

## **HIJRAH AMONG THE YOUTH: RELIGIOUS CONVERSION AND MODES OF UNDERSTANDING OF RELATED QUR'ĀNIC VERSES**

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**Abstract:** *This article aims to analyze the phenomenon of hijrah, e.g. spiritual change in self into being religious or more religious, among the youth which are university students at Universitas Lambung Mangkurat (ULM), Banjarmasin, South Kalimantan, Indonesia, focusing on three main issues. First, religious conversion which is caused by factors. Second, their justification for it by ways of understanding related Quranic verses concerning four issues: the hijrah as a prerequisite of the true belief in Islam, the relation between the hijrah and jibād (warfare), the lawfulness or unlawfulness of an unbeliever's leadership, and the merits of the hijrah and jibād. Third, psychological, sociological, economic, and religious backgrounds behind this phenomenon and its justification through understanding some Qur'anic texts. Employing a mix of quantitative and qualitative methods and applying Heirich's religious conversion theory of this phenomenon and Wolfgang Iser's reception theory of the exegesis of the sacred texts, it concluded as follows. First, the hijrah has been done for reasons, namely theologically believed in God's guidance, education, and psychological factors. Second, about 60-70% of them agree with the common understanding of Muslim interpreters concerning the interpretation of verses on these four issues. Third, in responding to three main Quranic verses frequently used on the internet for the propagation of the hijrah, their understanding of verses tends to use rational technics of interpretation (ra'y), such as analogical reasoning rather than revelatory ones (sacred text, riwayat). They also apply theological, legal, and spiritual "paradigms of interpretation", and even sometimes interpret verses applying a holistic view of Islamic teachings.*

**Keywords:** *Background, Hijrah, Interpretation, Quranic Verses, Religious Conversion, Reception*

### **Introduction**

The latest phenomenon regarding the trend in understanding Islam which has not only penetrated cyberspace but even print media, is conservatism. This mode of thought on Islam has been characterized nowadays by the revitalization of the traditional concepts among the youth to become seemingly new and relevant to the modern era. One of these

concepts is *hijrah* (literally means migration; spiritual change in self into being religious or more religious).

This term was originally normatively rooted in the Qur`ān and the Prophet's hadīth. However, its understanding and movement have developed across Islamic history until today. Indeed, the Qur`ānic text and its interpretation are, of course, two different entities. Muslim scholars, such as interpreters of the Qur`ān and jurists, have advanced arguments that may be influenced by mindset and a long historical-political context regarding the concept of *hijrah*.

This term is always associated with another concept, *jihād*. It means struggle, but its meanings developed in different contexts of use, including the use of it as warfare. Therefore, both concepts become closely related.<sup>1</sup> The *hijrah*, finally, is no longer just a pure concept of the Qur`ān but rather indicates differences, even contestation of understanding, for instance, seen in the discourse competition, as seen in many sites on the internet such as detik.com,<sup>2</sup> kumparan,<sup>3</sup> cnnindonesia.com,<sup>4</sup> and muslim.or.id.<sup>5</sup> The phenomenon of *hijrah* was also responded to in various ways; some Muslims accepted it either enthusiastically or pessimistically.<sup>6</sup>

The *hijrah* has also emerged in the contemporary era with justifications by interpreting related Qur`ānic verses. Various trends of interpretation are developing, both traditional interpretations taken from

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<sup>1</sup>Wardani, *Ayat Pedang Versus Ayat-ayat Damai: Menafsir Ulang Teori Naskh dalam al-Qur`an* (Yogyakarta: Zahir Publishing, 2020), 457–63.

<sup>2</sup>Lusiana Mustinda, "Hijrah dan Makna Sebenarnya dalam Islam," 19 Maret 2021, <https://www.detik.com/edu/detikpedia/d-5499777/hijrah-dan-makna-sebenarnya-dalam-islam>. (accessed on September 29, 2022).

<sup>3</sup>Anonym, "Arti dan Makna Hijrah Menurut Pandangan Islam," 16 November 2021, <https://kumparan.com/berita-hari-ini/arti-dan-makna-hijrah-menurut-pandangan-islam-1wvJ9nlS8Xc>. (accessed on September 29, 2022).

<sup>4</sup>Syafiq Hasyim, "Makna Hijrah dalam Islam yang Sebenarnya Saat Ini," *gaya hidup*, 4 April 2022, <https://www.cnnindonesia.com/gaya-hidup/20220330125419-289-777897/makna-hijrah-dalam-islam-yang-sebenarnya-saat-ini>. (accessed on September 29, 2022).

<sup>5</sup>Adika Mianoki, "Makna dan Hukum Seputar Hijrah," 21 Oktober 2021, <https://muslim.or.id/69586-makna-dan-hukum-seputar-hijrah.html>. (accessed on September 29, 2022).

<sup>6</sup>Miftahul Ilmi, "Fenomena Hijrah Milenial, Jangan Sekadar Tren dan Instan," accessed on September 29, 2022, <https://lazismumojokerto.org/2022/07/05/fenomena-hijrah-milenial-jangan-sekadar-tren-dan-instan/> (accessed on September 29, 2022).

classical sources and modern ones taken from several sources, resulting in either inclusive or exclusive understanding.

The *hijrah* has been propagated by means whose characteristics are different from other propaganda, spreads on social media on the internet, and has influenced the behavior of *hijrah* among the youth.<sup>7</sup> As a result, understanding of this issue is not only based on the trend of thought which varies in forms, sources, and backgrounds, but also in terms of its influence, it has been received in various ways by groups who are now very enthusiastic about it.

The youth is very receptive to developments in information spread in cyber media, so their religious thought patterns and actions are now not only shaped by formal religious learning in class but also through social media. This group, among others, is filled by students who are recently studying at universities. They are the generation that will hold the future of the nation, so they are the most crucial generation to pay attention to in terms of the model of religious understanding that is received, in terms of exclusiveness and inclusiveness, which determines the future of relations between adherents of religions in Indonesia.

The *hijrah* has a close relationship with *jihād* (warfare). Several sites on the internet, as previously mentioned, do contain descriptions of the relationship between the two, as in classical literature, it is stated that *hijrah* is an alternative to the inability to carry out *jihād*.<sup>8</sup> Likewise, the *hijrah* as spiritual change can mean changing a situation that is considered un-Islamic to an Islamic sense through *jihād*. One of the roots of this understanding is the interpretation of the Qur`ān. Based on the research conducted by Wardani and Bashori, it is proven that even though students are educated by studying exegesis academically in lectures where correct interpretation and methodology are taught, it turns out that among them there are still those who agree with their understanding of the interpretation of the *jihād* verses propagated by radical groups, such as

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<sup>7</sup>This is, among others, proven by several studies, for instance, a research conducted by Convey. See also Bakhrul Fuad, "Fenomena Hijrah di Kalangan Mahasiswa Universitas Islam Negeri Sunan Ampel Surabaya" (Undergraduate Thesis, Surabaya, UIN Sunan Ampel, 2019).

