

THE IMPACT OF YOUTH URBANIZATION ON THE DEVELOPMENT OF RELIGIOUS LIFE IN THE COMMUNITY

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ABSTRACT

This study aims to analyze the impact of Muslim youth urbanization on the development of the community's religious life, as well as the strategies the community uses to face challenges and take advantage of urbanization opportunities in Sidodadi Buluhait Village, South Labuhan Batu. The study uses a qualitative approach with a case study method. There are five research informants: two Muslim youths who have moved to the city, one religious leader, one community leader, and one religious organization administrator. Data was collected through in-depth interviews, observation, and documentation, then analyzed through data condensation, data presentation, and drawing and verifying conclusions using source and technique triangulation. The results show that urbanization has led to reduced direct involvement of youth in religious study sessions, mosque activities, Quranic education, religious organizations, and leadership regeneration processes. However, urbanization also provides opportunities through the experiences, insights, skills, and networks that young people gain in cities. Migrant youth can still contribute through social media, sharing ideas, communication, as well as social and economic support. Communities respond to these conditions by strengthening religious guidance and regeneration, maintaining communication with migrant youth, and making use of digital technology. In this way, Muslim youth urbanization has a double impact: it poses challenges to direct participation and regeneration, while also offering opportunities to strengthen religious life through a more flexible and adaptive form of engagement.

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INTRODUCTION

Urbanization is one social phenomenon that keeps growing along with changes in the economy, education, and job opportunities in urban areas. People moving from villages to cities doesn't just affect the economy, but also

impacts social interactions, culture, values, and religious life in the community. Young people are a pretty dominant group in the urbanization process because they tend to be more mobile and focused on education, work, and economic opportunities in the city (Hidayati, 2021; Carolin & Kurniati, 2025). This situation makes youth urbanization not just a relocation, but a social process that can bring changes to the community life in their hometowns, including in carrying out religious activities.

In the context of Muslim society, youth have a strategic position in the sustainability of religious life at the village level. Youth not only play a role as participants in religious activities, but can also be the driving force behind various activities such as recitations, mosque activities, commemoration of Islamic holidays, Qur'an education, socio-religious activities, and fostering the younger generation. When some youth urbanize and settle or work in urban areas, their involvement in religious activities in the village can change. The reduction in the number of active youth can cause the regeneration of religious activity managers to be less than optimal (Kamilah, 2021; Fiqri, Putri, & Septiana, 2023). However, urbanization can also provide new experiences, knowledge, skills, and social networks that can potentially be brought back to the village and used to develop the community's religious life.

This phenomenon is relevant to be studied in Sidodadi Buluhait Village, South Labuhan Batu, whose people's lives are inseparable from social and religious activities. The mobility of youth to urban areas to obtain employment, education, and economic opportunities can affect their participation patterns in religious activities in their home environment. On the one hand, the departure of youth can reduce the involvement of the younger generation in mosque activities, recitations, social activities, and other religious activities. On the other hand, youth who gain experience outside the village have the potential to bring a more diverse mindset, organizational skills, and religious insight when returning to the community. Thus, the impact of urbanization on religious development cannot be understood only as a negative impact, but needs to be seen more comprehensively based on changes in the role, participation, and contribution of youth to community life.

The main problem that is interesting to research is how the urbanization of Muslim youth affects the sustainability and development of religious activities of the community in Sidodadi Buluhait Village. Changes in the number and involvement of youth can have an impact on the regeneration process, the leadership of religious activities, the intensity of community participation, and the pattern of social relations between the younger generation and the older generation. In addition, it is also important to see if the experiences of youth while in the city can actually be a source of renewal for religious activities when they return to the village. This study is important because the religious development of the community does not only depend on the existence of religious institutions or figures, but also on the involvement of the younger generation as the successors of the social and religious life of the community.

Studies on youth urbanization in Indonesia have so far highlighted the driving factors of migration, education, employment opportunities, social mobility aspirations, and the relationship between youth and their home regions. (Zayadi, 2023) shows that education and characteristics of the region of origin and destination are important factors in the migration decisions of Indonesian youth, while (Zainuddin, 2023) shows that youth migration from villages to cities still maintains social relations with the area of origin because of family and village ties. On the other hand, research on youth and religious life has more discussed youth participation in religious activities and their role in character formation and the sustainability of religious practices (Saefudin, Santyaningtyas, Lubis, & Mokodenseho, 2023). This condition shows that there is a research gap, namely there is still limited research that specifically links the urbanization of Muslim youth with changes in the religious development of the community in the area of origin, especially in rural contexts.

