limited to charitable philanthropic activities that have not yet produced the effect of empowering and strengthening elements of society that have civic culture and civility (Syamsuddin, 2018).

Building civil society is the goal of the struggle in the new social movement. The Sahabat Hijrahkuu community itself can be categorized as civil society and a social movement. Civil society as an actor is understood from two perspectives. The first perspective understands civil society as a civil sphere outside the state and the market where community members carry out self-actualization for the benefit of their community members. The emphasis on positions outside the state and the market here seems to want to show the independence of the community's collective activities from the influence and interests of political power and the interests of large investors (Hikam & Magnis-Suseno, 1996).

The second perspective sees civil society as a social actor in the civil society space which is relatively organized and independent from the influence of the state and the market that works for the benefit of the wider community or groups in society (public goods). They are characterized as an independent, voluntaristic, and non-profit-oriented group (Morris, 2000).

However, it must also be acknowledged that Islam is still a sensitive, yet effective, tool for identity politics as a determining factor in the Indonesian political constellation. Even more so if it is then moved in a large mass. So it can be said that Islamic populism is also part of a form of escapism towards formal access to power for young Muslims to rise up (Jati, 2017).

Religious Voluntarism in Organizational Environment Typology

The pattern of religious voluntarism in this typology is to build formal voluntary organizations, which are structured based on a segmented system of different social classes,

both religious and ideological based on common interests. As a social movement, religious volunteerism in the philanthropic movement of Muslim youth is currently making efforts to transform the organization for the better. This effort refers to various important elements of the organization (Lofland, 2017).

First, the aspect of trust. This aspect contains meaning as things that are considered true. In this Muslim youth philanthropy movement, this assumption is used as a driving force to oppose reality. Trust includes; 1) Doctrine, this movement plays on the issue that Islam is a religion full of grace that spreads happiness and makes the welfare of the people one of the priorities. This is what triggers collective awareness which further strengthens the Islamic passion among young Muslims. 2) Ideology, the success of the action of the philanthropic movement requires a process of packaging ideology to be convincing and acceptable among movement participants. This process is known as framing which is part of the scheme of the framing process in social movement theory (Benford & Snow, 2000). 3). A view of life as part of the *khairul ummah*, and 4) hope for the glory and revival of Islam. In their movement, young Muslims realize that it is not always easy for issues that have been widely accepted in Arab countries to be accepted in Indonesia, which is very multicultural, because it must be corrected, and adapted to hack all differences in groups, ethnicities, *mazhab*, *harokah* and the existing Islamic orientation.

Second, the organization of social movements. Efforts to institutionalize the philanthropic movement are an effective means to achieve the goals carried out. Those who emigrated gathered themselves in the form of a structured community as a way to mobilize people who have the same beliefs, to want to do something to achieve the goals of the movement.

Third, the causes of the emergence of social movements. Social philanthropy activities in Indonesia in the last five years have grown rapidly and found their momentum when the economic crisis and natural disasters hit the country in a row, plus the world is currently facing the Covid-19 pandemic. The crisis situation does not seem to prevent people from giving charity and caring about the suffering of others. This condition has actually increased the sensitivity and concern of the community, one of which is young Muslims who have a strong collective consciousness and a burning Islamic passion, where being pious and active in social activities is considered cool and anti-mainstream. This condition is used by the volunteers for the da'wah of the *hijrah* community to continue to develop their

organizational mission by recruiting volunteers who generally come from educated Muslim youth.

Fourth, participation. In the hijrah community that was formed, they young Muslims are always connected to each other in a similar awareness of what was agreed upon and they believe in the meaning of hijrah in the context of today's social civilization, so that there is a common thread in achieving collective awareness. The existence of continuous social interaction has the potential to create collective awareness, such as the interaction that is built up in every activity they do.

Fifth, strategy. There are three very strategic things contained in the philanthropic movement of Muslim youth in Medan City; 1). Building the base and strength of Muslims from the mosque. Because the mosque can be seen as a center of worship and Islamic culture. The strategy can also be seen chronologically the ideas of the hijrah community in building *khairul ummah*, by developing the range of understanding and practice of Islam from worship to broader aspects of life, namely social, economic, political issues. 2). Affirmation of the identity of Muslim youth. After the Islamic defense action movement, it had an elementary impact on all Muslims in Indonesia, especially for young Muslims. They are committed to affirming their faith and Islamic identity by considering religion and everyday life as an inseparable part. For them, the behavior of being pious, diligent in worshiping, and having social generosity is considered something that is anti-mainstream and something that is considered cool. 3). The concept of unity and egalitarian. This movement is also an affirmation of the concept of unity among young Muslims (*ukhuwah Islamiyah*), as played by the Friends of Hijrahkuu community by breaking down the differences between sects and *harokah* in building the movement, this is reflected in their movement's motto, "whatever your *harokah* is, I'm your brother". This shows that the hijrah movement is also a strategy to build an egalitarian society. Building togetherness that was practiced by the Prophet and his companions, advising and reminding each other in the development of the ummah.

Religious Voluntarism in Typology the Choice of (field of) Activity

The pattern of religious voluntarism in this typology is to make choices with a political dimension to act and act in voluntary activities, determined by affinity based on ideology, religious beliefs, and collective identity by a political group.