<sup>8</sup> Wardani, *Ayat Pedang versus Ayat-ayat Damai: Menafsir Ulang Teori Naskh dalam al-Qur`an*, 63.

writers on the sites of arrahmah.com, voa-Islam, and nahimunkar.org.<sup>9</sup> This means that if the youth, which is considered to be at the forefront of understanding the verses of the Qur`ān, because they specialized in the scientific field, accepts these interpretations, then students at various universities who are not taught understanding and the correct interpretation methodology will be very vulnerable to taking for granted the several understandings about *hijrah* that are propagated all the time on the social media they follow. Conditioned by strong religious passion, they are the youth group most vulnerable to being exposed to wrong understandings about the concept of *hijrah* in the Qur`ān. The focus of the study in this article is on students of Lambung Mangkurat University (Universitas Lambung Mangkurat, ULM), the largest university in South Kalimantan, Indonesia. Due to the large number of students and their future role in society and holding important positions in society and government, they are the focus of this research.

Research conducted so far on *hijrah* and *jihad* tend to consider the two doctrines of Islam as a potential for radicalism, such as those of Rohyn Torok (2013), Von Behr Ines et. al (2013), Raffaello Pantucci (2011), Stevens Tim and Peter Neumann (2009), Marc Sageman (2008), Boaz Ganor et. al (2007), Jonathan Fighel (2007), and Hanna Rogan (2006), and many other studies, as mapped by Ghaffar Hussain and Erin Marie Saltman.<sup>10</sup> Most of these studies examine jihadists' propaganda on the

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<sup>9</sup>See Wardani, Muh. Tasrif, and Bashori, *Respon Generasi Millennial Generasi Milenial terhadap Propaganda Jihad Berbasis al-Qur`an di Situs-situs Internet* (Yogyakarta: Zahir Publishing, 2024).

<sup>10</sup>Those reaserches are: Rohyn Torok, "Developing an explanatory model for the process of online radicalization and terrorism", *Security Informatics*, vol. 2, no. 6 (2013); (2) Von Behr Ines et al 'Radicalisation in the digital era: The use of the Internet in 15 cases of terrorism and extremism', Cambridge, *Rand Europe*, 2013); (3) Raffaello Pantucci, "A typology of Lone Wolves: Preliminary Analysis of Lone Islamist Terrorists", London: ICSR, 2011; (4) Stevens Tim dan Peter Neumann, "Countering Online Radicalisation: A Strategy for Action", London: ICSR, 2009; (5) Marc Sageman, *Leader Jihad: Terror Networks in the Twenty-First Century*, Philadelphia: University of Pennsylvania Press, 2008; (6) Boaz Ganor et. al., *Hypermedia Seduction for Terrorist Recruiting*, NATO Science for Peace and Security Series, Eilat Israel: IOS Press, 2007; (7) Jonathan Fighel, 'Radical Islamic Internet Propaganda: Concepts, Idioms and Visual Motifs', *Hypermedia Seduction for Terrorist Recruiting*, NATO Science for Peace and Security Series, Eilat Israel: IOS Press, 2007); (8) Hanna Rogan, "Jihādism Online: A study of How al-Qaida and Radical Islamist Groups Use the Internet for Terrorist Purposes", (Kjeller: Norwegian Defence Research

internet. A similar research was carried out, for instance, by Aaron Y. Zelin and Richard Borow Fellow in 2013, specifically on English language sites. This research also examined how many social media sites such as Twitter, YouTube, Facebook, and Archive.org were accessed searching for information and propagation of *jihād*.<sup>11</sup> However, unfortunately, their attention is only focused on the most suspect term, namely *jihād*, without examining a term that is subtle and often not suspected of having radical content, namely *hijrah*.

It is worthy to mention Nuryadin's research on the religiosity of students of ULM,<sup>12</sup> but it only examines patterns of diversity from these two perspectives does not focus on the potential for radicalism, and neglects the role of understanding the verses about hijrah in shaping religiosity.

In contrast to this research, Riris Hari Nugraha, Muhammad Farhan, and Aghnia's research, "Urban Muslim Hijrah Motivation Through Digital Da'wah,"<sup>13</sup> see it as something positive, without seeing the potential for a different understanding that could lead to radicalism, as is usually defined by *jihād*. Studies in the same direction, for example, were conducted by Jesi Purwandani, "The Hijrah Phenomenon Among Millennials: A Study of UIN Raden Intan Lampung Students",<sup>14</sup> dan Kurnia Setiawati, "New Hijrah among Youth People between Piety and

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Establishment, 2006). See, for further information, Ghaffar Hussain and Erin Marie Saltman, *Jihād Trending: A Comprehensive Analysis of Online Extremism and How to Counter It* (London: Quilliam, 2014), 13–17.

<sup>11</sup>Aaron Y. Zelin dan Richard Borow Fellow, "The State of Global *Jihād* Online: A Qualitative, Quantitative, and Cross-Lingual Analysis," *New America Foundation*, 2013, [https://static.newamerica.org/attachments/4360-the-state-of-global-jihad-online/Zelin\\_Global%20Jihad%20Online\\_NAF.453b75377e4f4588bac20fa7e57a9a8a.pdf](https://static.newamerica.org/attachments/4360-the-state-of-global-jihad-online/Zelin_Global%20Jihad%20Online_NAF.453b75377e4f4588bac20fa7e57a9a8a.pdf).

<sup>12</sup>Nuryadin, "Keberagamaan Mahasiswa Universitas Lambung Mangkurat (Perspektif Sosiologi dan Antropologi)" (Disertasi, Banjarmasin, UIN Antasari, 2021).

<sup>13</sup>Risris Hari Nugraha, Muhamad Parhan, dan Aghnia Aghnia, "Motivasi Hijrah Milenial Muslim Perkotaan Melalui Dakwah Digital," *Muharrrik: Jurnal Dakwah Dan Sosial* 3, no. 02 (3 September 2020): 175–94, <https://doi.org/10.37680/muharrrik.v3i02.398>.

<sup>14</sup>Purwandani Jesi, "Fenomena Hijrah Di Kalangan Milenial: Studi Atas Mahasiswa UIN Raden Intan Lampung" (Skripsi, Lampung, UIN Raden Intan, 2022), <http://repository.radenintan.ac.id/19318/>.

Lifestyle”.<sup>15</sup> The focus of studies considers the *hijrah* as a static rather than a dynamic phenomenon.

Several studies on the potential for radicalism, especially regarding content on the internet, were also carried out, but without analyzing the role of Qur’anic verses in the justifying argumentations, for instance, Nahed Nuwairah and Muhayat's research on the classification of sites with radical content using the text mining method. Owing to the sole focus on radical content on the internet, it does not analyze the empirical facts. Meanwhile, these facts are necessary for measuring the extent to which the content factually influences students.