The gap is increasingly visible because urbanization not only results in the loss of young people in the village, but can also bring changes to values, interaction patterns, insights, and religious practices. Research (Ezema, 2025) tentang urbanisasi di Tumpukan Village, Klaten, misalnya, menunjukkan bahwa urbanisasi dapat memengaruhi behavior, culture, local identity, and the religious life of the community. Meanwhile, the research (Rejeki, 2025) Regarding youth participation in religious activities in Parigi Village, it was found that the low involvement of young people has become an important issue for the sustainability of community religious activities. However, these studies have not specifically explained how the mobility of Muslim youth to urban areas impacts regeneration, participation,

the continuity of activities, and the development of religious life in their home villages. Therefore, research in Sidodadi Buluhait Village, South Labuhan Batu, comes to fill this gap by looking at the relationship between youth mobility and the dynamics of religious life in context.

The novelty of this research lies in positioning Muslim youth as key players in the process of religious transformation in village communities, rather than just as a group experiencing urbanization. This study looks at two sides of the impact of urbanization: the potential weakening of religious activities due to decreased youth involvement, and the possibility of renewal through the experiences, knowledge, and networks that youth gain in the city. This perspective broadens urbanization studies by including a socio-religious dimension that hasn't been specifically explored at the village level. By focusing on Sidodadi Buluhait Village, this research aims to provide an empirical understanding of how urbanization reshapes the role of youth, patterns of religious participation, regeneration processes, and community strategies to maintain the development of religious life amid social change.

METHOD

This study uses a qualitative approach with a case study type of research to gain an in-depth understanding of the impact of Muslim youth urbanization on the religious development of the community in Sidodadi Buluhait Village, South Labuhan Batu. A qualitative approach was chosen because the research focuses on experiences, views, behaviors, and socio-religious changes that occur naturally within the community's life context. Case studies are used to closely examine the phenomenon of Muslim youth urbanization based on real conditions in the community, especially changes in youth participation in religious activities, the continuity of religious activities, regeneration, and youth contributions to the community's religious life (Creswell, 2018).

The research was conducted in Sidodadi Buluhait Village, South Labuhan Batu, with five research informants who were purposively selected based on their knowledge, experience, and involvement in the phenomenon being studied. The informants consisted of two Muslim youths who had undergone urbanization, one religious leader, one community leader, and one religious organization official. The two Muslim youths served as the main sources of information regarding their experiences with urbanization, reasons for moving to urban areas, changes in their involvement in religious activities, and forms of contribution to their home community. The religious leader and community leader provided perspectives on changes in social and religious life in the community due to youth mobility, while the religious organization official provided information about youth participation, the sustainability of religious activities, and the regeneration process within the religious organization (Sugiyono, 2022).

Data collection was carried out through in-depth interviews, observations, and documentation. Interviews are conducted in a semi-structured manner so that researchers obtain targeted information while providing an opportunity for informants to explain their experiences and views broadly. Observations were made on the social and religious activities of the community, such as recitation activities, mosque activities, Qur'an education, commemoration of Islamic holidays, and activities of religious organizations involving youth. Documentation is used as supporting data in the form of activity records, photos, organizational archives, and relevant village documents. The use of these three techniques allowed researchers to obtain more comprehensive data on changes in people's religious lives as a consequence of the urbanization of Muslim youth (Moleong, 2024).

Data analysis is carried out interactively through the stages of data condensation, data presentation, and conclusion drawing and verification (Miles, Huberman, & Saldaña, 2024). The data from interviews, observations, and documentation were first transcribed and grouped based on research themes, such as factors driving urbanization, changes in youth religious participation, impact on the regeneration of religious activities, changes in social interaction, and the contribution of youth to the religious development of the community. The data that has been grouped is then presented in the form of thematic descriptions to find patterns and relationships between findings. The validity of the data is carried out through triangulation of sources and techniques, namely comparing information from Muslim youth, religious leaders, community leaders, and administrators of religious organizations and matching it with the results of observation and documentation. With this method, the research is expected to provide a deep and

contextual picture of Muslim youth urbanization as a factor that can pose both challenges and opportunities for the sustainability and development of religious life in the community of Sidodadi Buluhait Village, South Labuhan Batu.

