

## Religious Character Education in the Hijrah Community in Manado as a Muslim Minority Region

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### ABSTRACT

The development of religious character is not only within the scope of formal education but must target non-formal education, such as in the hijrah community. The phenomenon of the hijrah community now dominates the da'wah movement in various cities, including Manado as a Muslim minority city. This study aims to determine religious character education in the hijrah community and its activities in Manado. This study uses a descriptive method with a qualitative approach and qualitative content analysis techniques. This study indicates that religious character education in the hijrah community is carried out by learning activities about basic knowledge of Islam and social activities. The findings of this study also show that the hijrah community in Manado carries out social activities by collaborating religious values with the values of local wisdom.

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### 1. INTRODUCTION

Education and development in the community must not be separated from a national education system, including in terms of character education. Character education and good life attitudes as citizens of society, nation, and the state as future leaders of the nation are very important because the results of character education must be able to strengthen and prepare future leaders of a nation (Agboola & Chen, 2012; Umar, 2017). Likewise, Saputro & Murdiono (2020) emphasized that Character in humans is formed through experience and habituation in social life both within the family and society (Saputro & Murdiono, 2020). In the context of Islam, character education can be interpreted as the implementation of Islamic values in everyday life.

The existence of the hijrah community in the community has become a phenomenon in Indonesia. Big cities such as Jakarta, Bandung, Yogyakarta and other cities in Java, Sumatra, Kalimantan and Sulawesi became places where the hijrah community grew. Previous studies that examined hijrah communities such as "SHIFT Pemuda Hijrah", "Yuk Ngaji", "Terang Jakarta", "Kajian Musawarah", and

"The Stranger Al Ghuroba" are hijrah communities with quite a lot of followers (PPIM, 2021). Likewise, the "Teras Da'wah" community in Yogyakarta (Triantoro, Dony A., Eko S., 2019), "SHIFT" in Bandung (Dilawati, 2020), the "Exspreso (Ex-Premen Solo)" community, "Perisai Dakwah Solo (Pemuda Rindu Syariah)", "Yuk Ngaji Solo", "Ngaji Asik.id", "Sedulur Hijrah", and "Jaga Sesama Solo" (Zulhazmi & Priyanti, 2020), and the "Bikers Subuhan" movement has been present in more than 60 cities (Umar et al., 2020) and other motorcycle gang communities.

The majority of these communities spread quickly by utilizing social media as a forum for socialization. As stated by Iswanto, Islamism activist groups choose online media to disseminate literature, both as the delivery of opinions and mobilizing the masses (Iswanto, 2018) as well as the Islamic movement via the internet called "clikativism" (Ahyar, 2017). Digital da'wah is a model of Islamic teaching through online media that is by today's society's lifestyle and tastes and is more effective and efficient in terms of time, cost, and process (Habibi, 2018; Ummah, 2020). With the power of digital communication media, the spread of opinion and community mobilization is very fast and wide in various regions.

The emergence of hijrah communities with members that continue to grow is a new trend and lifestyle among Muslims (Hadri, 2019). On the other hand, the question arises whether this hijrah community movement is based on the correct knowledge and understanding of Islamic teachings or just following the millennial da'wah trend. Because it is undeniable that the strategy and method of proselytizing the hijrah community are more attractive to the millennial generation (Puspasari, 2018). The results of the IDN Research Institute research confirm that 72% of the hijrah community are the millennial generation (Noormega, 2019).

Ideally, the hijrah movement is born from personal religious awareness that arises from within to improve the quality of religious life for the better. However, in reality, the hijrah community has recently only strengthened their identity as Muslims in the modern era (Fajriani & Yogi, 2019), so the impression of hijrah caused is only a change in physical appearance and how to dress as Muslims is often displayed on social media (Annisa, 2018), or language style with typical terms that are often used by the hijrah community. Amna even mentions the hijrah movement, especially for artists, as an attempt to create a sensation (Amna, 2019). The facts stated in many previous studies show that the existence of the hijrah community is still dominated by trends and lifestyles and has not touched on the essential aspects of the true meaning of hijrah. Even Uberman and Shaul say that the current hijrah has shifted from its true meaning (Uberman & Shaul, 2016). It is interesting to study whether the existing hijrah communities, especially in areas outside Java, such as Manado, a Muslim minority city, also have similarities with hijrah communities in other areas.