Convey Indonesia, a year-long research project conducted by UNDP and UIN Syarif Hidayatullah, researched the factors causing the increase in extremism in educational institutions in 2021. The important findings are first, the *hijrah* movement is increasingly familiar among the youth; second, the understanding of *hijrah* developed with the interpretation of extreme circles by linking it with *jihad*, so of course, making the *hijrah* a medium of *jihad*; third, this mode of religiosity has been caused by conservative turn. This research was sourced from examining 1,237 content on Instagram and 180 videos on YouTube, as well as interviews with 24 community figures and followers covering 16 men and 8 women. This research found two variants of the meaning of *hijrah*, namely conservatism (*Salafî* and Non-*Salafî*) and Islamism.<sup>16</sup>

Convey also empirically studied the diversity of the youth and concluded that based on the results of quantitative research targeting Generation Z who are in high school and college, in the report "Fire in the Husk: Generation Z's Religion", it was found that they, actively use social media, tend to be intolerant compared to those who do not access it. This study also contains a survey with several questions related to the levels of tolerance and religiosity.<sup>17</sup>

Unfortunately, Convey's research does not focus on understanding the *hijrah* verses as its focus, but in general and broadly, sees it as a thought.

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<sup>15</sup>Kurnia Setiawati, “Hijrah Baru di Kalangan Anak Muda antara Keshalehan dan Gaya Hidup” (Skripsi, Banda Aceh, UIN Ar-Raniry, 2019), <http://library.ar-raniry.ac.id/>.

<sup>16</sup>Febiyana, “Tren Hijrah di Kalangan Anak Muda, Ini Temuan Riset PPIM,” Februari 1, 2021, <https://ppim.uinjkt.ac.id/2021/02/01/tren-hijrah-di-kalangan-anak-muda-ini-temuan-riset-ppim/> (accessed on September 26, 2022).

<sup>17</sup>Rangga Eka Saputra, *Convey Report, Api dalam Sekam: Keberagamaan Generasi Z*, vol. 1, No. 1 (Jakarta: PPIM UIN Syarif Hidayatullah, 2018).

The difference between this research and our own is fundamental because the study or history of thought is a lens with too large a range for viewing thought. The study of interpretation can focus on thoughts from the common threads of thought or even movements from the source of interpretation.

## Method

This article investigates the reception and understanding of hijrah among students at Lambung Mangkurat University (ULM), Banjarmasin, in 2023. ULM is recognized as the top university in Kalimantan according to Webometrics,<sup>18</sup> with 70% of its alumni employed in various sectors.<sup>19</sup> The study employs a phenomenological approach to explore students' subjective experiences of *hijrah* as a spiritual transformation and their interpretations of related Qur'anic verses. The population for this study consists of students from the class of 2020, and data were collected through snowball sampling, which allows for understanding how hijrah is experienced in a social context, influenced by friendships, family ties, and academic relationships. This approach acknowledges the role of gender in decision-making, although further research is needed to explore the psychological dimensions of such decisions. The study focuses on two primary areas: (1) the phenomenon of hijrah as religious conversion, driven by theological, psychological, educational, and sociological factors, and (2) students' interpretations of key Qur'anic verses related to hijrah, such as al-Baqarah: 218, al-Nisā': 89, and al-Tawbah: 20.

The article applies a combination of Wolfgang Iser's reception theory and Norman Holland's psychological reception theory, supplemented by Abraham Maslow's hierarchy of needs. Reception theory, initially developed to analyze reader responses to literature, helps understand how students interpret Qur'anic texts in relation to their personal and social contexts. While Iser emphasizes the cognitive aspects of reading and comprehension, Jauss, a key figure in reception aesthetics,

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<sup>18</sup>Agnes Z. Zonatan, "10 Kampus Terbaik di Kalimantan versi Webometrics 2023," *Goodstats* (blog), 21 Agustus 2023, <https://data.goodstats.id/statistic/10-kampus-terbaik-di-kalimantan-versi-webometrics-2023-5OPM2> (accessed on August 14, 2024).

<sup>19</sup>Firman Firman, "70 persen alumni ULM terserap dunia kerja," 19 Juni 2024, <https://www.antaraneews.com/berita/4159119/70-persen-alumni-ulm-terserap-dunia-kerja>.

focuses on the reader's cultural and historical background, arguing that responses to texts are shaped by the "horizon of expectations." This theoretical framework is relevant to understanding how students' diverse educational, socio-religious, and personal backgrounds influence their interpretations of *hijrah* and related concepts such as jihād. The study also integrates Heirich's conversion theory, which posits that religious conversion, including *hijrah*, can be influenced by divine guidance, psychological needs, educational exposure, and social interactions, demonstrating the complex and multi-dimensional nature of religious transformation.<sup>20</sup>

## Result and Discussion

### The *Hijrah* as a Religious Conversion

#### 1. God's Guidance Factor

One of the student's responses to the issue was as follows: "The moment when I cried in the middle of the night so that God would forgive my sins." Crying to regret sinful actions is a moment of repentance, namely a request for forgiveness, regret for the sins you have committed, and the determination not to repeat them.<sup>21</sup> The moment of repentance is the turning point from a non-Islamic state to an Islamic state, namely *hijrah*. This factor is more possible, seen from a religious (theological) perspective, to be the factor of God's guidance because so many sinners are still wallowing in sin and do not repent. However, this factor may also be combined with other factors, such as family, psychological, and social factors, which from a theological perspective are moments when God's guidance enters.

Another informant said about the moment he committed *hijrah*: "After I performed the *‘umrah*, which coincidentally, I had just turned 15 years old and it was my birthday, it was a blessing being able to set foot in the city of Medina. I corrected mistakes in the past and practiced all my worship, such as reading the Qur`ān fluently and praying." Here, the subject has experienced the spiritual transformation or *hijrah* moment through the *‘umrah* occasion, which is a ritual/worship in the Holy Land

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<sup>20</sup>Heri Firmanto, "Konversi Agama (Studi Kasus tentang Faktor-Faktor Penyebab dan Dampak Sosial Perpindahan Agama dari Hindu Ke Kristen Protestan di Bukitsari, Bali)" (M.A. Thesis, Salatiga, Universitas Kristen Satya Wacana, 2012), 20–22, <https://repository.uksw.edu//handle/123456789/2973>.

<sup>21</sup>See the definition of repentance (*tambah*) in many classical Muslim literature.