RESULT AND DISCUSSION

The Phenomenon of Urbanization of Muslim Youth in Sidodadi Buluhait Village, South Labuhan Batu Regency

Based on the results of observations conducted in Sidodadi Buluhait Village, South Labuhan Batu Regency, it was found that the urbanization of Muslim youth is a social phenomenon that influences the dynamics of community life, particularly in the social and religious aspects. Some young people choose to migrate to urban areas to pursue higher education, seek employment, and obtain better economic opportunities. This migration has resulted in a decline in the number of young people residing in the village and has affected the intensity of their interaction and involvement in community life. This condition indicates that urbanization is not merely related to residential mobility but also brings changes to the roles and participation of young people in their communities of origin.

The observations further revealed that the declining presence of young people has affected their involvement in socio-religious activities, such as Islamic study sessions, mosque youth activities, Qur'anic education, celebrations of Islamic holidays, and religious organizational activities. Several religious activities are increasingly supported by older members of the community, while youth involvement in organizational management and the regeneration of religious leadership has become more limited. This condition poses a challenge to the sustainability of religious activities because young people play an important role as the next generation in the social and religious life of the community.

Nevertheless, the observations also revealed that urbanization provides positive opportunities for the religious development of the community. Young people living in urban areas gain new experiences, insights, skills, and knowledge that can be utilized when they return to the village. In addition, the development of digital technology enables young people to continue contributing even when they are not physically present in the village, for example, through social media communication, dissemination of information about religious activities, sharing ideas, and providing moral and financial support. Thus, youth involvement can develop from direct participation into indirect participation through digital communication networks. The results of the observations are also consistent with the findings from the interviews. The interview findings obtained by the researcher are presented below.

Informant 1 – Muslim Youth Who Urbanized

"After migrating, I did not participate in religious activities in the village less often because of work and distance. Before migrating, I often participated in recitations and youth activities at the mosque. But if I go back to my village and there are activities, I still try to participate. While in the city, I also gained new experiences, especially in using social media which I think can be used to convey information and religious activities."

Informant 2 – A Muslim Youth Who Is Urbanizing

"Even though I don't live in the village, I still communicate with friends and administrators of religious activities. If there are activities, I can help provide ideas, financial support, or spread information through social media. When I go home, I also try to participate in activities. So in my opinion, migrating does not mean that you have to stop contributing to society."

Informant 3 – Religious Figure

"Urbanization has indeed reduced the number of youth active in the village. Recitation activities are still running, but for mosque youth activities, management, and activities that require young people are more limited. Regeneration is also a challenge. However, young people who migrate can actually still contribute through the experience and knowledge they gain outside."

Informant 4 – Community Leader

"The impact can be seen from the decreasing involvement of young people in community activities. These days, a lot of activities are more supported by older people. But we also understand that young people go abroad to look for jobs and improve their lives. So, what's important is that their connection with the community is maintained so that when they come back, they can get involved in social and religious activities again."

Informant 5 – Religious Organization Leader

“The biggest issue felt is management and regeneration because many young people are outside the area. Activities still go on, but youth involvement has become less. However, now communication through WhatsApp and social media can be a solution. Young people who are living away from home can still share ideas, help with funds, spread information, and join discussions. So, even if they aren't physically present, they can still contribute to religious activities.”

Based on the results of the research, it can be concluded that the urbanization of Muslim youth in Sidodadi Buluhait Village has a double impact on the religious life of the community. Urbanization leads to a reduction in the direct involvement of youth in studies, mosque activities, religious organizations, and leadership regeneration. However, youth who migrate also bring experience, insights, skills, and can contribute through digital technology, social support, and finance. Thus, urbanization is a challenge as well as an opportunity that needs to be managed so that the relationship and contribution of youth to the religious development of the community is maintained.

The phenomenon of urbanization of Muslim youth in Sidodadi Buluhait Village shows that the decision of youth to leave the village cannot be separated from the need to obtain better education, employment, and social mobility. These findings are in line with research (Flint-Ashery & Stadler, 2021) which shows that education is one of the important factors in the migration decisions of Indonesian youth to urban areas, while migration is generally seen as a strategy to increase social mobility. More up-to-date findings from (Aref, Fallentine, & Zahran, 2024) It also shows that limited livelihoods in rural areas encourage youth to migrate, but their connection to their home villages remains strong due to family and social ties. This condition is in line with the results of research in Sidodadi Buluhait Village, where youth urbanize to obtain better life opportunities, but still maintain relationships with the village community. The informant's statement that "migrating does not mean having to stop contributing to society" shows that geographical mobility does not necessarily mean a loss of social attachment to the region of origin.