In addition, the presence of the hijrah community should provide a good religious spirit and attitude and be able to counteract radicalism. Moreover, efforts are needed to counteract radicalism (Zamroni, 2021). Because the presence of the hijrah community is the answer to the importance of building a positive community in society (Rustandi & Hanifah, 2019). Therefore, the strength of the community, including the hijrah community, must be directed to positive things to have a positive impact on the social community.

This condition needs to be a concern, which is related to the development of religious character in the millennial generation who are members of the hijrah community, starting from the basic knowledge of Islam, the concept of "Islam rahmatan lil alamin" (Islam as a mercy for all nature), "tasamuh" (tolerance), "ta'awun" (help each other), and other values of a religious character. This is important because a person's religious behaviour is not always directly proportional to good religious knowledge. In the sense that people who have good religious behavior are not necessarily based on a strong basis of religious knowledge. Likewise, someone who understands religion well cannot practice the teachings of the religion he understands. Komaruddin's research states that there is no significant relationship between religious knowledge and religious behaviour (Komarudin, 2020). However, that does not mean that the two of them are separated without having a relationship. Religious knowledge should be the basis for good religious behaviour. Especially in terms of religion, belief has a big impact

on religious behaviour. Koenig & Larson state that there is a positive impact on individual morality and the realization of a happy life if it is linked between one's religious beliefs and practices (Koenig, 2001).

In several previous studies, many researchers have reviewed the hijrah community from various sides, such as the research of Sari, AN, and Adi BM (2018), which examines the pattern of communication (Sari & Adi, 2018), then Irmansyah's which examines the lifestyle (Irmansyah, 2020). Hadri researching the Religious Movement in Indonesia (Hadri, 2019), Zulhazmi & Priyanti examine the activities of the hijrah community (Zulhazmi & Priyanti, 2020), and Farhan with the Living Qur'an phenomenon (Farhan, 2020), and the research of Triantoro, see the hijrah community in the context of narrative and identity (Triantoro, Dony A., Eko S., 2019).

In general, the studies above look at the hijrah community in the context of a majority Muslim community and practically do not encounter significant obstacles. Meanwhile, in the context of a Muslim minority community, it will certainly be different. The followers of other religions can see the appearance of the hijrah community as something strange, disturbing, and even a threat. For example, the appearance of the hijab, veil, robe, or other appearance that is different from five or ten years ago before the rise of the hijrah community movement.

This is the importance of this research to find out how the hijrah community in Muslim minority areas carries out religious character-building, including religious education and its practice or implementation in the lives of heterogeneous communities in Manado. In Islam, character education is often identified as "akhlaq" education, but in this study, the focus of the study is religious character education which includes religious understanding and activities in the hijrah community in Manado. How do they implement the values of religious character in the Muslim minority community?.

In the context of a multicultural society, the presence of an active hijrah community in social community preaching activities is very productive for the development of the Islamic values of "rahmatan lil Alamin". However, religious practice in this social sphere must have the power of religious knowledge. The Manado Muslim community, as a minority community in a Christian population, makes the mission of Islam as a religion of mercy and compassion very urgent. So the Manado hijrah community, as the frontline and the most active in the da'wah community, needs to be equipped with Islamic knowledge and good character.

Based on this background description, the study in this study seeks to examine religious character education in the hijrah community and their activities in Manado as a Muslim minority area. This study uses a socio-theological approach to determine the character education of the hijrah community in Manado and the direction of religious behaviour tendencies.