(Mecca) which of course made a deep impression on his heart. As is known, just like the *ḥajj*, the *‘umrah* is also a moment for a Muslim to witness directly the early sites of Islam, such as Baitullāh, al-Ḥarām Mosque, and the Nabawī Mosque, as well as other historical relics. Therefore, effectiveness is in principle a psychological state through which God's guidance penetrates the individual's consciousness. In contrast to the case—as mentioned in the following description—when a student experienced *hijrah* during the Prophet's birthday which was full of educational dimensions, in this case of *‘umrah*, there is no educational dimension, but only a deep psychological impression. In the words of Rudolf Otto, in *The Idea of the Holy*, this psychological impression emerged along with his feeling of the "mysterious" existence of God (an unknowable reality that is behind everything) which he called *mysterium tremendum* and which was 'fascinating' at the same time, 'scary' (*fascinans*).<sup>22</sup>

## 2. Education Factor

Among the informants, some decided to transform spiritually (*hijrah*) because of this factor, when the person concerned said that he experienced the *hijrah* "when he began to study religion". Although means of education, whether formal or non-formal education, are unknown, he is concerned with transforming spiritually when studying Islam. In this case, knowledge is a force that drives him to decide to *hijrah*.

However, apart from that, some informants clearly stated that he decided to do that when he entered college. It is most likely that his education at university led him to become familiar with Islamic teachings, especially the obligation to make *hijrah*, more deeply than through education at previous levels of education. This means that this informant was not educated, either at junior high school or high school level, in schools labeled as Islamic schools, either madrasas or Islamic boarding schools with education about Islamic obligations being organized and implemented in the educational environment. That way, he experienced a moment of moving on to college.

However, although schooling in a non-Islamic education institution, in which subjects studied are full of Islamic discipline, and the

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<sup>22</sup>See Rudolf Otto, *The Idea of the Holy: an Inquiry into the Non-rational Factor in the Idea of the Divine and Its Relation to the Rational*, translated by John W. Harvey (Oxford: Oxford University Press, 1950).

subject of the religion of Islam is just one of the subjects, these informants may decide to transform their selves spiritually (*hijrah*). One informant said: "The *hijrah* I did was not in terms of clothing, but in terms of worship because thank God, even though it's not perfect, I've been wearing the *hijab* (female Muslim's wear) since I was little and have been accustomed to wearing robes since schooling in junior high school.<sup>23</sup> I improve my performance of obligatory worship and sometimes add other optional (*sunnah*) ones." Another informant also said something similar: "Since entering junior high school until now, I have decided to continue to wear a headscarf (*jilbab*) and not wear revealing clothes when outside the house."

Other informants also admitted that they decided to do *hijrah*: "I started it (*hijrah*) when I went to a public religious education or speech (*majlis ilmu, majlis al-ilm*)." It is a term that is popular among *ustādh* and *'ulamā'*<sup>24</sup> to refer to "Islamic lectures or speeches, and so on that are commonly known as *pengajian agama (Islam)*."<sup>25</sup>

One of the moments experienced by one of the students in deciding to perform *hijrah* is "during the Prophet's birthday celebration which was held in elementary school." This moment certainly cannot be considered an educational factor as a whole, but rather a combination of rituals and social gatherings. However, the commemoration of the Prophet Muhammad's birthday can also be considered an educational moment, because it is not only filled with religious lectures delivered by *ustādh/'ulamā'*, but other processions can also be considered educational media.

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<sup>23</sup>This education does not automatically indicate a 'public school' (*sekolah umum*, in which the religion of Islam is studied as just one of the studied subjects) in Indonesia's nomenclature of education institutions because the junior high school in question is in the Islamic boarding school education system. In an education system like this, education in the morning until noon is carried out based on the national curriculum, but in the afternoon and evening, *santris* are students who receive Islamic religious education designed by the Islamic boarding school.

<sup>24</sup>Although this term is derived from Arab and is regarded as a plural form of *'alim*, the Indonesian use of the term connotes singular sense.

<sup>25</sup>There are two terms closely related, but must be differentiated; "*pengkajian agama (Islam)*" which could be rendered as a scholarly study of Islam, research of Islam, or Islamic studies in one hand, and "*pengajian agama (Islam)*" that is just public Islamic education or speech attended by the community in general in the other hand. Grammatically speaking, "*pengkajian*" is a wrong construction of the word, it should be "*pengajian*".

### 3. Psychological Factor

This factor also plays a role in the *hijrah* phenomenon at ULM. One of the informants said that he decided to perform *hijrah* because it was preceded by a very shocking psychological situation, namely, in his words, "when he broke up (in love) with his girlfriend." This means he experienced a moment of depression due to heartbreak.<sup>26</sup> This moment in the *hijrah* process is a moment of crisis,<sup>27</sup> namely a moment of psychological disorder which then encourages him to look for a solution in the form of inner peace. If he cannot find a solution from within or cannot heal himself (self-healing), he looks for 'spiritual enlightenment' which becomes insight for him to rise again. Religious teachings provide the inner calm that transforms into more patience in accepting harsh realities.

Depression is a crisis, then the person concerned finds the moment to decide to perform the *hijrah*, of course, supported by the possibility of other factors, whether because of advice from parents or friends, closeness to religious leaders, starting to regularly attend religious speeches and educations, and so on. A combination of factors creates a strong incentive to transform themselves into becoming more religious individuals.

Another informant said that he decided to perform *hijrah* "when I received a life-slapping from the little boy who was the congregational prayer leader (*imām*) in a prayer place (*muṣalla*), from then on I started learning to recite the Koran and deepen my religious knowledge." The 'life-slapping' means here 'insulting' in a polite way by high religious performance. This moment can be considered as a moment that has psychological factors, because when the informant witnessed a small child who was able to lead congregational prayers in the prayer room, the informant considered himself 'defeated' (being insulted), and felt inferior or in psychologically term 'inferiority complex'. This term in psychology means "the combination of an individual's false belief that he or she is

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<sup>26</sup>Sri Mulyani and Agus Ari Afandi, "Hubungan Kegagalan Cinta Dengan Terjadinya Kejadian Depresi Pada Remaja (Suatu Studi Kelas Sebelas Di SMAN 3 Bojonegoro)," *Asuhan Kesehatan : Jurnal Ilmiah Ilmu Kebidanan Dan Keperawatan* 7, no. 2 (March 10, 2016): 23–26, <https://ejournal.rajekwesi.ac.id/index.php/jurnal-penelitian-kesehatan/article/view/133>.

<sup>27</sup>Firmanto, "Konversi Agama...," 23.

unable to cope with some aspect of life due to real or imagined physical or psychological deficiencies, feelings of depression, and the cessation of coping efforts in that area”.<sup>28</sup> Furthermore, this mental illness condition, based on research among students, causes mental disorders, such as stress and frustration which interfere with educational activities.<sup>29</sup> Once again, as in the previous case, mental disorders seen from the process of *hijrah* are critical situations that then encourage individuals to seek psychological solutions, among other things, with the support of religion. This situation should not be understood as a moment that drives him to compete with the little child, but must be understood as a moment of self-introspection which subsequently transforms their religiosity in terms of understanding and behaving religiously.