However, the results of the study show that urbanization has consequences for youth participation in religious life. The decrease in youth living in the village causes recitation activities, mosque youth, Qur'an education, and religious organizations to be more supported by older people. This condition can be understood as a consequence of the reduction of young human resources who have been acting as implementers as well as prospective successors of religious activities. The findings are consistent with the research (Singhal, Ghosh, & Bhat, 2021) which explains that urbanization can lead to changes in behavior, culture, and even the religious life of rural communities, including changes to local identity and traditions. Thus, urbanization in the context of Sidodadi Buluhait Village not only brings demographic changes but also affects the structure of social-religious participation. The statement by a religious figure that “regeneration is also a challenge” reinforces the finding that the main issue is not the cessation of religious activities, but the decreased involvement of the younger generation as the successors of the community's religious life.

On the other hand, this study found that urbanization also generates opportunities for the development of religious life through the experience and knowledge gained by youth in urban areas. Youth do not completely lose their connection to the village, but begin to build a more flexible form of participation through digital communication, the provision of ideas, financial support, and engagement when returning to the village. These findings are in line with (Zhang & Zhao, 2023) which shows that social media has become an important part of the religious life of young Muslims in Indonesia, including in spreading religious teachings and accessing religious knowledge without always having to be physically present in study communities. Research (Meemaduma & Booso, 2022) also shows that generation Z in Indonesia is not only a consumer of da'wah content, but has begun to play a role as creators who use digital platforms to convey Islamic messages in a more creative and contextual way. This strengthens the youth's statement that the experience of using social media while in the city can be used to convey information on recitation and religious activities to youth in the village.

The use of technology shows a change in the pattern of religious participation from direct participation to digital and indirect participation. Research results (Azka, Syahriani, Hafidz, Mulyani, & Syahnur, 2025) through a systematic literature review of 20 articles shows that social media such as Instagram, TikTok, YouTube, and Facebook can expand the reach of da'wah, increase interaction, and support religious understanding and literacy, especially in

the younger generation. Findings (Simons, Kinjawadekar, & Kinjawadekar, 2024) It also shows that preaching through social media needs to be developed in an interactive, relevant way that fits the character of the younger generation. In this way, the findings in Sidodadi Buluhait Village show that young people who live away from home can still be part of the development of religious life, even if they can't always be there in person. Digital media can be a bridge connecting young people with mosques, religious organizations, religious leaders, and the village community.

Even so, using digital media doesn't mean completely replacing direct religious interactions. Research on digital preaching also shows challenges like low digital literacy, the spread of invalid religious information, and the need for content that's relevant to young people. Therefore, this study's findings show that urbanization experiences can become social capital for religious development if people can channel those experiences into productive activities. Religious leaders, community figures, and leaders of religious organizations have an important role in maintaining connections with young migrants, providing space for their contributions, and guiding the use of technology so it still supports Islamic values. Thus, the urbanization of young Muslims in Sidodadi Buluhait Village cannot be understood solely as a cause of weakening religious life, but as a transformation process that changes the way, intensity, and space of youth participation in religious life. Urbanization becomes a challenge when it reduces the presence and succession of youth, but it can be an opportunity when young people's experiences, networks, and digital skills are utilized to strengthen the village's religious life.

The Impact of Muslim Youth Urbanization on the Development of Religious Life in Sidodadi Buluhait Village Community

Based on the results of observations conducted in Sidodadi Buluhait Village, South Labuhan Batu Regency, it was found that the urbanization of Muslim youth has a significant impact on the development of the community's religious life. The migration of young people to urban areas to pursue higher education and obtain employment has resulted in a decrease in the number of young people who actively participate in various religious activities, such as Islamic study sessions, mosque youth activities, celebrations of Islamic holidays, and Qur'anic education programs. This condition is reflected in the increasingly limited involvement of young people in the implementation of religious activities and the management of religious organizations. Consequently, several religious activities rely more heavily on older members of the community, while the process of cadre development and regeneration of religious leadership faces limitations in human resources.