## 2. METHODS

This research is descriptive research with a qualitative approach. The data sources for this research are members of the hijrah/da'wah community in the city of Manado. Determination of the data source is purposive sampling selected from the hijrah community of Manado city according to the purpose and relevance of the research. The hijrah community that became the respondents consisted of the "Pejuang Subuh Keliling" Community, the "SAINS" Community (Fasting Community), "Sedekah Dhuafa", "SiJum" (Friday Food Community), "Aya Sofya", "Paskas", "Al-Ma'una" Community, "Al-Yadul Ulya", and the Bikers Community. In the next mention, the researchers use the term Manado Hijrah Community to represent all hijrah communities in this study.

Community members who become informants have various educational backgrounds, ranging from junior high school to high school. Likewise, with the respondents' work backgrounds, some are self-employed, freelancers, the rest are civil servants, students, and those who do not have permanent jobs. Data collection was obtained through observation, in-depth interviews, and documentation related to knowledge and da'wah activities of the hijrah community, including documentation of activities. Researchers observed the community activities with their respective activities. In addition,

the researcher also conducted interviews with several community leaders and members to find out the religious character development program carried out in each community.

The data were analyzed using an interactive model analysis technique consisting of three processes, namely data reduction, data presentation, and conclusion. The data analysis stage was carried out by displaying the data obtained, then the researchers mapped the data and eliminated data that were not relevant to the research focus. After data reduction, the researcher analyzed the data according to the focus and then presented it and concluded it as the result of the research.

### 3. FINDINGS AND DISCUSSION

#### Manado City Overview and Hijrah Community

The Manado population consists of several local ethnicities such as the Minahasa ethnic, Sangihe Talaud, Chinese, Arab, Bugis-Makassarese, and Mongondow ethnic who mingle with ethnic immigrants such as Javanese, Batak, Padang, Betawi, and so on (Mantu, 2015). Meanwhile, data from the Central Statistics Agency (BPS) of North Sulawesi in 2019, the population of Manado in terms of religion consists of Islam (38.47%), Protestant (55.57%), Catholic (4.94%), Hindu (0.22%), Buddhist (0.12%), Confucianism (0.04%). This condition places Manado Muslims in an important position in a peaceful and tolerant Manadonese culture despite being multi-ethnic and multi-religious.

In the context of religion, the people of Manado are classified as religious people. The title as the most tolerant city in Indonesia and the symbol of "The City of Prayer" makes the life of the people of Manado always coupled with religious values. The religiosity of the people of Manado can be seen from the ideological aspects and religious practices (ritualistic) that are so visible. The views of Glock and Stark for example, argue that religiosity is an ideological dimension that examines the extent to which a person accepts the dogma of religious teachings (Lindzey, G & Aronson, 1975; Spilka, B., Hood, R.W. & Gorsuch, 1985).

Belief in religion for individuals in Manado is an honour that is highly upheld by individuals and society. Religious conversion, although it has become a common occurrence because there are many cases of religious conversion from one religion to another, still leaves a deep impression on families and religious groups. In addition, the ritual aspect related to a person's ability to carry out religious recommendations, such as the practice of ritual worship, has become a public concern, not only the concern of religious communities in the context of religious institutions but also the government's concern with the formation of an organization under the government that handles the issue of religious harmony.

Empirically, the existence of Manado Muslims in the last 10 years has increased a lot both in terms of numbers and in terms of the religious spirit. This can be seen with the emergence of da'wah communities on a local scale as well as nationally affiliated communities. Manado Hijrah community activities also have different tendencies, such as communities that focus on education, studies on religious understanding such as the "Pejuang Subuh Keliling" community which focuses on congregational dawn activities, the "SAINS" Community (Monday Thursday Fasting) which focuses on the practice of sunnah fasting, and communities that tend to in social activities such as "Sedekah Dhuafa", "SiJum" (Sharing food in Friday), "Aya Sofya", "Paskas", "Bikers Muslim" and the "Al-Ma'una" community which pays attention to social care and public health. Coupled with hobby-based communities such as "Bikers Subuhan Manado" and "Al-Yadul Ulya". Apart from the Paskas, and "Bikers Subuhan Manado" who are spread throughout Indonesia and brought into the city of Manado, other communities, are communities that were born and grew up in the city of Manado. They spread and continue to penetrate every segment of society, not only the younger generation but to all segments of society.