### **The Meaning of *Hijrah* Verses as a Form of Reception of the Qur'an**

#### 1. From Opinions on the Internet to *Hijrah*

50% of informants admitted that they read opinions on the internet about the invitation to perform *hijrah* which contained descriptions of the related Qur`anic verses. Meanwhile, 50% of them did not read it. This fact indicates that both *online religions* in the sense of understanding and practice of Islam which is spread in cyberspace connecting Muslim communities in a network, recorded identities, shifting religious authority, diverse practices, and multi-site reality,<sup>30</sup> and *offline religions* in the sense of traditional religious practices which do not spread widely, have influences on knowledge about *hijrah*.

#### 2. Received Verses

Three Qur`anic verses (Q.s. al-Baqarah: 218, al-Nisā` : 89, and Q.s. al-Tawbah: 20) about *hijrah* were responded to by ways of understanding by the informants as verses they had read on internet sites. However, some

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<sup>28</sup>Wikipedia, “Inferiority Complex,” in *Wikipedia*, [https://en.wikipedia.org/w/index.php?title=Inferiority\\_complex&oldid=1236276048](https://en.wikipedia.org/w/index.php?title=Inferiority_complex&oldid=1236276048). (accessed on July 23, 2024).

<sup>29</sup>Kania Cahyaningtyas et. al., “Inferiority Complex pada Mahasiswa,” *Journal of Education and Counseling (JECO)* 1, no. 1 (June 4, 2020): 1, <https://doi.org/10.32627/jeco.v1i1.31>.

<sup>30</sup>Heidi A. Campbell, “Understanding the Relationship between Religion Online and Offline in a Networked Society,” *Journal of American Academy of Religion*, Maret 2012, 1–20, <https://doi.org/10.1093/jaarel/lfr074>.

referred to Q.s. al-Nūr: 31. Meanwhile, others referred to several other verses.

### 3. Modes of Understanding Verses

#### a) The *hijrah* as a condition of faith (Q.s. al-Baqarah: 218)

Only 60% of them agreed with the conclusion of the meaning of the verse that the *hijrah* is a requirement for faith, which means that an individual who does not perform is considered an unbeliever or a believer who has not perfectly carried out the teachings of Islam.

For some informants, the *hijrah* and faith are inseparable unity, so commitment to faith means being willing to perform the *hijrah*. One informant said, "*Karna* (sic, *karena*, because)<sup>31</sup> a believer should transform from his bad times". The consequence of faith, in his view, is avoiding bad things; that is the essence of *hijrah*.

However, for other informants, the *hijrah* is a prior-to-belief condition. This means that *hijrah* is a commitment or readiness to believe. He said, "*Karna* (sic, *karena*, because) someone who believes, in my opinion, must first perform *hijrah* or continue on the right path. Follow all the commands and avoid prohibitions from Allāh".

The *hijrah* is also interpreted as a means, because of carrying out God's commands and avoiding His prohibitions to obtain His grace. That means that the grace of Allāh the Almighty, in their view, is only given to those who perform *hijrah*. It is also regarded as a means to obtain God's good acceptance (*ridā*). For them, faith as believing in God also means fully believing that He will guide them in changing ways of practicing Islamic teachings to become better. However, there is also a view that connects faith, *hijrah*, and *jihād* at the same time.

It is noteworthy that the informants interpreted the verse that the two, namely God's grace and acceptance, are the goals of *hijrah*. However, both are different; grace is God's love in the form of pleasure, while good acceptance is a more spiritualistic goal.

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<sup>31</sup>"*Karna*" is Banjarese spelling, meanwhile, the correct Indonesian spelling of this word is "*karena*". These two spelling, with slight differences, are due to the fact that Banjarese language as the local one and the Indonesian language as the official one rooted historically in the Malay language. The local Malaysian Malay spelling of the word is "*kerana*".

In interpreting the verse here, they do not refer to any source of interpretation, as interpreters generally do, but only reason. However, the interpretation tends to be more spiritualistic because the understanding departed from their own spiritual experience.

On the other hand, some students disagree with the above opinion, arguing that because *hijrah* is changing to become good, or better, then if a believer is already on the right path, in their view, there is no need to *hijrah* again, so that after believing, it is not always necessary to perform the *hijrah*. Meanwhile, other informants consider that faith is not always measured by whether or not one has done it because there are many things other than *hijrah* to indicate faith. Likewise, *hijrah* is only seen as a complement, not a requirement for faith. For them, faith has broad aspects, from belief in the heart to deeds. In fact, the *hijrah* is just one part of it.

This interpretation indicates that faith, for them, is the same as that of *Abl al-Sunnah wa al-Jama'ah*, the essence of which is belief. Meanwhile, deeds, including *hijrah* as the implementation of faith in actions, are not included in the essence of faith.

As with the arguments underlying the informants who agree, the informants who disagree also do not base their understanding of the verses from textual sources or narrations, either from verses or hadiths, but rather their understanding that they have received so far about the nature of faith. The theological milieu dominated by the Sunnī school makes them base their views on faith according to this school. Therefore, the interpretation of this verse is theological, especially Sunnī's.

b) Relationship between *hijrah* and *jihad* (Q.s. al-Baqarah: 218)

Only 60% of the students agreed with the assumption that there is a relationship between *hijrah* and *jihad* in the sense that if someone is committed to *hijrah*, then he is also obliged to wage *jihad*. Meanwhile, 40% of them disagreed.

Generally, the students understand the relationship between the two not in the sense, as understood by the majority of classical scholars, that the consequence of *hijrah* is fighting to crush the infidels arbitrarily, unconditionally, or offensively. Only one informant was found who tended to understand this and linked it, as is common in descriptions of jihad propaganda, with the reward of heaven and the logical consequences for Muslims to seize victory.

In principle, the students understand the relationship between the two in the following sense. First, the *jihād* referred to in this verse is in a broad sense; from *jihād al-nafs* (fighting the pull of lust), *jihād* in seeking knowledge, to physical *jihād* as fighting the infidels. For them, in short, its concept is based on need-*jihād*. Second, historical *jihād*, namely *jihād* must be understood according to its historical context. In the time of the Prophet Muhammad, it was done only to stem the attacks of the enemies of Islam. Third, *jihād* is defensive, namely war against infidels who show hostility towards Muslims. In their view, Islamic history proves that the Prophet Muhammad lived peacefully with other communities.

There are no sources of text or narration, either verses or hadīth, cited to support their opinion. However, the division of *jihād* has been put forward by scholars.<sup>32</sup> In general, their interpretation of the command to migrate associated with *jihād* is inclusive and moderate, because *jihād* is understood historically, according to its context, and is only defensive.