The observations also indicate that urbanization does not entirely have negative effects on the religious life of the community. Young people living in urban areas acquire new experiences, insights, skills, and perspectives that have the potential to contribute to the community when they return to the village. These experiences include the use of digital technology as a means of communication and religious outreach, the dissemination of information about religious activities through social media, and the emergence of new ideas for managing religious activities. In addition, young people who migrate to urban areas can continue to provide social and economic support for community activities even though they are not always physically present. This demonstrates a shift in the pattern of youth participation from direct involvement toward more flexible and technology-based forms of participation.

The subsequent observational findings also reveal that this condition affects the continuity of religious programs and the patterns of interaction between young people and the village community. The declining number of young people residing in the village has caused several activities to require adjustments in their implementation and division of responsibilities. However, relationships between migrant youth and the community can still be maintained through digital communication, visits when they return to the village, and participation in certain activities. The use of technology has become one of the opportunities to reduce the distance between young people living in urban areas and the communities in their places of origin. Therefore, urbanization does not automatically sever youth involvement in religious life; rather, it changes the form and intensity of their participation. The observational findings are also consistent with the results of the interviews. The interview findings obtained by the researcher are presented below.

Informant 1 – A Muslim Youth Who Migrates to the City

"Since moving away from home, my involvement in religious activities in my village has indeed decreased because I spend more time working. I used to often join Quran study groups and activities at the mosque. Now I can only participate when I go back home. But during my time in the city, I gained new experiences, especially in using social media. In my opinion, social media can be used to share information about Quran study groups or religious activities with young people."

Informant 2 – A Muslim Youth Who Is Urbanizing

"I still try to contribute even though I can't be there in person. If there's a religious activity, I usually get the information through WhatsApp. If possible, I help out, whether by giving ideas or financial support. When I go back, I also join the activities there. While in the city, I saw a lot of religious activities using social media, so I think that method could be applied in the village to attract young people's interest."

Informant 3 – Religious Figure

"The impact is quite noticeable because the number of young people living in the village is getting smaller. Quran study sessions still go on, but for youth at the mosque, children's Quran classes, and activities that need young energy, it's become more limited. Leadership regeneration is also a challenge. However, we see that young people who move away also bring new experiences and knowledge. If those experiences are used for activities in the village, they can definitely help with religious development."

Informant 4 – Community Figure

"What can be seen is that community activities nowadays are mostly assisted by older people because many young people work outside the area. Religious activities are still carried out, but youth involvement is not as much as before. Even so, we understand that they go away to look for work and improve their lives. We hope that when they return, they still participate in activities and bring the experiences they gained from outside to help the community."

Informant 5 – Religious Organization Leader

"Urbanization has quite an effect on regeneration because many young people who are supposed to be the successors of the management are outside the region. Some programs have become more difficult to implement because of limited youth personnel. But now we can use social media to keep them engaged. Youth outside can provide ideas, help spread information about activities, discuss through groups, and provide assistance if needed. So, even if they are not present in person, they can still play a role in the development of religious activities."

Based on the research results, it can be concluded that the urbanization of young Muslims in Sidodadi Buluhait Village has led to a decrease in their direct participation in religious activities and leadership regeneration processes. However, urbanization also provides opportunities through experiences, insights, skills, and the use of digital technology, allowing youth to still contribute from afar. Thus, urbanization becomes both a challenge and an opportunity in developing the community's religious life.

The results of the study show that the urbanization of Muslim youth in Sidodadi Buluhait Village is mainly driven by the need to obtain jobs, education, and better life opportunities. This condition is in line with the findings (Alderman, 2022) which shows that limited livelihood opportunities in rural areas push young people to migrate to other areas, but social ties, family, and connections to their home village can still be maintained. These findings are relevant to the results of this study because young people from Sidodadi Buluhait do not completely cut ties with the village after migrating. An informant's statement that 'migrating doesn't mean you have to stop contributing to the community' shows that geographical mobility does not always come with a loss of social attachment. Thus, urbanization in the context of this study is better understood as a change in the living space of young people that also alters their pattern of relationships with their home community.