**Table 1. Manado Hijrah Community**

Community	Activities	Member Characteristics
Pejuang Subuh Keliling	Fajr prayer, religious studies.	all age groups
Sains	Fasting Sunnah, Iftar together.	all age groups,
Sedekah Dhuafa'	Social activities	all age groups
Sijum	Sharing food on Friday	all age groups
Aya Sofya	Muallaf and Social Assistance	Muallaf Womans
Paskas	Rice Infak Movement	all age groups
Al-Ma'una	Health Assistance	all age groups
Bikers Community	Fajr Congregation, Social care	Majority of Teens
Al Yadul Ulya	Learning religion, Sport and charity, Social care.	all age groups, the majority of teenagers

In addition to these communities, there are several other communities in the city of Manado with their characteristics, both in terms of activities and membership. The community is formed for various reasons, one of which is because of the similarity of hobbies, the same mindset, or the tendency to act. This is what is referred to as a community formed because of the same interest or "community of interest" (Nawawi, 2017). This shared interest needs to be managed properly to become a positive force in building the people of the city of Manado, both physically and mentally.

Seeing the da'wah movement of the Manado hijrah community, every da'wah activity should have a positive impact on the community. Not only in fulfilling food needs and physical needs. However, it must improve the quality of life in general, such as strengthening religious understanding, changing attitudes and behaviour so that religious character is formed in society. This can be done by collaborating with the government through various community activities, supporting and participating in disseminating the government's appeal, and becoming a role model in the community.

Religious values must be a driving force for the progress of society at large, including changes in human attitudes and behaviour (Haryanto, 2015). Thus, the religious mission of the hijrah community as stated above should be a driving force in social change in society, namely realizing religious values as a force in improving people's lives, both from social, economic, cultural aspects, even political life and other aspects of life. This is the task of the religious community to improve the quality of people's lives so that the concept of religion as a carrier of happiness and peace in life can be manifested.

### Religious Learning and Behavior of the Hijrah Community

Character education needs to begin with religious learning to provide good and correct religious knowledge because religious knowledge is needed in realizing religious attitudes and activities. For the hijrah community, this becomes very urgent, especially for those who experience problems in life and find a way of awareness through religion. So every da'wah activity must be based on adequate religious knowledge. According to the results of research on the hijrah community in Manado, data obtained that religious knowledge is at a good level, especially for basic religious knowledge related to Aqidah, Sharia, and understanding the verses of the Qur'an with the theme of da'wah. Research on knowledge of basic Qur'anic verses related to worship and social, 80% of community members can answer correctly. Likewise, with questions related to aspects of worship (85%). This shows that fundamentally religious knowledge, both for religious individuals and religious advice on social interaction, has been mastered by members of the hijrah community in Manado.

From the results of observations on the Manado hijrah community, the meaning of religious advice in a socio-cultural context is very dominant. Examples of Islamic values of "helping and caring for others" are actualized in various social activities by helping the weak from economic and health backwardness or focusing more on social activities for cleaning mosques (Umar et al., 2020). Based on the findings in this study, it can be stated that the religious behaviour of the Manado hijrah community

is divided into two groups, namely: a) religious behaviour oriented to increasing religious understanding individually and in groups, and b) religious behaviour oriented to the social life of the community. Both have the same tendency, namely religion according to religious texts contextualized in the context of a multicultural society with peaceful values of religious life in Manado. As a minority community, of course, religious behaviour must be strengthened by understanding religion to keep the *aqidah* from being disturbed. This is an internal strengthening of individuals and groups. In addition, strengthening social relations is the contextualization of the teachings of Islam *rahmatan lil alamin* in society. This religious behaviour is manifested by the social awareness movement.