The arguments of some students who disagree regarding the relationship between hijrah and *jihād* are as follows. First, if *jihād* here is interpreted as war, then, according to them, it has lost its momentum, because it is no longer fighting. As an alternative to deal with the existence of evil, da'wah can be done. The contextual interpretation of *jihād*, in their opinion, must be applied, because especially in Indonesia, there is no need to fight. Second, *jihād* is not just fighting, there are many alternatives, so respecting others is prioritized. Third, *jihād* is now a struggle for good.

Although there is not a single reference from the text, either verses or hadīth, their rational interpretation and their interpretation drawn from an understanding of the principles of Islamic teachings is inclusive and moderate. Their consideration is the contextualization and expansion of the meaning of *jihād*, not just war, but mutual respect and fighting for good. Although their polarized attitudes (agree and disagree) appear

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<sup>32</sup>The above division of *jihād*, among other things, is based on: (1) the fact of a number of verses of the Qur'an itself that mention *jihād* with various means, both with the soul (fighting physically in battle) and wealth; (2) the hadīth of the Prophet Muḥammad which among other things mentions *jihād* against lust as the great *jihād* (*al-jihād al-akbar*) and *jihād* by fighting on the battlefield as the small *jihād* (*al-jihād al-aṣḡbar*). This second type of *jihād* comes from the hadīth narrated by Imam Baihaqī and is considered a weak hadīth. On the other hand, the Qur'an itself also commands us to subdue lust (for example, in Q.s. al-Nāzi'āt: 40-41).

balanced (60%: 40%), their interpretation of the verse, especially about the obligation of *jihād* as a consequence of migration, is basically the same, namely not accepting *jihād* as war, but rather understanding it contextually.

- c) The consequences of *hijrah*, the permissibility of making non-Muslims close friends/leaders (Q.s. al-Nisā` : 88-90)

Only 30% of students agree with the permissibility for Muslims to make non-Muslims close friends, even leaders. This means that they do not affirm the understanding of the above verse as containing a prohibition on being close friends, or even becoming leaders. In their view, this is not the consequence of performing the *hijrah*. The reasons for this understanding are as follows. First, theological reasons, namely the commitment to Islam necessitate Muslims to be good in their faith and friendship exclusively, and as a result, appointing a non-Muslim person as a leader will be worried to damage their beliefs. Second, the obligation to commit *hijrah* and differences in beliefs require Muslims and non-Muslims to walk on their own tracks, not mixing theologically with each other. In interpreting this verse, these students refer to Sūrah al-Kāfirūn which contains a firm statement that Muslims will not worship the idols of infidels. Students use this Sūrah to support an interpretation that implies the prohibition of making non-Muslims close friends, let alone leaders.

Contrary to the affirming group of students, this group does not regard humanity as the principle of understanding. Therefore, this group interprets this prohibition by interpreting verses by verses employing a textual and theological approach. In addition, 70% of them disagree with this interpretation of the verse. This means that, for them, friendship and adopting non-Muslims as the leader is permissible, not prohibited just because of the consequences of *hijrah*. The reasons they advanced are as follows. Firstly, humanity's brotherhood, or what is known in Islamic literature as *ukhūmah insānyah*. In their view, if faith is strong, then the worry of being influenced by non-Islamic beliefs will not occur. Therefore, the prohibition on making non-Muslims close friends is just if the appointment really causes hostility. Their interpretation seems to become contextual through understanding the reasons behind the prohibition. It can be understood from the informant's statement that the prohibition is



not absolute. Here, they apply an essential rather than incidental approach.<sup>33</sup>

Their attitude toward friendship is different from their attitude toward leadership. In their view, appointing non-Muslims as leaders is considered absolutely not allowed because only Muslims are allowed to be leaders. There is no clear reason for their understanding, but it is most likely due to political reasons, namely that if a non-Muslim becomes a leader, he or she will have control over Muslims' interests. Therefore, unlike friendship, leadership is regarded as a more crucial issue. Some of them do not consider this prohibition absolute, so they regard it as a more optional rule; Muslim leaders are considered better, but not absolutely.

Second, freedom and plurality of understanding. In their view, friendship depends on individual, social, cultural, and values preferences. Likewise, although viewed from the Islamic perspective, some rules and principles govern friendship, there are diverse understandings. Unfortunately, some students do not mention the rules or principles in question. They only emphasize freedom and diversity. Here, they apply the value paradigm, e.g. freedom and diversity, rather than a textual approach.

Third, rethinking the prohibition is a must by referring to the peaceful co-existence of Prophet Muhammad himself with others. Even he treated a blind non-Muslim in good manners, even though he insulted the Prophet. That means that they interpret the verse by employing a historical approach, especially the life of the Prophet.

d) The virtue of *hijrah* and *jihad* (Q.s. al-Tawbah: 20)

70% of the students agreed with the statement drawn from this verse that people who perform *hijrah* and *jihad* have advantages over people who do not commit these two doctrines. Meanwhile, a small group of them (30%) disagreed. The reasons for this are as follows. First, performing the two doctrines constitutes a total manifestation of faith because sacrificing one's life and spending property for the sake of *jihad* is a total struggle for Islam. Second, in line with the second reason, because of the nobility of the truth being defended. On the other hand, this advantage is reasonable to be given because of the issue of the intention

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<sup>33</sup>On this principle of interpretation, see Muhammad Asad, *The Message of the Qur'an* (Gibraltar: Dār al-Andalus, 1980), vii.

underlying defending the truth. Citing a hadīth, “Verily, deeds are valid only with intention” (*innamā al-a’māl bi al-niyāt*), they seek to rationalize that the performing of both doctrines departs from pure hearts. Third, from the Islamic perspective, the *hijrah* is considered a “barrier” that prevents people who spiritually transform from committing sins. The Qur`ān itself once mentioned that the Qur`ānic verses read by believers become ‘*hijāb*’ (barrier) from infidels. Faith is also considered a “*furqān*” (differentiator) between right and wrong. Perhaps, what they mean by ‘barrier’ is this *hijāb* or *furqān*. Fourth, the value of struggle and courage that they have. They are also said to have sincerity and determination to strive. They are also considered to have a great sense of responsibility towards their religion (Islam). Implied from this interpretation, they applied a spiritualistic perspective, namely the deepest values contained in both doctrines, such as endeavor, sincerity, sacrifice, and sincere intentions.

Although most informants agree with the virtues or advantages of people who committed the two compared to those who do not do it on the one hand, some of them provide notes, on the other hand, although, of course, they agree with the statement of the verse, that the advantages cannot be assessed only from this aspect, but from the totality of the implementation of Islamic teachings. Likewise, the advantages in question should not be understood as the ‘superiority’ of one individual over another. Perhaps what is meant by ‘superiority’ here is a feeling of arrogance.

This last understanding is based on a comprehensive understanding of other teachings of the Qur`ān concerning virtues. Even though no verses or hadīth are quoted, this understanding refers to a number of sources of Islamic teachings. Indeed, in several text sources, both the Qur`ān and the hadīths, statements about the virtues/advantages are often found which are often contradictory to each other. Therefore, this informant's understanding appears to be more advanced, because this understanding is not partial in understanding the virtues/advantages that should be understood as a whole.