The most evident impact of urbanization is seen in the declining direct participation of young people in religious activities, such as study groups, mosque youth programs, Quranic training, and managing religious organizations. This situation shows that the reduced presence of young people can weaken the process of training and regenerating religious activities in the village. These findings align with research. (Baldo & Demartini, 2021) which explains that urbanization can bring changes to behavior, culture, local identity, and the religious life of rural communities. In this study, the statement by a religious leader that "regeneration of management is also a challenge"

reinforces that the main issue is not the stopping of religious activities, but rather the decrease in young human resources who can continue these activities. Thus, urbanization has implications for the structure of religious participation because some activities that previously involved young people are now largely supported by the older generation.

However, research shows that urbanization does not always have negative impacts. Young people in cities gain new experiences, insights, and skills that can potentially be transferred back to their rural communities. This aligns with studies on mosque-based youth participation, which show that young people can play roles not only as participants in religious activities but also as drivers of da'wah, managers of documentation, technology, and event committees. In the context of Sidodadi Buluhait Village, this experience is evident in the youths' ability to use social media, share ideas, help spread information about activities, and provide social and financial support. Therefore, urbanization can create new social capital if the experiences of young people in cities can be connected back to the needs of their home communities.

Findings on the use of digital technology also show a transformation in the patterns of youth religious participation. Young people who cannot be physically present can still communicate, share information, discuss, and support religious activities through social media and communication apps. Research (Fan, Jiang, Sun, & Zhang, 2023) shows that Instagram can function not only as a medium for spreading da'wah information, but also as a space for religious interaction that increases youth engagement in mosque activities and supports organizational regeneration. Similarly, research not only serves as a medium for spreading da'wah information, but also as a space for religious interaction that increases youth engagement in mosque activities and supports organizational regeneration. Likewise, research shows that Instagram can function not only as a medium for spreading da'wah information, but also as a space for religious interaction that increases youth engagement in mosque activities and supports organizational regeneration. Similarly, research (Zhang, Luo, Liu, Han, & Wang, 2023) found that interactive and contextual online dakwah can increase emotional engagement as well as young people's religious understanding. The findings support the informants' statement that WhatsApp and social media can be used to share study session information, discuss, give ideas, and stay engaged in religious activities even while being outside the village.

Furthermore, these changes show that technological developments make it possible to have religious participation across spaces. This means that youth involvement is no longer entirely determined by their physical presence in the village. Research (Karimullah, 2023), For example, it shows that online religious practices among young Muslims can become a collective spiritual space while also strengthening social solidarity despite geographical limitations. This aligns with research findings in Sidodadi Buluhait Village, where young migrants can still contribute through digital communication, financial support, and involvement when they return to the village. Therefore, urbanization doesn't automatically eliminate the role of youth in religious life, but it changes the form, intensity, and space of their participation from direct involvement to a more flexible participation pattern.

However, the use of digital technology still requires proper guidance and literacy so that its use supports religious purposes. Research (Dwakat, Dwaikat, & Alolabi, 2023) It shows that social media plays an important role in helping teenagers understand Islamic teachings, but the growth of digital da'wah also brings challenges in choosing and spreading religious content. Therefore, the contribution of young migrants shouldn't just focus on using technology, but also needs support from religious leaders and organizations so that digital innovations stay educational and aligned with good Islamic values. In this context, young people can act as a bridge between urban experiences and the religious needs of rural communities.

Thus, the research results show that the urbanization of young Muslims in Sidodadi Buluhait Village has a double impact on the development of religious life. Urbanization becomes a challenge because it reduces the presence of young people, limits direct participation, and creates issues in the regeneration of religious organizations. However, urbanization also presents opportunities as young people gain experiences, insights, networks, and digital skills that can be used to support religious activities remotely or when they return to the village. These findings expand the understanding of urbanization because its impact is not only demographic and economic but also affects the transformation of religious life. With proper management, the connection between young migrants, religious leaders,

religious organizations, and the community can turn the urbanization experience into a resource to strengthen and renew religious life in Sidodadi Buluhait Village.

Community Strategies in Facing Challenges and Making the Most of Opportunities Due to Urbanization of Young Muslims to Strengthen Religious Life in Sidodadi Buluhait Village

Based on the results of observations conducted in Sidodadi Buluhait Village, South Labuhan Batu Regency, it was found that the community has implemented various strategies to address the challenges posed by the urbanization of Muslim youth to the sustainability of religious life. The declining involvement of young people in the village has encouraged religious leaders, community leaders, and administrators of religious organizations to strengthen youth development through Islamic study sessions, mosque youth activities, Qur'anic education, and socio-religious activities. These efforts are aimed at maintaining the participation of young people who remain in the village while simultaneously preparing the next generation to continue religious activities and leadership.