The implementation of da'wah activities in the hijrah community must be based on a correct religious understanding. Therefore, we emphasize the importance of a good and correct understanding of religion as the basis for carrying out da'wah activities for the hijrah community. As stated by Hasbiansyah, youth migration is synonymous with study activities to increase religious knowledge (Hasbiansyah, 2018). Without strengthening the aspect of religious understanding, any activity in the hijrah community will not feel complete because it is only a trend without being based on knowledge. So that the hijrah community activities do not just follow figures as role models who become influencers of the hijrah movement (Hadri, 2019). This is an important note for the hijrah community to have a clear da'wah orientation referring to the Qur'an and Hadith, not just following the style of influencer figures.

The important role of the da'wah community leader is to direct, and guide community members to fully understand the existence of the hijrah community. Community-based education is very important, as stated by Galbraith as quoted by Sudjana, that the principles of community education include lifelong learning and leadership development (Sudjana, 2000). The role of community leaders in carrying out their leadership duties is very important, such as making decisions, solving problems, and encouraging each individual to participate in developing himself.

### Islamic Character education and Values Collaboration

Character education in the community can be done with non-formal learning and habituation in daily activities. The habits instilled by the environment in which he was born and developed will more or less affect the formation of his character (Mainuddin, 2018; Shihab, 2008). Furthermore, character education at the age of teenagers and above, as the interpretation of Q.S. Lukman, verses 13-19, emphasizes the importance of leaving something bad before doing something good (Shihab, 2002). This is what is understood and developed in the hijrah community. The members are trying to leave the bad past and do good deeds in the present. For them, this is the meaning of hijrah in simple terms.

The meaning of "Hijrah" in a global context has been used in various versions and definitions. Extremist groups use the term hijrah to associate their jihad movement (Schulze, K. E., & Liow, 2019). The meaning of hijrah is also defined as an attitude of avoiding persecution due to conflict and returning after a safe situation (Missbach, 2017), and hijrah which is interpreted as a spiritual hijrah where a person becomes better in terms of religion. Hijrah also means something personal, but then it becomes a movement collective whose influence becomes significant in the social order (PPIM, 2021). This last definition is understood by the majority of the hijrah community in Manado.

They believe that to overcome the complex and complex problems of life, religion is the solution to human problems. Every problem faced by religious people must make God the "solution". This means that worship for those who have problems in life is the right means to complain to their Lord. Express complaints and ask for help. In the Qur'an, Surah Al Fatihah clearly illustrated this request, "Only to You we worship and only to You we ask for help".

Those who react wrongly to problems and do negative things will return to God's way in certain situations. Hijrah in the sense of people who move from negative religious life and behaviour to positive religious life and behaviour. In other words, those who emigrated are those who returned to the true path of religion. The people who emigrated met and became one group, then a hijrah community was formed, which is a collection of people who have lived in religious error or those who

have sinned and are now aware and become good religious practitioners. In its development, the hijrah community is not only filled with those who come from one group (people who are aware) but becomes a place to mingle with people who have the same collective vision of religion. Walters states that the power of religion gives rise to a collective vision in community groups who then seek an effort to overcome the problem (Walters, 2018).

In the context of Manado, as a Muslim minority city, the potential to spread Islam as a peaceful and compassionate one has great opportunities. The life of the people of North Sulawesi, especially in Manado, is very thick with inter-religious tolerance. There are very heterogeneous religious differences in Manado society is not a big problem. As stated by Zaenal Abidin in his research, the acceptance of the Manado community towards religious differences, including its adherents, is very positive and does not become a barrier to community social interaction (Abidin, 2015). According to Supriati and Umar, heterogeneity and multicultural society such as in Manado should be able to have a positive impact on life. So that this diversity becomes a great potential in developing the region, nation, and state (Supriati & Umar, 2018).

The existence of the hijrah community with social activities shows the embodiment of the value of togetherness and a sense of brotherhood in the city of Manado. This is because the Manado people have local wisdom or local wisdom values such as "Si Tou Timou Tumou Tou" which strongly supports the creation of multi-religious community life. All humans must humanize each other, relevant to Islamic values about the importance of humans providing benefits to fellow humans. "The best of humans are those who benefit other humans." The relevance of Islamic character values and Manado local culture make da'wah based on social awareness able to attract public attention.