No.	Issues	Attitude	Reason	Characteristics
1	<i>Hijrah</i> is a qualifying condition for faith (Q.s. al-Baqarah: 218)			
	Agree	60%	<i>Hijrah</i> is a means to obtain mercy and approval from God	Spiritualistic

	Disagree	40%	Faith has broad aspects, not only related to migration	Theological
2	Relationship between <i>hijrah</i> and <i>jihad</i> (Q.s. al-Baqarah: 218)			
	Agree	60%	Although quantitatively their attitudes are different, qualitatively the informants emphasize the same thing, namely that <i>jihad</i> must be contextual and not hostile towards infidels.	Inclusive-moderate
	Disagree	40%	As mentioned above	Inclusive-moderate
3	The permissibility of befriending/appointing non-Muslim as leaders as the consequence of <i>hijrah</i> (Q.s. al-Nisā': 88-89)			
	Agree	70%	Q.s. al-Kāfirūn: 1-6	Textual-theological
	Disagree	30%	Prohibition only if it causes hostility	Essensial ( <i>ukhunnah insāniyah</i> )
4	The virtue of <i>hijrah</i> and <i>jihad</i> (Q.s. al-Tawbah: 20)			
	Agree	70%	Implication for religiosity	Spiritualistic
	Disagree	30%	Virtue must be assessed from other aspects, not limited to <i>hijrah</i> and <i>jihad</i>	Holistic of teachings

Table 1. Modes of the Students' Understanding of the *Hijrah* Verses

From the above table, it appears that the model of understanding the verses is as follows. First, in terms of sources, there are two types of sources, namely: (1) understanding the verse with other verses, namely in the case of not being allowed to be friends or even considering non-Muslims as leaders, among the informants there are those who understand Q.s. al-Nisā': 88-89 with Sūrat al-Kāfirūn: 1-6; (2) understanding the verse with 'reason'. What is meant by 'reason' here is cross-reconciliation with other teaching principles in Islam, namely the principle of belief (theology), spirituality (*tasawwuf*), and even cross-reconciliation with the whole principle of Islam. The second source is more common in their understanding of the verse. Second, in terms of method, as seen from the use of the sources above, there are two types of methods applied, namely: (1) *tafsīr bi al-ma`thūr*, especially the interpretation of verses with other

verses which in the theory of interpretation is indeed supported by the assumption that “some of the verses of the Qur'an are interpreted by other verses” (*al-Qur`ān yufassiru ba'dubu ba'dan*); (2) *tafsir bi al-ra'yi*, namely the use of reason in understanding verses. As mentioned above, this ‘reason’ is the theological, spiritualistic, and holistic reason of teachings, but no legal reason (*fiqh*) is found. We can call the use of reason as a reference a ‘paradigm’, namely the theological, spiritualistic, or even holistic paradigm. Third, in terms of tendency, theological and spiritualistic understandings appear more dominant in understanding verses. Furthermore, regarding the relationship between *hijrah* and *jibād*, although quantitatively, the responses of the informants were polarized into those who agreed and disagreed, it turned out that qualitatively, both groups of informants had the same inclusive-moderate understanding, namely that non-Muslims should not be fought without a clear and justified reason because humanitarian reasons are the basis of Islamic teachings.

### **Expectations from *Hijrah*: Motivation Behind Understanding Verses**

#### 1. Inner Peace in the Soul

All informants admitted that the *hijrah* brought inner peace. The reasons they feel are as follows. First, the *hijrah* means moving towards a better situation, namely implementing Islamic teachings better. Second, the feeling of being close to God, because apart from being considered to be implementing Islamic teachings, it is also because there is a promise from God that He will bestow His mercy on people who commit *hijrah*. Third, it is considered a way to get rid of feelings of guilt for not previously implementing Islamic teachings. Fourth, it means total submission to God, so that the heart becomes calm. Fifth, it brings peace because of being able to associate with pious people.

For all these reasons, it appears that the *hijrah* has a psychological effect on mental peace. This calm arises because they carry out Islamic teachings from a ritual perspective, are socially in the right milieu, and have a sense of morality in submission to God. The motivations are closely related to the dimension of spirituality, namely inner commitment to totally implementing the teachings, submission, commitment to repentance, and the desire to live in a religious social milieu by creating oneself as a pious individual as a member of society.

## 2. Strengthening Islamic Identity Socially

Most of the informants (70%) agreed that by *hijrah*, they looked Islamic, while a small number of them disagreed. The reason for their agreement was because of the following reasons. First, Islam can be seen from external appearance, for instance, dressing which covers all parts of *'awrah*. Second, the *hijrah* indicates that the person concerned adheres to Islam because 'Islam' and 'Islamic' appear to be equated in the sense that becoming Muslim should implement all Islamic doctrines. Third, it constitutes implementing Islamic teachings, so people who do so are said to behave in accordance to Islamic values. To set an argument, they refer to Q.s. al-*'Ankabūt*: 69.<sup>34</sup> Fourth, it is considered a characteristic of Muslims, so they are seen as Islamic, such as wearing a headscarf (*ḡilbāb*).

Meanwhile, some of them disagree, because, according to them, basically the term 'Islamic' from the perspective of others is very relative; if the measure is subjective views of others, others can judge otherwise, for instance, wearing the *hijāb* might be considered old-fashioned. The difference between the two responses is that according to the latter informant, the assessment is subjective, while according to the informants who agree with the above statement, the standard is not the views of others, but the normative perspective of Islamic teachings, not only based on the Qur`ānic verses, but also tends to be formalism by considering the appearance of clothing as an indicator of Islam.

## 3. Success in Work

All informants who agreed that the *hijrah* does not hinder, but even supports work, reasoned as follows. First, theologically, they believe that if God's command is obeyed, then He will make work successful. One informant said, "Of course, it supports (work) because it is Allāh who allows us to work and it is Allāh who provides jobs. *Hijrah* means that we are getting closer to Allāh, by being close to Him, of course, He will provide work that is in accordance with Islamic law. And by *hijrah*, He will certainly guide His servants if the work is not following Islamic law so that (if so) they can stop the work". In fact, there is no verse or hadīth referred to for argumentation, but in Islam,

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<sup>34</sup>The verse reads as follows (citing M. A. S. Abdel Haleem's translation): "But We shall be sure to guide to Our ways those who strive hard for Our cause: God is with those who do good".

several textual sources are relevant to this statement. Also from a theological perspective, they believe that He bestows sustenance for His servants after disaster. An informant said, "It is possible because it is a blessing from Allah, but there are also those who are given disaster first."