The observations also revealed efforts by the community to utilize the potential of young people who have gained experience in urban areas. Migrant youth are given opportunities to contribute their ideas, experiences, and skills to the development of religious activities. One form of utilizing this potential is the use of digital technology and social media as means of communication, information dissemination, and religious outreach (da'wah). Although they live outside the village, young people can continue to communicate with religious organization administrators and community members and provide moral support, ideas, as well as social and economic assistance for religious activities in the village.

In addition, the community seeks to maintain social and emotional connections between migrant youth and the people of Sidodadi Buluhait Village. Communication through social media, participation in activities when young people return to the village, and opportunities to share ideas are part of the strategies used to maintain their sense of belonging to their place of origin. These efforts demonstrate that the community is not only attempting to reduce the negative impacts of urbanization but also transforming the pattern of youth involvement from direct participation into forms of participation that can be carried out flexibly through communication networks and technology. The observational findings are also consistent with the results of the interviews. The interview findings obtained by the researcher are presented below.

Informant 1 – Muslim Youth Who Migrated to Urban Areas

"In my opinion, communication must be maintained even though we are living outside the village. If there are religious activities, we can be informed through WhatsApp or social media. We can also provide ideas or help with activities whenever possible. When we return to the village, we can participate in activities and share the experiences we have gained while living in the city."

Informant 2 – Muslim Youth Who Migrated to Urban Areas

"The experiences we gain in the city can be brought back to the village, particularly in terms of using social media. For example, information about Islamic study sessions or mosque activities can be presented in a more engaging way and disseminated through social media so that young people can learn about them more easily. Those of us who live outside the village can also continue to contribute ideas or provide support for activities in the village."

Informant 3 – Religious Leader

"The most important aspects are youth development and regeneration. Young people who still live in the village must continue to be involved in Islamic study sessions, mosque youth activities, Qur'anic education, and socio-religious activities. Young people who migrate to other areas should also not lose their connection with the village. When they return, they should be given opportunities to participate in and support religious activities."

Informant 4 – Community Leader

"Relationships with young people who have migrated must be maintained. They should not feel that they are no longer part of the village simply because they work outside the area. We continue to communicate with them, invite them to participate in activities when they return, and ask for their opinions when organizing activities. In this way, they can maintain their concern for and sense of belonging to their village."

Informant 5 – Religious Organization Administrator

"We mainly utilize social media and WhatsApp groups to communicate with young people who have migrated. Information about activities can be shared through these groups, and they can also provide feedback or assist with activities remotely. In our opinion, technology is very helpful because young people do not always have to be physically present in the village to continue contributing."

Based on the results of the observations and interviews, it can be concluded that the community of Sidodadi Buluhait Village addresses the urbanization of Muslim youth by strengthening religious development, promoting youth regeneration, maintaining communication with migrant youth, and utilizing digital technology. These strategies enable young people to continue contributing through their ideas, experiences, socio-economic support, and digital media. Therefore, urbanization does not necessarily weaken the religious life of the community; instead, it can become an opportunity to strengthen religious life by creating new and more flexible forms of youth participation.

The research results show that the strategy of the Sidodadi Buluhait village community in dealing with the urbanization of young Muslims stems from efforts to maintain the continuity of religious life while also preserving the youth's connection with their home community. Strengthening religious study groups, mosque youth activities, Qur'an education, and involving young people in social-religious activities are important forms of regeneration strategies because urbanization leads to fewer young people being actively involved in the village. These findings are in line with previous research. (Su, Zhang, & Chen, 2023) This shows that urbanization can bring changes to the behavior, culture, and religious life of rural communities, including changes in how people are connected to their local identity and traditions. In the context of Sidodadi Buluhait Village, these changes are not dealt with by rejecting urbanization, but by strengthening the guidance of young people who are still in the village. The statement by a religious leader that "the most important thing is guidance and regeneration" shows that the community realizes that the continuity of religious life largely depends on their ability to shape young members who can carry on religious activities and leadership.