The Manado hijrah community can implement the philosophy of life proposed by Sam Ratulangi, namely *Si Tou Timou Tumou Tou* (humans live to humanize others). By collaborating da'wah activities with local wisdom values, the existence of hijrah communities in Muslim minority areas can be accepted by the community. Because the value of local wisdom is strength in establishing togetherness among others. In addition, this philosophy is a value that is firmly held by the people of North Sulawesi by viewing humans as creatures who are valued and glorified in their capacity as creatures of God. Because according to Wuisang, this idea is a cultural value that has a high meaning in the lives of the people of North Sulawesi (Wuisang, 2016). The meaning of human in this philosophy is from the Islamic concept of the best human being, namely humans who provide benefits to others.

Observing religious activities and behaviour in the context of social awareness that adopts local wisdom values shows the collaboration of religious and cultural values in the religious behaviour of the community in Manado. Based on indicators of cultural values, community da'wah activities in the city of Manado can be described in table 2 below.

**Table 2. Implementation of Religious Character Values and Local Wisdom in Hijrah Community Activities in Manado**

Islamic Character Values	Local Wisdom Values	Hijrah Community Activities
The best of humans are humans who are useful to other humans (H.R Ahmad).	" <i>Si Tou Timou Tumou Tou</i> " (Humans were created to humanize other humans).	Caring and helping each other, Sport while giving charity
The suggestion of love (Ali-Imran/3:134)	" <i>Baku-baku sayang</i> " (love each other).	Sharing food on Friday, Iftar together, donation.
Please help in goodness and piety (Al-Maidah/5:2, Al-Baqarah/2: 177)	" <i>Baku-baku bantu</i> " (helping and caring each other)	Helping disaster victims, Sharing Conversion Social Assistance, Health Assistance.

Da'wah activities carried out by the community have a positive impact on religious life (Afiatin, 1998). However, the spirit of preaching is not always directly proportional to an adequate understanding of religion, some already have a good understanding of religion, but some have the spirit of hijrah, lived together with the desire to learn religion. It also appears that there is competition between the da'wah community as a consequence of efforts to maintain the existence of the community. The spirit of increasing members and the motivation that accompanies it, as well as competition between organizations and communities (Jamuin, 2004; Meuleman, 2011), are the colours in da'wah activities. Therefore, every member of the community also needs to continue to be given an understanding of the importance of the value of peace within the community itself. Kartadinata citing the peace education model from the Studies of Society and Environment, recommends that everyone should be encouraged to get along with peace, tolerance, non-discrimination, respect, equality, and be taught about different views of values held by others (Kartadinata, S. et al., 2018). Because peace can be realized, one of which is if someone wants to be friendly with differences and accepts differences (Mutiara, 2016).

In the context of Muslims as a minority, the religious behaviour of this community gives the impression of a religious character which is full of compassion for others. The realization starts from oneself and certain groups or communities, including religious followers. According to Qorib, Pluralism will provide valuable lessons and wisdom in carrying out da'wah. Allah created diversity to enrich people so that they can complement and complement each other studies (Qorib, 2018). Therefore, the condition of a pluralistic society must be interpreted positively by the Muslim community.

The relationship between Islamic values and cultural values in the context of the people's religious life in the city of Manado is realized by internalizing the values of Islamic character in daily life without eliminating the normative idealistic values of religion. In this sense, Redfield mentions the process of understanding religion from the great tradition (idealistic normative religion) and then being internalized in the national community that gave rise to the little tradition (R. Redfield., 1956). In the context of Manado, which is multireligious and multicultural, the normative values of Islamic teachings can be implemented in Muslim community groups in a small scope with a combination of local cultural values in da'wah activities without leaving the basic principles and essence of Islamic teachings.