To explain volunteerism, of course, there are certain values that are the basis for the commitment and shared values of the community and all administrators, including the volunteers in it. These values become the binder of an action of voluntarism. Value in voluntary action is considered as a satisfaction of desire or will.

The value of volunteerism that occurs in the Sahabat Hijrahkuu community leads to religious voluntarism. Apart from working voluntarily and there is no material reward for volunteering, all volunteer informants firmly stated that spiritual values were the driving force for joining community service and da'wah in the community. The informant stated that the desire to become a volunteer is purely community service that requires more attention in the field of Islamic da'wah and considers his action to be a charity savings for the hereafter.

The phenomenon of volunteerism based on the spirit of religiosity among volunteers is one of the roots of volunteerism. The spirit of religiosity is seen as a reason for someone to work sincerely without any reward. This happens because of the volunteer's belief that what he or she is doing is merely seeking God's pleasure and an opportunity to cultivate as much charity as possible as savings because they think that all good intentions they do will get a worthy reward from God.

The factor of belief in religion is a root in the voluntary action that occurs in this writing. Rahmat (2014) sees the relationship between religion and voluntary actions that occur where religious roots are the forerunner of voluntary activism. Voluntarism and religion seem to be a unity that cannot be separated because the voluntary acts that occur are purely sincere actions without any material rewards in any form. Voluntarism and the spirit of religiosity produce energy that makes community actions sustainable. Spiritual values become a reinforcing value in the voluntary action of the Sahabat Hijrahkuu community.

Religious Voluntarism in Typology the Relation to Paid Worker

The pattern of religious voluntarism in this typology views collective voluntarism as having a close relationship with life which is associated with involvement in doing good intentions. Generally collective voluntarism involves voluntary action initiated, defined, and supervised by the group, regardless of the intentions or preferences of the individual group members.

The socio-economic background of volunteers in this community are mostly Muslim middle class groups. Students, business people, and workers dominate the membership in this community. Being a volunteer is not a job that can generate financial benefits. Being a volunteer has a sense of responsibility in carrying out their activities, in practice a volunteer in da'wah has a heavy burden from the moral and social aspects. Because being a volunteer means that their actions will have a huge impact on what they say.

The spirit of religious voluntarism in this young Muslim philanthropic movement may be more appropriate if it is positioned as a religiosity-based social movement, because the idea of the movement carried out by young Muslims who are members of the Sahabat Hijrahkuu community is based on the religious attitude of its movers. As a spiritual response to the social and spiritual conditions of Muslim youth in the Medan city.

When viewed through a social movement theory approach, Smelser (2013) includes the religiosity-based social movement category into a value-oriented social movement. Meanwhile, Weber (2019) characterizes a value-oriented social movement that is determined by a conscious belief in ethical, beauty and religious values. Smelser (2013) added that a religious-based social movement is a phenomenon of value-oriented collective behavior that seeks to change, restore, protect and modify the value system for a generalized belief. This belief is in the form of ideas, revelations, or mystical beliefs. However, this belief cannot be separated from the involvement of all components of social action and expects a change in the system of values, norms, motives and facilities.

The philanthropic movement carried out by young Muslims in the city of Medan is clearly a value-oriented movement, their movement is initiated by a conscious belief in the Islamic values they believe in, which are sourced from the Qur'an and hadith. One of the characteristics to show that this philanthropic movement is a religiosity-based social movement is visible in militancy that mingles with voluntary attitudes that can be seen in the behavior of the volunteers of the movement. The application of the Islamic concept of virtue or generosity in every program they carry out is a fact of militancy and sincerity which is carried out with high and sincere awareness on the basis of their religiosity.

To keep this spirit in the volunteers, a passion (*ghirah*) is needed. The growth of Islamic passion among young people becomes the initial enthusiasm for them to be active in the philanthropic movement. Young people are always full of surprises. In a short time, a change can bring their adventures to a point where they stand far apart from their previous position. From being indifferent, they can instantly become so concerned with religion and

each other. This change is closely related to a process of their struggle with religion. The intensity of religious studies that they participate in brings a spirit of change which is claimed as an effort to improve self-quality. *Hijrah* is the key word to understand this phenomenon.

CONCLUSION

Voluntary movement through philanthropy of Muslim youth is part of a religiosity-based social movement. This movement refers to various typologies that can be seen through the patterns that are carried out in each activity. Through the value of volunteerism possessed by these Muslim youths, this is a step for the transformation of the philanthropic movement through awareness based on religiosity.

The religious power that supports this movement is the capital for the 'Friends of Hijrahkuu' community in carrying out various philanthropic efforts among Muslim youths in the city of Medan. Volunteers involved in this movement voluntarily involve themselves to be actively involved because they are encouraged by the attitude of religiosity possessed by Muslim youths in the city of Medan.

The active involvement of the volunteers started from the awareness and religious attitude of young Muslims in the city of Medan since the beginning of recruitment. Apart from that, there is another aspect that strengthens this voluntary movement in philanthropy, namely because of the strong motivation for young Muslims to make themselves better towards piety in accordance with religious teachings that refer to the Qur'an and Hadith. This spirit of religiosity is a move for young Muslims in the city of Medan to strengthen Islamic values. Through this, the Muslim youth in Medan City are getting stronger in the organizational commitment to encourage and build religious values within the organization as the spirit of the voluntary movement.

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