Second, in their view, the *hijrah* brings the mind calm, it becomes a condition for success in work. This reason was originally theological, but then when calm was correlated with success in work, the informants rationalized psychologically because success in work is conditioned by calm in work in the sense of focus in work. One informant said, "In my opinion, because of the *hijrah* our hearts will be calmer. We also become people close to God. Therefore, what we do, for example in terms of work, will run more smoothly".

Third, some of them interpreted the *hijrah* as a physical movement, and the opportunity to get a job in a new situation and place. This reason is also rational, even though they initially understood the *hijrah* physically. One informant said, "The *hijrah*, which refers to physical movement from one place to another, can affect a person's work, both positively and negatively, depending on the context and reasons behind the *hijrah*".

#### 4. The Qur`ān as inspiration for career, social activities, and working

All informants agreed that the Qur`ān could inspire Muslims to pursue a career, conduct social activities, and work. The reasons they put forward are as follows. First, the Qur`ān is a guidance for life. The guidance also means inspiration. An informant said, "It is clearly an inspiration in practicing religion, socializing, and working. The verses of the Qur`ān make us aware of how important it is to commit *hijrah* and *jihad* to make us more faithful and closer to God". This reason does have a textual basis from the statements of the Qur`ān itself, for instance, Q.s. al-Baqarah: 185, and is generally known among Muslims. Second, theologically, they believe that God is 'involved' in the sense that His commands are obeyed and His prohibitions are avoided so that He will help them. An informant said, "I think so because everything involves God, and of course, God willing, Allāh will always help us". This is in line with the statements of other informants that the Qur`ān is "a guidance in various aspects of life". Third, from a spiritual perspective, they also believe in the values of the *hijrah* contained in the Qur'an. They said, "The

teachings of *hijrah* teach perseverance, resilience, the search for freedom, solidarity, unity, and positive life changes”. This statement indicates their full belief in the function of the Qur`ān in life, namely its dual function which is not only a guidance for belief and worship but also for life. In their opinion, the command to commit *hijrah* is part of the Qur`ān’s guidance in interacting with others and does not hinder pursuing careers, conducting social activities, and working. An informant said, “Of course, the teachings of the Qur`ān about *hijrah* can inspire Muslims to practice Islamic teachings, conduct social activities, and pursue a career in various ways.”

No.	Motivations/ Background	Attitude	Reasons	Characteristics
1	Psychological: Inner Peace			
	Agree	100%	-Fulfilling religious obligations -Closeness to God -Moment of repentance -Submission -Religious social milieu	Spiritualistic
	Disagree	0%	-	-
2	Sociological: strengthening identity as a true Muslim (life as Islamic)			
	Agree	70%	-Q.s. al-‘Ankabūt: 69 -Islam is seen in the way of dressing	-Textual ( <i>naṣṣ</i> ) -Formalism
	Disagree	30%	Islam is seen from the subject’s point of view	-Relativism
3	Economic: access to/success in employment			
	Agree	100%	-Belief that if God’s commands are obeyed, then He will provide sustenance - <i>Hijrah</i> brings peace so that success in getting a job or achievement in work is reached	-Theological -Rational logic -Psychological
	Disagree	0%	-	-
4	Religious/Qur`anic: the Qur`an as an Inspiration for Life			

	Agree	100%	-The Qur`ān as guidance (Q.s. al-Baqarah: 185) -God as the Helper -The values of hijrah	-Textual -Theological -Spiritualistic
	Disagree	0%	-	-

Table 2. Motivation and Background for *Hijrah* and the Understanding of the Related Qur`ānic Verses

From the above percentage of attitudes, motivation, or background that underlies ULM students in committing *hijrah* and understanding the verses related to the command to do this, they seem to have a strong psychological character and economic optimism and are religious or Qur`ānic. All informants agree on these three motivations/backgrounds. Having ‘justified’ textually from the Qur`ānic verses and the formalistic way of thinking about Islamic law, they are characterized by optimism about their path of *hijrah*. However, some of them do not care whether the *hijrah* they committed is considered by society as Islamic or not. For them, the *hijrah* is not intended to strengthen their identity as Muslims socially, namely to be seen as Islamic. They realize the *hijrah* might be considered old-fashioned because they see relativism in the assessment.

From the perspective of understanding the Qur`ān as a starting point in responding to the above issues, some students refer to many verses, namely on the issue of *hijrah* as strengthening Muslim identity. The verse referred to is Q.s. al-‘Ankabūt: 69, while on the issue of the Qur`ān as a guide to life, they refer to Q.s. al-Baqarah: 185. This means that, although various modes of understanding were found, from theological, spiritualistic, formalism, and relativism, to rational understandings, a ‘textual’ mode was also found, not in the literal sense, but in the sense of referring to the text of the Qur`ān, or a way of thinking based on the Qur`ān, that is Qur`ānic mindedness.

## Conclusion

Based on the data analysis, this article concludes that students at ULM, as youth, have encountered online discussions advocating for *hijrah*, supported by various Qur'anic verses. These students decided to undertake *hijrah* as a spiritual transformation, seeking to deepen their



religious devotion and become more pious. This shift in their religiosity was often triggered by specific moments that marked a turning point in their spiritual journey. From the perspective of religious conversion, several factors influenced their decision to migrate, including theological belief in divine guidance, psychological motivations, and educational influences. The decision to hijrah, based on knowledge gained from the internet, mirrors the process of hijrah through formal education. The students commonly referred to Qur'anic verses such as al-Baqarah: 218, al-Nisā': 89, and al-Tawbah: 20, with some also citing al-Nūr: 31.

The students' interpretation of these verses reveals key insights into their understanding of hijrah and jihād. First, they acknowledge hijrah as an essential aspect of faith, supported by the Qur'anic text. Second, they emphasize an inclusive and moderate interpretation of jihād, focusing on peaceful coexistence with non-Muslims. While most students still uphold the view that it is permissible to maintain friendships with non-Muslims and appoint non-Muslim leaders, this stance is largely based on theological reasoning and a literal reading of the Qur'an, with only a few adopting more democratic and humanist views. Third, they generally agree that those who engage in hijrah and jihād are virtuous, although a small minority rejects these acts as the sole measure of religiosity, advocating for a more holistic view of Islam.

Finally, the students' understanding of Qur'anic verses is shaped by both traditional and rational approaches. While some students rely on *bi al-ma'thūr* (authoritative sources) to interpret the verses in conjunction with other relevant texts, the majority employ reason (*bi al-ra'y*) in their interpretations. This reasoning includes various paradigms, such as theological, legal, spiritual, and humanist perspectives, as well as analogical reasoning. The decision to undertake hijrah is influenced by psychological and religious motivations, as well as sociological and economic factors. Many students perceive hijrah as a way to reinforce their identity as true Muslims in society and believe it does not hinder their professional lives. However, some students argue against sociological justifications, with a few citing practical concerns, such as the limitations imposed by conservative clothing choices on personal freedom.

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