The ability to collaborate with Islamic character values and cultural values as the strength of a multi-religious society in Manado is an effort from year to year because of its geographical position, which has the potential to enter outside influences that threaten social integration. Efforts to inculcate Islamic character values are carried out by providing understanding to community members about human values, compassion, caring for others, and the value of tolerance. In addition, concerning community da'wah in Manado, the approach taken can be in the form of organizing, developing, and guiding through dialogical communication by integrating cultural values.

The religious character and behavior of a community can be identified through the dimensions of ideology, ritual, experience, consequences, and intellectuals. Looking at the religious behavior of the Manado hijrah community, it can be categorized as dominant dimensions, namely the dimension of ritual in the form of worship, the dimension of consequences that can be seen from the behavior of community members in social interaction and the intellectual dimension that is enhanced through the internal activities of each community. This Hijrah community has a strong togetherness with one another. The same awareness, the same vision, mission, and goals, the same movement, and other similarities that form solidarity in the relationships between individuals in the community occur mechanically. Solidarity and togetherness like this are realized because there is a sense of kinship between individuals that creates a spirit of cooperation (Ritzer, 2012).

In da'wah activities, these hijrah communities put forward a dialogical approach that is sympathetic to all circles of society. This approach is very effective for broadcasting Islam as a religion that gives love to fellow humans and all creatures and nature. Parsons states that this dialogical



approach is a good and more sympathetic approach to religion (Roubekas, 2019). The emphasis found in the hijrah community in Manado is the great desire to become consistent practitioners of religious teachings. They try to keep the good religious spirit at a stable level by being together in community activities. This condition is believed to be the power of religion and a way to maintain the consistency of religious practice or practical theology, as discussed by Ganzevoort (R.R. Ganzevoort, 2014). The hijrah community tries to make them always istiqomah in the way of religious awareness that they find in the community.

Although not infrequently many problems are encountered, strong *ukhuwah* makes hijrah groups and communities continue to grow and develop as religious groups that are consistent in each of their da'wah activities in Manado. This is discussed as the "Spirit of life" for a group (Aziz, 2020). Islam as a teaching of love, the bearer of mercy for all nature (*rahmatan Lil 'Alamin*) becomes the spirit in every activity of all da'wah communities, especially in multi-religious and multicultural societies such as the city of Manado. By displaying a loving face of Islam, the da'wah community has implemented Islamic values in its activities. Based on the description of Islamic values and local wisdom values, it can be stated that between Islamic values and local values adopted by the Manadonese, there is compatibility so that it becomes one of the forces that create harmony and peace in religious life in Manado.

This conformity of religious values and local cultural values must be utilized by the hijrah community in every implementation of their activities. Besides being able to increase non-Muslim community acceptance of the existence of the hijrah community, it can also provide some positive impacts on the development of community-based Islamic education. First, Islamic education based on the hijrah community can take place safely and peacefully. Second, the implementation of activities can run smoothly and even get support from the community and government. Third, the implementation of Islamic values as a religion of *rahmatan lil alamin* can be realized in Muslim minority areas. And, Fourth, social relations between followers of different religions can be well established. Thus, the activities of the hijrah community in the city of Manado as a Muslim minority area can take place well and give a positive impression of Islam as a religion full of peace and love for others.

## CONCLUSION

Religious character education in the hijrah community in Manado is pursued through programmatic Islamic learning in each hijrah community so that it has an impact on the basic understanding of religion that community members have at a good level. The basic knowledge of Islam in the Hijrah Community in Manado is then manifested in religious behaviour, especially in social care activities as the implementation of Islamic values, which are *rahmatan lil alamin* (mercy for all nature). In addition, it appears that there is an interaction between the Islamic values and the local cultural values of the people of the city of Manado, who are predominantly Christian, giving a positive effect on the creation of a safe, harmonious, and peaceful social life.

The limitation of this research is the focus of research which only examines religious character education in the hijrah community based on what appears in the implementation of social movements. Therefore, further researchers can explore the psychological and motivational aspects of the hijrah community movement.

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