That strategy can also be understood in terms of the relationship between young people and their hometowns. (Aimaganbetova, et al., 2023) It shows that even though youth migration from villages is increasing due to educational and work aspirations, their connection with their home village can still be maintained because of social bonds, family ties, and a sense of connection to their original environment. These findings align with research in Sidodadi Buluhait Village, especially the statement from community leaders that "relationships with children who migrate must still be maintained." This means that community strategies are not only aimed at youths who still live in the village but also at those who have moved away. Continuous communication, involvement when they return to the village, and giving them opportunities to voice their opinions are ways to maintain youths' sense of belonging to the village. In this way, social bonds become an important resource to ensure that urbanization does not sever the younger generation's connection with the religious life of their home community.

Research findings also show that the use of digital technology has become a key strategy in maintaining the involvement of young migrants. Religious organization leaders use WhatsApp and social media to share information about activities, coordinate, receive feedback, and involve young people who cannot be physically present. This strategy aligns with research (Okyere, et al., 2024) which shows that social media can be used as a means of contextual preaching to deepen Generation Z's understanding of religion. The research (Rana & Bisht, 2023) It also shows that YouTube can be an important medium for spreading religious messages to young people, especially when they have limitations in participating in religious activities directly. This reinforces the finding that young people from Sidodadi Buluhait village who are living away can still contribute to religious life through digital media, so geographical distance isn't entirely a barrier to their participation.

The use of technology also gives young people the chance to not just be receivers of religious information, but to be active players in developing religious activities. (Yadi, zulkarnain, & Mastofa, 2025) It shows that Generation Z in Indonesia is increasingly getting involved in digital religious outreach both as consumers and creators of religious content by using platforms like TikTok, Instagram, and Canva. This is related to the finding that young migrants in Sidodadi Buluhait Village can bring digital experiences and skills from urban environments to support religious

activities in the village. Thus, urban experiences can be converted into useful knowledge and skills for the community. Young people don't always have to be physically present to contribute, but they can take on roles as information connectors, preachers, idea contributors, or supporters of social-religious activities.

Even so, the use of digital media as a strategy for religious development needs to be accompanied by guidance from religious leaders and organizations. (Sawyer, Romanov, & Korotayev, 2021) found that social media has become an important source for Indonesian youth in gaining religious knowledge, but the development of cyber-religion also raises issues related to religious authority and the validity of information. Research (Ramos, Burgess, & Ollen, 2022) It also emphasizes the importance of religious digital literacy so that young people can face inappropriate religious content, including content that could encourage intolerance. Therefore, the digital strategy carried out by the community of Sidodadi Buluhait Village needs to be aimed not just at increasing communication, but also at ensuring that the religious information and materials shared have accountable sources and align with moderate Islamic values.

Overall, the research results show that the community strategy in Sidodadi Buluhait Village is adaptive and integrative, meaning it combines direct religious guidance with the use of technology and social networks of migrant youth. Quran study groups, mosque youth, Quran education, and regeneration remain the foundation of guidance, while social media is used to expand communication and participation spaces. This strategy shows that the community doesn't see urbanization purely as a threat to religious life, but tries to turn it into an opportunity by utilizing the experiences, skills, and networks of young people. Thus, the success in dealing with urbanization is not only determined by the ability to keep young people in the villages, but also by the community's ability to create new ways of involvement that allow young people to remain part of religious life even when they are outside the area.

CONCLUSION

Based on the research results, it can be concluded that the urbanization of young Muslims in Sidodadi Buluhait Village has a dual impact on religious life: it reduces direct participation and the regeneration of religious leadership, while at the same time creating opportunities through the experiences, insights, skills, and use of digital technology by young people living away from home. Even though they are no longer always physically present, young people can still contribute through communication, sharing ideas, providing socio-economic support, and spreading religious information via digital media. The implication is that the community, religious leaders, religious organizations, and the village government need to strengthen youth development, maintain relationships with young people living elsewhere, and develop technology-based engagement patterns so that youth contributions continue to be preserved. This strategy also needs to be accompanied by guidance and digital literacy so that the use of social media continues to support Islamic values and positive religious activities. This study has a limitation in the small number of informants and its focus on a single research location, so the results cannot yet be generalized widely. Future research is suggested to involve more diverse informants, including both local and migrant youth as well as families and religious activity organizers, and to be conducted in several villages with different levels of urbanization. Further research can also take a deeper look at the effectiveness of digital media use in maintaining the religious participation of migrant youth and its contribution to the sustainability of religious organization regeneration.

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